

CHRIST'S LAST LEGION

**Second Volume of a History of Seventh-day Adventists
Covering the Years 1901-1948**

“Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence.”
1 Corinthians 1:26-29.

Christ's Last Legion

SECOND VOLUME OF A HISTORY
OF SEVENTH-DAY ADVENTISTS,
COVERING THE YEARS 1901-1948

By

Arthur Whitefield Spalding

Author of *Footprints of the Pioneers*,
Camping With the J.M.V.'s, *Christian
Storytelling*, and other books. Co-au-
thor of the *Parents' Manual Series*.

N. E. SAN Y. P. SOC.



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DEDICATION

*To the fathers and mothers of the children of faith,
Who have borne the burden and heat of the day
And have not wearied or grown faint,
Looking for that blessed hope and the glorious
 appearing*

*Of our God and our Saviour Jesus Christ;
Who have nurtured their little ones and taught their
 youth,*

*Instilling in them the divine passion of love
And training them up in the service of God;*

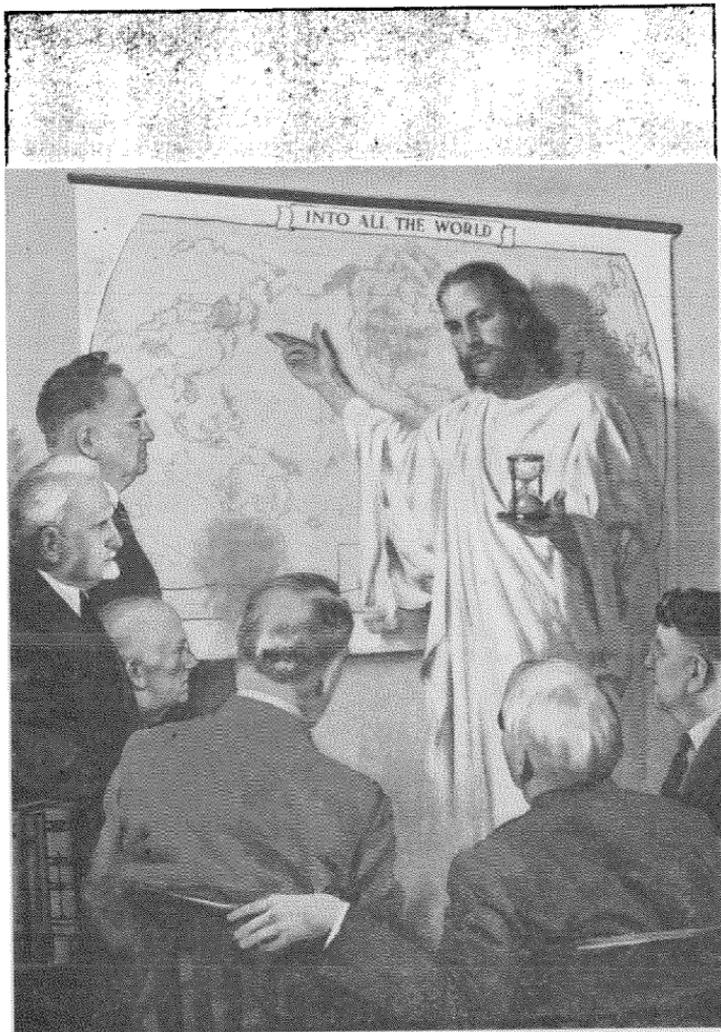
*Who have willingly pierced their hearts
In the sacrifice of their loved ones for the saving of
 men the world around;*

*Upon whom have rested light and glory from the
 throne of God*

As in humility and shining faith

*They have developed in human souls the likeness of
 the divine*

And given hostages to eternity.



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HARRY ANDERSON. ARTIST

It Is the Last Hour. "The Work That Centuries Might Have Done,
Must Crowd the Hours of Setting Sun

FOREWORD

WITH this second and last volume of a history of Seventh-day Adventists, a further explanation is desirable.

The beginning and early growth of the movement, which were covered in volume 1, were comparatively easy to portray, because they were small and simple. It was like tracing the course and development of a stream: first a spring, then a rill, a creek, a river, entering, indeed, broader valleys, embracing a larger area, but far from covering the earth. The simple annals of a cause that at first moved about with its carriers; and that only gradually assumed greater complexity, could be kept more or less in the channel of a flowing narrative, and most of its prominent leaders brought into view.

But the history of this church in its second half century presents to the chronicler a very different problem. It is no longer a single stream with a few tributaries; it has become the world-girdling ocean, into which pour thousands of rivers, an ocean with its seas and bays and straits, its far-sweeping currents, its storms and calms, its tempestuous trials, and its snug harbors of relief. With the new vision and a resolution to compass the earth speedily with the last gospel message, a vision and a resolution which took form at the General Conference of 1901, and which with every succeeding convocation have received an accession of energy, implementation, and resource that carried them beyond the comprehension of a single mind, this history has burst the bounds of a confining volume. If space were to be given to the record of the church in the present half century proportionate to that of the preceding fifty-five years, there would be ten volumes instead of one.

Obviously this cannot be. The only recourse, then, is condensation, selection, and omission. We must be content, as we sail these broad waters, to point out the general con-

formation, to call attention to its most salient features, to chart this channel and that landmark, and for romantic color that heightens interest to recite the occasional story of a sighted land and people.

This limitation is particularly observable in the section "The Field," where in each continent or area the history of forty years is compressed into a single chapter. Instead of a chapter, a volume is needed. Of course some phases of the development of such fields are dealt with in other sections, so that the microfilm is enlarged upon the screen; yet the interested student must seek in local and more expansive works the complete history of any particular field.

Scores and hundreds of Christian workers in this modern church movement receive here no mention, though they are every whit as worthy as some who are named. The record cannot consist wholly of the rolls of heroes: they are recorded in the books of God. The aim is not to celebrate men but to portray a cause.

Two objectives have been kept in mind: first, to give sufficient data to make this a reliable history, even if in some cases dryly statistical; second, to create, through narration of missionary exploits, an atmosphere of the romance of God's work which will help to inspire young men and women to live, and if need be to die, for it. This plan makes for uneven treatment: some enterprises and some persons receive disproportionate notice. But here is given the reason.

Again it is to be acknowledged that in philosophy and style this book is not a historian's history. While it seeks to avoid undue bias, it neither claims nor tries to be detached and disinterested. It is the story of a cause written for the champions of a cause. The author feels the warmth of his subject, and employs the language of his people. He cannot use the scientist's cold measurements, or offer his subject a sacrifice on the altar of comparative religion. It is his profound conviction that this truth and this crusade contain the essence of the last gospel message. That people whom

God makes the spearhead of His final assault upon the works of the devil must be iron, not oil.

No effort has been made to tell in detail of the work of other churches or missionary societies, whether antecedent or contemporary with our own. For a balanced view of Christian missions, that indeed would be highly desirable, indeed indispensable; and its observance is recommended to students. But the limitations of space prevent recital here. This is a history, not of all Christian churches and missions, but of the Seventh-day Adventist Church and its missionary activities. If the effect is that of the map of a particular railway, whose heavy lines appear to be the shortest distance between two points, while the lines of other railroads are faint and devious, it is the penalty of keeping a single eye.

The heroic service of the pioneers and of their successors in Christian missions elicits the admiration and gratitude of all who follow. No earthly praise, however sincere and true, can do justice to the consecration, fortitude, learning, and achievements of the great army of Christ's who have given their all to His mission outside the lands of their nativity. None more than they would rejoice at the evidence now appearing of the approach of that great day of God, which is the culmination of all Christian hope and toils. For thousands of years, generation after generation has seen the army of God recruited from among those who have heard the Word of life and who have believed. Now, in this last time, the final call is given, and the last of the legions of Christ is called to the colors.

There is no intent to claim that Seventh-day Adventists are the only people of God, or that they alone constitute *Christ's Last Legion*. That distinction is conferred, not by profession of faith, but by demonstration of life. In every land and in every communion God numbers His legionnaires, and through them all He accomplishes His divine purpose. Yet there is the sound of a trumpet, and there is a banner to which to rally. Before the final triumphant assault Christ's

army will be united in mind and in rank, alive and militant with the power of God. There is no time and there is no action to waste. In the face of the transcendent issue of a world coming swiftly to the judgment seat of Christ, all controversy, all compromise, all evasion, all ecclesiastical pride, must give way before the herald's cry: "Prepare to meet your God!"

ARTHUR W. SPALDING.

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In addition to the prime movers in the project of writing this history, who are named in the first volume, my grateful thanks are due to the following persons, who have for this second volume furnished information either by document or by personal testimony, or who have read manuscript and given their prepublication criticisms in those parts in which they are authorities, thus contributing to its accuracy:

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If there be any out of the multitude of helpers who are not herein named, it is regretfully, because memory naps and is o'errun.

A. W. S.

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SECTION I



Prologue



FRANKLIN BOOTH, ARTIST

The Evangelization of the World by Christ's Last Legion Is Symbolized by the Mighty Angel of Revelation 18:1

CHAPTER I

A CENTURY OF POWER

TWO and a half millenniums ago a prophet beloved of God stood by the great river Tigris, in the land of the Persian Empire, and saw a vision of time to its end. Gaunt and fasting and prayerful for three full weeks, seeking to know the mysteries in visions before vouchsafed to him, he had come out of the city to meditate, in the midst of the works of God, upon the fate of his people and of nations and of the race. A retinue of companions and servants surrounded and followed him, for he was also president of the king's council; yet he walked alone, for his thoughts were beyond their thoughts, and he went to an audience where men of lesser mold might not intrude.

Then he lifted up his eyes and looked, and behold, there stood as it seemed a man clothed in white linen, with a girdle of gold about his loins. His body glowed amber as the topaz, his face was dazzling as the lightnings, his eyes were stars of fire, and his voice was as the sound of mighty waters.

None but Daniel saw this vision; for a great quaking fell upon the men who were with him, and they fled to hide themselves. But Daniel stood, and steadfastly beheld, and felt his comeliness depart as the dust, while his strength oozed out of him until he sank to the ground in a deep faint, yet hearing the sound of the voice of the Almighty.

Then came another, Gabriel, who stands in the presence of God; and he laid his hand upon the prostrate prophet, and set him up on his hands and knees. And he said to him, "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent." Then the man Daniel stood trembling.

"Fear not, Daniel. I have come to make thee understand what shall befall thy people in the latter days. There shall

be years, and generations, and centuries, and millenniums, for the vision is long. Yet shall it come to its end, when Michael, thy great prince, shall stand up, and thy people shall be delivered."

The man Daniel bowed his head and was dumb, for there was left in him no strength to speak. Then one in the likeness of the sons of men came and touched his lips, and he murmured in weakness. And yet again the angel came and touched him, and he was revived, and he said, "Let my Lord speak; for thou hast strengthened me."

Then before the seer was unrolled the great scroll of prophecy, which generation by generation and age by age should become the history of the world. Three kings yet to be in Persia, then the mighty conqueror from Macedonia and Greece. And after his kingdom should be broken, four in its place. Then the kings of the South and the kings of the North. And the Romans. And that far dim galaxy of kingdoms and principalities and powers out of the forests and morasses of a yet savage continent. And last, across vast seas, in distant time, a giant of the West.¹

In all this welter of world politics the eye of the prophet held to the central theme: the salvation, welfare, and final triumph of God's people. For this people, changing as it might from age to age in complexion, in understanding, in immediate mission, kept nevertheless the vital fire of kinship with the Divine. And this people makes on earth the nucleus and the living cell, through all of time, of that universal realm of eternity, the kingdom of God.

In the end of his vision it was said to Daniel, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."² Not until the time of the end, twenty-three centuries later, was the seal broken, and the contents and meanings of the prophecies of Daniel were made clear.

"Knowledge shall be increased." As in a pyrotechnic display of human intelligence, the vision closes with this pre-

view of the modern burst of science: Knowledge, first of all, of the divine oracles, of the plan of salvation, of the love of God; for without this all other knowledge, all scientific achievement, all inventions of men, would be purposeless and self-destructive. Then knowledge also of man, the sciences of his physical being, of his mentality, of the meaning of his history. And knowledge of the physical world outside of man but focusing upon his existence and his career—sciences of handicraft, of transportation, of communication; sciences of physics, of chemistry, of dynamics; sciences of biology and medicine and microcosms and the universe.

This prophecy we see being fulfilled. The increase of knowledge in our time is without precedent.

As the time of the end approached, God poured forth His Spirit upon chosen men, enlightening their minds with reference to His purposes and plan. He guided men who pressed beyond the curtain of the Old World and discovered great continents wherein to build governments of liberty. He gave knowledge to men who sought to improve the conditions of their fellow men, lightening their burdens, increasing their means of communication and transportation, multiplying a thousandfold their means of spreading the truth. The Bible was read in the common tongue, and reached toward that day when it should be distributed over all the earth. The sacred oracles were better understood, their ancient mysteries gradually unfolded. The ministry of Christ was more fully revealed, and the blessed hope of His coming brightened toward the dawn.

On the other hand, seeking to checkmate this movement for righteousness, the devil turned many a discovery from its beneficent purpose to his hateful design. He made slaves of men, filling the New World with them beyond all precedent in the Old. He used the press in the dissemination of evil. He caught the labor-saving devices and made them the instruments of numbing monotony and virtual slavery. He thrust forth his hand and took the inventions of science to his foul

employment of war, and drenched the earth with blood and misery. He captured some of the greatest intellects of the age, who twisted the revelation of God in His creation into fantastic theories and consigned the Word of God to the realm of fables. The higher the race reached for knowledge, the tighter wound the dragon coils about them, ensuring that they should know evil rather than good. Thus was the stage set for the last act of the drama.

Stirrings of the new era of science were evident two centuries before the time of the end. Men, made restless and inquisitive by powers they did not always recognize, ventured out to explore an unknown world, and nations became voyagers and merchantmen. Marco Polo, Da Gama, Columbus, Cabot; Venice, Portugal, Spain, England. And as the world widened, hand in hand with the expansion went the spread of knowledge through the new art of printing. Knowledge was increased both by adventure and by invention.

Still men toiled as they had toiled for ages, with only the help of a few domesticated animals and water falling over a wheel. Still they bent their backs to dig in the soil and to lift the weight of their building. Still they walked on their visits, or rode in cumbersome wagons, or were wafted in ships by the wind. Still they made their fire by flint and steel, and kept it alive by candle and fagot. Still they cried their news along the street, or sent their couriers on horseback, or lighted their signal fires on lofty hilltops. Still they threw their wastes about them, and when their bloodletting and their empiric medicines could not cure their diseases, they lifted resigned hands to heaven and gave up the ghost. Knowledge was too wonderful for them.

Then came the nineteenth century, and the twentieth, the time of the end: the age of steam, the age of electricity, the age of the ether, the age of chemical affinities, the age of atomic fission. As from a mortar, man shot to dizzy heights in science, invention, application of his new-found knowledge to all the fields of human activities and thought. Inventions—

a thousand, ten thousand, a hundred thousand, a million—mushroomed and pyramided and overflowed, to make men accomplish more, have more ease, go faster, talk farther, see more, control more, make more, destroy more, aspire to be like the gods, knowing good and evil.

Home industries became mills, factories, laboratories, huge aggregations of loom, vat, forge, foundry, assembly line, salesroom. Men ran to and fro: first the steamboat, then the locomotive, then the automobile; then the airplane carried them around the world in the time it took to yoke up the ox team. Men peered within organisms and into space, below, above, beyond. They found worlds in particles, elements in the universe. The lightning they chained to their chariots of travel, of speech, of creation; with it they lighted their nights, they energized their machines, they analyzed and healed their bodies.

Like an avalanche that gathers weight and momentum with its progress, science roared through the nineteenth century with increasing force. When it comes to the twentieth century it appears in overwhelming power, until it seems to have reached the apex of the serpent's promise to men, "Ye shall be as gods." Propulsive power ascended from steam to gas to electricity to jetting explosives. The sleek car on the smooth pavement mocks the mud-hampered oxcart of yesterday: it is in turn left at its starting point by the jet-driven airplane that shoots across the continent in hours and girdles the globe in days. News that once would have spent months and years in reaching us, not only thunders in our ears, but pictures itself before our eyes the moment it is born. The motes of the sunbeam are made to yield the massive power of the engine; the microscopic cell opens secrets of energy and of healing. Man stands at the door of the Master of life, and knocks. And lo, to his astonishment, it opens a crack; the atom, indivisible unit of matter, is rent asunder, and vents upon the dismayed head of the intruder the thunders of creation and the blasts of doom.

Here, then, at the end of time, stand opposed for the final conflict the forces of good and evil. Knowledge has made men to be as gods. Which gods—the gods of heaven, or the gods of hell? For the battle of the ages, the battle which will be the last battle, the battle that settles for eternity the issues that time has brought forth, the contestants are panoplied with the livery and the armor of their leaders. God, the ineffable, the Creator of all beings and all things, the God of heaven, bestows His name and His power upon His followers: "I have said, Ye are gods."³ Satan, the rebel, the god of this world, gathering his tarnished glories about him, proclaims to his myrmidons, "Ye shall be as gods."⁴ The battle joins, with the crash and roar of elements beyond the imagination of bards pagan or Christian. Mighty battles there have been through the course of time, battles in fact and in fable: battles of giants, battles of heroes, battles of titans, battles of angels. This is a battle of gods.

How stand the forces on either side? How balance the powers?

On the rebel's side are the rabble, but also men of distinction—magnates, nobles, lords; inventors, artists, craftsmen; scholars, doctors, captains. Men of genius, men of action. A mighty company, the great of earth, are gathered together against the Lord and against His Christ.

On the side of Christ are arrayed a company, seemingly few, yet, allied with all the universe of God and all the power of God, overwhelming, an invincible force. "Not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."⁵ For this last conflict God is preparing a people who shall be the marvel of the ages. They are filled with the spirit of truth and wisdom; they are inured to hardship and persecution; they are ministers to their fellow men's necessities; they are one with God. Answering to the increase of knowledge and

power in the material world, they are armed with the power of righteousness; they are God's answer to the destructive use of science by the adversary. They shall finally accomplish the purpose of the Almighty in the earth: they shall complete the gospel work and prove the falsity of Satan's charges. "In their mouth was found no guile: for they are without fault before the throne of God," and through the countless ages of eternity, leading the hosts of the redeemed, they shall "follow the Lamb whithersoever He goeth."⁶

Not by any show of hands is this company discovered. No membership in a church, no profession of faith, determines who will be counted in the army of Christ. But whoso loves God, seeks righteousness, follows after truth, gives himself to ministry, he is marked with the seal of God, and his name is written in the Lamb's book of life.⁷ Yet it is inevitable that they who so enter the service of Christ will find fellowship together, and it is of advantage that they organize themselves into a church agency to effectuate their purposes. Some will attach themselves to this organization who are not of the church of Christ. Many there will be of the mixed multitude who will never go into the Promised Land. Yet in the living embryo there is the hope of the perfect body, and destiny. This faithful company, this nucleus of the kingdom of God on earth, is the instrument by which Christ will finish the wars of God, and conquer.

What are the characteristics of this last legion of Christ?

They teach and exemplify the love of God, opposed to the hatred, envy, rivalry, and war of the world.

They defend the divine law, which the world would breach and destroy. Over them flies the Sabbath banner, the sign and seal of obedience and love. And they maintain the revealed science of God against the pseudoscience of the world.

They proclaim the imminent coming of Christ in glory. Hope of the ages, bright goal of the saints through six millenniums, that day approaches, to climax the conflict of

the universe and restore purity and grace to the redeemed of God.

They are seers of the invisible. Enlightened by the testimony of Jesus, they perceive the true meaning of human history; they know in essence the events of the future; they recognize both the influence of the demonic world and the controlling hand of God in human affairs. They are not deceived by the spirits of devils working miracles or muttering counsel or inciting to riot. Their confidence is in God, and they endure as seeing Him who is invisible.

They are conservators of health and vitality. The life they receive from God they hold in sacred trust. They are temperate and self-controlled in all matters physical, mental, and spiritual. No body-destroying vices, no dissipating habits of mind, no complexities of spirit, are in their experience. Their labors are purposeful and their recreations truly re-creative. They take the gifts of God and labor to improve them, that they may be fit for service. And the health and strength so nurtured they give in glad service to their fellow men.

They teach the truth. Perceiving the widening breach between the education of the world and the education of Christ, they are diligent to teach their children and all others, not the fables of men, but the wisdom of God. They leave the works of men in the city to seek the works of God in the country, where they and their children may come to know truth and love. They establish schools, from the home to the seminary, and with all their might they uphold the simple and profound truths of God against the errors of men.

They are sustained by communion with God, even as their Master was daily revived by seasons of prayer and by study of the Scriptures and the creation. Knowing full well the approach of earth's final agony and the ordeal through which the people of God must pass, conscious of their own weakness and insufficiency, they put their trust in Christ for triumph. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst

of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. . . . The Lord of hosts is with us; the God of Jacob is our refuge."⁸

They are the ministers of peace and joy. They follow their Master in service of hand and tongue and spirit for the healing and relief of suffering mankind. And in the midst of the confusion of men, the wrack of nations in war and catastrophe, the fear, the desperation, the frenzy of demon-ridden humanity, they steadfastly proclaim the news of salvation and the coming in glory of the King of kings.

Here is power! transcendent power! power that brought the world into being, that set the life in the soil, that stanches the wound and revivifies the ailing life, that year by year and season by season sets forth the joy of the resurrection, in bursting bud and living leaf and flower and fruit. Here is power! omnipotent power! that lights the suns and the worlds and the vast infinitude of the heavens, and by every glowing morn sets hope in the darkened lives of men. Here is power! divine power! that calls to chaos, and it becomes order; that calls to the sunbeam, and it becomes the spectrum; that speaks to the lightning, and it governs the world; that holds the earth in its hand as it holds the atom, and that in the soul of man, in silence deep, declares, "Be still, and know that I am God."

This is the century of power. This is the age of which it was prophesied: "Many shall run to and fro, and knowledge shall be increased." Knowledge of truth shall overcome the knowledge of error; and the power of righteousness shall triumph over the power of evil. Men, rebelling against the decree and the name of God, may make their bricks and burn them thoroughly, and scoop their slime for mortar, and build their Babel to reach to heaven.⁹ But their puny inventions and their fearful secrets, allied to all the diabolic power of Beelzebub, are but the shaking of a spear against the fire of God. For it is also prophesied:

"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. . . . And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."¹⁰

¹ Daniel 10, 11; Revelation 13:11-18.

² Daniel 12:4.

³ Psalms 82:6.

⁴ Genesis 3:5.

⁵ 1 Corinthians 1:26, 27.

⁶ Revelation 14: 4, 5.

⁷ Matthew 25:31-46; Luke 13:25-30; Revelation 21:27.

⁸ Psalms 46.

⁹ Genesis 11:1-9.

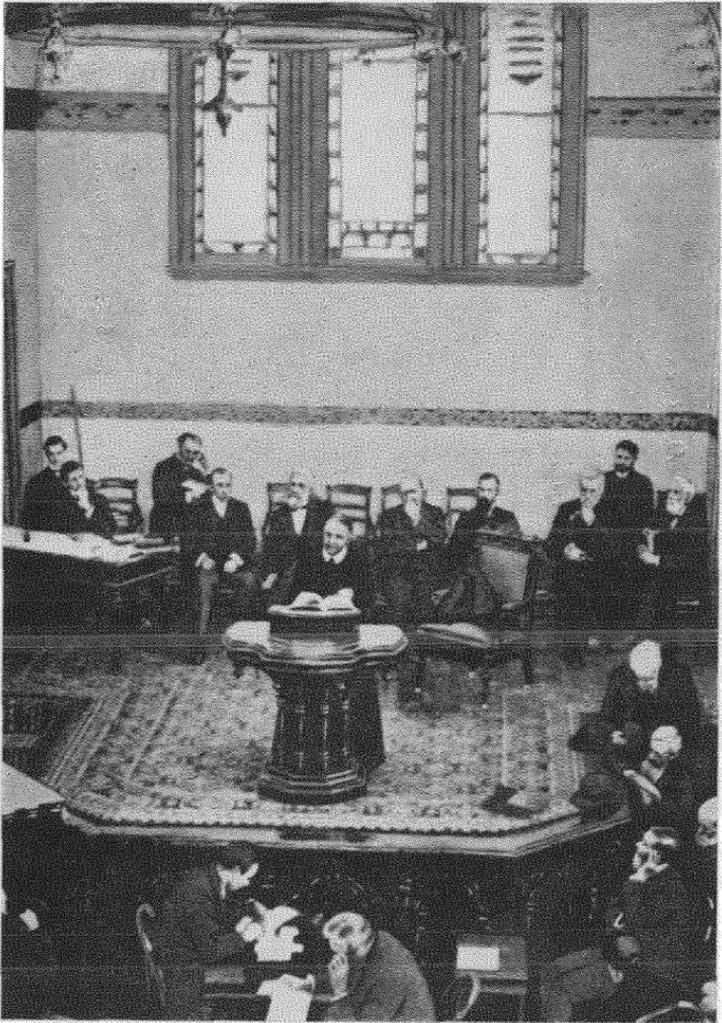
¹⁰ Daniel 12: 1-3.



SECTION II



Reorganization



JOHN C. KARR

Mrs. Ellen G. White Addressing the History-making General
Conference Session in the Battle Creek Tabernacle, 1901

THE GREAT CONFERENCE

THIS will be the most important conference ever held by the Seventh-day Adventist people." The words were spoken by President George A. Irwin in the tabernacle at Battle Creek, Michigan, at the opening of the General Conference of 1901. He was looking down into a sea of faces that filled the great church. Nigh two hundred and fifty delegates from the United States and many countries overseas occupied the center of the auditorium, the nucleus of an assembly five thousand strong that, cramming to its utmost capacity the tabernacle—auditorium, galleries, opened vestries—overflowed and turned away by the hundreds.

"The most important conference." He said it not as a boast but as a prayer. His complete statement was: "I think it is hardly necessary for me to say to the delegates and brethren assembled, in view of the time of great peril in which we are living, and in which we are convened to consider the important interests of the cause of God, that this will be the most important conference ever held by the Seventh-day Adventist people."¹ He was right.

The most important conference? Why? Because it could present an array of accomplishments unparalleled in its history and outshining the deeds of other religious bodies? No. Because it could stand as on a mount of victory, to view the rout of the enemy and hail the triumph of its cause? No. Because its resources were increased beyond calculation and the path to glory was strewn with roses and delight? No. Because it brought together men the most learned, the wisest, the most astute, the most wealthy, the great and famed of earth? No. But because, in the face of difficulties internal and external, of failures many and dangers rife, of faith tried and often wanting, of problems that rose like a wall to bar further

progress, this people had bowed its heart in prayer and confession, and had come to hear the word of the Lord, resolved to rise up and conquer in the wisdom and might of Christ. That prayer and that humility and that high resolve would be honored by the God of heaven. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." ²

They might, indeed, have found encouragement in the statistics of their growth and in the historic associations of their present conference. Forty-one years before, in this city, in a little wooden church a long block to the west, the first steps toward a general church organization had been taken, in the decision to form a legal body to hold property and in the adoption of a denominational name. One year later the first local conference, Michigan, had here been formed, and after two more years the first General Conference organization. These closely linked events marked an epoch in the history of this church. To reach that point of organization had taken the first eighteen years of the church's life. Since then, double that time had passed; many developments had come, the field of operations had greatly expanded, the resources of the church had multiplied, the problems had grown more complex.

At that first General Conference, thirty-eight years before, there had been just twenty delegates, from six States of the American Union; now there were 237, from the United States, Canada, a number of European nations, the continents of South America, Africa, Asia, and Australia, and islands of the sea. The membership had multiplied twentyfold, from 3,500 to 75,000. The church's financial support, then unorganized and haphazard, had taken form in tithes and offerings, which in this year amounted to over half a million dollars.

The literature, which in the '60's was in one language only and put out by one small publishing house, now was a thousand times greater in volume, in twoscore languages, and employed thirteen publishing houses, ten of them outside America. The medical missionary work, almost nonexistent then, now included twenty-seven sanitariums and thirty-one treatment rooms, vegetarian restaurants, a medical college, institutions for orphans and for aged persons, and a ministry that reached from the highest of men to the outcast in the slums of the city. There had been no denominational schools; now there were sixteen colleges and academies and the beginning of an elementary and a secondary system of education.

If men were justified in boasting of progress, in taking pride in accomplishments, these men might vaunt themselves. But the work was not of men; the work was of God. And but for the interference of unsanctified spirits, it might have been infinitely greater. The omnipotent God requires humble men through whom to work His mighty works. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."³

Fair and promising were the winds that blew from the far quarters of the earth, bearing the messages of providences, of conversions, of progress of the gospel. The delegates testified throughout the conference:

Four thousand members in Europe, which a quarter century before had but a handful. And eleven hundred of them in Russia, where the message began and continued in imprisonment and exile. Bound for Siberia, Adventist men stood on one side of a line, separated from their families by soldiers, no farewells possible. "Are you not discouraged?" Conradi asked one daughter. "No," she answered, "God still lives. And if we are ever to go to work, it is now. All they can do is to send us where our fathers have gone." And soon they had twice as many believers in that place, while the exiles carried

the truth farther into the hinterland.⁴ Through bonds and exile Asiatic Russia received the message.

Africa held out her hands. Stephen Haskell stood under a tree in the presence of a paramount chief, and Kalaka interpreted for him. The chief had a long story of grievances against his underchiefs, because they would not agree with him. "I see how things ought to go," he said, "but my council will not do as I say." The missionary pointed to the tree above their heads. "Do you see that tree? There are no two limbs on it just alike, yet it makes a tree and does the work of a tree. Do not expect all your chiefs to see just as you do, but work together with them as the limbs and the leaves of the tree work together." "Oh, I see!" cried the chief; "but you must come and teach us." And Freeman went up and opened a mission.⁵

South America, on the east coast mostly but Chile also, was receiving the light. In Santa Fé Province, Argentina, where the Kalbermatter brothers and father had hung up their pipes and tobacco "before the Lord,"⁶ as the Gibeonites had done to the sons of Rizpah,⁷ there was a struggle in their souls over tithing; for they had great possessions of herds and flocks. "I am sending you away," said the father to Westphal, saddling up; "you are just like the Catholics, striving to get our money." But the Bible conquered him; and a little later, when the treasury in Buenos Aires was empty, one morning the postman stuck a letter in the gate. Inside was two hundred dollars, sent by Kalbermatter as tithe.⁸

The Thurstons went to Brazil in 1894 as self-supporting missionaries and to establish a book depository. "I don't think it is time to open the work in Brazil," one official told them, "but if you want to open it on your own responsibility, and if it is a success, then we'll father it." "I would not go one step," said another brother. But they said, "We are going." And they went. Out of conditions of privation and want the Lord delivered them. Some colporteurs had preceded them: Graf, Spies, Snyder, Stauffer, Nowlin. Much opposition

was shown them by priests and mobs. Stauffer was clubbed and disabled, and, when he could walk, was haled into court. There he confounded his enemies with the Bible. The man who had clubbed him confessed, and was converted. Another who bore false witness in court had his tongue immediately paralyzed. A good church was raised up. Other workers were knifed and beaten and jailed, but the truth spread. The mission now had a membership of seven hundred.⁹

Australia held 2,300 Sabbathkeepers, a missionary-minded people, schooled by the Whites, mother and son, and Haskell and Corliss and Daniells to vigorous action and innovation in field methods and organization. This field, pressed by the rapid progress of its work and inspired by instruction from Mrs. White, developed a form of organization and a system of operation which were to prove the basic model for the whole denomination. Elder A. G. Daniells, elected president of the Australian Conference in 1893, found the message spreading into the states of the Commonwealth so far and so fast, and the different phases of the work developing so broadly, that he counseled a division yet a union of fields and a distribution of responsibilities among a greater number of men. In consequence there was organized, in 1894, the Australasian Union Conference, consisting at first of the New Zealand and the Australian conferences, but expecting and experiencing soon the division of the Australian field into several conferences.

W. C. White was elected president of the union; A. G. Daniells, vice-president; and L. J. Rousseau, secretary.¹⁰ A great increase in the individual worker's responsibilities, a minimizing of central authority, and encouragement of initiative and burden bearing made a distinct departure from the traditional government. Departments were organized for the Sabbath school and the colporteur work, and soon for the medical, educational, and missions work. They were readying for invasion and missionary control of the great island field at their hand. This initial movement toward reorganiza-

tion was most significant, in view of the changes to come at the General Conference.

From the islands of Oceania came word of Samaritan service and home teaching and new visions of Christianity and developing native workers;¹¹ from the islands of the West Indies and the Central American and Mexican mainland, tales of colporteur heroism, medical miracles, the cleaving of the seas by the missionary schooner *Herald*.¹²

Asia had been entered only at three widely separated points: Turkey, India, Japan. China was touched merely at Hong Kong, by La Rue. In Turkey, Baharian was confined to his own city by government orders, but he had lighted fires which would not be quenched. "I see that the devil does not want our money to go to the cause," said the church treasurer of a company up in the Anatolian hills who had been imprisoned for four months for collecting tithes; "therefore I shall the more diligently gather up the tithes." From India, where Georgia Burrus was engaged in zenana work, was heard the call of a mother: "Come, O you women, come and hear! This is the *mem padre* who says their Jesus is coming soon. His signs are in the earth: wars and famines and pestilences and earthquakes! She says their Jesus is coming!" From Krum's treatment rooms in Jerusalem: "Two lame persons walk, one deaf girl now hears, sick of all descriptions are being healed: besides, I have more openings for Bible work than formerly."¹³

These are but a few spotlighted items in reports of progress around the world. Spontaneously the delegation broke into song, and the congregation swelled the refrain:

"Words of cheer from the battlefield of life,
Welcome tidings from the war;
Glorious news from the grand and holy strife,—
Soon the conflict will be o'er."

Yet, though this people had gone further in the work of reform than any other people, though they had devoted themselves uniquely to the completion of the gospel mission,

though among their leaders were men who were earnest, humble, teachable, enterprising, still the picture was not perfect. The standards of God are high beyond man's thought. To this people God had given the message to Laodicea: "Thou sayest, I am rich, and increased with goods . . . ; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold . . . and white raiment . . . ; and anoint thine eyes . . . , that thou mayest see."¹⁴

But though God sees in His people defects which they cannot see, and counsels and corrects them accordingly, He also sees virtue and promise which their enemies cannot see. Critics may pounce gleefully upon the faults of Christians and the church, but God is their defender. In Zechariah's vision the high priest, Joshua, stood before the Lord clothed with filthy garments, and Satan stood at his right hand to resist him; but God said, "Take away the filthy garments from him"; and to Joshua, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."¹⁵ It takes but repentance and humility of spirit to convert the Laodicean into the Philadelphian.

Though, in accordance with His design, God must administer His salvation through fallible men, who often bring postponement to His plans and shame upon His name, yet there will be no final failure. Patiently but firmly, compassionately yet inexorably, He moves to the accomplishment of His purpose. His objective is not a clocked finale; it is the development of the divine image in human lives. And so He bears with men, and corrects them, and loves them. And so He makes the church the instrument of His plan. "Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise."¹⁶

The church embodied in the Seventh-day Adventist de-

nomination needed "constantly to be warned and counseled." The subtle temptation that assails all disciples—"We have the truth, and so are ticketed to heaven"—did not by-pass them. And with increasing prosperity they were inclined to "settle on their lees," to cease to be missionary-minded and to sink into spiritual sloth. Battle Creek was the vortex of this tendency: to slide into Battle Creek was to arrive in Jerusalem, and once in Jerusalem you had no more to do.

Yet all was not apathy in the headquarters church. Members strove to meet God's requirements; leaders sought to follow His directions. There was much missionary activity—in the wide distribution of literature, in "Christian help work" (ministry to the sick and the needy), and in personal evangelism (cottage meetings, prayer meetings, and solicitation for Christ). Now and then some family, answering to calls from the Spirit, moved out to more barren fields, there to witness and work. The sanitarium had a high spiritual pulse, and its workers were active in relieving want and sickness in the community and farther afield. The college, in the beginning of the school year in 1899, experienced a remarkable revival among its faculty and students. For days the Holy Spirit wrought upon their hearts and controlled their actions, so that no formal classes could be held. Practically the entire student body experienced conversion or deeper consecration. For months they went out two and two to neighboring communities, and held revival and evangelistic services, and the religious atmosphere was filled with the ozone of heaven. What was to be seen in Battle Creek was also to be found in other churches throughout the field.

The leadership of the church listened to the testimonies which came to them from Mrs. White, working and praying and counseling from far-off Australia. These testimonies called for deeper heart searching, for abandonment of selfish designs, for broader vision of world needs, for distribution of centralized authority and power. In the General Conferences of 1897 and 1899 sincere efforts were made to measure

up to these appeals. Confessions were made by men high and low where they were at fault; plans were laid and put into operation for broadening the boards of control. Yet they did not go far enough. So difficult is it for man to see himself and his plans and his methods in the light of God's wisdom.

There were assets. The heavenly vision, though dimmed, was not lost. Men and companies there were who daily sought God for His counsel; and before their eyes the Son of Righteousness revealed the virtues and the purposes of Christ. The Christian pioneer spirit was still manifest in vigorous missionary efforts throughout the world. The potential financial resources of the church had greatly increased (estimated by one speaker as sixty million dollars),¹⁷ and needed but the invigorating influence of the Holy Spirit to be placed more fully at Christ's command.

In the educational field the church had made, and was making, great strides. The elementary and secondary church school system had been accepted and established; and the influence of these schools upon the children and youth and upon their parents was telling for greater consecration and greater power. Reforms in curriculum, in methods, and in aims characterized the higher schools. Thus the youth were being more fully, competently, and objectively trained for service. The medical missionary work was thriving, and bringing returns of healed bodies and rescued souls. Based upon the sanitariums, its ministry reached out in many directions. In the cities rescue missions were operated and lodging and boarding places for the poor and needy provided. Farms were found on which the salvaged could be placed for rehabilitation under better conditions. Through gifts and earnings the Haskell Home for Orphans at Battle Creek and the James White Memorial Home for aged persons were established. A medical college had been founded, with headquarters in Battle Creek and Chicago.

Despite these assets there remained still great dangers for the church. The heart of the difficulty, as always, lay primarily

in personal, individual lacks, and consequently, in failure to perceive and to act wisely and spiritually en masse in the degree required. The call of God to this church of the last days was, and is, for consecration equaling the consecration of the apostolic church; yes, surpassing it. To this end came the message of justification by faith, a truth never grasped in its fullness by the church of any period. To lose self in the depths of the love of Christ means complete transformation in physical, mental, social, and spiritual habits and activities. The denomination had nominally accepted that doctrine, and individuals in it had gone deep and far, but not deep enough or far enough. And there were bafflement and distress and need. God was seeking to relieve that want, but it could be done only in His way.

There was a problem of organization. The greatest question facing this conference, involving in some respects all the other questions, was that of so distributing the responsibilities and of so reducing the authority of a small group that freedom of action and enterprise might be accorded to the workers in local and regional territory. This reform envisaged a reorganization.

Thirty-eight years before, a great victory had been won in deciding upon any organization at all. If that organization had not occurred, there would have been no cohesion and no progress. The polity then adopted was best fitted to the needs and the size of the denomination. But as time went on and the work grew, it became apparent at one point or another that more media of operations were needed. First, the Sabbath school work developed, and by degrees there emerged the International Sabbath School Association. Then the sanitariums and the health work grew, and in time there came to be an International Health and Temperance Association, later (1893) the International Medical Missionary and Benevolent Association, with many branches. Then the overseas mission work was taken under the wing of a Foreign Mission Board. The religious liberty work was organized as

the International Religious Liberty Association. The schools were owned and managed by local constituencies and boards, with only a nominal allegiance to the General Conference. The publishing houses were independent of one another and of the General Conference, but together they developed the colporteur work, and managed it through State agents. The distribution of literature, however, had another outlet in the Vigilant Missionary Societies first organized by S. N. Haskell, resulting in the International Tract Society.

All these agencies were independent or semi-independent, and worked together or at cross purposes according to the degree of divine grace in the hearts of their members and officers. Nominally the General Conference was the parent of them all; but the reciprocative organizations creaked in operation, sometimes got out of hand, and were disciplined to a degree, like the obstreperous adolescent children of an ill-managed family, by the increasing arbitrariness and severity of the parent.

Thus there came to be what Mrs. White denounced as the exercise of "kingly power." The fortunes and fates of several of these organizations were controlled by interlocking directorates, wherein a few men in Battle Creek (and in lesser degree in Oakland, on the Pacific Coast) who were influential members of nearly all the boards could put their veto or their approval upon the work. Distrusting this state of things, the people restricted their liberality, and scarcity of funds exasperated the situation.

Certain of the organizations, however, being more vigorous and assertive, appeared to suspicious eyes ready to grasp all power and authority, and become rivals to the General Conference. Especially was this the case of the International Medical Missionary and Benevolent Association, with several affiliated State organizations. This association in 1901 employed more people than did the General Conference, and commanded more income. It was vigorous and missionary-minded; and under the dynamic leadership of Dr. J. H.

Kellogg had pushed its activities into neglected fields of service which should have been the work of the whole denomination. Dr. Kellogg and his associates indeed desired that it should be the whole church's work; but, often defeated and discouraged by the lax loyalty to health principles and the health message on the part of many ministers and people, they were determined to push ahead even if they left the denomination behind. Some felt that they aimed to become a separate movement. In less degree the Foreign Mission Board and the Sabbath School Association were restless and impatient over restrictions and impotence, and the publishing interests, finding a profitable field in commercial printing, were threatened with worldliness and loss of zeal.

This situation must be corrected; and the correction involved, first of all, personal conversions, and second, a reorganization that should, on the one hand, bring all elements within the shelter of the denominational organization, and on the other hand distribute responsibility to those who were doing the work. Could it be done? There was a complex problem of management. The financial demands of the work, spreading rapidly throughout the world, were more than the officers and boards knew how to meet. In their perplexity they borrowed money, mainly, it is true, from members of the church and from the publishing houses, but in emergency from banks and other loan agencies. At this General Conference the treasurer's report revealed that the administration, during the biennial period, had expended over \$15,000 above its receipts, the difference having been borrowed. Its cash in hand was \$32.93. The sanitariums and other medical enterprises had fared better, not only balancing their books, but expending considerable sums in missionary work. Still, because of expansion and improvements, much of their capital was borrowed. The Battle Creek Sanitarium was paying interest on \$200,000 in loans from Adventists alone. All the schools had debts, incurred both in operation and in expansion, which were to them overwhelming, aggregating \$330,000. Battle Creek

College, the most heavily burdened, had an \$84,000 debt on a plant worth \$108,000, and this was mostly loans. It had become the accepted pattern of management to operate on borrowed capital.

Beyond the Atlantic this policy had come to its fruition. The printing of a paper and some tracts, begun by Elder J. G. Matteson in his home a quarter century before, had developed into a publishing business in Christiania (now Oslo), Norway. But to a great extent it had done so on borrowed capital; and to pay the interest, loans were made at the banks. When a financial depression hit the country in 1899 these loans were called, and the capital loans also. Unable to meet the strain, the Scandinavian brethren appealed to America for help. The Foreign Mission Board sent them \$5,000, which, however, was but a stopgap. They appealed again, and the Mission Board sent them \$3,000, with the statement that this was the last possible help they could give.

The Christiania men asked their creditors for a moratorium of six months, to try to get their finances into shape. They hoped, like Jabesh-Gilead, to get help from their brethren in America within that time. When their appeal came the General Conference sent over a committee, I. H. Evans and J. N. Nelson, to investigate. They reported that there was a debt of \$81,084, all immediately due. The General Conference Committee thereupon decided that the case was hopeless, and that they must allow the Scandinavian publishing house to go into bankruptcy and let the creditors take the assets and the loss. And they so informed them.

Then there came from Mrs. White, living in Australia, a letter saying that this was wrong, that the house should be rescued, for its failure would bring great depression upon our people and be a disgrace to our cause. Taking courage from this counsel, the General Conference Committee called together the State conference presidents, with the Mission Board, and prepared a fresh proposition: If the creditors would give them time, they would pay the amount in full, in three annual

payments. This proposition the creditors gladly accepted, saying that the church had reinstated itself in their esteem. This proposition and promise, brought to the conference, received confirmation and execution.¹⁸

In the matter of the school debts a unique and spirit-stirring plan had been laid to lift them. Mrs. White offered to give a freshly prepared book manuscript for the relief of the debts of the schools, on condition that the publishing houses also forgo their profits and that the people of the church take hold to sell the book without commission.¹⁹ This book was her exposition of the parables of Jesus, and it was entitled *Christ's Object Lessons*, a book which now through nearly fifty years has proved its lasting inspiration and power in the lives of millions. The fire was kindled, and it burned with amazing speed. The Review and Herald and the Pacific Press arranged to publish 300,000 copies for the bare cost of material, donating their labor; and a popular fund was raised for this and for the costs of handling. To manage the campaign, a Committee on Relief of the Schools was appointed, with S. H. Lane, chairman, and Dean P. T. Magan, of Battle Creek, College, secretary. The latter devoted a great part of his time to it.

The campaign was begun in the spring of 1900. Churches were aroused to take quotas of books amounting to six copies a member, and to sell them to the public. Many a quiescent church member and many a minister who had thought they could never sell books were stirred to action, and in the experience found a great increase of spiritual power and an unexpected public interest. Moreover, there was instituted a reform in financial policy, an abhorrence of debt, and a determined effort to avoid it. At this General Conference, Professor Magan reported that about \$57,000 had already been raised by the sale of *Christ's Object Lessons* in America, that plates had been shipped to Australia and England for publication there, and that translations and plates were being prepared for Scandinavia and Germany.²⁰ This work, thus barely begun, continued for several years in this special purpose, until, largely by

its aid, the debts were paid off and, more important, there was a thorough and lasting revival of home missionary and literature work by the entire membership.

With these problems and these varied interests the delegates now came to the conference. Many faced the meeting with dread. As was confessed when the conference closed, "hardly a delegate appeared at this session who did not anticipate worry, and even disaster more or less serious. . . . Whispers of disintegration were borne from ear to ear, and speculations as to the final result were rife."²¹ Mrs. White herself declared: "I was troubled before leaving California. I did not want to come to Battle Creek. I was afraid the burdens I would have to bear would cost my life. . . . I said that I could not go to Battle Creek. . . . But night after night I was speaking to a congregation like the one now before me. Then I would wake up and pray, saying, 'Lord, what does this mean?' I thought that I could not go to Battle Creek; but when I found that my mind was there, and that in the night season I was working there, I said, 'I think I will have to go.'"²²

And when she came she went immediately to work. The day before the conference opened she called a meeting in the college-library of the heads of the work—conference officials, educators, physicians, publishers—and outlined to them in unmistakable language the course that must be followed. It was a preview of her address to the conference the following day. There must be an end to "kingly power"; no more should one man or a few men at headquarters determine the extent and the extension of the work throughout the world. There must be a reorganization of the church body and polity. Greater liberty must be accorded; responsibility and authority must be distributed to rest in every case primarily upon the workers in each separate field. There must be a regeneration of men or, where necessary, a weeding out of unprofitable servants. There must be a change in financial policies. The means which the Lord through His people provided for the work should not be selfishly hoarded in favored places, but under the coun-

sel of a broader body be equitably distributed to the cause throughout all the world. Better trained and more consecrated talent was needed in business lines. Debt was to be "shunned like the leprosy." There must be a pressing together in place of the division, suspicion, and opposition shown by many. The evangelistic work, the literature work, the medical work, the educational work, were to be united in bonds both fraternal and organic.

Her words were not the orders of a taskmaster; they were the counsel of a commissioned servant of God who had earned the respect and reverence of a people she had helped to guide from the beginning. Lone survivor of the first pioneers, she had witnessed the ascent and growth of a cause which in the beginning had not where to lay its head, but now lodged and camped and fought and won its victories the world around. She had seen the fulfillment, in significant part, of that early vision in which the little flame kindled in New England grew to be streams of light that went clear round the world; and she had not stood idly by to watch it. With her husband and with Joseph Bates she had spread the first little fires when there was none to help. With them and with later workers she had labored and toiled and wept and prayed and counseled and guided until the young church took frame and form. Her early companions passed, one after the other, to their rest; she toiled on. In bereavement, yet in courage, she went to Europe when it was barely entered by the Advent message, and there she builded sturdily and well. She turned to the other side of the world, and when the work was in its infancy in Australia she went there and threw the enthusiasm and wisdom of her presence and counsels into building a constituency that now in vigorous fashion was furnishing a leadership for the whole denomination. Through it all her counsels, born of God, had shaped and molded the work of the church, despite the laggard following, the neglect, the misunderstanding, sometimes the opposition and the disaffection of some. And she had come now, not only because of her vast experience,

her self-abnegating love, her selfless devotion, but also and supremely because this people was convinced of her selection by God to speak His word—she had come to a position where, when she spoke, men of the church, leaders and people, must take heed.

The council of that morning appointed a committee to frame its desires for presentation to the conference. Vital decisions were made. If there had been any cut-and-dried plan for the General Conference, any order of business arranged, any elections rigged, they were all thrown overboard. It was decided to present an entirely new program to the conference on the morrow.

The General Conference opened in the tabernacle at 9 A.M., Tuesday, April 2, with G. A. Irwin in the chair; L. A. Hoopes, secretary; and F. M. Wilcox, assistant; A. T. Jones, editor of the *Bulletin*, with W. A. Spicer assisting. The president made his opening remarks; the delegates were seated; a number of new conferences were admitted; and, the organization completed, President Irwin gave his address, citing the progress made during the biennial term, remembering the warriors fallen in battle, praising the Lord for His beneficent guidance, and invoking His continued care.

The Chair: "The Conference is now formally opened. What is your pleasure?"

Thereupon Mrs. White came forward, and spoke as follows:

"I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order. The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald office and the Conference, who brought in elements of unbelief, so that the light

that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among His people.

"The light then given me was that this people should stand higher than any other people on the face of the whole earth, that they should be a loyal people, a people who would rightly represent truth. The sanctifying power of the truth, revealed in their lives, was to distinguish them from the world. They were to stand in moral dignity, having such a close connection with heaven that the Lord God of Israel could give them a place in the earth. . . . But they departed from that light, and it is a marvel to me that we stand in as much prosperity as we do to-day. It is because of the great mercy of our God, not because of our righteousness, but that His name should not be dishonored in the world."²⁸

Then followed in even greater detail what she had presented the day before to a select company of workers. The whole conference heard; the people heard; and there was rejoicing. If any were confounded, they kept silent. Indeed, there was in the congregation a spirit of confession, a spirit of humility, a spirit of reform, a spirit determined to take right steps, to cut off the evil and to espouse the good.

The chair called for action; and A. G. Daniells responded by referring to the instruction received yesterday and the decision reached in consequence. As chairman of that meeting and of the committee it appointed, he embodied their conclusions in a resolution to constitute a large committee, representing every department and interest of the work and the various quarters of the field, this committee to consider the broad interests of the worldwide work, and to recommend to the conference what procedures it should take. "And if we will throw away our preconceived opinions, and will step out boldly to follow the light He gives us—whether we can see clear through to the end or not—God will give us further light; He will bring us out of bondage into glorious liberty."

He was supported by S. N. Haskell, W. W. Prescott, E. J. Waggoner, and W. C. White. With little discussion the motion was adopted. The committee thus formed, consisting of about seventy-five persons representing every phase of the work, received the name of the Committee on Counsel.²¹

Through this initial action there was evolved a thorough reorganization. The Committee on Counsel delegated its problems to appropriate subcommittees—Conference Organization, Finance (More Equal Distribution of Funds), Education, Canvassing and Colporteur Work, Camp Meetings, Publishing, Sanitariums, Foreign Missions, Religious Liberty, and the usual committees on operation—which in the main reported directly to the conference. At the second meeting the Committee on Counsel rendered enough of a report to enable the conference to proceed upon its business; and this was in effect its only report, the committees which it had appointed appearing thereafter in the role of committees of the conference.

The conference had not proceeded far, however, before the initiative in reorganization was seized by the Southern field. Neglected child of the American family of conferences, it had received the special attention of Mrs. White, whose son, J. Edson White, in response to her testimonies, had lifted the Negro work in that field to a respected and vibrant life. Mrs. White visited the field and consulted with the workers on her way to the General Conference. Now, at the third meeting, the South brought in a memorial, petitioning that it be constituted a union conference, after the order of Australia, with a good degree of self-government, but not abjuring the financial help of the General Conference. The memorial was presented on behalf of the field by Smith Sharp, the recently elected head of a proposed new little conference, the Cumberland. For a field that contained only two small and rather weak conferences, with a third applying here for admission, its institutions consisting of one struggling publishing plant, one or two treatment rooms, and three small schools, it appeared like a piping adolescent in the family of older members. But

it had the confidence of a David: it had heard the voice of God, and it made ready its sling and five smooth stones and went forth to battle.

The memorial was favorably received by the conference. Its purpose was endorsed by such speakers as Prescott, Haskell, White, Lane, Olsen, and Daniells, every one advocating stronger financial and moral support than had formerly been given. Then Mrs. White spoke, and in her plea for the Southern field she touched still further on the principles of local government and personal responsibility to God, which were to be included in the plans for reorganization; and she advocated for all America and for the whole world the same type of organization which the South had proposed. The memorial was adopted; and the delegates from the South proceeded to draft a constitution which became the model of the other unions into which, before the conference closed, the entire field was divided.²⁵ At the appeal of Mrs. White, Robert M. Kilgore returned to that field, and was elected the first Southern Union Conference president.

Reorganization had the right of way. The Committee on Reorganization made reports, supplemented by reports from the Finance Committee, which in the aggregate resulted in these changes:

1. The world field was organized into union conferences and union missions: eight union conferences in North America; five union conferences in Europe, including the Levant, all comprising a General European Union Conference; the Australasian Union Conference, comprising Australia, New Zealand, Tasmania, and the South Pacific island field. Union missions were areas in which the work was as yet weak or undeveloped, and which, with their several constituent mission fields, were placed under the care of the General Conference; their creation looked to their future organization as self-governing fields. Such areas then were South Africa, Southern Asia, Eastern Asia, Central America, and South America.

2. The General Conference Committee was to be com-

posed of twenty-five members (soon expanded), representing all phases of the work and all great areas. It was to organize itself (and thus, indeed, the General Conference administration), electing all officers, including a chairman for such time as it might determine. The opinion was voiced on the floor that this might mean that no man would be chairman for more than a year. This provision was the extreme fruit of a fear of "kingly power." It was felt by some that a sharing of the chairmanship would help to ward off that evil. This provision remained in the constitution for two years, until the General Conference of 1903, when it had become apparent that strong administration required permanency, and provision was made for conference election of a president and all other officers. In the meantime, however, the committee practically settled the question by electing A. G. Daniells permanent chairman; and he was therefore in effect president of the General Conference from 1901 on.

H. E. Osborne was elected secretary, H. M. Mitchell treasurer, and H. E. Rogers clerk of the Committee. W. W. Prescott was elected field secretary of the Foreign Mission Board; and W. A. Spicer, corresponding secretary.²⁹ As the work of this board became the chief business of the General Conference, the merger was completed in the 1903 session, and Elder Spicer was elected sole secretary of the General Conference.

3. There were certain independent organizations to be considered. The General Conference Association, a legal body which had been formed in 1887 to hold the property of the General Conference, was not affected by any legislation at this conference. Indeed, its membership was practically that of the General Conference Committee, and it was the legal representative of the General Conference. However, in the case of the Foreign Mission Board, which was also a corporate body, competent to hold property as well as to direct operations, it was decided, after considerable discussion, to coalesce its supervisory and operating functions with the General Conference; but the continuance of the corporate life of the Mission Board was

left to the General Conference Committee, anticipating the time when the property it held should be transferred to the General Conference Association. This action was completed at the 1903 meeting, by the abolition of the Foreign Mission Board corporation, the General Conference having already taken over all the functions and work of the board, and its property now passing to the association.

The most difficult problem was that of the International Medical Missionary and Benevolent Association and its affiliated institutions. This was the strongest, most compact, and perhaps the most virile of the denominational organizations. Indeed, its charter made it undenominational; and, its type of work attracting the favor of non-Adventists, it had received substantial gifts and moral support from a number not of this faith. However, its control was wholly in the hands of members of the church.

There had been not a little antagonism between it and some officials and leaders who saw in the vigorous prosecution of the medical missionary work a threat to ecclesiastical control; whereas on the other side the health reform advocates were aggrieved at the lack of personal adherence to health principles and medical missionary enterprises exhibited by some of their critics. The spirit of the conference, promoted by Mrs. White and other spiritual leaders, brought in greater harmony. But it was thought injudicious, and perhaps legally difficult, to propose the absorption of the medical missionary organization by the General Conference; therefore a compromise was proposed and effected by which it should have a representation of six members in the General Conference Committee, and its own governing body should be composed of members nominated equally by its constituents and the General Conference. This, too, came to a head in the 1903 General Conference.

4. The union conferences were to be self-governing and, in the main, self-supporting, but the stronger were to devote their means as fully as possible to the support and extension

of the message throughout the world. They were exhorted to apply their funds frugally to their own needs, and to send the surplus to the General Conference, which would apply them to the worldwide work. This proposal was to eventuate in the policy of the local conferences' giving a tithe of their income to the unions, and the unions' giving a tithe to the General Conference, while all bodies were to exhibit generosity thereafter in further gifts to the cause as they were able.

One other question was the removal of Battle Creek College to the country. This had been advocated by E. A. Sutherland and P. T. Magan, because the city environment was not conducive to the highest ideals, and because the constricted quarters of the institution did not permit the development of industrial education and especially agriculture. The College Board of Trustees finally committed themselves to the proposition, but it was assailed both by some residents and by several of the faculty.

In the fourteenth meeting of the conference, on April 12, at 9 A.M., the relief of the schools through the sale of *Christ's Object Lessons* was being considered. Professor Magan made his report, and then Mrs. White took the floor. In the midst of her talk she said: "The school, although it will mean a fewer number of students, should be moved out of Battle Creek. Get an extensive tract of land, and there begin the work which I entreated should be commenced before our school was established here,—to get out of the cities, to a place where the students would not see things to remark upon and criticise, where they would not see the wayward course of this one and that one, but would settle down to diligent study." Again: "Some may be stirred about the transfer of the school from Battle Creek. But they need not be. This move is in accordance with God's design for the school before the institution was established."

That same day the Seventh-day Adventist Educational Society (Battle Creek College constituency) voted to remove the college from Battle Creek. Four days later the Michigan Sani-

NEW ENGLAND SANITARUM CHURCH
M. V. SOCIETY.

tarium and Benevolent Association (Battle Creek Sanitarium constituency) voted to purchase the college plant to house the American Medical Missionary College. Thus the way was opened for Battle Creek College to move out into the country, where it should have been located in the beginning. The purchase price of \$108,000 covered the remaining debt of the college and left \$26,000, a sum which must be greatly augmented from other sources, to establish the school in a new location.²⁷

Thus the last moot question before the Conference was settled. Perhaps nothing more signally indicated the new order there instituted than this decision to remove Battle Creek College from its base, and establish it in a location in consonance with the counsel given at its founding. It was a definite break with that policy of resting in harbor which had been so fatal to previous attempts at reform. Now, action! and action which would be followed by more actions, until a revolution had been effected.

This General Conference of 1901, approached by most of the leaders and delegates with apprehension, weighted with problems administrative, financial, ideological, and social, carrying the threat of deepened distrust and of disintegration, proved instead to be the turning point toward unity, reform, solvency, and ardent evangelism. In great degree there ensued harmony of purpose and cooperation in execution of the plans laid. Not every problem was completely solved, but a formula for solution was presented which, if faithfully followed in the years to come, would mean success.

This happy result came not because of the power and vision and diplomacy of the men who composed the conference. Such qualities might have ministered to increased arrogance and pride and division rather than to fraternal union. It came because, in answer to divinely inspired counsel, men humbled their souls and sought God for pardon and guidance. Then they were brought together in the bonds of Christian love; and the differences dissolved like mists, and the mountainous

problems became high vantage points from which to view the road to the Promised Land.

The conference closed Tuesday, April 23, with a farewell service for the appointees to foreign fields. It was a service of triumphant faith and joy. United and invigorated, the church faced forward to a greater work of world evangelization. The "old hands"—Uriah Smith, J. N. Loughborough, S. N. Haskell, G. I. Butler, A. C. and D. T. Bourdeau—stood with Ellen G. White as the pioneers of the early days; and they were joined by other men, some in the full prime of manhood, others young and more vigorous, full of promise for the future.

The testimony meeting, mingling with an ordination service, lasted through two sessions, the first at three o'clock in the afternoon, the other at seven o'clock that evening. Testimonies from veterans, many of whom had seen service in foreign lands, testimonies from beginning workers, testimonies from lay members, gave a chorus of thanksgiving and praise for the wonderful work of God. And song welled up to express their feelings:

"I fear no foe, with Thee at hand to bless."

"Then cheer, my brother, cheer!
Our trials will soon be o'er."

"Is there anyone can help us . . . ?

"Yes, there's One, only One,
The blessed, blessed Jesus, He's the One."

"Behold! behold! the Lamb of God."

The benediction was by J. O. Corliss: "Again, our Father, we render thanksgiving to Thee for the blessedness of the Conference that is just closing. We thank Thee that Thou hast distilled upon us the droppings of the Holy Spirit, and Thou hast unified our hearts. Let our work in the future, O Lord, be that which will unify, and the message that which will unify those who are in the message everywhere throughout the wide world. And now, O God, as we separate this night, let the

blessed Spirit that has been with us follow us. May we be directed in the way, so that on Mount Zion we may all gather, and sing the great song of redemption in Thy kingdom. For Jesus' sake. Amen."

Thus closed the last service of the conference, the echoes of the benediction dying away with the sound of the clock in the tabernacle tower over their heads, striking the hour of ten.

¹ *General Conference Bulletin*, 1901, p. 17.

² Jeremiah 9:23, 24.

³ Isaiah 57:15.

⁴ *Ibid.*, p. 119.

⁵ *Ibid.*, p. 234.

⁶ See volume 1 of this work, p. 616.

⁷ 2 Samuel 21:8, 9.

⁸ *General Conference Bulletin*, 1901, p. 327.

⁹ *Ibid.*, pp. 122, 123.

¹⁰ *Year Book* (S.D.A.), 1894, p. 61.

¹¹ *General Conference Bulletin*, 1901, p. 198.

¹² *Ibid.*, pp. 275, 276.

¹³ *Ibid.*, pp. 247, 258.

¹⁴ Revelation 3:17, 18.

¹⁵ Zechariah 3.

¹⁶ Ellen G. White, *Testimonies for the Church*, vol. 7, p. 16.

¹⁷ *General Conference Bulletin*, 1901, p. 412.

¹⁸ *Ibid.*, pp. 183, 184, 409, 410.

¹⁹ *Review and Herald*, May 1, 1900, p. 283.

²⁰ *General Conference Bulletin*, 1901, pp. 209-219.

²¹ *Ibid.*, p. 457.

²² *Ibid.*, p. 204.

²³ *Ibid.*, p. 23.

²⁴ *Ibid.*, p. 35.

²⁵ *Ibid.*, pp. 67-70, 132, 185.

²⁶ *Ibid.*, p. 377.

²⁷ *Ibid.*, pp. 213-219, 313.

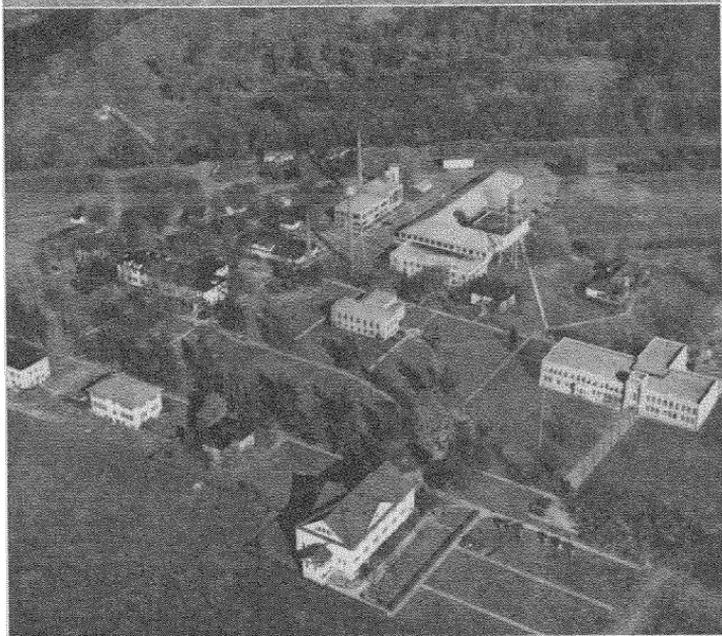
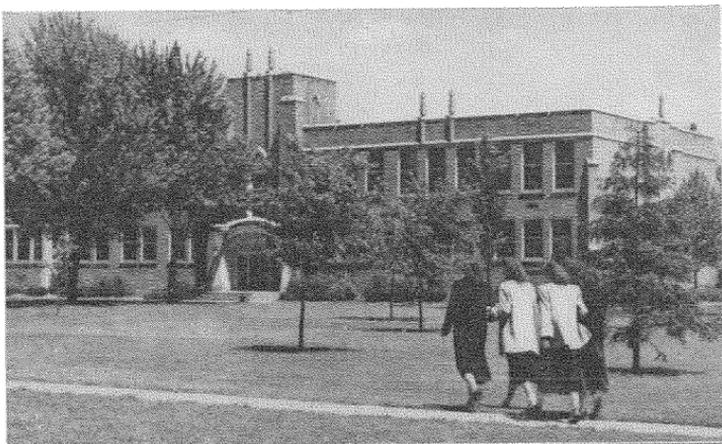
CHAPTER 3

COLLEGE IN THE COUNTRY

THEY had the word to go, and they lost no time in seeking where to go. Battle Creek College must be moved out of the city, must be placed upon the land, must make agriculture the basic educational industry, must build its curriculum according to the pattern given a quarter century before. It was a pattern men had found hard to follow, because their ideas of education took "too narrow and too low a range,"¹ because their vision was dim and their faith small.

But in the 1901 General Conference, Mrs. White said: "This move is in accordance with God's design for the school before the institution was established. But men could not see how this could be done. There were so many who said that the school must be in Battle Creek. Now we say that it must be somewhere else. The best thing that can be done is to dispose of the school buildings here as soon as possible. Begin at once to look for a place where the school can be conducted on right lines."²

Therefore the conference had barely closed when the president of the college, E. A. Sutherland, and the dean, P. T. Magan, began to look for a suitable location. They went forth to search out the land, and they went in much the same fashion that the ten spies went forth from Kadesh. The automobile at the turn of the century was a curiosity, a plaything for the rich and the adventuresome. And the roads were sandy trails or muddy sloughs. But the popular predecessor of the motorcar was the bicycle, evolved from the high-wheel, hard-tire type to the low equal-size two-wheel, pneumatic-tire affair, which quickly had everybody on the road. Hard-surfaced bicycle paths were constructed between cities, but often the cyclist, if he presumed a journey, had to push through the scouring, spattering, or dusty trails that answered for highways.



Abandoning Old Battle Creek, the College Moved, in 1901, to a Rural Location at Berrien Springs, Michigan. The Modern Administration Building Is Shown in the Upper Picture

Forth, then, on bicycles went Sutherland and Magan, ferreting out the prospects that were named to them by well-wishers or enterprising real estate men. They looked here and they searched there and they examined everywhere—not so very long, however; for Mrs. S. M. I. Henry soon introduced them to a group of people who were proposing to start a school they called *The People's University*. This group had had in mind a farm near the little town of Berrien Springs, nine miles from Saint Joseph and Benton Harbor on Lake Michigan. However, they had encountered difficulties in their enterprise, and were uncertain in their minds whether to abandon it or perchance join with some others who might bolster their exchequer. With this group a meeting was arranged in the old Hotel Oronoko, on the main street of Berrien Springs, near the bank of the Saint Joseph River. They gave information and encouragement, and in the end, dropping their project, gave their option to the new enterprise, and cheered it on.

Berrien Springs had once been an important town in southwestern Michigan. It was a popular health resort, and it was the first county seat of Berrien County; hence the big hotel, and hence the now-abandoned courthouse and the brick jail, most imposing building in the town, but now mutely pleading for occupancy, so reversing Whittier's lines:

"Still sits the school-house by the road,
A ragged beggar sleeping."

Here sat a courthouse by the road, a ragged beggar to be turned into a schoolhouse.

The town was not easy of access, but this, too, was counted an asset. Certainly it would be a place "where the students would not see things to remark about and criticise." They had ever before them instead the works of God, from which they might gather instruction in righteousness and in skill of hand. To reach Berrien Springs, either you rode on the Michigan Central to Niles and there took a hack or a private carriage, or else you continued on to the next stop, Buchanan, where you

could find a primitive type of railway called the Milwaukee, Benton Harbor, and Columbus, though it never saw either Milwaukee, Wisconsin, or Columbus, Ohio. It did meander amiably out of Benton Harbor to go through Berrien Springs and end at Buchanan. It ran a train three times a week, with one passenger coach and as many freight cars as the traffic demanded. Berrien Springs was the only town between its termini, but it would stop anywhere that a lady waved a handkerchief or a farmer flagged it down to put on a bushel of peaches. However, it served the early years of the school, until an interurban electric railway came through and the automobile shortened all distances.

It was decided to purchase the farm of 272 acres on the banks of the Saint Joseph River, two miles from town, and there to establish the college. As soon as the year's session in Battle Creek closed, the college began to pack. It filled sixteen freight cars with furniture, library, and other chattels, and this was the plant that was shipped to Berrien Springs the first of July, 1901. The jail and the courthouse received the goods. The college received a new name, suggested by Prof. Homer R. Salisbury, a member of the faculty; it was called Emmanuel Missionary College. It was a prayer and it was a promise: Emmanuel, "God with us."

No hiatus was permitted between the closing of Battle Creek College and the opening of Emmanuel Missionary College. That summer a teachers' institute was held in a camp of tents, in a grove now called Indian Fields, at the edge of the village, on the banks of the river. It was a very happy, hopeful, successful summer term, attended by two hundred elementary and secondary teachers, and visited by many a member of the new General Conference Committee, excited and thrilled with the promise of a major school that dared to cut loose from all facilities and, like Elisha's migrant sons of the prophets,³ to carry on school while building habitations.

Possession of the farm was not given until fall, and then there were no buildings save the farmhouse and one or two

small tenant houses. Therefore this first year the college made shift in the courthouse while faculty and students found such quarters as the village afforded, principally the old Hotel Oronoko. "It will mean a fewer number of students," said Mrs. White; and the number was fewer. But they were young men and women, for the most part, who hailed the adventure of roughing it and building as they learned.

The first beginning on the farm was in "The Grove," a beautiful though mosquito-infested maple woods a little distance behind the farmhouse and the proposed campus. Here small cottages and cabins were built that year, with an assembly hall, octagonal and screened, for summer use only. The money for this was given by Mrs. P. T. Magan, her whole patrimony. Here for several years thereafter were held the summer sessions of the school, chiefly teachers' institutes; for the college was still the mainspring of the elementary church school and academy system.

Meanwhile two larger buildings were erected on the campus site: one called Domestic Arts Building; the other, Manual Arts Building. These were intended for eventual use in the departments their names indicated; but temporarily and for several years they housed, in dormitory fashion, the women students in one and the men students in the other. Indeed, Domestic Arts Building was in time metamorphosed into Birch Hall, for many years the chief home for girls, but now a men's dormitory.

The second year, Study Hall, the main school building, was erected, so close behind the farmhouse that the rain water from their eaves mingled, until the old relic was torn down. These buildings were all put up by student labor, captained by industrial teachers; and many a competent craftsman came forth from those years to give service in home and foreign lands.

The farm was located in that famous fruit belt of Michigan, sheltered and tempered by the waters of Lake Michigan, which moderated the winds and the frosts. It had extensive vineyards and orchards, though the college people found the peach

orchard so infected with the yellows that it had within a year or two to be rooted out. But new orchards were planted, neglecting the peach, however, for the more certain and profitable crops of grapes, pears, plums, and apples, besides small fruits. In the first years C. M. Christiansen was at the head of the agricultural work, but other teachers had various departments of the farm.

The principal market crop of fruit was from the vineyard. And when the grapes were ripe, large shipments were made, chiefly to Chicago. The little railroad was not favored with the transportation. A river steamer, the *May Graham*, came up, docked at the college landing, and carried both passengers and freight to Saint Joseph and Benton Harbor. From these lake ports the fruit was transshipped by steamer to Chicago and Milwaukee. It was a seasonal traffic, the peak being in the time of vintage, but it continued nearly from frost to frost. The river trip was a favorite excursion for shoppers and sightseers, leisurely but entrancing, though the return must be by rail or by steamer after an overnight stay in town. This means of transportation, however, ceased after about four years, when more efficient though less romantic means were provided. But the picture of the river boat and of its bluff, portly captain, calling in his foghorn voice ere he cast off, "Hoory, hoory! Hoory!" remains in the memories of the early workers.

Every member of the faculty had some part in industrial teaching and leadership, as well as in academic studies. And they really worked with their students, half the day, though in some cases as understudies to more trade-competent students or assistants. But certain teachers were very competent in industries, as for instance Joseph H. Haughey, the mathematics teacher, who had been not only a department head in Battle Creek College but principal of South Lancaster Academy. His agricultural specialty was the tree fruits, besides the bees, and he was very proficient, with student help, in maintaining and planting orchards and in building an apiary.

The campus was on the upland part of the farm, where it

still remains. A favorite meeting place for the whole school, especially on Sabbath afternoons in the summertime, was the Point, a sandy-banked, swallow-tenanted bluff projecting from the plateau and looking over the river and the lowland farm tract. Here, in the remnant of an old apple orchard and on the velvety bluegrass, with the clear water of the Saint Joe stretching below in a right-angling curve, the Word and the works of God were studied together, and deeper understanding and wider vision of the things of earth and heaven were caught by teacher and student.

The lowlands, in elevation but a few feet above the river, were the most fertile fields, though subject to spring overflow; and here the main farm crops, aside from fruit, were raised. Into these lowlands and bordering them at the base of the plateau flowed a creek, the pleasant upper gorge of which came to be known to the school as "The Valley of Eden." There it was pastureland, extending up the hills on the other side; on the heights, new orchards. The woods were patches and groves, with no heavy timber except on the half-drained swamp into which the maple-wooded assembly land descended. After three or four years the farm adjoining the lowlands was added to the school property, doubling its area.

It was, to rural-minded, country-hungry students and teachers, who came out in large part from immediate city environment, a taste of the Promised Land. No more surrounded by the crowded works of man, they lived in the midst of the Creator's handiwork, and they were privileged to behold "on everything upon the earth, from loftiest tree of the forest to the lichen that clings to the rock, . . . the image and super-scription of God."⁴

Nor was their life an idle gazing, confined to exclamations of wonder and delight. They wrought with the Creator, and their recreation was a re-creating. They put their hands to the plow; they trained the vines and pruned the trees and planted the seed and reaped the harvests. And in this partnership with God they learned precious lessons of foresight and diligence

and industry and responsibility. They felt the inspiration of a prescribed and chosen mission, to set the pattern of an education after the order of God.³

It was a turning point in the educational history of Seventh-day Adventists. The vision and the courage and the resourcefulness which were demanded for this enterprise, breaking the bonds of custom and inertia, starting out on exploratory paths of education, breaking trail for adventurous and purposeful teaching, were worthy of all emulation by the rest of the church's schools. And to no little degree that course was taken.

Avondale, in Australia, had first shown the way. Under the impulsion of Mrs. White it went into the wilderness, hewed down the giant trees, turned the virgin soil, built its dwellings and its halls of learning and its modest temple of worship, and sought to follow the oracles of God in education. Berrien Springs had in some respects a harder task, because it had to break the ties which sentiment and habit had formed to hold it to the city and the headquarters of the church. It had to forsake the prestige which it had gained in Battle Creek, and to seek for and train a new order of students, students willing and eager to round out their education by uniting the hand to the head and the heart. Emmanuel Missionary College broke the fetters which were in one degree and another binding the educational work of Seventh-day Adventists to the chariot of popular education.

Its influence was not lost. The educational system of Seventh-day Adventists was liberalized and enlightened as a result of its example. Even in those institutions which kept their seats and their ideas there appeared new thinking and new impulses toward the right. And some schools followed suit. Healdsburg College, in California, the second founded by Seventh-day Adventists, and Southern Junior College, in Tennessee, were moved within a few years to seek more favorable locations.

Healdsburg College,⁴ during its quarter century of service, made a notable contribution to the cause of the last gospel

message. It gathered in the youth of the Far West, even from Australia and New Zealand, and gave them thorough training in Christian ministry. Over four hundred of its graduates were to be found in the ranks of Seventh-day Adventist workers, in times when the services were more restricted and the army of the church was very small. Under the strong leadership of President W. C. Grainger, and later of M. E. Cady and W. E. Howell, and the competent and devoted Bible teaching of R. S. Owen, E. J. Waggoner, and A. T. Jones, it produced men and women of thorough scholarship and missionary zeal, like J. E. Fulton, the first graduate and "father of the island field," Robert Hare, of New Zealand, H. C. Lacey, of Australia, Abram La Rue, who began the China mission, T. H. Okohira and Professor and Mrs. Grainger themselves who opened the mission to Japan.

Healdsburg was a little city, situated in agricultural and mining country, and the surroundings of the school were not greatly inimical to the ideals of education held by the denomination. At times, under the influence of clear-sighted educators, it included in its curriculum strong industrial work. But it was cramped in its campus, and came to be quite surrounded by the city. Under President Cady it purchased 160 acres of land four and a half miles from the city, and there established Timberland Academy, an auxiliary to the college, where students on the high school level largely paid their expenses by their work. The college was favored, moreover, by the encouragement and labors of strong men on its board, such as S. N. Haskell, J. N. Loughborough, and W. C. White. Mrs. E. G. White lived at Healdsburg for several years before she went to Australia.

Nevertheless, in its later career, as the result of some weak administrations alternating with the strong, the college deteriorated in morale and declined in the confidence of the people. Its industries perished, some of its buildings were closed, its student body became demoralized, "till there was no remedy." Finally, in 1908, the decision was reached to

close Healdsburg College and seek to build up a training school under new and ideal conditions. The educational sense and morale of the Pacific Coast church required restoration and strengthening. They were questioning, "Why have a college? Our elementary and secondary church schools will confirm our children in the faith, and they will then be strong enough to stand for truth in the higher schools of the world." Some of their brightest and best were attending the colleges and universities of the land, and many were in consequence separated from the cause.

That veteran stander-in-the-breach, Stephen N. Haskell, was returned to the West Coast in 1908, and made president of the California Conference. He and his wife went from church to church, teaching Christian education, strengthening the weak hands, and confirming the feeble knees. They were a tower of strength in the critical battle. Other strong men stood with them: H. W. Cottrell, president of the Pacific Union; W. T. Knox, who the next year became treasurer of the General Conference; J. O. Corliss; M. C. Wilcox, and other stalwarts. Vision was cleared and courage rose. The necessity of a college to top their educational edifice was established in the people's minds.

An interim year was spent in seeking a site; various properties were offered and considered. At last, with breath-catching audacity, the pioneering spirit of the West flung its gauntlet upon a mountaintop. If they were to get away from the city, leaving behind the works of man; if they were to separate their students from the temptations of the world; if they were to make industries, and especially agriculture, an integral part of their curriculum, let them with one supreme effort burst their bonds like Samson, and go to dwell in the wilderness!

On the top of Howell Mountain, east of Saint Helena, a property of sixteen hundred acres was offered them. The focus of it was a summer resort named after its owner, Angwin, built in a little valley of a hundred acres that was the crater of a burned-out volcano. Into this cup for hundreds of years had

washed and settled the silt of the rimlands, mingling with the ashes and scoriae of the volcano, to make a flat and fertile bed. Copious springs watered it; it was a garden. Twenty acres were in fruit, large fields in alfalfa, the remainder in garden and field crops. Above the valley rose the uplands, mostly in forests of pine, fir, and redwood. The five hundred acres under fence were fit chiefly for grazing. The property was purchased in the summer of 1909.

No city could thrust its tentacles into this rural retreat. The eight miles of its removal from the moderate-sized town of Saint Helena were formidable: up and ever up, over a dusty, narrow, twisting road with hairpin turns looking over precipices; and when the tinkling bells of the eight-mule winery wagons were heard, the stage or carriage must seek one of the few wider passing places, and wait with set brakes for the meeting. In those early days few braved the hazards and tedium of the road except from necessity. The Saint Helena Sanitarium was built on the lowest slopes of Howell Mountain, but on another road, and five miles of like traveling lay between the two institutions.

In anticipation of a new and strong college a notable faculty was gathered together. From Australia came Charles Walter Irwin, who had done great service in building up the Avondale School; he was made president and business manager. To support him, pioneer spirits were needed. A. O. Tait, at that time associate editor of the *Signs of the Times*, was a practical man and a master of comradeship. He was given leave of absence for service at the college. C. C. Lewis, outstanding educator and president of Union College, came West and joined the new enterprise. M. W. Newton, leading science and mathematics teacher; G. W. Rine, for English language and literature; and H. A. Washburn as history teacher were secured. Hattie Andre returned from missionary service in the South Seas to be preceptress. There were others; not least the competent wives of most of the men teachers, who filled important posts and gave invaluable service.

The rather flimsy wooden resort buildings nestled against the hillside: a three-story hotel, six cottages, amusement "palace," a large swimming pool, and barns with farming equipment and stock. To transform this summer resort into a year-round school for students, making the present buildings fit the needs while slowly a permanent building program should evolve, was one problem before the administration and board. Northern California is not the semitropic South, with citrus groves and summery winters; it has cold and snow.

Within a month after purchase the building containing the dance hall and sports rooms was transformed into a chapel and classrooms, the hotel turned into the girls' home and dining department, the farmhouse into a dormitory for young men—though they spilled over into the loft of the hay barn and the prune shed. The six cottages were assigned to teachers' families, though they shared with the transformed sports palace the privilege of furnishing classrooms, business offices, and store. Every porch on the place was curtained off with canvas for sleeping rooms. But by opening day, September 29, 1909, the school was ready for students, who to the number of fifty were present, with more soon to follow.

Cash resources were low. The union had been hard put to meet the debts on Healdsburg and an ambitious school which had been launched, ad interim, at Lodi. The purchase price of Angwin, \$16,000, had emptied the exchequer. The week before opening the college President Irwin was returning by boat from a board meeting at San Francisco, when he suddenly realized that he had not been given anything for expenses. He sat down and counted his cash—a few cents over twenty-five dollars. Then he made a list of groceries he would need to feed the students for one week. The ends did not meet. As he sat pondering, a stranger stood before him.

"Professor Irwin, I believe. I am one of the brethren. You are opening the new school. Could you use a little cash?"

With that he handed him twenty-five dollars, doubling his capital. Said President Irwin afterward to Mrs. McKibben, one

of the early teachers. "Nothing ever was done or said that heartened me so much as that gift." Fifty dollars went a long way in supplementing the fare of prunes and apples which they had inherited with the place.

The latent resources of the property were put to work at once, not only the small but fertile farm of the basin, but the wealth of timber on the uplands. Elder Tait had been a sawmill hand in his youth, and he proposed and carried through the purchase of an outfit, of which he had charge, with the logging. The great redwood and pine logs were at first hauled down by team over the steep and dangerous roads, till funds permitted the purchase of a tractor. The lumber for the first buildings was largely supplied by this mill.

Gradually, as the enterprise gained strength, the building program accelerated. New and substantial buildings took the place of the first makeshift accommodations, until the splendid plant of Pacific Union College of today stood forth. But that scant company who can still recall those first years, when the hands of every teacher and every student were put to strenuous and enduring effort, will never be convinced that pioneer days are not the most fruitful and rigorously happy.

The night of the college's first commencement, in 1912, was symbolic of the stress and the triumph of its cause. Its one lone graduate, Agnes Lewis, walked in raincoat and stout boots, with swinging satchel, from her two-mile-distant home, through a pouring rain that had for days floated Pacific Union College in a sea of mud. Changing in the old farmhouse, which had become the music hall, she accepted the umbrellas of escorts, and lifted the dainty skirts of her graduation dress over the pools to the assembly hall and her diploma. And all the mountain rang with applause.

President Irwin remained the head of the school for twelve years, and through stormy times and lean times and trying times that brought forth the gold of character, he saw the firm establishment of the college and the fruit of Christian education in the hundreds of Christian workers rightly trained.

Middle West, and Far West, and now the South. The educational work for white students in the South was opened in 1892, at Graysville, Tennessee, thirty miles north of Chattanooga, by G. W. Colcord, founder of Milton Academy, the forerunner of Walla Walla College. This school, named Graysville Academy, grew modestly, and in 1896 was taken over by the conference and renamed the Southern Training School. Through twenty years it expanded into the work of a junior college. Then it became the third college to move out into the country. This was in the year 1916.

Unlike Battle Creek College, which was situated in a sizable city, and unlike Healdsburg College, which nestled in a small city, the Southern Training School was in a tiny village in a cup of the Tennessee mountains. The population, however, tripled because of the establishment of the school, which soon found itself almost surrounded by the homes of church members who had sought its benefits. Its land holdings were small, and when in successive years fire deprived it of two of its main buildings, the combination of a number of factors determined its sponsors to remove it to some location where industries might be established and where its lands could shield it from aggressive and solicitous friends.

Such a location was eventually found in the mountains near Ooltewah, Tennessee, a railway junction point eighteen miles east of Chattanooga. A main line of the Southern Railroad ran through the place, and a flag station named Thatcher was on it. It has since been renamed Collegedale. The central part was the Thatcher farm, a second, across the railroad, was the Talant farm, and there was a third down the valley, all totaling between three and four hundred acres. By later purchases this area has been increased to one thousand acres. The first purchase price, reflecting the then low values of farm land, was \$5,000. W. H. Branson and S. E. Wight, presidents of the Southern and the Southeastern Union conferences, were active in promoting this transfer. Elder Wight first investigated the property at Thatcher, headed the conduct of negotiations, and

gave the new enterprise the benefit of his sound business and executive ability and of his fatherly counsel.

Weak and crippled though the Southern Training School, at Graysville, had been, the moving of the school to an unprepared campus was, as in the case of the two earlier schools, a testing and trying experience. A. N. Atteberry had been the last principal of the Graysville school, and he was brought to Ooltewah as the business manager. Leo Thiel, then educational secretary of the Southeastern Union Conference, was elected the first president of what was renamed Southern Junior College.

The Thatcher homestead, "The Yellow House," was the largest on the estate, having about twelve rooms. Just across the tracks was the Tallant house, of five or six rooms. Mr. Thatcher had not only farmed but conducted a business in lime. A spur of the railroad ran out into the hills, connecting the quarries and kilns with the main line; but this business had at that time dwindled away. There remained nine dilapidated cabins which had once housed the workmen's families. Some of them had four or five rooms, but, for some time abandoned, they were minus doors and windows, and horses and cattle had wandered through them at will, and perchance, when storms came, made them their habitation.

Nevertheless, every semblance of a house was pressed into service by the incoming school family. The Thatcher house was made headquarters and the girls' dormitory. The Tallant house took in the family of the printer and later of F. W. Field, the Bible teacher, and a number of students. President Thiel's and other teachers' families cleaned out the shacks, filled the openings, mended the roofs, went in, and thanked God for their homes. For the boys, a street of tent houses—half frame and half canvas—was built, each housing four students. That first year the student body numbered about fifty. And there were in houses, tents, and public buildings, fifty wood-burning stoves, the wood commissioner being the president of the school.

At the end of the first year the initial new building was begun, the ladies' home. When school opened the next September the girls moved in, though there was no electricity or completed heating system or bath, and the flooring was only subflooring. But this was the South, though its upper zone, and the accommodating weather furnished fair warmth until Christmas, by which time furnaces were installed. Meanwhile the kitchen and the dining room, with their wood-burning ranges and stoves, furnished study rooms in the evenings. And the students were a cheerful band, willing, as young people always are, to bear a few discomforts in the thrill of building a work for God.

Bath facilities reverted to old Roman, or perhaps to modern Finnish. A laundry house 14 by 20 feet had been built down near the spring. It had movable washtubs and a flatiron-heating stove. Once a week there was the luxury of a hot bath. On Thursday the laundry work was done by noon, and the laundry boy plied the stove with wood until it was red hot. Every receptacle that could find place on the stove top or against its sides was pressed into use, and enough boiling water was produced to warm the cold. Then, with tin tubs, the girls had the bathhouse to themselves. On Friday it was the boys' turn. No one complained; luxuries were too hard come by. This state, of course, lasted only as long as was required to provide better facilities—but that was a year. In the second year the women's dormitory was completed and the men's dormitory was erected.

The first commencement exercises were held in a tent loaned by the conference and erected on the lawn of the Thatcher house. Later, the newly erected barn served the same purpose. The farm, centering in the broad, long sweep of the creek bottom between the ridge that saw the multiplication of the school buildings and the hills on the opposite side where the rail spur ran and where the wood-working factory was established, felt the united efforts of the faculty and the students. The business manager, A. N. Atteberry, first taught agriculture and superintended farm operations; a year later this was

taken over by C. E. Ledford. The history teacher, J. S. Marshall, ran the dairy; and various other departments of agriculture were headed by faculty members. There was no teacher but had some industrial subject as well as academic.

President Thiel served for the first two years; then Lynn H. Wood was head of the school for four years, after which Professor Thiel took up the work again for three terms. The school prospered; and the results in students' lives, ideals, and capabilities thrived with it. The Seventh-day Adventist South, as it developed through the years from the weakling among American fields into one of the stanchest and strongest, was well served by the college, by secondary industrial schools which sprang up in the conferences, and by the widening elementary church school work. In 1945 the college left its junior status to enter the senior ranks: Southern Missionary College.⁸

The days of adventuring for God are not yet past. The model of the school of God is set before us, the shining prototype that was set up in Eden, which "is still conformed to the Creator's plan. . . . The great principles of education are unchanged. 'They stand fast and forever and ever;' for they are the principles of the character of God."⁹ Blessed are they who seek to know God's way in education and who have the heart to walk in that way. Not by aping the fashions and the foibles of the world, but by following the blueprint of heaven, are the schools of Christ to accomplish the great aim of Christian education, "to develop in a human soul the likeness of the divine."¹⁰

¹ Ellen G. White, *Education*, p. 13.

² *General Conference Bulletin*, 1901, p. 216.

³ 2 Kings 6:1-7.

⁴ White, *op. cit.*, p. 100.

⁵ The data on Emmanuel Missionary College come partly from memory, partly from an interview with E. A. Sutherland, December 3, 1947.

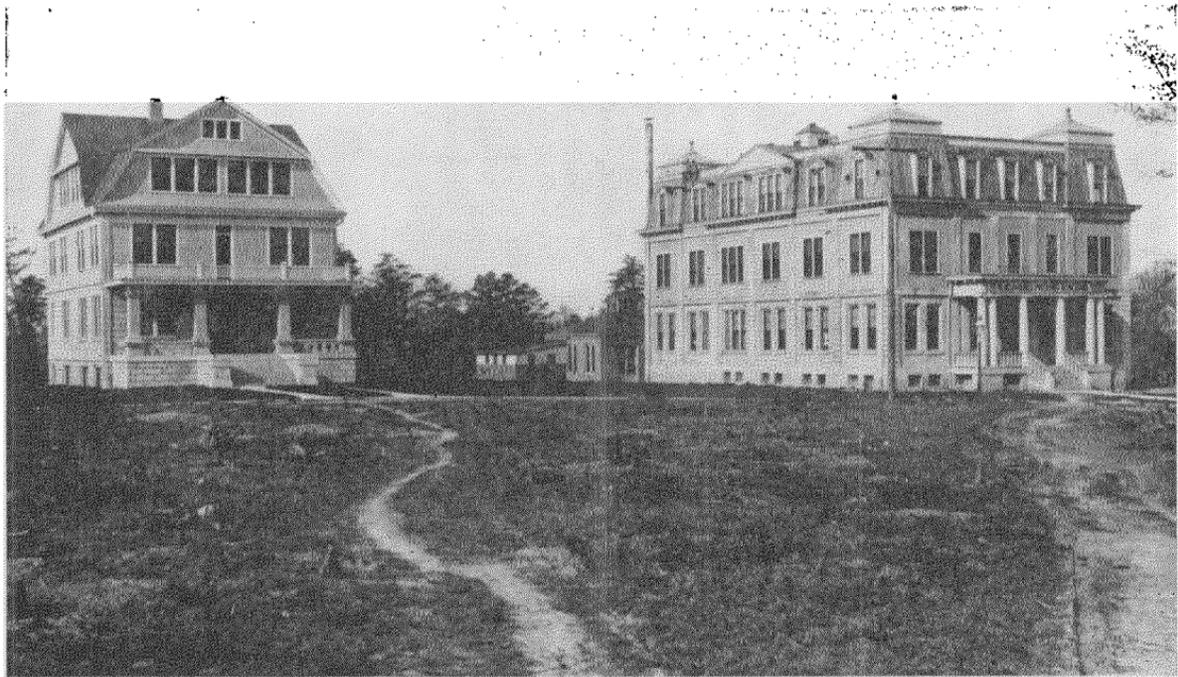
⁶ The data on Healdsburg College and Pacific Union College are drawn chiefly from manuscripts by Mrs. Alma E. McKibben, and *Pioneering the Message in the Golden West*, by H. O. McCumber.

⁷ 2 Chronicles 36:16.

⁸ The data on Southern Training School and Southern Missionary College come partly from memory and yearbooks, but chiefly from interview with Leo Thiel, April 1, 1948.

⁹ White, *op. cit.*, p. 30.

¹⁰ Ellen G. White, *Ministry of Healing*, p. 378.



The General Conference and Review and Herald Buildings as They First Appeared in 1906 at Takoma Park, Washington, D.C.

CHAPTER 4

REMOVAL OF HEADQUARTERS

I WILL instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye. Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle."¹

Men like to assume that they are very wise and understanding, that their actions and moves are dictated by discretion and marked by obedience to higher authority. And chroniclers of religious enterprises are tempted to present their heroes as paragons of virtue, who never departed a hairbreadth from the strait and narrow way, who never consulted their own judgment but listened to the still small Voice which said, "This is the way, walk ye in it."

But seldom are any men so perfect in response to the will of God that they need no correction from on high. Often they require the bit and bridle. And the sincere recorder of history will take into his picture the fallibility of even the best of men. His candor may encourage the critics of the cause, who will criticize in any case; but it will also win the applause of generous men and the approval of God. And his fair record will make more convincing the tales of humility and obedience which he may happily find and recite.

It would be the pleasure of the historian of the Seventh-day Adventist Church to depict its people and their leaders as men of such perfect vision and such unerring judgment that they never made a misstep or took positions which they had to vacate. And it is his pleasure to present the fact that they have made a fairer record than the majority of men commissioned to carry on the work of the gospel. The results of their labors testify to it. There might have been a more perfect record. But so far as the record is good it is attributable to the degree of their acceptance of the counsel of God and to their

submission of their own judgment to that counsel. When they have failed to do this, and the results have been detrimental to God's work, it is the part of candor to acknowledge it.

The name and the place of Battle Creek are treasured in the Seventh-day Adventist Church. Like a shelf on the cliff's face above a roaring sea, where shipwrecked mariners find refuge before their laborious climb to greater heights and glory, Battle Creek served for half a century as the resting place of this people, where they recuperated and grew strong. When they came to Battle Creek they came out of a sea of troubles which had seemed about to swallow them. They were few and weak; they had been tossed from place to place like men upon the billows of a relentless fate. The quiet village life of this western outpost soothed yet stimulated them. They found themselves a part of the invigorating frontier movement, ever conquering, ever building, ever accomplishing miracles of growth. The pioneers needed and welcomed the pioneering environment.

It was natural that they should regard their encampment as a goal, a minor objective, to be sure, but sufficient until the Day. Yonder ahead was the Advent, hoped for, longed for, worked for, the entire reason-for-being of their movement. But meanwhile, how gratifying, how comforting, the spires and towers of their little Jerusalem! Here grew their publishing house, largest in the State; here rose their sanitarium, greatest in the world; from here rayed out the beams of their light in multiple forms, to girdle the earth. Battle Creek, little Michigan city, became famous in the world, not because of its manufactories, its commerce, and its public spirit, but chiefly because it was the headquarters of a remarkable people noted not less for their medical, philanthropic, literary, and educational work than for the peculiar tenets of their religion.

They sank their roots deep, they thought, in the shallow soil. They had the esteem and confidence of their townsmen; they built great institutions; they began to have a reputation in the world, and that fame was mirrored in the pagan but

baptized name of Battle Creek. Why should they not dig in, fortify themselves in their castle of power, and sally forth—humbly, yes, humbly, but puissantly—to fill the earth with the glory of the knowledge of the coming of the Lord!

Yet in that self-satisfaction lay weakness and danger. The laity thought of Battle Creek as the vestibule to heaven; the leaders, especially those who stayed by the stuff instead of ranging the earth, had their vision cribbed and confined by the interests of a small place which set its horizons upon the rimming hills. The substance of their faith indeed invited their minds to flights of infinite space. Home was not here but yonder in the skies; earth was a camping place, heaven the goal; time was to merge into eternity. But minds, unless inspired, could not hold that vision continuously. "The cares of this world, and the deceitfulness of riches, and the lusts of other things" were ever lurking to distract the mind and to occupy the time. Men's vision contracted: the world was vaguely space, and Battle Creek the center.

For thirty years the testimonies of Mrs. White had urged decentralization—the exodus of believers to more needy fields, the distribution of institutions and interests to other places, the getting of a broader and clearer vision, which would bring the world into truer perspective and lessen the emphasis upon Battle Creek. These testimonies were listened to, assented to, but no radical change in policy was made. Men thought they tried to follow them, but when their nearsighted eyes were confronted with apparent necessities for expansion—more publications, more patients, more students—they rationalized their course in going contrary to the instruction and in building ever greater. The General Conference of 1901 did indeed make a revolution in organization, and it set the stage for change; but to effect that change a cataclysmic overturning was required.

The time came when God must make a demonstration. Calamities befell. On the night of February 18, 1902, the main building of the Battle Creek Sanitarium, and the hospital,

burned to the ground. Ten months later, on December 30, the manufacturing plant of the Review and Herald Publishing Association was completely destroyed by fire. The college, like Lot, had escaped from the city in time. There was now left in Battle Creek no material monument of the Seventh-day Adventist work except the tabernacle, the great meeting place of the people.

Were these judgments of God? Was there a meaning in them? Some felt that they were judgments, and that they were meant to warn the Adventists to get out of Battle Creek. But others scoffed at the idea. "I do not believe that our God is a god of vengeance," said Lycurgus McCoy, chaplain of the sanitarium. "That is a heathen idea, that when any calamity befalls it is because of the wrath of a god. I can tell you why the sanitarium burned and why the Review and Herald burned. They were magazines, so filled with combustibles that they would burn like tinder, and only a match or the crossing of wires was needed to set them off. I do not think God wanted them to burn. It was not an act of God but the negligence of men."

"God's hand is in every occurrence," answered W. W. Prescott, "and how we relate ourselves to it determines whether we are heathen or Christian. The heathen says, 'My god is angry with me: I will do what I can to appease him.' But the Christian says, 'My God is correcting me in love. I will answer to His discipline, and obey His will.'"

"I do not believe, friends," said A. G. Daniells, "that this is heathenism. God has always disciplined His people like a Father; and when He permits calamities to come upon them, whatever the immediate cause, there is a meaning in them. And that meaning we must discover and heed. Now let us turn our steps, face about, and take the course that God directs."²

On receiving the news of the Review and Herald fire, Mrs. White wrote from her California home: "We have all been made very sad by the news of the terrible loss that has come to the cause in the burning of the Review and Herald office.

In one year two of our largest institutions have been destroyed by fire. The news of this recent calamity has caused us to mourn deeply, but it was permitted by the Lord to come upon us, and we should make no complaint, but learn from it the lesson that the Lord would teach us.

"The destruction of the Review and Herald building should not be passed over as something in which there is no meaning. Every one connected with the office should ask himself, 'Wherein do I deserve this lesson? Wherein have I walked contrary to a "Thus saith the Lord," that He should send this lesson to me? Have I heeded the warnings and re-proofs that He has sent? or have I followed my own way?'"³

Immediately after the sanitarium fire, nearly a year before the destruction of the Review and Herald, the question arose whether to rebuild the institution. Citizens of the town, after having through their own appointed committee determined absolutely the philanthropic and Christian character of the work done there and the self-sacrificing spirit of the workers from the medical superintendent to the least helper, urged that it be replaced, and pledged \$50,000 besides much other help, to the enterprise.⁴ The resilient spirit and institutional pride of Dr. Kellogg naturally inclined him to that course. But he sought counsel of his brethren. None of them yet conceived of a general exodus of the church's institutions from Battle Creek, though the college had been removed. It seemed to them altogether proper, besides legally and financially advisable, to restore the main building of the sanitarium on its former site; and therefore the General Conference Committee voted to recommend its rebuilding.⁵ So the enterprise was undertaken. Upon the site of the old building they would erect a new monument to its cause.

Mrs. White counseled simplicity, economy, and a binding about of supposed wants, with an eye to establishment of other small sanitariums in different places.⁶ The promoters started modestly, they thought; but as architects and physicians and citizens with local pride put their hand to the work, the

plans grew, until the new structure outdid the former building, if not in capacity, certainly in elegance of design, finishing, and furnishing. Its financing demanded greater resources than at first contemplated, and though investment by Seventh-day Adventists and others was liberal, the building was completed under a heavy load of debt. Yet, while disapproving of the policy involved, Mrs. White spoke for maintenance of the institution and its support, that its abandonment might not prove a disgrace to the denomination.⁷

But when the *Review and Herald* fire came there was pause. Was this the repeated signal to leave Battle Creek? It was not a question of fleeing a wicked city in the hope of finding a better. Battle Creek, conceivably, was more moral and had a higher standard of ethics than any of the great cities of the East toward which their minds were turning. It was rather an issue of reformation and greater breadth of vision. It was a call to distribute their resources more equitably and to reach out to areas and peoples which they had so far seen through the small end of the telescope. Removal from their long-time residence was incidental; but it was an incidence vital to the operation, for habits of mind are closely allied to habitation. It was necessary to get out of Battle Creek to get out of the Battle Creek state of mind.

The General Conference was to convene in Oakland, California, March 27, 1903. The three months between the *Review and Herald* fire and this conference saw serious discussion over the question of removal. Involved in this was not only the publishing house but the seat of the General Conference. For the proposition to establish denominational headquarters elsewhere, and specifically in the East, had been considered before; the fires only gave it impetus. The incentive to such a move was in the new consciousness in the General Conference of responsibility to the whole world field. Considering the moving of missionaries and goods, an Atlantic seaport seemed a desirable vantage point. Their Foreign Mission Board had, prior to 1901, been located for several years, first in Philadelphia, then

in New York, where it was better able to facilitate the business of shipping.

This session of the General Conference took up several debated questions. First was the final coalescing of the Foreign Mission Board and the General Conference. The organization, in 1901, of union conferences and the placing upon them of the administration of their own affairs, had removed much detail work from the General Conference, which then became freer to devote its attention to the worldwide field. This was in part envisaged in 1901; and experience having demonstrated its practicability, the action was completed at the 1903 conference, by directing the absorption of the Mission Board corporation as well as the functions of its board, by the General Conference.⁸ Since that time, as never before, the energies of the denomination have been consciously directed, through the General Conference and every subsidiary organization, to the worldwide extension of the last gospel message.

A policy in keeping with this was proposed, debated, and decided here. That was the closer tying to the great objective of all institutions and organizations originated and supported by Seventh-day Adventists. The process was begun in 1901; it was consummated in 1903. The policy was contained in a series of recommendations which provided that all institutions formed by the denomination should be owned by the people through their conference organizations.⁹

This proposal was strenuously opposed by Dr. Kellogg, who stressed the undenominational character of the International Medical Missionary and Benevolent Association, and maintained that advantage grew out of independent ownership and control. It was apparent, however, that that association, which tied its subsidiary organizations and institutions and all its principal employees to it by strict written pledges, was more illustrative of the policy he opposed than of the liberty he advocated. This anomaly was recognized by the doctor himself, and he here pledged himself to a different policy, seeking to rely upon the teaching of the truth and the controlling influ-

ence of the Holy Spirit upon workers rather than upon hard and fast contracts.¹⁰

The resolution, which was adopted, being recommendatory rather than compulsory, served only to unite the willing and not to compel the unwilling. It also prescribed the policy in originating new enterprises under denominational impulse, which has proved a wise safeguard to the interests of the cause.

The third question was the removal of the General Conference and of the Review and Herald from Battle Creek. On this question Mrs. White spoke with decision. She said: "In reply to the question that has been asked in regard to settling somewhere else, I answer, Yes. Let the General Conference offices and the publishing work be moved from Battle Creek. I know not where the place will be, whether on the Atlantic Coast or elsewhere. But this I will say, Never lay a stone or brick in Battle Creek to rebuild the Review Office there. God has a better place for it. He wants you to work with a different influence, and [to be] connected with altogether different associations from what you have had of late in Battle Creek."¹¹

Action was taken to remove the General Conference headquarters from Battle Creek to such location as should be determined by investigation. It was also voted to recommend to the constituency of the Review and Herald Publishing Association the transplanting of that institution, preferably to the same location.¹² A meeting of the Review and Herald Board and constituency was called at Battle Creek, Michigan, for April 20 to May 1. At this meeting the decision to remove was taken.

A committee representing both General Conference and Review and Herald was formed to investigate opportunities and advantages of cities on the Atlantic seaboard, particularly New York. The city appeared to have great advantages, especially as the principal port of the United States; but, though the committee investigated east in Connecticut and Long Island, north up the Hudson, and west and south in New Jersey, they found prices too high and the areas too congested.

Washington had been considered, but not very favorably. In the midst of their perplexity a series of three letters was received from Mrs. White, each letter more emphatically mentioning Washington, and the last definitely saying that the publishing work should be carried on near the national capital. "From the light given me, I know that, for the present, the headquarters of the Review and Herald should be near Washington. If there is on our books and papers the imprint of Washington, D.C., it will be seen that we are not afraid to let our light shine. Let the publishing house be established near Washington." Thereupon a part of the committee went to Washington, and the decision was at last taken to make this the new site. It was midsummer, 1903.¹³

That was an exodus! The material property of the General Conference and the Review and Herald were not so great, especially since the destruction of the manufacturing plant and the stock of the latter; and hence their freight took less space than had the properties of the college at its removal two years before. But the psychological effect of the departure of the staffs of the two corporations, with their equipment, was tremendous. Shiloh was being deserted, and a new center was to be established at the hill of Jebus.

The Review and Herald took some of its key workers, headed by W. W. Prescott, editor of the *Review and Herald*, who was also a vice-president of the General Conference. A new corporation was formed in Washington, named the Review and Herald Publishing Association. The affairs of the Battle Creek institution, corporately named the Seventh-day Adventist Publishing Association, but which had come to be familiarly known as the Review and Herald, were being wound up. The new corporation had W. W. Prescott as president and S. N. Curtiss as vice-president and manager; the Seventh-day Adventist Publishing Association retained I. H. Evans as manager. He spent over a year in liquidating its affairs.

The General Conference officers removed in a body to Washington: A. G. Daniells, president; W. A. Spicer, secretary,

with a number of assistants. I. H. Evans had been elected treasurer, but being busied with the affairs of the *Review and Herald*, he was held in Battle Creek; and to the assistant treasurer, W. T. Bland, fell not only the affairs of the office but the extensive negotiations and purchases of land for the institutions to be established, and the giving of assistance in the formation of the several legal organizations of conference, publishing house, sanitarium, and college.

A favorable location was found in the northern suburbs of Washington, at Takoma Park, six miles from the center of the city, and separated from it by wide stretches of field and woods. At that time the little town was very rural, with a few homes clustered around the railway station of the Baltimore and Ohio, and its outgoing sandy road meandering along a ridge, through the woods, across the Sligo Creek, into the back country of Maryland. Even to Western eyes it seemed rustic and promissory of isolation for perhaps the rest of time. No one then foresaw that within forty years it would be engulfed in the great and growing city.

A tract of about five acres was purchased just within and across the boundary line of the District of Columbia, for the location of the *Review and Herald* and the General Conference office buildings, for a church, and for residence sites. A mile away in Maryland, on the edge of the beautiful Sligo gorge, an estate of fifty acres was purchased, and thereon a sanitarium of modest proportions and a college began to appear in close proximity. These were the beginnings of the present institutions at headquarters: the General Conference, the *Review and Herald*, the Washington Sanitarium, and Washington Missionary College.

But before these wilderness sites could be occupied, temporary quarters must be made for the transplanted institutions, the *Review and Herald* and the General Conference. Accordingly a five-story building in the city of Washington was leased at 222 North Capitol Street, and there for nearly two years the publishing work and the administrative work of the confer-

ence were carried on. Evangelistic services had been conducted in the city of Washington for several years before this, and just prior to the transfer a neat and serviceable church building had been purchased. This was the M Street church, which long served as the worship center of an area where now there are a dozen churches. The institutions and their buildings have likewise expanded with the growing needs.

A half century before, the Seventh-day Adventist Church, newborn and struggling against the world weariness and indifference of its birthplace, was bidden to take its tabernacle away from the East and pitch it in the wide-open spaces of the West. But it was said to them then that when the message should have increased greatly in power, the providence of God would open and prepare the way in the East for much more to be accomplished than was then possible.¹⁴ That time had now come, and the counsel was as emphatic: "Instruction has been given me that the message should go again with power in the cities in the Eastern States."¹⁵

What a contrast between the going and the returning! With painful vigils and strivings the pioneers in 1855 had gathered together at Rochester the tiny nucleus of a publishing work, their only semblance of an organization. From there they took their journey to the West, to Battle Creek. Under the counsel and blessing of God their work since then had grown. Thorough organization had been effected. Their one publishing house had become twenty; their two periodicals, eighty, in a dozen languages, with publications in thirty more. There had been added to them health institutions and agencies, large and small, 126 in number. Their schools, secondary and collegiate, numbered thirty-five, with several hundred elementary church schools. Their ministers, ordained and licensed, had increased from the score of 1855 to around nine hundred; their membership from a thousand to seventy-five thousand. Where in 1852 James White had not enough money to meet his freight bill from one point in New York to another, the denomination now received annually over \$600,000.

These were not things to boast of. Compared to the tremendous task before them, their numbers were few, their resources exceeding small. But whereas they had left their Bethel, like Jacob, with only staff and scrip and the blessing of their God, like him also they came back with flocks and herds and with a great company, to worship and to work in the land of their fathers, and far beyond.

Their cause in the Eastern States had, of course, been maintained through all the years. And the membership had grown, if not with the rapidity of the West, yet appreciably. Still, from Maine to Virginia it numbered only eight thousand. But emphasis was now to be put upon the evangelization of the great cities as well as the more rural sections, and this emphasis told. Fifty years before, they had faced a populace indifferent or hostile to the Advent message; now they found the constituency and the psychology of the population greatly changed. There was to ensue, as had been promised, a great upsurge of interest and of conversion; and it was to be shown that the East as well as the West and the South and all the world outside could be stirred with the glory and power of the third angel's message.

The establishment of denominational headquarters at the capital of the nation was a wiser move than was perhaps at first perceived. Not only did it bring new strength to the work in the East; it provided an environment which was more nearly international, and increasingly so as America took its place in the counsels and affairs of the world. It was a more favorable point from which to watch and meet the trends of public opinion and of propaganda in the field of religious liberty, and the attempts to inveigle the nation into reactionary and oppressive legislation. It made easier diplomatic contacts, which could expedite the progress of the gospel in other lands. The early development of the work and leadership required such a secluded matrix as the little city in Michigan, where it might develop without shadow from greater concerns. Now it was time for it to issue forth more fully into

the arena of the world, and to stand in the fiercer light of greater publicity. The wisdom of the move to Washington has become more and more apparent with the years.

¹ Psalms 32:8, 9.

² *Review and Herald*, Supplement, April 28, 1903, pp. 5, 7.

³ Ellen G. White, *Testimonies for the Church*, vol. 8, p. 101.

⁴ *Review and Herald*, March 18, 1902, p. 176.

⁵ *General Conference Bulletin*, 1903, pp. 82, 83.

⁶ *Ibid.*, p. 31.

⁷ *Ibid.*, pp. 58, 67, 86, 104.

⁸ *Ibid.*, pp. 100-102.

⁹ *Ibid.*, p. 67.

¹⁰ *Ibid.*, pp. 74-81.

¹¹ *Ibid.*, pp. 85, 86.

¹² *Ibid.*, pp. 67, 102, 216.

¹³ *Review and Herald*, Aug. 11, 1903, pp. 5, 6; *Ibid.*, Aug. 20, 1903, pp. 4, 5.

¹⁴ White, *Testimonies for the Church*, vol. 1, p. 149.

¹⁵ *Ibid.*, vol. 9, p. 98.

MULTITUDE OF COUNSELORS

IN THE multitude of counsellors," said Solomon, "there is safety."¹ The ruling principle of reorganization in 1901 was distribution of responsibility. Instead of the rule of "one man, or two men, or a few men" in a centralized authority, administration was largely confided to workers in conference, union conference, and finally division organizations. No longer must a missionary on Lake Tanganyika in the heart of Africa wait for authorization from Battle Creek to build another hut or employ a native teacher. Within his budget he was free to use his God-given judgment in expansion and administration. Larger problems, transcending that limit, would be settled when he attended a meeting of his mission or his union conference. The union, in turn, would refer more far-reaching plans to the division organization, on which it had representation. Thus sifted, only the most general or special questions would be left to the General Conference, which in turn contained men from every division. With the great expansion of the work this was absolutely necessary. And men learned to trust one another more readily and completely. They came to realize that wisdom belongs alone to God, who is as willing to give liberally to the humblest as to the highest, all of them brothers.

The make-up of the executive General Conference, moreover, required specialization. The president and his council, "the officers," must have lieutenants versed and skilled in specific fields and vocations. The president, however broad his knowledge and however versatile his abilities, could not give himself completely to any one of the interests—foreign missions, publishing, education, medical service, Sabbath school, youth. There must be counselors and workers who would devote themselves to one or the other of these departments, who

would plan and conduct the work of each, and, coming together in council as the General Conference Committee, would pronounce upon plans, campaigns, methods, and implementation.

So there began, as a result of the 1901 conference, the departmentalization of the work. That beginning was supplemented at the 1903 conference, and in the next ten years it was fairly completed. As each special interest developed, it was either referred to an appropriate department or, if looming large, made a department of itself.

To the charge or the fear that this was making the General Conference top heavy, the reply could be made that the extension of the war demanded expansion of the command. The days were long past when the leader could write his articles for the paper of which he was editor on the top of his lunch box by the roadside as he paused on his preaching tour. No longer could the preacher, editor, publisher, scribe, and financier be united in one person, carrying headquarters under his hat from farm to town and from town to city. The work was too great. One might now respond in the words of Thomas B. Reed, Speaker of the House, when a member of the 51st Congress protested that appropriations had reached the appalling sum of a billion dollars, "This is a Billion Dollar Country!"

We are mildly astonished that in 1903 it was necessary to explain, at the protest of a delegate against selection for treasurer of a man of great capacity who might cover the field as did the president, that the time had passed when a girl bookkeeper could handle the financial portfolio. Likewise, the conception of the office of secretary had grown from the duties of a simple scribe who might record the business and answer letters with a quill pen, to the conception of a man of worldwide vision who had lived and labored in missions of other lands. So also the knowledge and management of such great enterprises as had developed in the Sabbath school, the educational, the publishing, and the medical work required the services of men who had specialized in these fields.

The development of the work was also mirrored in the arrangement for conferences. Local matters were handled locally; unions and divisions held their own conferences. From the beginning of organization, for twenty-eight years, the General Conference meetings were annual; in the conference of 1889 the period was made biennial; and in 1905 it was extended to four years, an arrangement which has obtained ever since. In between come the quadrennial sessions of the union conferences and the biennial sessions of the local conferences. During this quadrennial period the General Conference Committee functions as the executive body. The quorum present at headquarters meets twice a week for dispatch of business; but twice each year, in the spring and in the fall, a more general meeting is called. The larger business, including appropriation of funds, is done at the Fall Council, which is attended by the union conference officials of the North American Division, and so far as practicable by officers of the other world divisions.

The business of organizing departments got under way a few months after the close of the 1901 conference. The work of the Foreign Mission Board was immediately taken over by the General Conference Committee; but whereas at first it stood on paper as a bureau or department, it was actually the concern of the whole organization; and after 1905, when its corporation was dissolved, its identity was lost in the General Conference. In the beginning of 1902 there were formed the Sabbath School, the Religious Liberty, the Educational, and the Publishing departments, and in that same year the council that became the Medical Department. A department which has seen various changes through the years, in name and management, was begun in 1905 as the North American Foreign Department, to care for the peoples of various foreign languages in the United States. Also in that year the beginnings of the young people's department was made by including its interests in the Sabbath School Department.²

At first the practice was for the General Conference Com-

mittee to appoint the members of the several departments, who included a chairman, a secretary, and several others. But in 1909 the constitution was changed to make the offices elective, and the head of the department was named, not chairman, but secretary. In time associate and assistant secretaries were added to the list.

Oldest of the independent organizations was the Sabbath school. From the early instructional work of Adelia Patten Van Horn and G. H. Bell, supplemented later by J. E. White, F. E. Belden, and Lillian Affolter, the Sabbath school emerged in 1878 as a country-wide organization, the General Sabbath School Association, then in 1886 as the International Sabbath School Association. The services of W. C. White and C. H. Jones as presidents, and of secretaries Eva Bell Giles, Winnie Loughborough, Vesta Cady Farnsworth, and M. H. Brown were outstanding.

The early Sabbath school, once it got its wind, really was a school, the first educational effort of Seventh-day Adventists. Its courses, prepared by the pioneer educator in Seventh-day Adventist ranks, filled the gap in religious education for the children and presented for all ages well-conceived, progressive courses in Bible knowledge. It was a long time before the denomination's daily and long-range educational program caught up with it. It also set the pace for raising of funds for missionary enterprises. From its first modest "penny collection," it progressed to the financing of the missionary schooner *Pitcairn*, precursor of its later campaigns which have brought in millions of dollars for mission work.

It was so well organized and so vigorous in 1901 that it furnished part of the argument for amalgamation with the parent body. Willingly it yielded up its organization, and became one of the first departments in the reorganized General Conference. The first secretary of the Sabbath School Department was Mrs. L. Flora Plummer, who continued in that office for thirty-five years. However, because she was unable immediately to transfer from her home in Minneapolis to Washing-



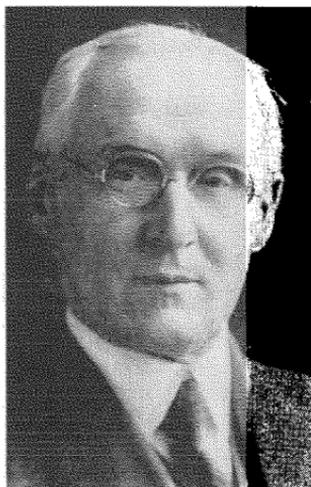
W. W. Prescott



Mrs. L. Flora Plummer

ton, Mrs. Flora H. Bland was appointed secretary for the transition year of 1903. For the first four years W. A. Spicer acted as chairman. From 1905 to 1908 G. B. Thompson was chairman, and from 1909 to 1913 he was secretary, in which latter period Mrs. Plummer appears as corresponding secretary. But at the conference of 1913 she took full charge of the department, and continued until 1936. Her fertile brain, her firm will, and her faculty for vigorous promotion, coupled with a gracious personality and unusual skill in diplomacy, mark her as one of the most successful departmental secretaries. During her incumbency she greatly improved and gave impetus both to the instructional side of the Sabbath school and to its zeal for missions, manifested in increased offerings and in personal evangelism.

The Religious Liberty Department was formed from the International Religious Liberty Association. This association had its origin at the time of the persecutions for Sunday labor and the threat of Federal and State legislation against religious



Daniel H. Kress, M.D.



Charles S. Longacre

liberties in the last two decades of the previous century. In that time it had a lively career, acting in defense of the religious liberties of the people and, through its literature and its lecturers, in arousing public sentiment for the continued separation of church and state. Its organ, first titled *The American Sentinel*, was a powerful voice for the preservation of liberty, and through two changes of name preserved its character. It is now called *Liberty*.

Prominent among the early leaders were A. T. Jones, J. O. Corliss, A. F. Ballenger, A. O. Tait, and Allen Moon. When the Religious Liberty Department was formed in 1902, Allen Moon was appointed chairman. The headship was taken in 1905 by K. C. Russell, who held it until 1912, W. A. Colcord being secretary most of that time. In 1914 C. S. Longacre was called to be secretary, the chairmanship of all departments being abolished in that year. Elder Longacre held the office for the most extended period, until 1936, and is still connected with the department. He has been an active and forceful ad-

vocate of liberty, on the platform, before Congress and legislatures, and as editor. Since 1926 H. H. Votaw has been connected with the department; he was elected secretary in 1941.

The publishing business of Seventh-day Adventists was their earliest vested enterprise; but instead of forming one large corporation, like the Sabbath school and the medical missionary work, it made each publishing house a center of its work. In 1903 there were three principal publishing houses in America: the Review and Herald, the Pacific Press, and the Good Health Publishing Company, the last-named concentrating on the publication of health literature, and being, in fact, the agency of Dr. J. H. Kellogg and the Battle Creek Sanitarium.

However, there was one strong worldwide organization for the distributing of literature, the International Tract and Missionary Association. It was formed in 1874, under the name of General Tract Society, S. N. Haskell being its originator and long the most active promoter, whether or not he filled the top office. The State Tract Societies were its branches; and though it assumed no control over the publishing houses and had no voice in their affairs, it was indispensable to their business. The colporteurs, whose sales provided the chief outlet for the works of the publishing houses, were agents of the tract societies.

When after 1901 several other enterprises were brought into the fold of the General Conference, the International Tract and Missionary Society agreed to go along. So there was formed a publication committee, which shortly became the Publishing Department. The publishing houses were left with their several corporations intact, while the State tract societies were made a part of each conference organization, a transfer which had been gradually taking place. The Good Health Publishing Company dropped out of existence; yet there remained three main houses of publication in the United States, among whom the territory was divided: the Review and Herald, holding the East; the Pacific Press, having the West, and

the Southern Publishing Association, established in 1901, and operating in the South.

The new Publishing Department, with representatives from all the houses, became an advisory body and policy maker for the entire publishing business. W. C. White and C. H. Jones were successively chairmen, and E. R. Palmer secretary. When the change in offices was made in 1909, Palmer, as secretary, became the head, a place he occupied for four years, when he became manager of the Review and Herald, until his death in 1931. From 1913 to 1933 the secretary was N. Z. Town.

The Department of Education was from the first of the reorganization a vital force in the consultative and executive affairs of the General Conference. There was no general organization before 1901, each college being held by a separate corporation; but the interests of the educational work had from 1888 on been looked after by an educational secretary, an officer of the General Conference. W. W. Prescott had filled this position.

In the latter part of the 1890's, under the impulsion of Battle Creek College, the educational work had greatly expanded, by the institution of a system of elementary and secondary church schools. By 1903 there were six hundred of these elementary schools, and sixteen academies (high school) and intermediate (junior high) schools. Their supervision was as yet embryonic. Some conferences had appointed educational secretaries, who usually had other duties also; otherwise the care and promotion of the schools devolved upon Emmanuel Missionary College, successor to Battle Creek College, and upon other colleges which were beginning the training of church school teachers.

When the Department of Education of the General Conference was formed in 1902, the leading spirits in it were E. A. Sutherland, Frederick Griggs; and C. C. Lewis. Sutherland was at the head of the central training school, and, with Bessie DeGraw, provided the first elementary textbooks. For

most of the early years Griggs was chairman of the department, and Lewis was secretary. From 1910 to 1914 H. R. Salisbury was secretary; then this office was filled by Frederick Griggs until 1918, when W. E. Howell took his place for the ensuing four years. From 1922 to 1936 C. W. Irwin was secretary, and from that time till 1946, H. A. Morrison held that post. At the General Conference of that year E. E. Cossentine was elected secretary.

The Department of Education, like the Publishing Department, has been chiefly an advisory, coordinating, and policy-making body. The schools are under denominational control, the colleges operating as incorporated institutions, and the secondary and elementary schools being under the supervision of conference or union conference organizations. The General Conference Department of Education acts as a coordinating and supervising body on the upper level through its subsidiary board of regents, and on the lower levels as adviser.

Under conditions prevailing at the time of reorganization, the International Medical Missionary and Benevolent Association, which compassed the medical work of the denomination, formed an affiliation with the General Conference rather than, like the other interests, becoming an integral part of it. Nevertheless, the beginning of a General Conference department was made, in the formation of a Medical Missionary Council, with representatives from various institutions and sections of the country. In 1905 this council acquired a chairman, Dr. W. A. George, and a secretary, J. E. Froom. Dr. W. A. Ruble succeeded to the chairmanship in 1910, with Dr. D. H. Kress as secretary. In 1913 this council became the full-fledged Medical Missionary Department, a name later shortened to Medical Department. L. A. Hansen was connected with the department, as assistant secretary, associate secretary, and secretary for more than twenty-five years. Succeeding him have been, in turn, Dr. A. W. Truman, Dr. H. M. Walton, and Dr. T. R. Flaiz. As associate secretary for nursing education,

Kathryn N. Jensen pioneered the way, beginning in 1921; her successor is D. Lois Burnett. Associate secretaries for health education and for medical extension have since been added.

Through the operation of the Medical Department and the cooperation of medical institutions and services, the ideal of 1901 and 1903 has been realized. Health institutions have increased in number and efficiency; the nursing profession has been kept in the forefront of progress and devotion; the lay membership has been increasingly interested and equipped for community service; and the working principles of health in all phases of living have been kept before the public through lectures, schools of health, health magazines, and other literature.

Since the initial formation of these five departments, there has been a carefully screened addition of such agencies in the General Conference, some of them successors to previous organizations. These include, in the order of their formation: the Young People's Missionary Volunteer Department, the Bureau of Home Missions, the North American Colored Department, the Bureau of Press Relations, the Home Missionary Department, the Home Commission, the Ministerial Association, the Home Foreign Bureau, the War Service Commission (during the two world wars), the Radio Commission, the Council on Industrial Relations, the American Temperance Society, and the Commission on Rural Living. Some of these will receive more notice in succeeding chapters.

¹ Proverbs 11:14.

² Sources of the data in this chapter are found in the *General Conference Bulletins* of appropriate dates, and the *Seventh-day Adventist Yearbooks* from 1904 to 1914.



A Group of Interested British Sailors and a Soldier at Hong Kong. In Back Row, Extreme Left:
J. N. Anderson; Beside Him, Abram La Rue

CHAPTER 6

FAR LANDS AND NEAR

THE vision of their evangelism had greatly expanded since those early days when Seventh-day Adventists had seen the conglomerate population of the United States as their possible solution of the command, "Go ye into all the world"; when Uriah Smith had written, in answer to the question, "Is the Third Angel's Message being given, or to be given except in the United States?"—"This might not perhaps be necessary . . . , since our own land is composed of people from almost every nation."¹

First Europe had called them, and J. N. Andrews had responded; now Europe was a vigorous, growing member of the Adventist family. Then Australia had beckoned, and S. N. Haskell had answered; now Australia had forged to the fore, in leadership, in educational reform, in new evangelistic plans. South Africa had become the springboard for missions in the interior of the Dark Continent. South America was beginning to shake itself free from superstition, and was coming into the light of the gospel. India, that citadel of the Jebusites, felt the siege of the Advent forces; and Japan, equally stubborn in paganism, was at least infiltrated. The islands of the Pacific and of the Atlantic were humming with the vibrant message of the soon coming. These beginnings have been related in the first volume of this work.

The General Conference of 1901, busied with its task of reorganization, was yet keenly awake to the call of a world-wide mission. Reports came in from entered fields, now not only Europe and Australia, but lands upon their borders and far lands over the seas. The call was to enlarge the borders, lengthen the cords, strengthen the stakes. The leaders and the people recognized that their mission was to "every nation, and kindred, and tongue, and people."

One vast field practically untouched, yet containing a fourth of the world's population, was *China*. If it could have been heard across the ten thousand miles of land and sea, the voice of an old man, sole representative of Seventh-day Adventists, would have spoken up for the land of Sinim. Abram La Rue had been a worker on the coastal island of Hong Kong for thirteen years. Like John I. Tay, who opened the Pacific Island work, Abram La Rue had been a seaman, after that a shepherd in the hills, where he received the Advent message. Limited in education, and seemingly without great talents, he yet had collected his ambitions into one great purpose, the proclamation of the soon-coming Saviour, and that purpose ran deep and strong. One instrument lay ready to his hand, the truth-filled literature which could speak to thousands where the personal preacher could speak to hundreds. Abram La Rue took to literature distribution, and laid the groundwork for the raising up of a church in Tehama County, California, which young W. M. Healey organized.

But as La Rue watched his sheep on the calm brown hills, there seemed to speak to him a voice that called from overseas, where on many a voyage he had stopped—the ports of China. Does it seem strange that a shepherd, an old man in the hills of northern California, should have his heart fired to open the doors of that great land of China to the last gospel message? Remember, there was a shepherd, an old man in the desert of Horeb, thirty-five centuries before, who also saw his burning bush and received his divine marching orders.

Abram La Rue asked the General Conference to send him to China. How so, Abram? You do not know the language, and you are too old to learn; you are not a preacher or a scholar; you have no fitness as a pioneer to push open the doors of the forbidden kingdom, proud of its ancient culture and allergic to "foreign devils." If your itching feet must feel the decks of ships that sail the main, there is the great island field of the Pacific. Go there, if you will; but care for yourself, and see that you pass not the islands.

So the old man, after spending a short term in Healdsburg College, quietly slipped his cable one day, and worked his passage to Hawaii. There, in the capital city of Honolulu, he distributed tracts and papers, sold some books; and having a kindly, quiet camaraderie in him, he made friends among the seamen and the shipmasters with whom he worked. And his literature went sailing over the seven seas. He worked also on the land, and the interest which he created in that island city called for evangelistic reaping; so his friend Elder Healey was sent over from the mainland, held a tent meeting, and raised up the first church in the islands. It was the year 1888.

But still the vision of China haunted the dreams of Abram La Rue. He had no commission to go to China; he might enter only the islands of the Pacific. Then a thought struck him: there was a port of China which was an island of the Pacific—Hong Kong. One day in Honolulu Harbor he met an old-time ship captain of his, and bargained to work his passage to Hong Kong, with no remuneration, except his food and the privilege of keeping the Sabbath on shipboard. So he sailed to that British-owned city at the gates of China. With a convert whom he made on shipboard, he took up his distribution of English literature, combining with it the sale of health foods, some of which he made and some of which he imported from far America. Many persons—seamen, officers, and residents—were brought to a knowledge of the truth by his earnest efforts. Thus he continued for thirteen years, sometimes making sea trips to Japan, to Singapore, to Palestine, but ever returning, and ever pleading for help. Meanwhile he did what he could for the Chinese by getting an official, Mo Wen Chang, to translate two tracts; and having memorized a few Chinese phrases, La Rue would hand the tracts out to non-English-speaking Chinese.

In 1901 his appeals at last bore fruit. J. N. Anderson and his wife, of Wisconsin, felt the drawing of the Orient. They were accepted and commissioned at the conference; and Mrs. Anderson's sister, Ida Thompson, was added to their party

before they sailed. They arrived in Hong Kong in February, 1902, where their aged Brother La Rue welcomed them with deep joy. A few days after their arrival seven persons, six of them seamen from a British warship, who had been instructed by La Rue, were baptized. They were the first in China, though none of them were natives of that land, or resident there. A year later Brother La Rue, beyond his fourscore years, murmured with Simeon, "Lord, now lettest Thou Thy servant depart in peace," and passed to his rest. "Brother La Rue never was known as a great preacher," said John E. Fulton, "or a great administrator, or a great leader in any sense other than that he was a great follower of the Master, but he left his influence in the hearts of men."²

The Andersons and Miss Thompson devoted themselves at first to language study, while ministering as their increasing capability permitted. Thereafter their long and fruitful service in China saw a development, from few adherents and no other workers to a constituency and a staff that, before the world war, had reached into every province and out into forbidding Tibet and far Mongolia.

The choice of Hong Kong as a home for the first missionaries was at the instance of the General Conference, and was due to three facts: First, it was the station of the aged La Rue, who had made a beginning there, but who must shortly lay the burden down, yet who would not be retired to the homeland. Second, it was a British possession and a safe refuge in those troubled times just after the Boxer rebellion, while conditions throughout China were still unsettled. Third, many well-established missionary societies had headquarters in Hong Kong, and it was therefore thought to be a favorable location from which to study the field and plan for the work.³

But after many journeyings into the provinces Anderson decided that location in some distinctly Chinese center was the best way to approach the problem of evangelization. Ten months after their arrival the Andersons were reinforced by the arrival of another missionary family, the Edwin H. Wil-

burs. Both of the Wilburs were nurses, and he was also a printer. They located almost immediately in Canton, and under strictly native conditions they made rapid progress in learning the language. However, after five months their health required a change, and accordingly they went to Hong Kong, while the Andersons and Miss Thompson took their place in Canton.

Becoming fairly proficient in the language, the Andersons entered upon personal and public gospel teaching, while Miss Thompson opened the Bethel Girls' School, the first Seventh-day Adventist educational effort in China. That educational work was to expand and grow into institutions of lower and higher grades until, keeping step with China's acceptance and advancement in the arts of the Western world, it should produce preachers, colporteurs, teachers, Bible women, doctors, and nurses, to carry the last gospel message. But now, at its beginning, it had to meet the suspicion and opposition of the Chinese substandard for women, who should not be instructed save in household affairs, and that by their elders. Yet the school grew in favor, and it won girls to the gospel and produced Christian workers.

A strong work was also developed in Fatshan, a city of half a million population, west of Canton. A medical work was here begun in 1905 by Dr. Law Keem, who was educated and converted in America, and afterward devoted years of his life to the China work. The mission was later headed by the first ordained Chinese worker to carry on evangelistic work.

The Andersons and Wilburs were located in the south of China, but an interest developed near Hankow, in Central China. An agent of the British and Foreign Bible Society, Eric Pilquist, on a visit to America had accepted the Advent faith. Returning in June, 1902, he taught the new faith. Resigning in December from his position, he entered our work. Elder Anderson, visiting him in Sinyangchow in January and February, 1903, baptized six persons and organized there the first of our churches in China.

NEW ENGLAND SANITARUM CHURCH
M. V. SOCIETY

N. E. SAN Y. P. SOC.

That autumn this mission was reinforced by the arrival of four American physicians, H. W. Miller and his wife Maude, and A. C. Selmon and his wife Bertha, with two nurses, Charlotte Simpson and Carrie Erickson. Locating in different cities in the vicinity, they took up language study, at the same time practicing their healing art, starting the medical missionary work, which has played so great a part in the China field. In eighteen months Maude Thompson Miller gave up her life; but Dr. Miller (who later remarried), as well as the Drs. Selmon, stayed on, to devote the most of their lives to China.⁴

Thus the work was established in South China, in the province of Kwangtung, and in Central China, in the province of Honan. Soon it opened in the coastal province just north of Kwangtung, Fukien. A young Chinese named Timothy Tay had been baptized by R. W. Munson in Singapore, and was sent to Amoy, Fukien, to study the dialect, which most of the Chinese around Singapore used. N. P. Keh, a minister of another Christian denomination, seeking to set young Timothy right on the Sabbath question, was himself convinced of the truth, and finally accepted the full Advent faith. This Brother Keh became an earnest and capable minister among his own people.

In 1905 Elder and Mrs. W. C. Hankins, just come from America, were stationed with Pastor Keh to work in Amoy. They were joined the next year by Elder and Mrs. B. L. Anderson, he a brother of the director, and destined for forty years of service in China. The influence spread, and soon another Chinese, T. K. Ang, pastor of a church in Chinchowfu, near the seaport city of Swatow, was inducted into the faith and the ministry. Other American workers arriving in 1905 and serving for many years were the J. J. Westrups.

Two workers who came in 1907-8 and who were destined to carry important work in the future were R. F. Cottrell (grandson and namesake of the pioneer), and F. A. Allum, from Australia, with their wives. They were at first stationed in Honan Province. In 1909 there came two families who were

to figure largely in the work in China—the O. A. Halls and the Frederick Lees.

For the first eight years the work in China, growing slowly but solidly, was organized as the China Mission, with headquarters at Canton. J. N. Anderson, the veteran missionary, was director through all these years. In 1909 began the era of larger organizations, in which China was included, the history of which will be told later.

From the strong but constricted Japanese Mission, the faith reached out to the ancient land of Chosen. A Korean in 1904, passing by the Adventist meeting place in Kobe, was attracted by the sign, written in both the Chinese and the Japanese languages. The Chinese was more familiar to him than the Japanese; and as he stood puzzling over the latter, a worshiper within the doors beckoned him in, and carried on an informative conversation in writing, the Chinese characters being their common medium of communication. This Korean attended the meetings, conducted by Hiroshi Kuniya, until he was fairly well indoctrinated. Then returning home, he met on the boat another countryman, Lim Ki Pan, who absorbed the essentials of the faith so quickly that upon landing he began to preach the message, and was soon rewarded with a congregation of thirty persons. Pastor Kuniya responded to a call from Korea, where he was joined by F. W. Field, director of the Japanese Mission, and they remained several weeks, building a constituency. The next year W. R. Smith and his family arrived from America, followed by Miss Mimi Scharffenberg, and in 1908 by Elder and Mrs. C. L. Butterfield, Dr. and Mrs. Riley Russell, and Miss May Scott. Through these not only evangelistic but medical work and schoolwork were begun. The Korean Mission soon outran its foster parent, Japan, in number of adherents.⁵

The Philippines had come under American influence and control as a result of the Spanish-American War of 1898, and thus the way was made easier for the entrance of the gospel. The first Adventist worker was a colporteur, R. A. Caldwell,

who had before canvassed in the Straits Settlements and on the southeastern coast. He came to the Philippines in 1905, and sold both English and Spanish books. J. L. McElhany, an American who had been stationed in Australia for several years, came up as the first minister, working only in English. The first one to work in the island vernacular was L. V. Finster, who came in 1908, and devoted himself to the study of Tagalog and to working for the Filipinos. By 1912 one hundred natives had been baptized, and many more were keeping the Sabbath. From that beginning the work grew rapidly. A missionary paper and small works were published in Tagalog and three other native languages; and Spanish literature was obtainable from America. In fourteen years the membership grew to six thousand, an earnest of the thirty-odd thousand of present date, largest of the island field.⁹

The entry of the remainder of the Far East—Siam, French Indo-China, the Malay States, the Dutch East Indies, Borneo, New Guinea—belongs to a later recital. Likewise in the vast Pacific Island field, though the Seventh-day Adventist hold was maintained and slowly extended, the great forward surge came later, and will be noted in due place.

For the West Indies and Central America, A. J. Haysmer reported in 1901 that, despite the obstacles, natural and human, met in that area, fifteen hundred believers had been garnered. Hurricanes and earthquakes had again and again wrecked some islands; the common people were very largely poverty stricken, working on the great estates for a pittance, and unable to buy books. Yet the colporteur was making progress with books, pamphlets, and leaflets, and the word of truth was spreading through the islands and in some degree on the mainland. Trinidad, Barbados, Jamaica—English-speaking all—were the strongholds. There were no Spanish workers, no French workers, and no entry into those language areas, either on the continent or in the islands.

But two years later two conferences, Jamaica and East Caribbean, were organized, and there were missions in Mexico,

Central America (British Honduras), Panama, Puerto Rico, and Bermuda. In 1906 the West Indian Union Conference was formed, with U. Bender, president; J. A. Strickland, secretary; and H. H. Cobban, treasurer. It contained five conferences and four missions, covering the English island field and Guiana, and reaching into the Spanish in Central America, Cuba, and Puerto Rico, and into the French island of Haiti. The combined membership was 3,374. During the next six years the work was strengthened through all these fields, but without much extension or great accessions. The forward surge was to come later, which should put this area in the lead of all divisions outside North America.

In South America the Second Advent message had begun on the eastern coast—Argentina, Uruguay, Paraguay, and Brazil. As before noted, the last decade of the nineteenth century saw the publishing work slightly opened with the publication of a missionary paper. A school was established in Argentina in 1900, and another in Brazil. Medical work, eventuating in a sanitarium, was begun by Dr. R. H. Habenicht in 1901, at the site of the Argentine school in Entre Rios Province.

Stronger organization was necessitated by the advancing work, and such organization helped the advance. In 1906 the three fields which had been organized as the Brazilian Conference (H. F. Graf, president), the River Platte Conference (J. W. Westphal, president), and the West Coast Mission (F. H. Westphal, president), were united in an over-all organization, the South American Union Conference, of which J. W. Westphal was elected president. In 1911 Brazil was set off as a union conference, the remaining South American Union being Spanish. This made two fields, not organically united, but responsive each to the General Conference. F. W. Spies was president of the Brazilian Unión, and J. W. Westphal of the South American Union, up to and beyond the re-organization, in 1916, when the Spanish and the Portuguese sections were again united in the South American Division.

During all these years the work in every line extended, crystallized, grew steadily stronger. No flaunting parade was the march of the messengers of Jesus across and up the continent. They went as the soldiers of Christ have ever gone, through mud and vilification, lashed with the whip, cut with knives, greeted with the hail of stones, imprisoned, and threatened with death. But they turned not back.

The youngest son of the Kalbermatters, who had hung up their pipes in token of surrender to God, was Pedro, then nine years old. This boy, following his father and his older brothers, became a devoted exponent of the faith. At the age of seventeen he left his shepherding at intervals to enter the colporteur work. Three years later, in 1907, he started in at the new school in Entre Ríos; but he had no more than three months of study when he reached the age of conscription, and was drafted into the Argentine Army.

He was a curious specimen to the army command. They had never heard of Seventh-day Adventists, and they had never known of any conscript resisting orders for conscience' sake. The young man Pedro requested freedom from duty on the Sabbath, but was brusquely told that now he was in the army he would have to forget his religious ideas and obey orders. The first Sabbath he refused duty, and on the second Sabbath was punished by being made to stand at attention for several hours, until his feet were so swollen he could scarcely walk. The third Sabbath he was ordered to wash clothes, and when he refused to go to the river, a tub was brought to the parade ground, and clothes and soap were thrust into his hands. But still he refused to wash, and he was then whipped on the bare back till the whip broke, and the punishment was continued with a strap till he fainted. Sabbath after Sabbath he continued to refuse work, being each time more severely punished. He was whipped and beaten, then imprisoned with all the refinements of army punishment, and told that he would never be released.

His father was persuaded by the military commandant to

come and plead with him. The old man, with tears in his eyes, assured him the Lord would not hold him responsible for yielding, but his son stood steadfast. He was sentenced to a year of imprisonment, working in the quarries with criminals of all sorts. But here, by the intervention of the chaplain, a Catholic priest, he was given liberty on the Sabbath; and here he was cheered by the first fruits of his testimony, the conversion of a fellow prisoner. Four months of this, and he was transferred to the disciplinary quarters of the army near Buenos Aires, expecting a repetition of his ordeal. But the commandant, learning from him the reason for his stand, declared that his imprisonment was unjust, and he not only freed him from Sabbath service but took him from the cells and placed him in charge of his garden, a Joseph in the house of a Potiphar.

This officer brought his case to the attention of the minister of war, who was impressed to such an extent that he decreed complete Sabbath liberty to all Seventh-day Adventist youth who should thereafter be drafted into the Argentine Army. Thus God honored the testimony of a faithful young man, and made him the instrument of teaching His truth to high officials and of securing liberty of conscience for his fellows. Pedro returned to school, and after his graduation went up into the missionary frontier, where we shall see him on the firing line.⁷

With a base in Chile the Adventists gradually reached up the West Coast and into the interior. Bolivia, deprived of a seacoast through the war with Chile ending in 1884, has the greatest difficulty of all the South American states in advancing in civilization. Only one tenth of its people are of the white race, the rest being Indians and half-breeds. Its mineral wealth in the mountains has constantly tempted the exploitation of the ignorant natives by irresponsible capitalists, and the eastern tropic lowlands, as far as developed, are equally representative of similar oppression. The history of the country has been turbulent.

The highlands of Peru, west of Bolivia, contain like conditions, though moderated by a more enlightened government. This Indian land of Bolivia and Peru was to become the scene of some of the brightest of Adventist mission history, but in the period with which we are dealing it was pioneered by only one or two colporteurs, and in 1907 set apart as a mission field. It was then manned by one Chilean convert, E. W. Thomann, who, settling at Cochabamba, not only carried on work for the Spanish-speaking population, but made a beginning, with two or three tracts, for the Indians, few of whom, however, could read.

Farther up the coast Ecuador was entered in 1904 by T. H. Davis, one of the two colporteurs who had pioneered in Chile. The next year he was joined by an evangelist, G. W. Casebeer. Like nearly all the Adventist pioneers, they experienced mob action stirred up by the priests—being stoned, beaten, and driven away, seeing the Bibles and other books they had sold burned in the plazas. Nevertheless, the foothold gained was never given up, and the cause looked forward to success.

Peru was first entered in 1905, when F. L. Perry was sent to the field, where there had appeared a few scattered Sabbath-keepers gained through literature. The Pacific Coast lowlands, though largely arid and fertile only where irrigated, contained the most advanced segment of the population. It was evangelized by the usual methods, headquarters being established in the capital city, Lima. But the high Andes, where dwell the great masses of the Inca Indians, in two tribes or peoples, with two languages, the Quechua and the Aymara, provided the openings for a great and blessed work. A station established at Puno, on Lake Titicaca, 12,635 feet high, proved the fulcrum upon which the later great Indian work was to be moved.

We turn to Africa. Here was the first Seventh-day Adventist entry into distinctively heathen territory. The opening of the native work, in the 1890's has been related: first the Solusi Mission, in the Matabele country, thirteen hundred miles up

from the Cape. Pressed in turn or in concert by Tripp, Armitage, Anderson, Carmichael, Mead, Watson, Walston, Sturdevant, Rogers, Sparrow, Campbell, Robinson, Konigsmacher, half of whom and nearly as many of their wives laid down their lives in the service, the work spread abroad and higher in the continent. Through drought and flood, through lion ambush and baboon mealie raid, through witch doctor superstition and the savage terrors of the Matabele Rebellion, they cast their lines, set their stakes, built and endured and taught.

Somabula, Malamulo, Musofa, Songa, Kolo, Rusangu, Inyazura—these native names ring the chimes on the bells of African missions, of which they are only a tithe, north, west, east, reaching ever up into the heart of the Dark Continent. Some of the missionaries, like Sturdevant, Walston, Anderson, and Campbell, lived long and carried their service farther and farther into the darkness of heathenism; others no less heroic gave their lives early in the conflict. They sowed the seed which today presents the fruits of half a hundred thousand full church members and as many more adherents who are reaching upward toward the rite of baptism.⁸

India was entered relatively early in Adventist mission history, and progress—such progress as Christian missions know there—was made despite the handicaps of climate, caste, and the stubborn resistance of Hindu and Moslem. Not only literature work and preaching—those time-honored and success-tested agencies used in the West—were tried here, but medical ministry, schools, care of orphans, and zenana work. While at first the chief effect was on those of European blood, there were some notable accessions from among the native peoples, one of them, A. C. Mookerjee, being the grandson of Carey's first convert.

When in 1900 the mission met a tragic loss in the death from smallpox of its director, D. A. Robinson, the leadership devolved upon young W. A. Spicer, editor of the *Oriental Watchman*, the first Adventist organ to be published in a completely non-Christian land. His tenure of the office of superin-

tendent was brief, however; for in 1901, while attending the General Conference, he was drafted to remain in America as the secretary of the Foreign Mission Board. His place was taken by J. L. Shaw, who came over from the principalship of the South African school at Cape Town, and who, except for brief absences, remained with the India field for twenty-three years.

Most of the workers and most of the literature were confined to the English language. Evangelism and education in any of the various languages of India were in the hands of the three or four Americans who had studied them and of the few native converts who developed into workers. But in a conference held at Calcutta in the autumn of 1906 a change in policy was effected, a more decided turn being taken toward the great masses of India, and it was decided that missionaries coming in should devote their full energies for a sufficient time to mastering a language.

At this conference also the field was divided. Down into South India, to Bangalore among the Tamils, went J. S. James, who in various capacities was to serve India for thirteen years. Up into North India went L. J. Burgess and his wife, who as Georgia Burrus had opened work among the women of India. Just below Mussoorie in the hills, where a site was purchased and later an advanced school was opened, they labored in school and evangelism in both the Hindi and the Urdu languages. Over in the west, in the Bombay area, was stationed George F. Enoch, who also was to prove a long-time worker in India.

H. H. Votaw and his wife had gone across the bay to Burma the year before, and opened work in Rangoon. The way here had been paved by H. B. Meyers, a bookman who ranged widely over the whole Indian field. Here he first sold English literature, and then engaged for a time in preaching. Upon his arrival there, he soon found a Burmese woman who, by reading the Bible, had found that the seventh day is the Sabbath, and without knowing of any other in the world, be-

came a Sabbathkeeper. Here was the nucleus of a Burmese constituency.

The Votaws found a good interest awakened, and as the result of evangelistic work in English, a church of both Europeans and Burmese was established in Rangoon. The brother of that first woman believer, named U. Maung, left a good position in the government and entered upon evangelistic work, eventually being ordained. Three European ministers, one day, assailed him. "Don't you know, U. Maung," they said, "that in ancient Egypt Monday was reckoned as the first day of the week?" U. Maung asked them each one in turn, "Do you think Monday is the first day of the week?" "Yes," they replied, "yes, yes." Then he said, "Did Christ rise on Monday?" And being hoist with their own petard, they left him and went out.⁹

Farther down the coast, at the port of Moulmein, an interest was awakened, and Elder Votaw raised up another church here. Dr. Ollie Oberholtzer, from America, entered upon a medical service here, and long maintained alone this outpost of the faith. L. F. Hansen and his wife joined the Burma forces in 1906, being stationed for a year in Rangoon. R. A. Beckner came in 1908, and opened work in Mandalay, far up the Irrawaddy, though he spent much of his time in the field circulating literature. C. G. Lowry became superintendent of the Burma Mission in 1916, upon the departure of Elder Votaw. A. H. Williams, who came into the faith in Rangoon, gave himself to the work, later becoming treasurer of the division. An early recruit was David Hpo Hla, an experienced teacher and translator, who gave great service to the cause.¹⁰

A comprehensive and more detailed survey of worldwide service in later years will be given in the next section.

In America, while all lines of Christian work were continued and expanded, one particular development demands notice. This is the work in the great cities.

The people of the United States were at first chiefly coun-

try dwellers, the proportion counted rural, at the beginning of the nation, being 94 per cent. Although to that age the few chief cities seemed large, Boston contained only 18,000 inhabitants; New York, 22,000; Philadelphia, 28,000; Baltimore, 15,000; and Charleston, 16,000. New Orleans was then a Spanish possession. Other great cities there were none. Though a characteristic city psychology showed itself then, as always, in commercial interests, manners, and amusements, the influence of the country on the American mind was more evident than now.

Half a century passed, and the rural population was beginning to lighten in the balance. In 1840 the urban population was 11 per cent. The seaports of the Atlantic had increased in population manyfold, New York thirtyfold; and out of what had been and still was largely wilderness the trading posts and stockades began to take the form of cities, destined soon to rival the East.

Seventh-day Adventists began their work at this time. They made no intentional discrimination between city and country. Indeed, their immediate predecessors, in the 1844 movement, under the impulsion of J. V. Himes, made their strongest efforts in the great cities of the North. And Seventh-day Adventists, streaming out in a rather ribbonlike movement toward the West, laid emphasis upon work in such cities as Portland, Boston, Rochester, Buffalo, Cleveland, Cincinnati, Detroit, Chicago, and Milwaukee. They sent preachers into them, and in some they established centers for workers.

However, they discovered that their greatest success came in rural localities. Most of their ministers were country-born and country-bred, and naturally their appeal was strongest to the farmers and small townsmen. Without purposely neglecting the cities, they found their constituency growing up principally in rural sections, and recruits for their working force came chiefly from the men and the youth of the farms. This was no misfortune. The strength, solidity, judgment, resourcefulness, patience, determination, and trust in God that are

bred from the soil in Christian lives, were needed abundantly in the struggles of the early times. They spoke for the success, the undaunted, unswervable progress of the human-borne gospel message for the last days.

But meanwhile the cities were growing to be greater, the perplexities of their evangelization ever deeper, their psychology ever stranger to the Adventist people and workers. By the time a century and a quarter had passed over the nation, the great cities had become a problem because of their devotion to materialism, selfish gain, riotous amusement, and criminal influences. Now the balance of the population had passed over to the other side. Favored by improvements in transportation and communication, the cities had come to outrival Babylon and Rome of old. The United States census of 1920 showed the urban population (cities more than twenty-five hundred) to be 51 per cent of the whole; in 1940, 56.5 per cent, leaving the country only 43.5 per cent, half of these on the farm. The country-born were being more and more fully absorbed into the city-dwelling. The iniquity swelled. Sodom must be warned. Mrs. White wrote in 1902:

"The work in foreign fields is to be carried forward earnestly and intelligently. And the work in the home field is in nowise to be neglected. Let not the fields lying in the shadow of our doors, such as the great cities in our land, be lightly passed over and neglected. These fields are fully as important as any foreign field."¹¹

A number of testimonies, some reaching back to 1874, but swelling in volume and urgency in the period between 1901 and 1909, not only stressed the necessity of evangelizing the great cities but suggested varied ways of working in them.¹²

Awareness of the city problem showed chiefly in some of the older workers—S. N. Haskell, J. O. Corliss, G. B. Starr—all of whom had worked together in Australia, where the disparity between country and city population was even greater than in the United States. In consequence they had devoted their best efforts to city work, and now they not only spoke

out for increased city evangelization but demonstrated it. Elder Corliss on his return to America had labored in San Francisco and the Bay cities; at the 1901 conference he presented graphically the need for work in such centers. Elder Starr, before going to Australia, had been at the head of the Central Bible School in Chicago, where the strongest effort for city dwellers had been made by the denomination. Elder Haskell, with his methodical mind and comprehensive plans, was the greatest exemplar of well-rounded city evangelism.

The 1901 conference was impressed. It passed resolutions favoring increased attention to city work, and it voted that S. N. Haskell form a company to labor in New York City. G. B. Starr was assigned to Philadelphia. J. O. Corliss returned to the Pacific Coast. J. S. Washburn, another and younger evangelist who had preached first in cities of America, then in England, was assigned to the capital city of Washington, D.C. A. G. Daniells, president of the General Conference, took an ever-deeper interest in the movement. Others began to direct their attention to the large cities, and thus began a trend which soon took up much of the evangelistic effort of the denomination, and brought out many city churches.

In 1903 Elder Haskell, who had captained a diverse corps of workers in the country's metropolis, set forth a plan for the comprehensive and well-articulated city campaign. It contained the following recommendations: That house-to-house literature work be conducted, opening doors for Bible studies by competent instructors; that health service and education be given through vegetarian restaurants, hydropathic treatment rooms, and lectures; that when the groundwork had been sufficiently done, there follow evangelistic meetings; that all these workers be united, and so far as feasible resident, in a central workers' school, in charge of the director of the city work.

Elder Haskell exemplified this comprehensive plan in his own work, so far as he could induce cooperation and command service. This he did not only in New York but in other

cities, creating churches and building or purchasing meeting-houses. Restaurants and treatment rooms were established in many cities. The bulk of the city work, however, ran to literature distribution, Bible studies, and evangelistic preaching. The manual missionary work in great part awaited the later development of the layman's movement.

The result of forty years of this service in the great cities is seen today in the preponderance of urban membership in the Seventh-day Adventist Church, 72 per cent, while the urban population of the United States is but 56 per cent. It is difficult for men to keep a balance in the work of God, as in all other things. A new emphasis upon rural evangelism is needed; and certain factors, which will be brought to view on later pages, are working for this balance.

¹ *Review and Herald*, Feb. 3, 1859, p. 87.

² Mae Carr Hanley and Ruth Wheeler, *Pastor La Rue*.

³ Letter from J. N. Anderson, March 1, 1949.

⁴ W. A. Spicer, *Our Story of Missions*, p. 338.

⁵ E. J. Urquhart, *Glimpses of Korea*.

⁶ L. D. Warren, *Isles of Opportunity*, pp. 189-209.

⁷ F. H. Westphal, *Pioneering in the Neglected Continent*, pp. 31-60.

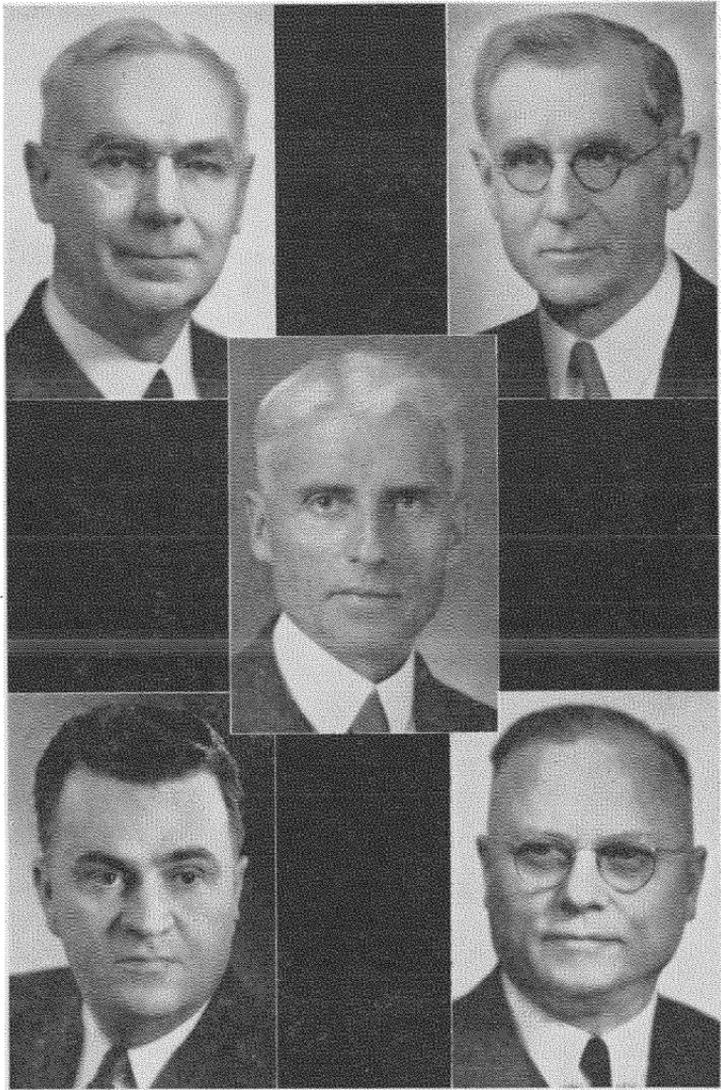
⁸ W. H. Branson, *Pioneering in the Lion Country*. S. M. Konigmacher, *In the Lion Country*.

⁹ H. H. Votaw in *Review and Herald*, March 30, 1905.

¹⁰ Spicer, *op. cit.*, p. 320.

¹¹ Ellen G. White, *Testimonies for the Church*, vol. 8, p. 31.

¹² *Ibid.*, vol. 7, pp. 34-40; vol. 8, pp. 31-54, 147.



Above: Henry T. Elliott, Milton E. Kern. Center: Meade MacGuire.
Below: Eldine W. Dunbar, Alfred W. Peterson

CHAPTER 7

THE YOUTH MOVEMENT

YOU had a large attendance at your meeting last night?"
"Yes, and everyone seemed much interested."
"I don't know; I guess they had a curiosity to hear a boy preach."

This was a minister's greeting to young John Loughborough in 1849, when at the age of seventeen he assayed to begin preaching the message of Christ's coming.¹ Three quarters of a century were to be filled with his service before the close of his life.

His fellow workers were mostly young. James White was twenty-one when he started out to preach the Second Advent; Ellen Harmon White was seventeen when she began her ministry. John Andrews was writing and speaking for the movement when he was twenty years old. Annie Smith gave her dewy youth to the cause, and her brother Uriah was but twenty when he joined the company at Rochester.

There was place for older men, too, men fitted by years and experience to counsel and lead. Joseph Bates was fifty-four when he was joined by the younger workers, and J. H. Waggoner was in his prime. Hiram Edson was of middle age, and so were Frederick Wheeler and R. F. Cottrell and Washington Morse. They gave weight and balance to the work; but with all due tribute to their powers and service, it was consecrated youth, mostly, who supplied the vision and the drive which, under the blessing of God, expanded and pressed forward the cause.

They came—the youth—after the first entrants, one by one, then group by group, and companies of volunteers: Cornell, Bourdeau, Kellogg, Bell, Kilgore, Lane; Adelia Patten, Kate Lindsay, Maria Huntley, Mary Kelsey, Louisa Morton, Nell Rankin. And after them the children of the pioneers took

their places in the ranks: the sons of James and Ellen White, of Joseph Waggoner, of Ezra Butler, of William and Cyrus Farnsworth, of Andrew Olsen, of Ambrose Spicer. Youth filled the schools, youth took its place in the ranks, youth caught and lifted up the standards falling from the relaxing hands of the aged.

"It is good for a man that he bear the yoke in his youth."² That was written by a man who had taken up his burden in his childhood ("Ah, Lord God! . . . I am a child")³ and who now, in his old age, an exile in Egypt, seeing his mission apparently a failure, could yet calmly "hope and quietly wait for the salvation of the Lord." And beyond his knowledge, he had built a kingdom in the lives of youth; for out of Jerusalem in the days of its decadence, out of the ranks of its recreant princes, came the fruit of Jeremiah's teaching and living, in those magnificent sons of Israel—Daniel, Hananiah, Mishael, and Azariah, to witness in the courts of Babylon, and Ezekiel, the seer of the captivity. There never has lacked, and there never will lack, recruits from the nobility of youth to hold up on earth the banner of Almighty God.

The need of enlisting and teaching the children and youth was not hidden to the more clear-sighted of the Adventist pioneers. James White early began their instruction, establishing the paper the *Youth's Instructor* and founding the Sabbath school. Ellen G. White sought their conversion and welfare, winning youthful champions for the cause, teaching her own sons and counseling and instructing parents in the education of their children. J. N. Loughborough and J. N. Andrews, S. N. Haskell and E. W. Farnsworth, G. H. Bell and J. H. Kellogg, themselves beginning in their youth, gathered around them and taught and inspired young men and women, many of whom took up the work in evangelistic, educational, and medical lines.

The Sabbath school was made a mighty instrument for Biblical education; the Tract and Missionary Society was the Christian training ground in service of hundreds of the chil-

dren and youth; the developing educational system called into the colleges and the academies and finally into the elementary church schools a great proportion of the young in the denomination. But there was yet to come a movement and an organization which would reach into every church and home, bring the children and youth to a more vivid consciousness of their part in the cause, furnish them with appealing objectives and essential training, and give them an *esprit de corps* as the organized and purposeful and irresistible Young Guard of the Advent Movement.

There was a lad in a little church in Michigan, in 1879, who burned with the desire to marshal his youthful companions in service for Christ. His name was Luther Warren, his age was fourteen, and his church was Hazelton,⁴ serving a country community between Flint and Lansing. His closest friend was Harry Fenner, seventeen. One day as the two boys were walking along the country road they talked earnestly of the part they should play in the promotion of the last gospel message. At last said Luther, "Harry, let's go over the fence and pray about it." So they climbed the rail fence, and found a corner where the bushes were thick; there they prayed together and consecrated themselves, and as the aftermath planned to invite their young friends in the church to join them.

There were nine of them only, but they were as earnest in their Christian purpose as the Haystack students of Williamstown, who started on its way the American chariot of foreign missions. Luther Warren's little band of boys met every week, prayed together, went out on errands of help to the sick and needy, raised a little money and paid for a club of *Signs of the Times* and some tracts—"Elihu on the Sabbath," "The Two Laws," "The Signs of Christ's Coming." They gave these out, mailed them to selected addresses, and carried on youthful missionary correspondence with interested persons. They answered to the temperance campaign just then beginning in the denomination, and joyfully signed the pledge

against the use of alcohol, tobacco, tea, coffee, and pork. There was not a feature of the message that they neglected.

It was not long until the girls of the church asked to join the society. After some discussion, the boys assented to this; and thereafter their meetings, which had been by themselves, were held in the parlors of homes or in the church, with one or more older persons in attendance. So they went forward, as they advanced in years, to varied service in the cause.⁵

Twelve years later another boy, then sixteen years old, took the initiative in starting such a society. Meade MacGuire was one of a considerable number of youth in the Antigo, Wisconsin, church. He had never heard of a Seventh-day Adventist young people's society, but his school friends had their Christian Endeavor Society and their Epworth League, and he felt that Seventh-day Adventist youth ought to be equally favored. But when he ventured to suggest it one day, instead of smiles he met frowns. "No, Meade," said the older people, "that would never do. Why should you run off by yourselves? Young people alone will fall into disorder. Stick to the church and the Missionary Society with the older people, and don't try to be independent."

But Brother Conner, the elder of the church, a saintly old man, placed his hand on Meade's shoulder, and said, "My boy, you go right ahead. You may have the church for your meeting, and I'll stand by you." So the meetings were started, and with thirty members. They sang, they studied the Scriptures, they prayed, and they "gave their testimonies," scarcely one ever failing to speak. The critical older members, like critics of a long-ago time, "could find none occasion nor fault; inasmuch as [they] were faithful, neither was there any error nor fault found in" them. Said MacGuire in his afteryears, "We had not the slightest disorder. I believe God restrained the enemy because He wanted this work to go forward, and the people were not sufficiently in favor of it to stand by us if mistakes were made."⁶ It may be observed, however, that God works with those who give Him undivided allegiance,

who have no other thought than that of serving Him and serving with Him; and when God is present disorder goes out the window.

Messages from Mrs. White were frequently calling, not only upon parents and leaders to provide for the conversion and training of the young, but upon youth themselves to take up the weapons of God and wage the vigorous warfare against sin and evil which their forebears had waged. In December, 1892, she wrote:

"We have an army of youth to-day who can do much if they are properly directed and encouraged. . . . We want them to act a part in well organized plans for helping other youth." "Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized, in every church to do this work. . . . Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith?"⁷

And again: "Let there be a company formed somewhat after the plan of the Christian Endeavor order, and see what can be done by each accountable human agent in watching for and improving opportunities to do work for the Master."⁸

The next year there appeared this instruction:

"Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action? You should consult with men who love and fear God, and who have experience in the work, that under the movings of the Spirit of God, you may form plans and develop methods by which you may work in earnest and for certain results."⁹

Her appeals began to bear fruit. In far Australia, where she was then living, her first testimony on the subject was

promptly acted upon by A. G. Daniells, president of the Australian Conference, who organized a young people's society in Adelaide. He and other workers followed this up in various places in the land "down under." Their activities coincided with the appeals of Mrs. White for worldwide action.

In America some earnest workers were stirred to gather the young into working companies. These youth had not been wholly ignored before. The Tract and Missionary Society in nearly all the local churches brought the children and young people into their activities, and veterans today remember with a glow of pleasure the gatherings in which as children they took their part, in programs of the society, but more especially in the social exercise that followed, around the long tables, wrapping and addressing missionary literature, and at times going out to help the needy with baskets of food and clothing.

But the messages from Mrs. White in the church's papers called for a special and integrated movement for and by the young people, and various workers responded. In College View, Nebraska, a suburb of Lincoln, in 1893, a "Young People's Society of Christian Service" was organized under Prof. M. E. Kern. On June 11, 1894, Luther Warren, grown into a preacher, working in the North Central States, formed at Alexandria, North Dakota, a young people's society which they called the Sunshine Band.¹⁰ This organization spread throughout the conference, and on August 30, 1896, a convention of all the bands in the State was called at Bridgewater. Such little nuclei were destined to become a live, galvanic brotherhood and sisterhood ringing the world, sometimes for counsel and inspiration gathering in congresses of thousands of youth, in Europe, in America, in Australia, in the Near East and the Far East, and in the love of Christ giving their willing and robust service to humanity and to God.

During the next seven years the movement spread, and youth societies were formed in many conferences. The Ohio Conference was the first to form a general organization of Adventist youth. After local initiative had instituted several so-



Harry Fenner and Luther Warren. Photo Taken Several Years After They Formed First Young People's Society

cieties, in 1899, at a conference meeting in April and a camp meeting in August, a State-wide organization of Christian Volunteers was formed, and officers were elected.²¹ When the 1901 General Conference met there had developed so strong a sentiment in favor of youth's societies that this action was taken:

"We approve the movement to organize young people's societies for more effectual missionary service; and we recommend that a committee of nine or more representative persons be appointed to form a plan of organization, and report it to this Conference for consideration."²²

The committee consisted of Luther Warren, S. M. Butler, H. H. Burkholder, M. E. Cady, M. C. Wilcox, Mrs. S. N. Haskell, Mrs. L. Flora Plummer, and Estella Houser. They brought in a report, which was accepted, that the work of the young people be such as they had known in the Missionary Society, that leaders especially adapted to work for the youth be commissioned to it. that for the time the work be connected

with the Sabbath School Department, and that a column for young people's work be opened in the *Youth's Instructor*.¹³

The Sabbath School Department, with Mrs. Plummer as the secretary, took hold with earnestness to develop this auxiliary work. The Sabbath school secretary in each conference was charged with the responsibility of fostering it. Luther Warren was added to the department to give direction to the youth's work. Eloquent and consecrated, he retained throughout his life the affection and esteem of the young people. He was, however, more the evangelist than the administrator.

But the work spread around the world. Already, in the beginning, it had taken root in Australia. Germany had a society as early as 1903, and England in 1905. The islands, east and west, caught the inspiration, Jamaica being the first overseas country to send in a report. The European Latin field responded, and Africa. Always the work was expanding.

In 1907, midterm of the first quadrennial period, it was decided, especially for the encouragement of the European field, to convene a General Conference Council in Switzerland. This was held in May in the town of Gland. At that council the young people's work was a main topic. It had grown to such proportions that the Sabbath School Department felt it should put the child upon its own feet. The council, after thoroughly studying the matter, voted to create a new agency, the Young People's Department. It elected as chairman M. E. Kern, then a teacher of history in Union College, who had taken a leading part in organizing the young people's work in the Middle West, and who in 1904 had been made young people's secretary of the Central Union. As secretary of the new organization, Miss Matilda Erickson was appointed.

Only a few weeks after the Gland Council a joint Sabbath school and young people's convention was called at Mount Vernon, Ohio, July 10 to 20, at which the governing principles, the methods of work, and the outstanding problems of

this new field of Christian activity were discussed. The council gathered in the founding fathers of the movement, the newly appointed leaders, the chief General Conference officers, and some of the most earnest workers for youth.¹⁴

A. G. Daniells stressed the responsibility of young people to carry the gospel message to the uttermost parts of the earth. W. A. Spicer brought before the eyes of the members a vivid picture of the world waiting for the message. Frederick Griggs recited the increased facilities at the hand of this generation to finish God's work. Luther Warren recounted the early experiences, and sounded the call to prayer and consecration. C. C. Lewis held up the perfect pattern for youth in the Lord Jesus Christ. M. E. Kern dealt with the necessity for training workers especially for the young people's cause. Meade MacGuire called attention to the increased strength which the young people's organized work was bringing to church and conference. And O. J. Graf, in a clear, explicit, and illuminating address, presented the reasons for having a young people's organization, the objections some urged against it, and the overwhelming answers.

The Mount Vernon convention proved, as Elder Daniells predicted, to be "among the most important meetings in the history of our cause." From it dates the clear, keen resolve to devote all of youth's strength, fire, and courage to the finishing of the work of God in the earth.

The devotional and educational features of the work were here formulated. The blessed Morning Watch has since called the devout youth to prayer and study every morn. The Standard of Attainment contains courses in denominational history and doctrine. The Missionary Volunteer Reading Courses, which here saw their beginning, have put before the youth the finest of literature—missionary, scientific, historical, cultural, travel, and personal experience. The soul of the movement finds voice in the Aim, the Motto, and the Pledge.

Aim: "The Advent Message to All the World in This Generation."

Motto: "The Love of Christ Constraineth Us."

Pledge: "Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world."

One of the questions settled at the Mount Vernon convention was the definite name of the department and society. As in the time of denominational organization, half a century before, there were presented ideas many and names many, each with its ardent advocates. In the end a name which it was felt was most expressive of the purpose and character of the organization was adopted: Young People's Missionary Volunteers. It is now usually shortened to either the first or the last half of the phrase. And then, as now, the theme of volunteering for Christ's service was put uppermost:

There's another task to do,
There's a battle to renew,
And the Captain calls for you,
Volunteers, Volunteers!

Christ before us, Christ behind,
Christ on every side! -
For the rescue of mankind
On to glory ride,
Volunteers, Volunteers, Volunteers!

The *Youth's Instructor*, then under the editorship of Fannie Dickerson Chase, was helpful in the promotion of the young people's work. For six years, from 1908 on, it contained a department devoted to the society cause. In 1914 there was launched the *Church Officers' Gazette*, to which was transferred the Young People's Department, as also certain other departments. This journal has since that time been the medium for department instruction, society programs, and so forth, whereas the *Youth's Instructor* has continued to devote itself to more general matters of spiritual and cultural interest to youth.

The staff of the Young People's Department in those early years was small and heavily burdened: one chairman or secretary, one assistant secretary, and one stenographer. Miss Erickson carried most of the office work and did not a little field work besides. She also wrote books both practical and inspirational, which had a great appeal to the youth. Her spiritual, self-effacing, earnest spirit made a great impression on the work. Professor Kern during the first decade of his secretaryship was burdened with other duties also. For four years, from 1910 to 1914, he was president of the Foreign Mission Seminary (Washington Missionary College), but he spent as much time in the field as possible, and also did much writing. During the 1920's he spent most of his time in other lands—Australia, South America, China and the Far East, India, Africa, Europe—as the young people's work throughout the world developed.

A joint country-wide convention of the educational and the Missionary Volunteer workers was held in Saint Helena, California, in 1915, and another at Colorado Springs, Colorado, in 1923, conventions fruitful in making clearer and broader the objectives and in comparing and improving methods of training and service.

The staff was greatly increased as the years went on. The first addition was in 1913, when Meade MacGuire was made field secretary. Ella Iden was added as an assistant in 1915. Notable in her service was the preparation of the *Junior Manual*, in 1918. In 1924 this manual was revised and brought up to date, including the Progressive Class plan, by Harriet Maxson Holt, who was appointed Junior secretary in 1920. Henry T. Elliott, from successful conduct of the youth work in the Lake Union, was brought in 1922 to join the General Conference staff; when M. E. Kern became secretary of the General Conference in 1930, Elliott was made secretary of the Missionary Volunteer Department. When he in turn was taken into the General Conference secretarial department in 1936, his place was filled by Alfred W. Peterson, who had given

vigorous leadership in the youth work in various parts of the field. He served until 1946, when he was called to be young people's secretary of the Australasian Division. E. W. Dunbar then became General Missionary Volunteer secretary. Other workers developing in the union and local conferences, a number of whom later joined the General Conference force, were C. A. Russell, C. Lester Bond, D. A. Ochs, F. G. Ashbaugh, J. T. Porter, A. C. Nelson, T. E. Lucas, and L. A. Skinner. Young women who served with devotion and distinction in the central office or in the field included Emma Howell, Julia Leland, Louise Kleuser, Olive Lindberg, and Mrs. Marjorie Marsh.

The later work of the Young People's Department in the Senior section, and also the development of the Junior work, will be recorded in other chapters. The great development of many forms of service through the Young People's Missionary Volunteer organization will appear in the future portrayal of the history of the church.

¹ J. N. Loughborough, *Rise and Progress of Seventh-day Adventists*, p. 149.

² Lamentations 3:27.

³ Jeremiah 1:6.

⁴ The church was named for the township in which it is located; there is no village of that name. It has now been renamed the Juddville Church. Pastor R. K. Krick letter, Nov. 18, 1947.

⁵ Matilda Erickson (Andross), *Missionary Volunteers and Their Work*, p. 10; R. K. Krick, pastor at Juddville (Hazelton), Michigan, letter of Nov. 18, 1947.

⁶ Erickson, *op. cit.*, pp. 12, 13; Meade MacGuire letter, Oct. 20, 1947.

⁷ *General Conference Bulletin*, 1893, p. 24; *Signs of the Times*, May 29, 1893, p. 455; M. E. Kern letters, Nov. 2, 9, 26, 1947.

⁸ Ellen G. White letter to Edgar Caro, a college student, Oct. 2, 1893, quoted in *Notebook Leaflets*, vol. 1, no. 30, p. 2.

⁹ *Youth's Instructor*, Aug. 9, 1894, p. 249.

¹⁰ A. W. Peterson MS., "History of the Young People's Missionary Volunteers," p. 3. Luther Warren in *Report of the Sabbath School and Young People's Convention at Mount Vernon, Ohio*, p. 28. Warren here says that the first Sunshine Band was organized at Bridgewater, September 15; and he makes the same statement in the paper *Sunshine*, July, 1899, published at Omaha, Nebraska, and edited by him. However, in his diary, in the midst of the record of his evangelistic meetings at Alexandria, he has this notation on June 11, 1894: "Sunshine Band, First: Dora Allen, May Hunt, May Lohmaier, and Jessie Laidlow." And on September 15: "Organized a Sunshine Band at Bridgewater." Diary in possession of Mrs. Luther Warren.

¹¹ Peterson, *op. cit.*, p. 4. Emma E. Howell, *The Great Advent Movement*, p. 90.

¹² *General Conference Bulletin*, 1901, pp. 306, 331, 332.

¹³ *Ibid.*, pp. 441, 442.

¹⁴ Erickson, *op. cit.*, pp. 9-43; *Report of the Sabbath School and Young People's Convention at Mount Vernon, Ohio*.

CHAPTER 8

THE PARTING OF THE WAYS

THE years from 1903 to 1907, though they were enclosed within a period of great expansion and progress of the Second Advent Movement and increase of denominational numbers and resources, saw also the strong setting of a current of dissension, which eventuated in the separation from the movement of some of its valued workers. The Battle Creek Sanitarium, with those who adhered to the position taken by its head, was removed from denominational control and recognition in the last of these years.

There were three main causes for this parting of the ways between men who had long labored together as brethren and apostles of reform and preparation for the coming of the Lord. They were: first, conflict over control; second, differences in policies of management; third, theological variance.

We have traced the development of church agencies from early organization to the General Conference of 1901. These had increased in keeping with the needs; but, each acting with the semi-independence consequent upon its formation and the lack of cohesive provisions, they tended to diverge, until they arrived at a place where either they must be reorganized and bound together in a comprehensive plan, or they would split the movement asunder in independent action.

The 1901 conference met the situation admirably and with the blessing of God. A spirit of brotherhood and cooperation took possession of that conference, and divine wisdom prevailed. If this spirit could have continued in its fullness, the outcome would have been far different from what it was. The General Conference Committee was expanded to include representatives from all the chief interests, and a reorganization was effected which aimed at conducting all the activities of the church in unity and power. Thus, the educational, the

Sabbath school, the publishing, and the religious liberty work were all made departments in the General Conference, and overtures were made to the Foreign Mission Board and the International Medical Missionary and Benevolent Association to assume a like relationship.

In the case of the Foreign Mission Board the process was consummated. During the two-year period its work was conducted by the General Conference Committee, and when in 1903 it was proposed to merge it completely in that committee, there was no objection, and the action was taken. But when recommendations came from the Plans Committee to seek such a close relationship with all institutions and organizations originating with the Seventh-day Adventist people, the sponsors of the Medical Missionary and Benevolent Association looked with alarm upon them. They felt, doubtless with sincerity, that the life of their association was threatened, and they opposed the action.¹ The organization, they felt, was in the hands of its friends; they were not going to put it in jeopardy by subjecting it to ecclesiastical control.

If they could have foreseen the success of that policy when, after the regrettable separation, a Medical Missionary Department in the General Conference was formed, and proceeded to function with sympathy and power in connection with a far greater work than the old association ever knew, they would certainly have held a different attitude; but men are not all-wise. Yet the Medical Missionary Association continued for some years in the arrangement made at the 1901 conference: they had representatives on the General Conference Committee, and the General Conference had members on the association board.

On the heels of this contention came a disagreement as to financial policy. The painful state of finances of the church which began to be remedied at the great conference brought the denominational authorities to a resolution to shun debt.² Having touched fire, they were averse, while the burn still smarted, to touching it again. This policy was naturally em-

phasized not only in the General Conference but in regional meetings and on every occasion where institutional affairs were considered. At the European Council held in London in 1902, at which A. G. Daniells and other key men of the General Conference were present, the policy was confirmed and strongly worded to the effect that in no case were debts to be contracted by the conferences or by institutions. Dr. Kellogg was in London at the time, and he strongly opposed the prohibition against ever borrowing. He was, indeed, in a position where it was impossible to follow the policy absolutely. The sanitarium, heavily in debt, had obligations to meet and not always the money in hand with which to meet them. Financial crises, moreover, were not altogether unwelcome to the doctor; they gave the exhilaration of shooting the rapids. His earning capacity was great; and although his philanthropies and his promotion schemes absorbed considerable sums, he had a self-confidence, tenuously allied to a trust in God, which made high finance a holy adventure. He was not backward in expressing his lack of confidence in the policy of absolutely no debt, and this did not greatly endear him to its advocates.

Mrs. White, who had set in motion the determined effort to be rid of debt and to reverse the easy policy of borrowing in time of need, who had started the process of paying off the debts by the donation of her book *Christ's Object Lessons*, and who had said with decision that debt was to be shunned like the leprosy,³ nevertheless saw that too rigid rules might hamper the progress of the cause. There must be left room for the Spirit of God to direct in any transaction and any policy. Easy and loose resort to borrowing would indicate laxity of management, abhorrent to God; on the other hand, there might be times when faith was to be tested by going ahead though the financial way seemed closed, yet God was waiting with a solution on the other side of the mountain. Such a test came shortly afterward in a series of events in 1905, when three properties in southern California which were desirable for sanitariums were offered at fabulously low prices, but there

was no money on hand to purchase, and gaps had to be bridged by loans and liens. Mrs. White then counseled her brethren to go ahead relying upon the providence of God, and the policy paid out.

The strained relations between Dr. Kellogg and the men of the General Conference manifest in the session of 1903 were not helped by the reopening that same year of Battle Creek College as a feeder to the American Medical Missionary College. The rebuilding of the sanitarium on its old site and the consequent maintenance there of the medical college, contributed to the continued congestion of the youth of the denomination. Premedical requirements in the general medical world were being made ever more rigid, and by that time they had come to the point where every medical student must have received his preliminary training in an accredited high school or college. Besides, there were some 250 sanitarium workers of various grades for whom educational facilities should be provided, and other youth remaining in Battle Creek swelled the number.

At first such provision was made by organizing and conducting semiprivate classes, with no institutional label. For the premedical students it was sought to make arrangements with the city high schools, but this proved impracticable. The proposition was then made to reopen Battle Creek College. That college had in 1901 been removed to Berrien Springs, rechristened Emmanuel Missionary College, and chartered by a newly formed corporation, but the charter of Battle Creek College had yet some years to run, and its holding body, the Seventh-day Adventist Educational Society, was still intact. It was, quite ineptly, decided to reopen under the old name.

This action was opposed by the General Conference, and its view was set forth in the *Review and Herald* by the editor, W. W. Prescott. In this attitude they were strongly supported from the field. The sponsors of the action were permitted to state their case in the columns of the *Review*, but their reasons did not appeal to the denomination. It was generally felt

that a different solution might have been found. It was now apparent that the rebuilding of the sanitarium there had set in motion a train of conditions which promised to nullify the action to relieve the congestion, an action started by removal of the college, and just at that time being carried forward by removal of the Review and Herald and the General Conference.⁴ Mrs. White wrote:

"I am very sorry to hear that there is a plan to reopen Battle Creek College. To establish a college in Battle Creek, after such plain warnings have been given against doing this, would be to make a great mistake. . . . The Lord presented to us the reasons for removing the College from Battle Creek. This instruction should now be searched out and studied by those who are planning to organize another educational institution there. Let the light already given shine forth in its purity and beauty, that God's name may be glorified."⁵

Having launched the enterprise, however, Dr. Kellogg persisted, and Battle Creek College continued to put forth its announcements for several years. But it never flourished, and after various mutations, including the severance of all relations with the Seventh-day Adventist denomination, it dropped out of existence.⁶

Dr. Kellogg had a mind quick, omnivorous, investigative, and speculative. In his profession he was not the typical staid, conservative, pill-rolling practitioner so familiar to his boyhood. He was the most radical of medical reformers, not only rejecting the drug medication of yesterday, but introducing new and rational methods of treatment; not only concerned with the healing of the body, but interested in studying the psychoses of the mind, with their relation to the health of the whole human being. He was one of the pioneers in the developing science of psychiatry, which today bulks so large in medical practice.

And he was likewise largely concerned in the religious affairs of his church, and adroit in what may be called, without prejudice, its politics. As a boy he had drunk in its doc-

trines from the wells of his pioneer father and of the leaders in the church, with whom he was a prime favorite. As a youth he had taken a prominent part in the religious life, a promising leader in the Sabbath school and the missionary services. But always he had an individuality that spelled something new, a different construction, a little twist caught from the circumambulations of his mind. No man knew better how to steer his way, straight or devious, in the councils and cabals in which he had a part, how to employ a plastic surgery upon his creations which appeared ill-featured, and how to reform his lines after a seeming defeat. And he had a magnetic personality that drew young men to him in devotion.

The esoteric attracted him. Let there be a mystery, and he sought a passage through which he might sail to an anchorage that sometimes, to all but himself, was shrouded in mists. Some years before, he had produced a little book on that most enigmatic subject, the nature of the soul. Its excursions into the seas of supposition and assumption seemed to wander away from the solid rock of the founders' faith, and Mrs. White warned him of the danger of his position. The doctor thereafter largely kept his incorporeal speculations to himself. But in the kindred subject of the nature of the Godhead there was a new adventure to pursue.

He had spoken truth in his pronouncement that no physician can cure, that recovery from disease is the healing power of God, favored by the adoption of right habits and conditions and state of mind, the patient perhaps directed by the physician.⁷ But from that point he drifted to a conception that life in animate and inanimate creation is the "essence" of God—not His power merely, but His presence.

Along about that time the public teaching of some of the more mystical-minded of the church's theologians gave him, as he thought, reinforcement for his budding ideas of the immanence of God in creation. In all sincerity, without doubt, such teachers preached what they conceived to be deeper truth, tending to make men more spiritual in their daily liv-

ing; and they influenced the thinking, or at least the reveries, of some. In the main they did not believe it was a reversal of accepted truth, but thought that they were opening higher truths which made more spiritual the doctrines already held. Thus, when they said, "Every meal is a sacrament"; when they said, "The seed has the life of God in it. When this is made into bread, life is in it still. We do not see the life, but it is there, and it is the life of God"; when they said, "Christ is a minister not only of the sanctuary but also of the true tabernacle, which God pitched, and not man. He is ministering not only in the heavenly sanctuary but in every one of these earthly sanctuaries," they believed that rather than obscuring the priestly service of Christ they were bringing Him into closer connection with His people.

If any of them perceived the definitive trend, it was Dr. Kellogg himself, who could piously insist that he believed what he had always believed, and yet frame new definitions of the Godhead that, as it appeared to thoughtful students of church history, revived the nature worship of Gnosticism and tended toward Hellenic pantheism. Indeed, in maintaining his views he exclaimed on one occasion, "The early pantheists were exactly right." This was a position probably none of his supporters would have taken.

Immediately after the sanitarium fire, in February of 1902, when it was decided to rebuild, the General Conference Committee proposed that a popular medical book should be prepared and be put forth on the same basis as *Christ's Object Lessons* had been for the relief of the schools. The proceeds from this medical book would go to the sanitarium and, if they should overflow, to the medical work in general. The church was then in the midst of the campaign with Mrs. White's book, and it was going well. It seemed that, with the General Conference sponsoring it, this book would be taken up by the people with equal determination to relieve the sanitarium of its indebtedness and supply funds for its building.

Dr. Kellogg undertook to write the book. He named it *The*

Living Temple, a reference to Paul's expression: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"⁸ By far the greater part of the book consisted of the physical, hygienic, and medical phases of his subject; but in introducing this treatise he sought to give it added weight by dwelling upon the title theme, "God Within." He found inspiration in the thought that all life, however manifested, proceeds from God, and that therefore God in essence is in every living thing, animate and inanimate, in instinct or intelligence, in cell, organ, and mind. This idea, so dangerously nearer pagan philosophy than Christian, he sought to safeguard by stoutly maintaining the personality of God.

"'But,' says one, 'this thought destroys the personality of God. Do you not believe in a personal, definite God?' Most certainly. An infinite, divine, personal being is essential religion. Worship requires someone to love, to obey, to trust. Belief in a personal God is the very core of the Christian religion." "Discussions respecting the form of God are utterly unprofitable, and serve only to belittle our conceptions of Him who is above all things, and hence not to be compared in form or size or glory or majesty with anything which man has ever seen or which it is within his power to conceive. In the presence of questions like these, we have only to acknowledge our foolishness and incapacity, and bow our heads with awe and reverence in the presence of a Personality, an Intelligent Being, to the existence of which all nature bears definite and positive testimony, but which is as far beyond our comprehension as are the bounds of space and time."⁹ Nevertheless, expressions such as these sprinkled the pages: "Not a God outside of nature, but in nature," "A tree-maker in the tree, a flower-maker in the flower,—a divine Architect," "God dwells in man."

Galley proofs of *The Living Temple* were submitted to the General Conference officers in May, 1902. Both the chairman of the committee, Elder Daniells, and the author, Dr. Kellogg, were in Europe. The proofs therefore came to the vice-chair-

man, W. W. Prescott, who consulted concerning them with the secretary of the Mission Board, W. A. Spicer. They scanned them carefully, and they were much troubled by the expressions which seemed to lean toward pantheism, a cult especially fresh in the mind of Spicer, just returned from India. Yet they could not believe that the author intended such teaching. They therefore wrote their questions and scruples to Dr. Kellogg, and enclosed suggestions of changes.¹⁰

The response came upon the doctor's return, when he said that he had written those chapters very carefully, so as not to stir up questioning. He proposed, however, to write still more carefully in revising it—a proposal which was not reassuring in view of his defense. At the Fall Council the book, still in galleys, was further considered. The council felt that in view of the doubt cast upon its teaching they could not adopt the book for the purpose intended. Dr. Kellogg then withdrew it from consideration, and in December the Review and Herald fire wiped out all the type or plates. However, after the 1903 General Conference, Dr. Kellogg had it printed, and his friends began its circulation.

Mrs. White had through the years steadily sustained Dr. Kellogg in his work, while faithfully counseling and correcting him. He was as her son. She and her husband had chosen him in his youth as a candidate for leader in the health message, had encouraged and helped him in his medical education, and had set him at the head of that work. Through all the struggles and trials of the ensuing years she had upheld his hands and championed the cause of which he was the standard bearer. She reprobated the indifference and hostility with which some met the message of right living, and she was time and again the healer of breaches between the parties.

In this crisis she still sought to save Dr. Kellogg and the magnificent work which largely he had built up. At the General Conference of 1903 she said: "God has given Dr. Kellogg the success that he has had. I have tried constantly to keep this before him, telling him that it was God who was working

with him, and that the truth of God was to be magnified by His physician. . . . God does not endorse the efforts put forth by different ones to make the work of Dr. Kellogg as hard as possible in order to build themselves up. God gave the light on health reform, and those who rejected it rejected God. One and another who knew better said that it all came from Dr. Kellogg, and they made war upon him. This had a bad influence on the doctor. He put on the coat of irritation and retaliation. God did not want him to stand in the position of warfare, and He does not want you to stand there."¹¹

At a council in Berrien Springs, Michigan, in the spring of 1904, in which this problem was considered, she said, "Dr. Kellogg was represented to me as standing upon the brink of a precipice, and there were some who were ready to push him off." She counseled the principal men to go to him and seek reconciliation. She wrote him letters of counsel, encouragement, and warning. She left no stone unturned to save and direct aright the institution and the man and the cause he represented. Indeed, during the time when she was counseling his brethren to seek harmonious relations and cooperation with Dr. Kellogg, she was, unknown to them, sending him warnings of the dangers toward which his speculations were leading him. And the time came when she must take publicly the stand which privately she had been taking with him.¹²

When the book *The Living Temple* came before her, she saw in its teachings of the immanence of God in nature and in man an insidious doctrine which would lead to disaster. In the ministry of her youth she had met outgrowths of this idea in "free-lovism," in spiritism, in assumptions of holiness where sin lay deep, in bursts of arrogance in men who claimed to have God dwelling in them. She saw what the results of this philosophizing would be; and now she met the issue squarely, though with sorrow. She wrote:

"We are living in an age of great light; but much that is called light is opening the way for the wisdom and arts of Satan. Many things will be presented that appear to be true,

and yet they need to be carefully considered with much prayer; for they may be specious devices of the enemy. The path of error often appears to lie close to the path of truth. It is hardly distinguishable from the path that leads to holiness and heaven. . . .

"Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God, and is a dishonor to His greatness and majesty.

"Pantheistic theories are not sustained by the word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give license to inclination. Separation from God is the result of accepting them. . . .

"These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement, and make man his own saviour. These theories regarding God make His word of no effect, and those who accept them are in great danger of being led finally to look upon the whole Bible as a fiction."¹⁸

In the welter of discussion men chose their course. The overwhelming majority chose to stay by Scripture truth and the counsels of the Spirit of prophecy. Practically all the physicians of the denomination, some who had been closest to their chief, held to the right. But for some few it was the parting of the ways. The Battle Creek Sanitarium was divorced from denominational control in the year 1907.

Shortly the national press took notice of the disjunction, and with characteristic sensationalism presented it as a struggle for leadership between Mrs. E. G. White and Dr. J. H. Kellogg. Of this Mrs. White must take cognizance. She wrote:

"In the daily papers of various cities there have appeared articles which represent that there is a strife between Dr. Kellogg and Mrs. Ellen G. White as to which of them shall

be leader of the Seventh-day Adventist people. As I read these articles, I felt distressed beyond measure that any one should so misunderstand my work and the work of Dr. Kellogg as to publish such misrepresentations. There has been no controversy between Dr. Kellogg and myself as to the question of leadership. No one has ever heard me claim the position of leader of the denomination. . . .

"God has not set any kingly power in the Seventh-day Adventist Church to control the whole body, or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men. . . .

"For many years Dr. J. H. Kellogg has occupied the position of leading physician in the medical work carried on by the Seventh-day Adventists. It would be impossible for him to act as leader of the general work. This has never been his part, and it never can be.

"I write this that all may know that there is no controversy among Seventh-day Adventists over the question of leadership. The Lord God of heaven is our King. He is a leader whom we can safely follow; for He never makes a mistake. Let us honor God, and His Son, through whom He communicates with the world."²⁴

Deeply regretted as was the separation from the denomination, not only of the Battle Creek Sanitarium, the pioneer and center of its medical missionary work, but of men who had stood in the front ranks of its medical and evangelical teachers, the division was far from fatal. No considerable party followed the dissidents, nor, to their credit, did they put their chief efforts upon making a party. The Battle Creek Sanitarium followed a course of building ever greater, finally overreaching itself and going into receivership and bankruptcy. Its great building at last, in 1942, was purchased by the United States Government, and became the Percy Jones Hospital for veterans. To the end, however, the corps of workers in the Battle Creek Sanitarium contained many Seventh-day Advent-

ists, physicians, nurses, and businessmen, who remained faithful members of the church.

The medical interests of the denomination were taken up by younger men and women, such as David Paulson, Alfred B. Olsen, Daniel and Lauretta Kress, George Thomason, George and Cora Abbott, Julia A. White, Abbie Winegar Simpson, A. W. Truman, W. A. Ruble, and Newton Evans, all of whom, with many other faithful physicians, had been trained in the American Medical Missionary College. P. T. Magan, who took his medical training later, was for a score of years, as president of the new medical college, a leader and builder. The expansion and upbuilding of this medical missionary work throughout the world will be discussed in the next chapter.

¹ *General Conference Bulletin*, 1903, pp. 67-81.

² *Ibid.*, p. 18.

³ Ellen G. White, *Testimonies for the Church*, vol. 6, p. 217.

⁴ *Review and Herald*, Aug. 4, 1903, p. 4; Aug. 27, 1903, p. 4.

⁵ *Ibid.*

⁶ D. E. Robinson, *The Story of Our Health Message*, pp. 279-281.

⁷ *General Conference Bulletin*, 1901, pp. 437, 497.

⁸ 1 Corinthians 3:16.

⁹ J. H. Kellogg, M.D., *The Living Temple*, pp. 29, 33.

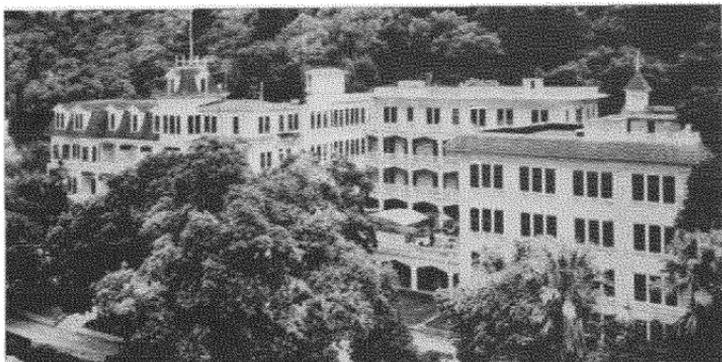
¹⁰ W. A. Spicer in *Review and Herald*, March 7, 1946, p. 5.

¹¹ *General Conference Bulletin*, 1903, p. 87.

¹² W. A. Spicer in *Review and Herald*, March 7, 1946, pp. 7, 23.

¹³ White, *Testimonies for the Church*, vol. 8, pp. 290-292.

¹⁴ *Ibid.*, pp. 236-238.



Top: The St. Helena Sanitarium. Center: Pharmacology Building, College of Medical Evangelists, Loma Linda, California. Bottom: The Paradise Valley Sanitarium, California

MEDICAL EVANGELISM¹

THE greatness of a cause is not measured by its material substance. The soul, perhaps, must have a shell; but when the shell, intricate and beautiful as it may be, becomes the admiration of the world, it is on a museum shelf. The question is, Where is the life? The melancholy ghosts of Karnak and Nineveh, the classic ruins of Athens and Rome, and in modern times the pitiful palaces of The Hague and Geneva, tell of the perennial folly of man, who would make of clay and stone, of marble and gold, monuments to his greatness and his wisdom. Except the life of a great ideal, the spirit of an undying faith, persist in the disciples of a cause, the cause disappears, and only the tawdry trappings of a vanished glory remain. "A man's life consisteth not in the abundance of the things which he possesseth," said Jesus.

The fate of the Battle Creek Sanitarium, whatever it tells to a heedless world, should be a continuing lesson to the people to whom it once belonged. It was a favorite and faithful saying of the long-time head of that institution that a sanitarium does not consist of buildings or capital or knowledge and skill, but of the spirit of the workers. Millionaires might erect overtowering structures, might offer enticing salaries and wages, might call on the talent and skill of the world's best, to make rival sanitariums, but they would come to nought, since they could not command the spirit of Christian ministry, which alone makes a sanitarium successful and great. When that bright vision dimmed in his eyes, and he began to say, "Is not this the great institution which I have built, by the wisdom of my mind and the skill of my hand?" it crumbled step by step. Though its buildings and equipment grew ever greater, its spiritual service grew ever less, until it no longer

could vaunt its ancient objectives but could lift only a feeble hand to sign its own death warrant.

It nevertheless remains the subtle temptation of men to erect temples and courts and palaces when, as they think, they have outgrown their chapels and cottages and schoolhouses, and would challenge the world to recognize them as solid elements in society. Behold this great hospital! Admire these classic halls of learning! Observe that we worship no more in a mere meetinghouse but in a minster on which architects and artists have wrought! These will give dignity to the work and impress the public with the importance and stability of our cause! These are necessary because our enterprises have increased, and it is no longer proper to house them in booths and tabernacles! Other institutions, other churches, display their power and magnificence in towers and rotundas and amphitheaters and campaniles; why not we?

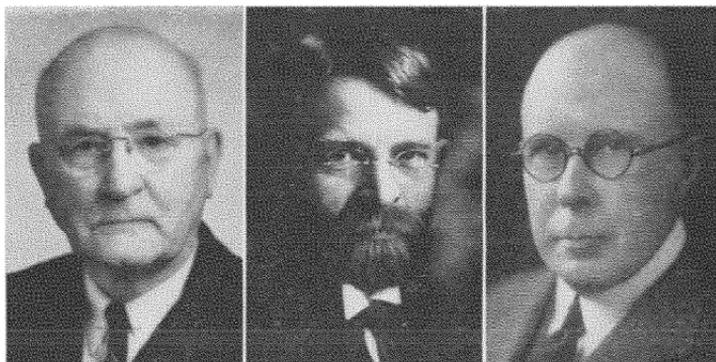
Because the Spirit of God dwells not in temples made with hands, but with him that is of a humble and contrite heart. The ostentation and luxury that accompany extravagant and ornate building and furnishing are a cancer in the church of Christ. They speak of a hierarchy of potentates instead of a Lord who healed and saved but had no place to lay His head. They who worship at the footstool of the Creator and mark the stately steppings of His feet and the miraculous work of His hands, have no room in their souls for man's pride, but have unbounded welcome for the Spirit of God to live in them and work through them. "The groves were God's first temples," and the first school was a garden.

Mrs. White constantly counseled modesty, economy, and thought for needy and unworked fields whenever a question of building was presented. In the matter of erecting churches she wrote: "Wherever a company of believers is raised up, a house of worship should be built. . . . In none of our buildings should we seek to make a display; for this would not advance the work. Our economy should testify to our principles."² Of the building of schools she said: "In the erection

of school-buildings, in their furnishing, and in every feature of their management, the strictest economy must be practiced. Our schools are not to be conducted on any narrow or selfish plans. They should be as homelike as possible, and in every feature they are to teach correct lessons of simplicity, usefulness, thrift, and economy."³ And when, against her counsel, in 1893 Battle Creek College added building to building, she wrote from Australia: "While our brethren in America feel at liberty to invest means in buildings which time will reveal that they would do just as well and even better without, thousands of dollars are thus absorbed, that the Lord called for to be used in 'regions beyond.' . . . What call had you to invest thousands of dollars in additional school buildings? You supposed that this outlay was needed, but did not entreaties come to you not to invest money thus?"⁴

The tendency to centralize and to build extravagantly was manifested not in one place alone, and not in one department alone; yet it was most conspicuous in Battle Creek and in the Battle Creek Sanitarium. In 1894 this was the testimony of Mrs. White: "The work is too much centralized. The interests in Battle Creek are overgrown, and this means that other portions of the field are robbed of facilities which they should have had. The larger and still larger preparations, in the erection and enlargement of buildings, which have called together and held so large a number in Battle Creek, are not in accordance with God's plan, but in direct contravention of His plan."⁵

Yet she did not advise opposition and abandonment of institutions which went against the counsel of God through her. Though men make mistakes even willfully, if they repent, if they have in them any measure of compliance with God's will, the Lord is merciful and ready to help and to work with and through them in the degree possible. In the policy followed at Battle Creek, after the sanitarium fire to make that institution larger, more elaborate, more expensive, Mrs. White's warnings and reproofs were faithfully given; yet so



E. A. Sutherland, M.D., David Paulson, M.D., and P. T. Magan, M.D.

long as its sponsors held to even a modicum of cooperation, she gave support while still earnestly counseling them.⁶

But at last the break came, clear-cut and complete. The Battle Creek Sanitarium was no longer under Seventh-day Adventist control or management. As its spirit became progressively worldly, its auxiliary and sponsored enterprises languished with it. The city mission work perished, or in Chicago passed over to Dr. Paulson's Hinsdale Sanitarium. The International Medical Missionary and Benevolent Association became but a name, and was finally extinguished. The American Medical Missionary College, and with it the resuscitated Battle Creek College, dwindled and sank. In 1907 the medical college graduated twenty-two students; but of the fifty-seven undergraduates only twenty-six returned to the school in the fall, with eleven members of a freshman class. In the next term there were but thirty-three in all classes. In 1909 there were but five graduates; and though, by desperate alliance with other interests, the school managed to muster ten graduates for 1910, these were the last to receive diplomas from the American Medical Missionary College. Under pressure from the American Medical Association, which was seeking to raise the

standard by eliminating weak schools, this college, which had so gallantly stood in the breach of Christian medical workers for fifteen years, graduating nearly two hundred physicians, almost all of whom entered upon Christian service, now laid down its life by merging with the Illinois State University.

Thus it seemed that the Seventh-day Adventist denomination, cut loose from its pioneer health institution and affiliates, which had so largely filled the field of its medical missionary efforts, was left without the means to implement that work in the future. But never was there a more striking demonstration of the principle that not facilities, not organizations, not buildings and equipment, but spirit, is the life of a cause.

"The giving of the gospel to the world is the work that God has committed to those who bear His name. For earth's sin and misery the gospel is the only antidote. To make known to all mankind the message of the grace of God is the first work of those who know its healing power. . . .

"There is need of coming close to the people by personal effort. If less time were given to sermonizing and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, can not, be without fruit. . . .

"Everywhere there is a tendency to substitute the work of organizations for individual effort. Human wisdom tends to consolidation, to centralization, to the building up of great churches and institutions. Multitudes leave to institutions and organizations the work of benevolence; they excuse themselves from contact with the world, and their hearts grow cold. They become self-absorbed and unimpressible. Love for God and man dies out in the soul.

"Christ commits to His followers an individual work—a work that can not be done by proxy. Ministry to the sick and

the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel.”⁷

As His people should go forward in personal ministry God would open the way for the professional training required. There were in 1907 in the United States and Canada twenty-two Seventh-day Adventist sanitariums, four of them of large size, besides twenty-four privately owned institutions of healing. In the foreign field there were eighteen more such denominational institutions. In about half of all these there were schools of nursing. But to supply the place of the lost medical college, God staged a series of events which were to result in the establishment of a new school, with far greater and wider influence and effects than the other. Only a few days after announcement of the closing of the American Medical Missionary College this notice appeared in the church paper:

“September 29 was a red-letter day in the history of our medical missionary work. A new mile-stone was passed in the opening of the College of Medical Evangelists, our denominational medical school at Loma Linda, California.”⁸

This marked the formal opening of the medical school. It had been incorporated the year before, and for five years it had been in process of formation and operation as a combined medical and evangelistic training school. It was first called Loma Linda College of Evangelists; “Medical” as part of its name was inserted at its incorporation.

As early as 1902 Mrs. White was urging the establishment of strong medical missionary work in southern California, and she continued to stress this for the several years it took to set the church in motion. California had early taken the initiative in fostering the medical work, its Saint Helena Sanitarium, founded in 1878, being the second medical institution of the denomination. But that was in northern California. California is divided into two parts, distinct in topography and in temperament, north and south. It was northern California which

felt the first impact, and for long the steady growth, of the Seventh-day Adventist work. That held its sanitarium, its publishing house, its college, and the headquarters of the church. Some work was done in the south, but up to the end of the century that was minor. And indeed, in secular matters southern California was, till about that time, secondary; but its spirit of enterprise and trumpet-tongued publicity began then to awaken. Its inviting climate and, with irrigation, its wealth-producing capacity, began to be exploited, and health seekers poured in to find their El Dorado. Here was an opening in which the most health-impressed church should find great opportunity to give its service and its message.

The Battle Creek Sanitarium in that year was being rebuilt in magnificent style; but, wrote Mrs. White, "medical missionary work in Southern California is not to be carried forward by the establishment of one mammoth institution. . . . As soon as possible, sanitariums are to be established in different places in Southern California. Let a beginning be made in several places."⁹

There would appear opportunities, said she, for the purchase of suitable properties at values far below their cost, and these opportunities were to be seized. "It is the Lord's purpose that in every part of our world health institutions shall be established as a branch of the gospel work. . . . Our sanitariums must be erected with a limited outlay of means. Buildings in which to begin the work can often be secured at low costs."¹⁰

"The Lord will work upon human minds in unexpected quarters. Some who apparently are enemies of the truth will, in God's providence, invest their means to develop properties and erect buildings. In time, these properties will be offered for sale at a price far below their cost. Our people will recognize the hand of Providence in these offers, and will secure valuable property for use in educational work. . . . In various places, properties are to be purchased to be used for sanitarium purposes. Our people should be looking for opportunities

to purchase properties away from the cities, on which are buildings already erected and orchards already in bearing. Land is a valuable possession. Connected with our sanitariums there should be lands, small portions of which can be used for the homes of the helpers and others who are receiving a training for medical missionary work." 11

So it came to pass in southern California. First, in 1902, there appeared for sale a property near San Diego, in Paradise Valley, a property which had been built and used for a short time as a sanitarium. The building alone had cost \$25,000, but, with twenty acres of improved land, it was now offered for \$12,000. Mrs. White went to see it, and expressed conviction that we should have it. Negotiations continued for eighteen months, with successive lowering of the price, until finally it was offered for \$6,000. Even at this give-away price the weak and financially embarrassed local conference hesitated to purchase. Mrs. White borrowed \$2,000 at the bank, and with Mrs. Josephine Götzian, a devoted widow with some means, offered \$4,000. The offer was accepted, and the purchase made. It was operated for six years by a private company of Adventists, and then was taken over by the conference. Through various vicissitudes and trials of faith that institution has developed into the flourishing Paradise Valley Sanitarium.

Then Mrs. White urged that a sanitarium be established in the vicinity of Los Angeles. But here the difficulties seemed to pile up. The Southern California Conference was, in proportion to its constituency of 1,100 people, heavily burdened with debt. Just at this time, also, the General Conference was urging a strictly no-debt policy, putting forth strenuous efforts in its own case and that of its constituent conferences to get wholly free from debt. This, they held, was in accord with, and indeed in consequence of, Mrs. White's urging and her initiation of a debt-relief plan; now how could she recommend the purchase of sanitarium and school properties where there were no funds to finance them?

But her broader view beheld the great need of such insti-

tutions and the opening providences of God in bringing up properties eminently suited to the purpose, at sacrificial prices. It was then that she wrote: "To make no move that calls for the investment of means unless we have the money in hand to complete the contemplated work, should not always be considered the wisest plan. In the upbuilding of His work, the Lord does not always make everything plain before His servants. He sometimes tries the confidence of His people by having them move forward in faith. Often He brings them into strait and trying places, bidding them go forward when their feet seem to be touching the waters of the Red Sea. It is at such times, when the prayers of his servants ascend to Him in earnest faith, that He opens the way before them, and brings them out into a large place."¹²

In Glendale, a suburb of Los Angeles, there came on the market a property representing an investment of about \$50,000, which was successively offered for \$26,000, \$17,500, and finally \$12,000. The conference, having at that time a moral, if not yet a legal, responsibility for the Paradise Valley Sanitarium, felt it could go no further. Then two or three men of faith put up the \$1,000 required to bind the purchase of the Glendale property, and the conference, its faith tested but growing, came along and finished the deal. This was the beginning of the great Glendale Sanitarium.

Two sanitarium plants acquired and put in running order, the conference drew a long breath, with the consciousness of duty done. But Mrs. White had seen in dreams a property which was represented to her as ideal not only for a sanitarium but for a great educational work yet to be done; and neither Paradise Valley nor Glendale was it. So vivid was the view given to her that she wrote, "I seemed to be living there myself." Her mind was drawn to a section midway of the moderate-sized cities of Redlands, Riverside, and San Bernardino.

In 1905 she asked a worker living in Redlands to be on the lookout for a place in that vicinity "offered for sale at a reasonable price." There was found in the valley a property lo-

cated on an oval hill, called Loma Linda (Hill Beautiful), which had been developed by a syndicate of physicians as a sanitarium. The principal building was a large frame structure of sixty-four rooms, the sanitarium; there were four large cottages, a large recreation hall, a pumping plant furnishing abundant water, and pleasant grounds; and there were seventy-six acres of land surrounding and enclosing the hill, eighteen acres of it in orange and grapefruit groves. Altogether the proprietors had invested above \$150,000; but the enterprise had not prospered. They were losing money, and they desired to sell.

At first they asked \$110,000. Later they reduced this to \$85,000. But this still seemed beyond the ability of any Adventist group to pay. They waited. Finally, as the owners continued to lose, and met financial embarrassment, they offered the place for \$40,000; but, naturally indignant at their own reckless sacrifice, they made immediate acceptance a condition.

Elder John A. Burden was the Adventist principal in these negotiations. Recently returned from four or five years' service in Australia, at the request of Mrs. White he engaged in promotion of the sanitarium work in southern California. The experience of the next few years established him in a peculiar sense as a man used of God as an agent in some of the most remarkable financial deals connected with the medical missionary work. He was calm, quiet, naturally cautious, but emboldened to audacity by his faith in the word of God. Behind a noncommittal coolness of manner blazed an ardent and heart-warming fervor of loyalty and trustworthiness and a single-minded purpose to bless his fellow men. Mrs. White knew him well, and valued him highly. To him went her main counsels and support in this matter, and through him she saw the providences of God unfolding step by step.

As she passed through Los Angeles, in May, 1905, on her way to the General Conference session in Washington, she was met at the train by Burden and other friends. They carried

the news of the latest offer on Loma Linda. "What shall we do?" asked he. "We must act at once, as the company is anxious to sell, and there are others who want it."

The local conference delegates had already gone on to Washington. The financial state of the conference was well known, and also the struggle to live up to the principle of no debt. The opportunity was urgent, but the mountain before them was bleak as the Rockies.

Mrs. White promised to consult with the brethren in Washington, and to communicate quickly with Elder Burden about the prospects. When she arrived a letter was waiting from him, saying that the company was impatient; he had found a few brethren who would risk a token payment if there was any hope of backing it up, but that he must hear immediately by wire. At this she instructed him by telegram to take immediate action to secure an option on Loma Linda. And she wrote: "Secure the property by all means, so that it can be held. Then obtain all the money you can, and make sufficient payment to hold the place. Do not delay. We will not leave you, but will stand back of you, and help you to raise the means."

For in the very favorable situation and conditions at Loma Linda she recognized the possibility, not merely of a new medical work, but of schools, a school for nurses and a school for physicians. Later, when she visited the place and went about from point to point, she exclaimed again and again, "This is the place. This is the place the Lord showed me."

The brethren at Washington, however, and especially the Southern California Conference president and other officials in attendance at the General Conference, trembled in their shoes. They wrote urging Elder Burden to delay until their return; but when he replied that this could not be arranged they wired him that the conference could take no obligation in the matter. Therefore he and the few friends were left with nothing to stand on but the word of the Lord.

But they did not turn back or hesitate. The terms offered were \$5,000 down then, in May, and a like amount in July,

August, and December, with the remaining \$20,000 due in three years. And the best concession Burden could wring from the owners was \$1,000 down instead of \$5,000, and \$4,000 by June 15. This thousand dollars Burden borrowed on his personal note, and paid. Where now could he find money to cover this and the rest of the first full payment?¹³

Consulting with Elder R. S. Owen, Bible teacher in the school at San Fernando, Elder Burden was told of a brother in that town who had recently asked whether the conference was needing any money. But on looking for him, they discovered that he had removed to a ranch down the coast. Taking an interurban electric car at Los Angeles which ran within a mile and a half of the ranch, Elder Burden sought out the little cabin, but found no one there. He searched the vicinity diligently, but without finding the man. So, as it was growing dark and the return car was nearly due, he reluctantly gave up the search, and returned to the track. But, preoccupied, he failed to signal the car when it came, and so was left standing in the dark at the crossing.

Two hours to wait for the next car. As he stood there, praying, the impression came vividly to him, "Return to the cabin." He did so, and found it lighted up. Rapping at the door, he was bidden to enter, and he found the man and his wife and child eating supper. The telegram from Mrs. White was read to him. Suddenly he exclaimed: "Praise the Lord! I had been praying for months for the Lord to send me a buyer for my place, that I might get out of the city, and devote my means to advance His cause. A few days ago a man came and purchased my place, and the money is now lying in the bank. The devil has been tempting me to invest it again in land, but I am sure the Lord wants it to secure this property." Forthwith he turned over \$2,400.

Breathless with surprise, Burden said, "I have no receipt, brother."

"All right, all right," said the man; "the Lord is in this thing." It was arranged, however, probably for safety's sake,

to send it by bank draft next day. Bidding him good night, the happy messenger caught the next car.

That, however, left \$2,600 to be raised to make the first payment, and to cover the initial bank loan of \$1,000. Burden went forth to solicit.

"Sister Belle Baker, what do you think about the securing of Loma Linda?"

"I think we should have it."

"Are you willing to loan a thousand dollars toward it?"

"Yes."

"You may lose it."

"Well, I'll risk it."

One thousand six hundred dollars yet to raise. R. S. Owen said, "You may put a mortgage on my place for \$1,000." But the bank loaned the remainder to be raised on his note without a mortgage. In writing to Elder Burden, Mrs. White had said, "Move forward in faith, and money will come from unexpected sources." And the \$5,000 was made up, partly of borrowed money, it is true, but on long terms, from brethren and sisters who would not press.

The second five thousand was due July 26. The Southern California Conference, which had finally taken the responsibility, was troubled. No funds in sight, and the days were passing swiftly. Some thought they had better lose the \$5,000 already paid, and back down. They came up to the very day of payment with no money in sight. The conference committee met in the forenoon. Some members who had opposed the enterprise said, "Did we not warn you?" But others remembered the clear word which had come to them, "Secure the property by all means." Perhaps the morning mail would yet bring relief.

The postman was heard coming up the stairs. He opened the door and delivered the mail. Among the letters was one bearing the postmark, Atlantic City, New Jersey. It contained a draft for \$5,000 from a sister who had received one of Mrs. White's appeals. The room resounded with praises. Tears

flowed, and thankful prayers were offered. Said the stoutest critic, "It seems the Lord is in this matter." "Surely He is," was the response, "and He will carry it through."

The third and fourth payments were also providentially met. Then the former proprietors made an offer of a thousand-dollar discount if the entire amount remaining of the \$40,000 were paid at once. The brethren received this as a challenge to their faith; and putting their trust in God, they marched forth through His opening doors until, within less than six months from the first undertaking, they had the property free from obligations.

Wrote Mrs. White: "The securing of this property at such a price as we paid for it is a miracle that should open the eyes of our understanding. If such manifest workings of God do not give us a new experience, what will? If we cannot read the evidence that the time has come to work in the surrounding cities, what could be done to arouse us to action? . . . We must soon start a nurses' training school at Loma Linda. This place will become an important educational center."

The securing of the property, however, was but the beginning of problems. How should the place be equipped? How should it be staffed, not only as a sanitarium, but as an educational institution? But as the word went out of the remarkable experiences connected with this favored spot, many hearts in different places were roused to fervor, and they volunteered their help without wages, except board and room, until the institution should be on its feet. Thus they emulated the workers in the first medical enterprise, the Health Reform Institute.²⁴

In late November, 1905, when the institution was ready to receive patients, there were on hand thirty-five consecrated workers, including Drs. George and Cora Abbott and Julia A. White, the latter bringing with her from Battle Creek several well-trained nurses. The patronage rapidly grew, and the budget came into balance.

With its opening in November there was also established

a nurses' training school, with seven students. The Doctors Abbott and White conducted this. On the evangelistic side they had, beginning in the spring of 1906, the help of that veteran Bible teacher and missionary, Elder S. N. Haskell, and his wife, who, at the solicitation of Mrs. White, had joined the staff. It was truly an evangelistic school; for the nurses and all the workers entered heartily into Elder Haskell's practical evangelistic program in surrounding cities, and also canvassed for Mrs. White's new book, *The Ministry of Healing*, which she had dedicated to the medical missionary work, as she had previously given *Christ's Object Lessons* to the educational work.

But she immediately urged the establishment here of a school for the training of physicians. In a letter dated December 10, 1905, she wrote, "In regard to the school, I would say, Make it all you possibly can in the education of nurses and physicians." In response, plans were laid for "an advanced training-school for workers in connection with the Sanitarium." Not immediately was the program laid to train physicians. In view of their poverty and of the increasing difficulties of small, weak medical schools to maintain their standing, that seemed to most of the denominational leaders an impossible undertaking.

In April, 1906, at a meeting in Loma Linda attended by Mrs. White, the Pacific Union Conference united with the Southern California Conference, and arrangements were made to open a school to be known as the Loma Linda College of Evangelists, in which both physical and spiritual instruction were given, with the aim of developing a class of medical evangelists. Prof. W. E. Howell, who had been president of Healdsburg College and later of a missionary school in Hawaii, was called to be its head.

On the lawn at the crown of the hill Mrs. White addressed the assembly. "Loma Linda is to be not only a sanitarium," she said, "but an educational center. With the possession of this place comes the weighty responsibility of making the work of

the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists. Much is involved in this work, and it is very essential that a right beginning be made."

The next year, Professor Howell being called to begin a work in Greece, Dr. G. K. Abbott was elected president, and the faculty was strengthened by several additions, among whom were Prof. George McCreedy Price and Dr. Lillis Wood Starr. Another council of physicians and others interested in the work was held in October of 1907, at which were present A. G. Daniells, president of the General Conference; G. A. Irwin, vice-president; and Dr. W. A. Ruble, secretary of the Medical Department. This meeting also was attended by Mrs. White, and in her address she said: "I have been instructed that here we should have a school, conducted on the principles of the ancient school of the prophets. It may not be carried on, in every respect, as are the schools of the world, but it is to be especially adapted for those who desire to devote their lives, not to commercial pursuits, but to unselfish service for the Master."

Asked by Elder Burden whether the school she had in mind was one "simply to qualify nurses" or one to "embrace also the qualification for physicians," she answered, "Physicians are to receive their education here." There arose then, in the hearts of the assembled brethren, the desire and purpose to found another medical college for the denomination. It was recognized that such a project transcended the resources not only of the local conference but of the Pacific Union; and the General Conference was enlisted to help bear the expense.

From this beginning in 1906 there struggled upward toward its objective a full-fledged medical school, the institution which came to be known as the Loma Linda College of Medical Evangelists. At the General Conference of 1909, held in Washington, a memorial was presented from the Board of Trustees of the Loma Linda institution, asking for recognition and assistance in the establishment of such a college. The Gen-

eral Conference, pressed under the expanding foreign mission program, responded with encouraging words, but without commitment to financial backing. Nevertheless, the trustees went ahead, and in December of 1909 a charter was obtained from the State of California establishing the College of Medical Evangelists, authorized to grant degrees in the liberal arts and sciences, dentistry, and medicine.

The years immediately following this were times of testing trial, of obstacles prayerfully surmounted, of faith coupled with works. The school received at first from the American Medical Association only a C rating, which in many States closed the doors to their graduates. Greater facilities were required for a higher standing. It was proposed, then, in 1915, to establish a division in the city of Los Angeles which would afford greater clinical opportunity for the upper division of the student body. But this would require the building of a new hospital, with an initial outlay of more than \$60,000. The financial needs of the institution, constantly growing, had been a source of perplexity to the General Conference; and now they seemed to be facing a stone wall. The beckoning hand of Providence had indeed been seen in the gift by Mrs. Lida Scott, in May, of \$5,000 for the purchase of the land whereon to build the hospital; but what was this amount in the face of requirements that might go into the hundreds of thousands? It served at least to brighten the last days of Mrs. White, as a candle lighting the darkness ahead in the path of her beloved medical missionary college. She died in July, 1915.

The 1915 Autumn Council of the General Conference was held in Loma Linda, and in connection with it a meeting of the constituency of the College of Medical Evangelists. At a meeting where the decision was to be made, strong opposition was manifested by the conservatives, and progress seemed liable to be stopped. Then there came a gentle tap on the door. It was opened, and in came four women, like Esther of old, requesting a favor. What was the favor? Not that Haman should be hanged, but that the king should come to a feast.

"In earnest tones," says Dr. Magan, "these sisters requested that the school go on; that a hospital be erected in Los Angeles as a teaching unit for the Clinical Division, that it be dedicated and made sacred to the memory of Ellen G. White; and that the task of raising the money for this hospital be committed to the women of the denomination. A sacred hush pervaded the room, and then these quiet members of the Remnant Church—not one of whom held any official position—thanked the brethren for their courtesy and retired. But their words had spoken courage, and many a heart there had been inspired."¹⁵ The four women were: Mrs. Josephine Gotzian, Mrs. Stephen N. Haskell, her sister Mrs. Emma Gray, and Dr. Florence Keller.

That night Elder A. G. Daniells, president of the General Conference, met with some of the brethren of faith in that institution. Together they reviewed the instruction given through the Spirit of prophecy, and spent a great portion of the night in prayer. The next morning Elder Daniells addressed the council and the constituency. He had shared the apprehension of the doubters, he admitted; but now, reviewing the course the institution had covered, and painting in vivid colors the providences of God and the manifest destiny of the medical college, so indispensable to the denomination, he counseled that they go forward. That carried weight. Action was taken favoring the expansion and progress of the school.

The women who had proposed the assumption of the financial burden of building the new hospital carried through. Under the leadership of Mrs. S. N. Haskell and Mrs. G. A. Irwin they campaigned for prayers and purses, and the next year saw the success of their campaign. On December 1, 1916, on Boyle Heights, Los Angeles, were laid the foundations of The Ellen G. White Memorial Hospital, the beginning of an extension and growth far exceeding the vision of that day.

That year also the College of Medical Evangelists was granted a B rating by the American Medical Association. Later still it acquired an A rating. And small though the col-

lege is among the great medical schools of the world, it has through the years not only maintained its standing but become famous in medical and missionary circles for the unique character of its training, the missionary zeal of its graduates, and the stamp of a people whose sole reason for being is the finishing of the gospel work in the earth.

The successive presidents of the College of Medical Evangelists since 1910 have been: Wells A. Ruble, Newton G. Evans, Edward H. Risley, Percy T. Magan, Walter E. Macpherson, and George T. Harding. Other physicians and surgeons of great capabilities and consecration have given their service to the building up of this second and far greater Seventh-day Adventist medical college, which under the blessing of God has nerved and animated the right arm of the message.

¹ The main source of the material in this chapter is D. E. Robinson, *The Story of Our Health Message*, pp. 290-338. Also, *Special Testimonies*, Series B, no. 3.

² Ellen G. White, *Testimonies for the Church*, vol. 6, pp. 100, 101.

³ *Ibid.*, p. 208.

⁴ *Ibid.*, vol. 8, pp. 48, 49.

⁵ *Ibid.*, p. 59.

⁶ *Ibid.*, vol. 7, pp. 59, 102, 285; vol. 8, pp. 204, 205; *General Conference Bulletin*, 1903.

⁷ Ellen G. White, *Ministry of Healing*, pp. 141-147.

⁸ *Review and Herald*, Oct. 27, 1910, p. 17.

⁹ White, *Testimonies for the Church*, vol. 7, pp. 96, 97.

¹⁰ *Ibid.*, vol. 6, p. 113.

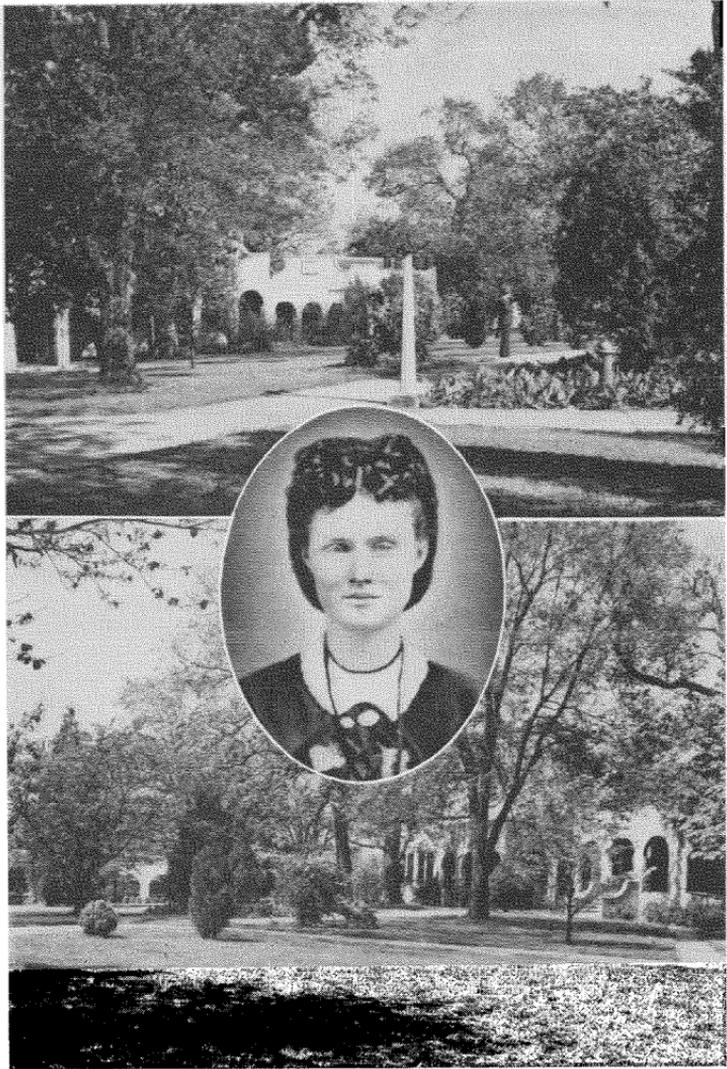
¹¹ *Ibid.*, vol. 7, p. 102.

¹² *Ibid.*, vol. 9, p. 271.

¹³ The terms as stated in *The Story of Our Health Message*, page 295, were \$5,000 down, and \$5,000 each in August, September, and December. This is based on a telegram (in vault of White Publications, Inc.), June 3, 1905, from J. A. Burden to Mrs. E. G. White, so stating the terms. However, a letter from Burden, dated July 30, states that he had just made the second payment, and that the third would be due August 26. Whether he had slipped up in stating the terms in his telegram, or whether the conditions were changed afterward, it is evident that the final arrangement was as herein stated.

¹⁴ Robinson, *op. cit.*, pp. 301-313.

¹⁵ P. T. Magan in *Medical Evangelist*, Feb. 15, 1940.



Largely Through the Beneficence of Mrs. Nellie H. Druillard (inset, early photo), the College, Sanitarium, and Food Factory Are Beautifully Located at Madison, Tennessee

WITH HAND AND HEART

THE work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with that of ministers and church officers."¹

From the beginning the work of the lay members in the Seventh-day Adventist Church had counted as greatly as had the work of the preachers, in bringing the light of the gospel to the world and increasing the membership of the church. Stephen N. Haskell was convinced and won by a tract handed him by William Saxby, a mechanic. Out of that conversion, coupled with the missionary urge of the laity, sprang the great tract and paper branch of the literature work, organized as Tract and Missionary societies, which has enlisted practically the entire membership in part-time service. George A. King was a layman who burned with desire to forward the cause; and out of his personal experience in selling literature and his determined advocacy of the plan arose the subscription book side of literature distribution, which has, through thousands of colporteurs, spread the truth throughout the world. The medical and nursing education, which took in increasing numbers of young men and young women, provided a service which not only has exemplified and taught the truth through professional laymen but, united with the preaching of the Word, has made more truly ministrative the work of ministers. The colporteur work and the medical and nursing work have evolved professions in which considerable portions of the church members employ their full time. There remain the great mass of the people who earn their livelihood through secular occupations, but, with varying degrees of skill and devotion, give part time to the arts of literature distribution, healing, and benevolence.

Yet, though these and other means in the hands of the laity have implemented a great missionary movement, such as has had few precedents, it is evident that it is but a tithe of the power latent in the church. Some individuals, indeed, have given their all to the work; the majority have given a little, and in times of emergency more, but have still devoted nine tenths of their resources to the life of this earth. They needed, and they still need, to understand what total spiritual warfare means: the devotion of all their resources; not a tithe only, but the whole of their means; not just a Sabbath day's service, but the service of the entire week; not a graham loaf and a fomentation merely, but public demonstration and teaching of how to live; not the fourth commandment only, but an application of Christ's two great laws; not only the education of their own children, vital and deep though that be, but an educational influence going through the whole community and land; not a supporting of the clergy only, but a devotion of themselves, body, soul, and spirit, to the completion of the gospel work. Hence the message from the Spirit of prophecy. Such a family or such a group, consecrated to the finishing of God's work, will make their daily occupation the medium of salvation. Like Carey, their business is to impart the gospel; they cobble shoes only to pay expenses.

The beginnings of an organized effort to marshal the lay members of the church to an all-out consecration of their time, strength, money, and devotion to the gospel work, and by concerted group action to make this effort more telling, is seen in the movement begun in the Southern States in the early part of the century, and now in the middle of the century extending throughout the United States and into overseas lands.

In the spring of 1904 President E. A. Sutherland and Dean P. T. Magan, of Emmanuel Missionary College, were stirred by the appeals which for several years had been coming to the Seventh-day Adventist Church from Mrs. White, to make more decided efforts to assist in the needs of the South and to carry

to it the last gospel message. Consulting with her, they proposed to cut loose from their responsibilities in the North and to enter upon the work in the South. As James Edson White had for a decade been leading in Seventh-day Adventist efforts for the evangelization and educational betterment of the colored people, they felt that they should apply themselves to the help and uplifting of the poorer classes of white people, and especially of the underprivileged strata of the mountaineers.

Mrs. White encouraged their resolution. There was, however, a decided but unspoken difference between their concept and hers. So far as the project had taken definite form in their minds, they thought of going up into the hill country, purchasing a small farm which their modest resources would permit, and there doing a purely local work for the community. She, viewing the large capacities and broad experience of the men, saw rather the need of establishing a training school for many workers who should go out to fill the needs of the whole land.

Resigning from their positions at Emmanuel Missionary College, they prepared to enter the South. The veteran George I. Butler was then president of the Southern Union Conference, and he hailed their decision with delight. Another veteran, S. N. Haskell, was conducting city evangelistic work in Nashville, and he likewise rejoiced.

Mrs. White, after the Spring Council, went to the South to visit her son Edson, who had now established headquarters of his Southern Missionary Society at Nashville, and there on the Cumberland he had his river steamer, the *Morning Star*. Mrs. White was accompanied by her son, W. C. White, and by two or three secretaries. Sutherland and Magan made a trip to Nashville, and met the Whites there. Edson was searching for a place to locate a Negro training school, and he proposed that the two educators go along on a trip up the river on the *Morning Star*. "It will be a good thing for you," said Mrs. White to them; "you need the rest."

The first day there was a slight breakdown in the boat's machinery, and they tied up for repairs at Edgefield Junction Landing, some twelve miles in direct line from Nashville. W. O. Palmer, a helper of J. E. White, took Mrs. White up on the bank of the river, and pointed out to her an adjoining plantation, which was for sale and which he and J. E. White had been considering. This was called the Nelson Place, named after an early settler, but was now owned by a family named Ferguson. Palmer described the farm to her. It contained 414 acres, and bordered the river, where the bottoms were good soil, but the upland was poor and washed until its bare limestone rock cropped out nearly everywhere. But Mrs. White seemed impressed with the description.

The next morning she called Sutherland and Magan to her room, and she said to them, "There is a farm here which the Lord wants you to have to start your school." Well, they had heard of it, and they were not impressed. They did not like the description of the outcropping rock, nor the location, nor the size of the place, nor the price, \$12,700.

"It is out of the question," they answered. "We have no money to purchase such a place, nor to improve it. Besides, we do not want to start a big school. Our idea is to take a small place, back in the hills, and live as good neighbors to the people, and do a little work in the community."

"Are you two men to bury your talent in the ground?" she asked. "Has the Lord given you the experience of all these years, and the ability to train others for the work, in order that you might tell Him, 'Lord, we knew Thee that thou wast a hard man, and we were afraid, and went and hid thy talent in the earth?'"

"No," they said, "No! We will work for the Lord; but we have not twelve, nor twenty, nor forty thousand dollars to start a school on that Nelson Place."

The boat was repaired and went on up the river to Carthage, where they anchored for two days. The next morning she called the two men in again. "The Lord wants you to

have the Nelson Place, and to start a training school there," she said.

"We have nothing," they protested. "We are out of the picture. We can't call on the denomination to finance such a venture, and we have nothing ourselves to do it with."

But the third morning she called them in again, and was even more emphatic that they should do something about this. She ordered the boat to return to Edgefield Junction, and there she urged them to go look at the place. But they refused. So she got Palmer to drive her over there, and she talked to the Fergusons about selling and about making the place into a school for Christian workers. Then she came back to the boat and reported on her findings. But Sutherland and Magan stubbornly held back.

"Well, then," said Mrs. White, "you go and find a place that will suit you. I'll try to help you when you find it. But, my brothers, this place is what the Lord wants you to have."

They went off and talked together. "What are we doing?" they asked each other. "We have just come out of conditions where men refused to accept what the Lord told them through Sister White. What are we doing but following their example? This will never do. Let's go, at least, and look at the place."

So they got a horse and buggy, drove over, and put foot on the land. It seemed to them an accursed place. They looked at the limestone rocks sticking up in the pastures, and the ledges laid bare in the fields and cropping out on the brows of the hills. They sat down on a rock and wept.

"Here we are at the parting of the ways," they said. "If we take the position that what Sister White says is not from the Lord, then we will not be ready to accept anything the Lord says to her unless it accords with our opinion."

They finished by saying, "There's no other way if we want to go on and have the assurance that the Lord is with us." So they went up to the house and talked with the old man and his lady. They finally agreed to take an option on the place for \$100, which they managed to scrape up between

them. Then they went back and told Mrs. White. She was very happy.

"I'll do anything I can to help you," she said. "Go out and tell your story to the people, and they will help you. I'll recommend your work, and write an article about it in the church paper.² I'll come on your board if you wish." It was the only time in her life when she agreed to become a member of the board of trustees of any institution.

Their option was to buy at \$12,723, including all stock and implements. The first \$5,000 was to be paid in ten days. Sutherland returned to Berrien Springs, while Magan stayed by. Sutherland went to his aunt, Mrs. N. H. Druillard ("Mother D"), then treasurer of Emmanuel Missionary College, who was possessed of considerable means. He asked her to put up the purchase price. And he told her the story.

"What were you boys thinking of," she demanded, "to involve yourselves in such a deal, so far beyond your resources?"

"We were thinking what you are thinking," replied her nephew, "and we were determined to keep on thinking so; but the Lord put a bit in our mouths, and turned us about."

Mrs. Druillard had one of the shrewdest financial heads in the denomination. She had acted as treasurer and financier in several positions, including a foreign field; and she so managed all her life as to be a capitalist and the Lord's almoner, with one of the most generous hearts united to her cool head. She sat and thought and questioned; but the proposition seemed so unstable and risky to her, who had seen her nephew depart with the idea of buying a little farm and come back with the proposition to start a training school, that finally she said, "Ed, it's too hare-brained. I'll not give you the money. I can't go into this."

"Well, then," said he, "I'll go and get it some other place. Magan and I are going to obey the Lord."

He started off, but she called him back. "Look here, Ed," she said, "I'll go with you down there and look this thing over."

They took the next train to Nashville. There at the station, waiting for them, were Elder Butler, Elder Haskell and his wife, Mrs. White, her helper Sarah McInterfer, her secretary C. C. Crisler, and Magan.

Magan greeted him, "Ed, the jig is up. The old lady has broken the contract. She wants a thousand dollars more." And the law, it seemed, permitted any wife to break a contract made even over her own signature.

Said Mother D, "Ha! I'm glad we're not going to take it."

Mrs. White's eyes sparkled. "Glad!" she exclaimed, "glad! Do you think I'd let the devil beat me out of a place for a thousand dollars? Give the thousand! It's cheap enough then. This is the place the Lord said you should have."

They got the place. And that was the nucleus of the thousand-acre campus of today's Madison College.³ They all stepped out by faith on the word of the Lord; for not by sight could they see in this worn-out, impoverished farm the promise of that magnificent institution to be, with its schools and sanitarium and industries and the outschools that were to come from it, and its influence around the world. "If you had taken my heart on that day," said Dr. Sutherland forty years later, "and turned it inside out, and scraped it with a surgeon's curette, and put it under the microscope, you could not have found the faintest premonition of what this place was to be."

Said Mrs. White to Mother D that day: "Nell, you think you are just about old enough to retire. If you will come and cast in your lot with this work, if you will look after these boys, and guide them, and support them in what the Lord wants them to do, then the Lord will renew your youth, and you will do more in the future than you have ever done in the past."

And Mother D did that. And God did that. For that lady was yet to live to the ripe age of ninety-four, to see this institution well established, to mother other projects, to found a sanitarium for the Negro race the equal of many a white

medical institution, and to work to the last with her hands as well as her heart in the cause of God.

They took possession on October 1, a company of teachers and students from Emmanuel Missionary College: Dr. and Mrs. Sutherland, Dr. Magan, Miss M. Bessie De Graw, Mrs. N. H. Druillard; E. E. Brink, Charles F. Alden, Braden N. Mulford, Olive Shannon, Orin Wolcott, and several others—a company of fourteen. The students in the group were nearly all advanced, and in either academic or industrial subjects taught as well as studied. They were also the first to go out and establish branch stations.

They made it a school from the beginning, with half the day devoted to study and half to work. Money had to be raised for improvements—buildings, facilities, stock; but in living expenses the group were self-supporting, raising their food and depending at first on operation of the dairy for cash income. No tuition was charged. When more students came, they were predominantly of the class who must work their way through school, and this was the established policy here. The institution was named The Nashville Agricultural-Normal Institute. Not until 1930 did it take the name Madison College.

One of the early departments of training was nursing. Mrs. Druillard took in hand a class of five girls who wished to become nurses. And none too soon. For a year had not passed when their hand was forced toward the establishment of a little sanitarium. A businessman from Nashville whose health had failed came out and begged to be taken care of. The school company were then still crowded into the plantation house and Probation Hall (the barnlike carriage house), with only four or five new cottages. They had not even a bathroom. They told the man it was impossible even to house him. But he insisted on staying, and offered to sleep on the porch. So they curtained off the end of the porch for him. With fresh, pure, country air, quiet and rest, good food, some improvised treatments, and the high, sweet spirit of the place, he made a

quick recovery; and his praises to his friends started a movement of patients toward the place which could not be ignored.

First a cottage was built for a sanitarium, in the grove which Mrs. White at the first pointed out, saying, "This would be a good place for a sanitarium." So it grew, and it grew, until it became the fourth in size and equipment of all the Seventh-day Adventist sanitariums in America; but on a unique plan, every room (except in the last two additions) being on the ground floor, in extended long wings that make a pleasing pattern of patios and coves. And here thousands of patients have come; rested; and received medical, surgical, and nursing care; and have learned more of the laws of life and of the law of God. The spiritual aims of the Seventh-day Adventist health institution have been kept.

The medical demands of the institution were at first met by Dr. Lillian Eshleman Magan, but the staff soon saw the addition of Dr. Newton Evans as superintendent. After a few years of service, however, he was called to be the president of the medical college at Loma Linda. Meanwhile, President Sutherland and Dean Magan had felt that permanency in the medical interests of the institution required that they become physicians; and so, while carrying as they could their duties in the institution, they took the full medical course at Tennessee and Vanderbilt Universities. Not long after they had completed this course, however, Dr. Magan was himself called to Loma Linda as dean, soon after to become president. Dr. Sutherland, with other physicians who were added, carried on at Madison.⁴

The school early began to see the fruit of its teaching and the reaching of its objective. Cordial and helpful relations were from the beginning established with surrounding communities, and hands reached out into the hill country, or "rimlands," nearly surrounding the Nashville basin. About fifteen miles from the school, up on the rimlands, two of the mature students, Charles Alden and Braden Mulford, bought a farm of 250 acres, and with almost no equipment or facili-

ties started to work. Alden married at this time, and his wife's family—Mother Ashton and three sons—joined the group.

It was a wild country. Stock laws were nonexistent or unenforceable, and hogs and cattle regularly raided their crops, despite their laborious splitting of rails and fencing. The inhabitants were the true sons of frontiersmen, and the rifle resting above the fireplace was no mere ornament. Shortly after Alden and Mulford went up there, the hill men staged a pitched battle with the unjust owner of the toll road which led to Nashville, and drove him out. The toll gate was never manned again, and the road became state property.

But the spirit of helpfulness and Christian service manifest in the school group won the hearts of the people. A few months after they began, a snooper from below came to a grandsire of the rimlands, and proposed to share with him the informer's reward if he would spy on the young men for Sunday labor. The old man stood in his doorway and heard him through; then, stepping back, he reached down his rifle, pointed it meaningly, and said: "Them boys hev come up here to do us good. They he'p the pore, they he'p the sick, they l'arn our children, they hold Sunday school. And all I've got to say to ye is, Git!" In fact, however, Alden and his group used their Sundays in religious work and Christian help, rather than in manual labor.⁵

The next year Mulford married, and with his brother-in-law, Forrest West, searched out another location, which became the flourishing Fountain Head School and Sanitarium. It was a barren hilltop which they first acquired, worn out and forbidding, which snubbed even their hopeful cowpeas and soybeans until, patiently working with scientific agricultural methods, they turned it and additional land into fruitful fields and orchards.

Other groups from Madison were searching out locations and carrying to new and needy communities the blessings of neighborliness, health, and education, with the message of the soon-coming Saviour and His banner the Sabbath. A few miles

from Fountain Head, the Walens and Wallaces established the Chestnut Hill School and Rest Home, still carried on by the aging Walens and their son-in-law and daughter, Hershel and Susan Walen Ard. Orin Wolcott and Calvin Kinsman entered Cuba and established a self-supporting school, which they conducted for several years. One after another, such beacon lights began to show in the hill and mountain country, until within ten years there were to be counted over forty of them, in seven States.⁶ In self-supporting parlance, these stations are known as rural units.

The largest unit at the present day is the one at Fletcher, fifteen miles south of Asheville, North Carolina. It is known as the Asheville Agricultural School and Mountain Sanitarium. It was founded in 1910 by S. Brownsberger and A. W. Spalding and his wife, later built up by Mr. and Mrs. A. A. Jasperson and Dr. and Mrs. John Brownsberger, followed by Dr. and Mrs. Lew Wallace, he a son of the Wallaces of Chestnut Hill. Its academy is one of the most outstanding in the South, and its school of nursing, in connection with the sanitarium, has the recognition of the State and has produced scores of well-trained and consecrated nurses.

Nine miles west of Asheville is the Pisgah Industrial Institute and Pisgah Sanitarium, founded in 1913 by Prof. and Mrs. E. C. Waller, C. A. Graves, and William Steinman. It has a fine record of teaching and medical service. Recently Dr. Louis Waller has become the head of the sanitarium.

Pewee Valley Sanitarium, near Louisville, Kentucky, founded in 1925 by J. T. Wheeler, is another outstanding institution, with a school as well as a sanitarium. Pine Forest Academy, at Chunky, Mississippi, begun in 1935 by Mr. and Mrs. George McClure, has come up through great difficulties to be an educational and medical institution of promise.

El Reposo Sanitarium, at Florence, Alabama, opened in 1920 by Elder C. N. Martin and wife, has made a notable contribution to the medical and agricultural records of the units. Since Elder Martin's death, his son Neil, with his family, has

developed the work. At the present time they are engaged in removing their plant to a more rural location fifteen miles from the city.

To list the many units of this Southern fraternity of self-supporting workers would be wearying; but that the freshness and vigor of the early days still lives and works may be illustrated by the mention of two recently established stations.

Little Creek School and Sanitarium, six miles from Knoxville, Tennessee, was started in 1940 by Leland Straw and his family. A few miles west of Chattanooga, the Wildwood Unit, under W. D. Frazee and his wife, with other workers, has made a good start in both educational and medical service. Like all their predecessors, these units, starting with little more than faith, have felt the blessing of God in their progress and prosperity.

The pattern of living and sacrifice in all these self-supporting groups is, not a tithe merely, not a wave offering, not a first fruits, but a whole burnt offering. Their lives are completely given to the service of God and needy humanity. They reach out in friendly fashion to their neighbors, on topics of farming, gardening, food preservation, diet, health, family life, education, and religion. Their mission, like that of their Master, is to preach good tidings to the meek, to bind up the brokenhearted, to proclaim liberty to the captives, to loose from the bonds of ignorance and disobedience, and to lift into the fellowship of the sons and daughters of God. They are willing to learn as well as to teach, and not a little do they gain from those to whom they minister. They serve unstintedly, and they receive varied service in return. They are part of their communities, and, living in close connection with Christ, they let their lives do their preaching. Through their service in Sunday schools, and through their example of Sabbathkeeping, no less than through their mode of life and their ministry, they inevitably awaken inquiry as to their faith; and in consequence Bible studies, cottage meetings, and in the end, in some cases, public evangelistic services, are held.

Their great objective is the giving of the gospel of Jesus Christ by hand as well as by brain and heart; but their service has greatly increased and strengthened the constituency of the Seventh-day Adventist Church in the South—the South which for so long was the neglected and puny member of the North American field, now risen to be, in constituency and resources, fifth in the sisterhood of ten union conferences.

Once a year, for forty years, the schools, sanitariums, rest homes, and other enterprises of the rural missions have joined in a self-supporting workers' convention, held at Madison College. This is under the auspices of the Laymen's Extension League, a loose confederation of the units, with a central core of organization which collates and dispenses information both in correspondence and in print, and which arranges the program of the convention. These conventions are inspiring occasions, with stories of experience out in the field, relation of divine providences, and presentation of the problems confronting the workers which call forth those providences. The incipient expansion of this work, to extend far beyond the borders of the South, now confronts this organization with the necessity and the opportunity of affiliation and cooperation with the self-supporting work in world fields, for the laymen's self-supporting movement is expanding.

In the year 1946 the Southern Union Conference, under the impulsion of its president, E. F. Hackman, in conjunction with Madison College, initiated a movement to align the self-supporting units and the conference organization for more complete cooperation and extension of their work beyond the current borders. The General Conference was interested, and with the strong support of its president, J. L. McElhany, and the vice-president for North America, N. C. Wilson, there emerged a plan for united effort which envisages the enrollment of many more laymen—ideally, in time, the whole membership—in such group missionary activities as have been demonstrated for forty years by the Southern self-supporting units. And this with official encouragement and counsel, but

with completely self-contained direction, support, and development.

The General Conference established the Commission on Rural Living, of which the president of the North American Division, N. C. Wilson (later, W. B. Ochs), was appointed the chairman; and E. A. Sutherland, the secretary. The long-standing call, "Out of the cities!" sounded for forty years through the *Testimonies*, began to have official recognition; and although the problems and difficulties inherent in such a movement seem in general almost insuperable, it is encouraging to hear the call sounded and to see an agency provided for surmounting the obstacles. In view of the moral dangers and temptations with which the city is loaded, the threat of labor troubles largely centering there, and the imminence of world destruction in which the cities will be a main target, the exodus is not less urgent than the ancient call to get out of Egypt; nor is the arm of Omnipotence which parted the Red Sea and provided bread and water in the wilderness, less ready today to protect and guide God's people. The Commission on Rural Living has as its work the enlistment, counseling, and helping of those who are minded to heed this call.

For the unifying and operation of the self-supporting units, another organization was affected. The Seventh-day Adventist Association of Self-supporting Institutions is a body composed of representatives from the General and union conferences and the self-supporting units. Membership in it is optional and voluntary, according as its benefits appeal to the units. The General Conference and the association have formed a holding body for the properties of such constituent missionary groups as desire it; and this enlistment is going steadily forward, the member units comprising not only those of the Southern field but various institutions in other sections. The consecration of the properties to the work intended is safeguarded in the constitution and articles of incorporation. In each case this holding body leases the property to the local body for operation, these workers being completely self-governing

and self-directing. Thus the investments are secured to the cause and their continuity is assured, while there is no loss of independence and there is a great gain in cooperation. Of the Association of Self-supporting Institutions, E. A. Sutherland is president, and Wayne McFarland, M.D., is secretary.

Young as the commission and the association are, the wealth of experience in the background and the multiplicity of opportunities throughout the missionary field foretell the rapid movement of the lay forces of the church into all the world, as a mighty auxiliary force for the finishing of the gospel commission. Already overseas fields are calling for this assistance, and in many hearts of lay and professional church members the urgent message is being answered. The time has come when "the work of God in this earth can . . . be finished," as "the men and women comprising our church-membership rally to the work, and unite their efforts with that of ministers and church officers."

¹ Ellen G. White, *Testimonies for the Church*, vol. 9, p. 117.

² This article appeared in *Review and Herald*, Aug. 18, 1904.

³ A. W. Spalding, *The Men of the Mountains*, pp. 149-165.

⁴ *Ibid.*, pp. 227-240.

⁵ *Ibid.*, pp. 166-174. The facts here related have been verified by an interview with Dr. E. A. Sutherland, November 27, 1947.

⁶ *Ibid.*, pp. 177-218.



The Annual Ingathering for Missions, Initiated by Jasper Wayne (inset), Has Become One of the Most Important of Adventist Church Activities

REAPERS OF THE HARVEST *

IN THE year 1901 two Adventist men, B. C. Butler and Jasper Wayne, formed a partnership to establish and operate a tree nursery, near Sac City, Iowa. They were both experienced in the business, and they divided their duties to give Butler the propagating part and Wayne the sales end. So Butler tended the nursery, with the help of Arch Kelso, while Wayne traveled by team around to the farms in near-by Iowa parts, and at times farther afield, where he sold stock and afterward delivered it. Their business was young, their resources small; the two families lived in the same house for the first year or so. Later, as their business expanded, they employed more help.

Because there was no Seventh-day Adventist church in Sac City, they held Sabbath school together in their home—Butlers, Kelsos, Waynes, and a few others. That was all the communion with those of their faith they had at first. But they were all missionary-minded, diligent in distributing literature and in telling of their faith, and they lived the truth.

Jasper Wayne was fifty years old, a genial man, frank, openhearted, honest; and he commanded the respect of all who knew him. He felt that he was given special opportunity

* In this narrative I have followed chiefly a manuscript by Jasper Wayne, written just before his death, loaned by his widow, Mrs. Ida Wayne, and an account written by B. C. Butler in letters to Henry F. Brown and to me. Mr. Butler, having been associated in business and in church work with Jasper Wayne, is the most authoritative living witness. Certain other accounts which have been published or told have been carefully checked, and so far as they seem to agree with well-authenticated facts, have been used. These sources include *Special Testimonies on Harvest Ingathering*, booklet in vault of White Publications, Inc. (containing one article by Mrs. White and other matter); *Review and Herald*, March 10, 1904, page 24; articles by Henry F. Brown in the *Church Officers' Gazette*, April, 1947, and *Review and Herald*, December 4, 1947; article by E. E. Beddoe, *Pacific Union Recorder*, June 4, 1947; letter from Bessie J. Kelso, July 30, to Henry F. Brown; letters from Lois Cullen Wright, August 21, September 15, December 31, 1947, February 9, 1948, to Henry F. Brown; letters from E. E. Beddoe, July 4, September 11, 1947, to Henry F. Brown; interview with Dr. Floyd Bralliar, February 13, 1948.

to spread the knowledge of the truth, because he traveled so much. It was his practice, therefore, to carry with him on his trips, tracts and papers to give away as opportunity offered. And his mind was ever meditating on the truth; the Bible was its occupation as he rode from farm to farm, and with the Sabbath school lessons as his guide, he memorized at times whole books.

There were then serious labor disturbances—in view of what was to come, only the beginning of troubles, but sufficient for the day. The *Signs of the Times* issued a special number on "Capital and Labor," December 16, 1903. All the company ordered clubs of the number to distribute; and, among them, Jasper Wayne ordered fifty. That, he thought, was a fairly heavy order to dispose of.

So in due time, at the post office he opened his box and found his package. The lobby being crowded, he began to hand out the *Signs*, explaining that money received for them would go to foreign missions. He took in over four dollars.

But then, a few days later, there came another package, same size. What's this? Open and see. What! Fifty copies of the *Signs*! "Why, I didn't order these. The fifty copies I ordered have come, and I've disposed of them. I'd better send them back. No, I'll wait and write them about it. Some mistake."

The first shipment of the *Signs* he had ordered and received from the local conference Tract Society; the second came from the publishing house in Oakland, California. He wrote them about this, but there was no explanation. Somehow his order had been duplicated, perhaps because, the first order being delayed, he had written and asked about it, and someone at the office, assuming it was lost, reordered from the Pacific Press. Anyway, he had the papers, and without charge. So he said to Mrs. Wayne, "Wife, I shall see how much these extra papers will bring in for our annual offering for missions."

He took them with him in his buggy, and explained to all and sundry that the money would all go to missions. The first

man took out his purse. "Well, now, Mr. Wayne," he said, "here's fifteen cents. That's all the change I have. Take it for your missions." The next one gave eighteen cents; then a lady gave him twenty-five cents.

"Well," thought Wayne, "why not ask for donations, and suggest maybe a quarter of a dollar?"

The plan worked well. Quarters rolled in. One man gave him a dollar. It took more than one day to get rid of them all, but as he received the sums he put them into a tumbler on the shelf. When the papers were all gone he emptied out the glass on the table before his wife and the Butlers. They counted it—twenty-six dollars. That was more than ten times what the papers would have brought at their regular price. So then he ordered four hundred more copies, and took them with him on his journeys. These, in the course of a year, brought in a hundred dollars more.

He wrote, soon after his first experience, to the *Review and Herald*, and his letter was published. "I have had a peculiar experience," he said, "in selling the special number of *Signs*, which will doubtless interest you. The thought occurred to me to make this a missionary enterprise, therefore when offering the paper, I make the statement, asking for a donation of twenty-five cents. I find it is a grand success, as one hundred and fifty copies have netted twenty dollars for the Foreign Missionary fund. I can take in from one to two dollars a day, to put into this fund, while pursuing my ordinary business. . . . God has greatly blessed me in the effort, and my heart burns with an indescribable desire for the salvation of souls. My experience with the people brings to mind Judges 13:19: 'The angel did wondrously; and Manoah and his wife looked on.'"¹

That was the humble, and just, estimate he put upon his idea and his work; it was the angel who did the wondrous thing; he and his wife looked on. From the publication of his letter, the idea perhaps began to seep into the ranks, but as yet there was no uprising of the people.

Jasper Wayne continued this practice for a year or two, all the while the possibilities in such a plan seeming to him greater and greater. If he, one man, could thus add hundreds of dollars to the cause, gathered from nonprofessors, why could not the whole church and all the members in the church swell the mission funds a thousand times? He wrote some of the ministering brethren about it, and received encouraging replies. They would not quench the smoking flax, but neither did they blow it into a flame.

The year 1905 came. There was to be a camp meeting of the Nebraska Conference, in Omaha, August 10 to 20, to be attended also by the believers in western Iowa. Omaha was on the border of Iowa; therefore, Jasper Wayne was inspired to go and present his plan, if possible. One night he could not sleep. He tossed and sighed.

"What's the matter, Jasper?" queried his wife.

"I want to go to Omaha and see if I can't interest some of our leading brethren in this plan which seems so great to me."

"Well, go," said his wife, "go and see what you can do."

So to Omaha he went. He began to speak to this one and that one about his plan; but they were busy, and had no time to listen. Then he came upon the president of the Nebraska Conference, A. T. Robinson, a man of long and deep experience and many responsibilities at home and abroad, a man of vision and open mind. He took time to listen, and became interested. Then he said, "Brother Wayne, I'll see that you have one of the meetings to explain your plan to the people, and perhaps you can interest some."

Not being a public speaker, Jasper Wayne was somewhat taken aback; but he felt this was an opening made by the Lord, and so he took the stand. Mrs. White and her son, W. C. White, were in attendance at the camp meeting, and W. C. White this afternoon was on the platform, and listened to Wayne's simple presentation. He took fire at once, and seconded the appeal of the lay brother for action on this front, by all the members of the church.

Moreover, he said: "Now, mother will be glad to hear of this. I'll arrange for you to meet her, and tell her of your experience." So Jasper Wayne had the privilege, for which he had scarce dared hope, of presenting his experience and his belief that such a method would bring in from the world great sums to be used for missions. Mrs. White strongly encouraged him. And she wrote of the plan, and recommended it to the church.

L. F. Starr, president of the Iowa Conference, who was present when Wayne gave his talk, at once called upon him to attend three other local camp meetings in Iowa. That year the general Iowa camp meeting had been held at Colfax in June, but four smaller and sectional camp meetings were also planned. The first of these was the union of the western part of the conference with the Nebraska meeting at Omaha; the other three were held at Burt, Cedar Rapids, and Storm Lake.² To these meetings Jasper Wayne went, and told his story. Moreover, Elder Starr arranged for him to go with William H. Cox, one of the two "state agents" (or, as we now say, publishing secretaries), on a tour of the churches in the State, presenting and demonstrating the plan.

The Seventh-day Adventist churches of Iowa and some other sections of the country, were that year observing a Harvest Ingathering, recommended by Mrs. White, in which the fruits of farm and garden were brought in, as of old Israel celebrated "the feast of ingathering, which is in the end of the year."³ These products were then sold, and the money given to missions. As Jasper Wayne often at these Harvest Ingathering occasions related his experience in getting funds for missions, not through leafy vegetables, but leafy papers, the plan was hailed as a worthy adjunct; and the name, Harvest Ingathering easily attached itself, and was borne for a number of years. In April, 1942, it was voted to change the name to Ingathering Campaign.

By 1908 the General Conference had become interested to the extent of recommending the plan to all the churches. They

suggested that a special number of the *Review and Herald*, presenting a symposium of our foreign missions, be issued, to serve as a medium of solicitation. The time suggested for the effort was Thanksgiving of 1908; hence it was that year called "The Thanksgiving Plan." But the next year it reverted to the term "Harvest Ingathering Plan."

The promotion of the Harvest Ingathering work was given in 1913 to the Home Missionary Department, newly organized that year; and its development and management have been one of the enterprises of that department ever since. For the first three years the medium of expression was a special number of the *Review and Herald*. It then alternated between the *Review and Herald* and the *Signs of the Times*, till in 1917 it was transferred to the *Watchman Magazine*, published by the Southern Publishing Association of Nashville, Tennessee. Now a special Ingathering campaign issue of *Our Times*, successor to the *Watchman Magazine*, is published annually, bearing the title "World-wide Missions Appeal," giving thumbnail descriptions and experiences—evangelistic, medical, charitable, educational—from mission fields all over the world. As of old in harvesttime men dropped their other duties to gather in the golden grain that meant their year's sustenance, so now the Seventh-day Adventist constituency, almost to a man, devote a great amount of their time and effort to the gathering in of funds for worldwide mission extension.

The aim is not merely to collect money. That is welcome; for all the wealth of the world belongs to God, and whoever gives of what he has garnered to the spreading of the gospel of Christ receives a blessing; and the cause needs the gifts. But also the paper carries a message of hope and cheer and confidence in the solution of the world's problems that attracts the attention of all readers to the last great gathering call. And the church members who engage in the campaign receive a blessing, irrespective of what funds they gather for missions; for the contacts they make, the cheer they are often privileged to give, and the opportunities to witness for Christ

permeate their souls and make them more the co-workers of their Master.

Various devices and plans have been developed in the campaigns which have marked the years. The church school children have a part. Under supervision and care they take their decorated mission cans and pass from door to door or person to person, respectfully asking, "A gift for missions, sir?" "We are gathering money for Christian missions, lady. Would you like to help?" Theirs is a tiny bit, but it is the mites that make the mighty.

The young people in churches and schools and other institutions have their field days devoted to Ingathering. Evening singing bands are also employed, in which their fresh young voices carol the grand, sweet old hymns of the church, while members of their band go from door to door in the residential districts, soliciting funds from the ready listeners.

The older members of the church do their part in districted territory, as their time allows, aiming, however, at a set goal. Those who have business relations with firms and corporations often receive large gifts for missions by special solicitation, and though they count these donations important they recognize as greater dividends the opportunity to present the gospel message and plea to men who do not always hear its call.

The church elders, the ministers, the missionary leaders, are the field officers in this campaign. It is an army in a grand maneuver, an army that labors through the year at varied missionary endeavors, but here in full array suddenly emerges into public notice, calling for help to carry the gospel of mercy and love and salvation to a dying world.

Jasper Wayne departed this life in 1920. Up to the last he bore his part in every Harvest Ingathering effort. He was a humble sentinel on the picket line of the Lord's army, alert, investigative, and devoted. He was an illustration of the word that is written: "There is no limit to the usefulness of those who put self to one side, make room for the working of the

Holy Spirit upon their hearts, and live lives wholly consecrated to God."⁴

"Let the gospel message ring throughout our churches, summoning them to universal action,"⁵ wrote Mrs. White. Among all the plans and all the strategy which have been developed in the history of the message, this of the missions In-gathering is outstanding. Well may every soldier in the army of Christ echo Jasper Wayne's words: "I am so glad the kind heavenly Father has put something in my hand that will help swell the Loud Cry." "The angel did wondrously; and Manoah and his wife looked on."

¹ Jasper Wayne in *Review and Herald*, March 10, 1904, p. 24. There is a discrepancy between this statement, written at the time, and the statement written by him many years afterward; yet the latter is more circumstantial. The exact amounts are immaterial to the story; but the collection of \$26 for the second or perhaps the first and second shipments of *Signs*, one hundred in all, is certified to not only by Jasper Wayne in a later statement but by several persons contemporaneous with the event.

² Information from Floyd Bral-liar interview, Feb. 13, 1948.

³ Exodus 23:16.

⁴ Ellen G. White, *Counsels to Teachers*, p. 409.

⁵ Ellen G. White, *Testimonies for the Church*, vol. 7, p. 14.

CHAPTER 12

GREATEST OF ALL EDUCATIONAL AGENCIES

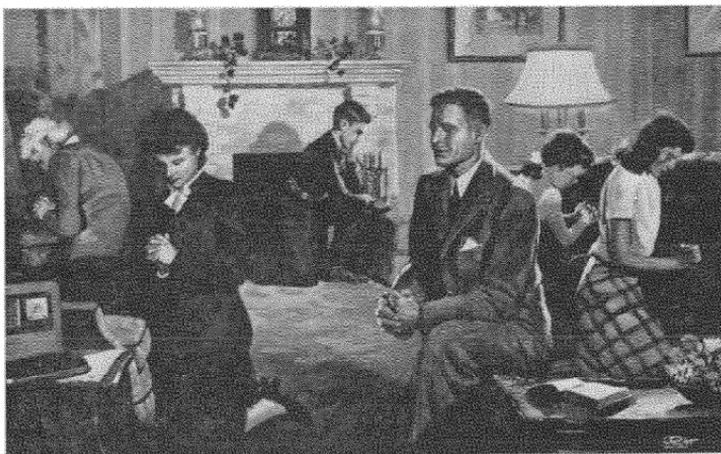
WHAT is or what has been the greatest school in the world? The Massachusetts Institute of Technology? The University of Oxford? The College of the Propaganda? The Lyceum of Athens?

Who is the most important teacher in the world? The man who can write a dozen letters after his name? The chancellor of a wide-spreading university? The author of a hundred textbooks? The philosopher who leads a school of thought? The coach of a bone-smashing athletic team?

What is the highest aim in education? To be versed in the classics? To be fluent in a score of languages? To use in great projects the laws of mechanics and engineering? To hold the details of a vast corporation at finger tips? To exploit bodily charms for the accolade of the boardwalk? To know the secrets of chemistry and metallurgy and atomics, so as to jar the world into fear of annihilation?

The greatest school in the world is the home. The most important teachers are the parents of the child. The highest aim is to develop in the human soul the likeness of our common Father, our Creator, God.

The objective of every man, every nation, every people, is happiness. Do men search out the secrets of science? It is that they may add their services to the comfort of humanity. Do they delve deep into the lore of the wise men of all time? It is to learn the roads to contentment and rewardful service. Do they search into the mysteries of life, its genesis, its maintenance, its enhancement? It is to lift from human shoulders the incubus of suffering and fear, and to prolong the experience of joy. And even though the twisted mentalities of many searchers after knowledge make them mistake the dis-



PAUL REMMEY, ARTIST

To Preserve the Faith Through the Family Circle Is One of the Main Objectives of the Home Commission

advantages and destruction of others as their gain, even this is but an abuse of the search for the prize. Each after his fashion, every man seeks his ideal of happiness.

But where shall happiness be found? It is a lesson which all history seeks, though vainly, to teach every succeeding generation. Not by the piling up of wealth, not by the accumulation of knowledge, not by the acquirement of skills, not by the indulgence of sensuous pleasures, can any find peace or joy. These in due degree, and with restraint, may enhance or minister to pleasure; but the life must be there before there can be sensations. The philosopher's stone eludes the alchemists of fate because its formula is too simple and too difficult. To be happy, a man must have as his own the love of God.

The time to learn this is childhood. The place to learn it is the home. The teachers to teach it are father and mother. That it is not better taught and better learned is because men, being faulty, make faultful fathers.

"In His wisdom the Lord has decreed that the family shall

be the greatest of all educational agencies. It is in the home that the education of the child is to begin. Here is his first school. Here, with his parents as instructors, he is to learn the lessons that are to guide him throughout life,—lessons of respect, obedience, reverence, self-control.”¹

Yet of all schools and of all teachers, the home and the parents have received the least constructive efforts for their making and training. True, they are roundly criticized and lectured and blamed for the ills of society; but criticism without help is destructive. What is needed is a well-conceived, systematic, persistent program of training parents, beginning in their childhood, expanding in their youth, and continuing throughout their lives. This is at once the most promising and the most difficult of all educational projects. It is the most promising because, if it could be realized, it would come nearest to solving all the problems of society. It is the most difficult because its earliest school is the very institution requiring remedy, and because its operation involves the regeneration of the race, or of as many of the race as can be reached. Though it is greater than all other educational problems, it is of the same nature, and it has the same aims as true education on every level and in every circumstance. It is, moreover, the first concern of God in His prescription of education.

“Never will education accomplish all that it might and should accomplish until the importance of the parents’ work is fully recognized, and they receive a training for its sacred responsibilities.”²

As the guardian and sponsor of all moral causes, the church has here the primary right and duty. The true education of children in the home, and as a necessary corollary the training of parents, was early in the history of the Seventh-day Adventist Church a cherished mission of Mrs. White. In her first published *Testimony for the Church*, a little pamphlet issued in 1855, not six pages are passed until we come to a message on “Parental Responsibility”;³ and this was followed by frequent counsels and instruction as to home, parents, and children,



Mrs. Flora H. Williams, A. W. Spalding, Mrs. S. M. I. Henry

until the publication in 1873 of her "Proper Education,"⁴ which was the prospectus for that system afterward developed in her writings and her counsels which has made the unique pattern for Seventh-day Adventist education.

Her later works on education in every phase—nature, purpose, objective; religious, academic, health, industrial, professional, agricultural; of the child, of the youth, of the man—make a body of pedagogical wisdom and cultural wisdom unequaled in educational literature.⁵ From the first, and always, she stressed the prime importance of beginning at the base of education, the home; and she has devoted much of her thought and teaching to the instruction and encouragement of parents.

The implementing of such a system by the people to whom it was recommended, and especially of that most difficult feature, parent education, has, however, been but partial and incomplete, yet promising. The first half century of their history witnessed, aside from Mrs. White's teaching, only occasional essays in their periodicals, faint echoes from chance writers on parental duties and elements of child culture. The Sabbath school, indeed, supplied a basis for family Bible study; and the elementary church school, when it was instituted in the last years of the nineteenth century, gave by reflection a more

systematized home training; but these were indirect influences.

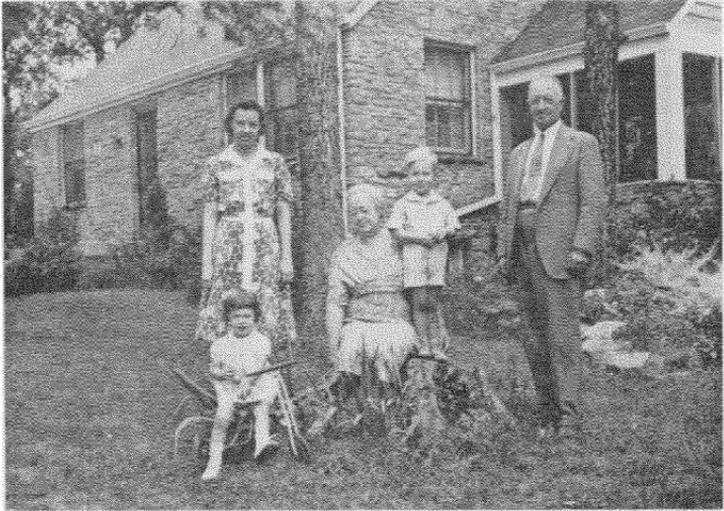
The first semblance of an organized effort to train parents and to give help in their problems came in the work instituted by Mrs. S. M. I. Henry. This woman, national evangelist of the Women's Christian Temperance Union, came as a patient to the Battle Creek Sanitarium in 1896, and through healing and study became a convert to the faith of the Second Advent and the Sabbath. Her health restored, she found a field for active, patient, withal brilliant service as counselor to the thousands of women in the church who were wives and mothers. Through a voluminous correspondence and much active field work, she formed them into an organization called the Woman's Gospel Work, which began to function with zeal and energy in a thousand quarters.

Mrs. Henry was welcomed into the service of the church and greatly encouraged by letters from Mrs. White. The spiritual affinity between these two women of Christian experience was deep and lasting. Mrs. Henry contributed to the literature of the church some valuable books, chief of which was her *Studies in Home and Child Life*. Other books were her *Good Form and Christian Etiquette*, *Studies in Christian Principles*, and *The Abiding Spirit*.

The service of Mrs. Henry, however, was cut short by her death in 1900. Only three short years had been hers to begin the work of uplifting the home and directing the activities of the women of the church. After her death her work was carried on for a time by her secretary, Miss Grace Durland (Mrs. J. W. Mace), and a committee headed by Mrs. G. A. Irwin and Mrs. S. N. Haskell. It did not function long, however.

In the year 1913 Mrs. White, at her home, Elmhaven, Saint Helena, California, one day after dinner called into conference a young man who was temporarily a member of her household, engaged in a literary work for her. She was then in her eighty-sixth year.

"I want to talk with you," she said, "about the importance of the work to be done for the parents of the church. You are



Mr. and Mrs. A. W. Spalding, Youngest Daughter, and Grandchildren (War Years; Father Overseas), at Home in Beautiful Tennessee

a teacher. You are also a father. Your work as a father is the most important educational work you have ever done or ever can do. The work of parents underlies every other. Let the ministers do all they can, let the teachers do all they can, let the physicians and nurses do all they can to enlighten and teach the people of God; but underneath all their efforts, the first work done by the parents is the work that tells most decidedly for the upbuilding of the church.

"Oh, how I wish," she continued, with an expressive lifting of her hands, "that I could go out as I used to do, and stand before the people. I would teach them of the great importance of training their children for God."

"But, Sister White," said he, "you have taught them. You have counseled them. It is written in your books, and these are before them for study."

"Yes, I know," she answered, "it is written there. But I am afraid our people don't read it. I am afraid they don't under-

stand. And it is so important that they understand and do, more important than anything else."

"Do you mean that the training of parents to train their children is the most important work we have?"

"Oh, yes," she answered emphatically, "it is the very most important work before us as a people, and we have not begun to touch it with the tips of our fingers."

That message remained in the young man's mind and heart through several succeeding years, in his varied service. And as a result, in combination with the growing convictions of a number of workers, in 1919 there was organized, loosely, the Home Commission of the General Conference, for the help and training of parents and the upbuilding of the home. This was an interdepartmental committee, its members being the secretaries of the Educational, the Sabbath School, the Home Missionary, the Medical, and the Young People's departments, with two or three other persons especially interested in its work. At the General Conference of 1922 the Home Commission was formally launched, with M. E. Kern as chairman, and A. W. Spalding as secretary; shortly afterward Mrs. Flora H. Williams, a member of the Department of Education, was appointed assistant secretary.

Announcement of the formation of this commission for the helping of parents was received with wide approbation and joy by fathers and mothers. Very soon, within a year, the first distinctive development came, in the formation of local study groups called Mothers' Societies. This was the fruit of an appeal which had been made several years before to the Department of Education, by Mrs. W. L. Bates, a Bible instructor who had formed at Sioux City, Iowa, a "Little Mothers' Society," composed wholly of young mothers. She asked the Department of Education to extend the organization, but it was not equipped for this service, and filed the request. Now W. E. Howell, the secretary, turned it over to the Home Commission, and work upon the project was at once begun.

Correspondence was opened with Mrs. Bates, then in Cali-

fornia, and as a result the Mothers' Society was launched, and soon numbered more than two hundred local organizations. To supply these groups with material for study, a monthly publication was started, called at first *Mothers' Lessons*; after two years, *Parents' Lessons*. The change in name reflected the increasing interest of fathers in this work of education. To include them, a parents' council was instituted; and though in most groups the proportion of mothers was always greater than that of fathers, the instruction percolated through the homes, whether one or both parents attended the studies.

The subject matter of the lessons was divided into four departments: storytelling, nature study, health, and home culture. They were practical and progressive, and required active participation and progress on the part of members. The societies met twice a month, and the time between was assigned to study and practice. Thus there were developed a widespread sisterhood and brotherhood of parents who, in the increasing complexity of social, economic, and moral life in modern times, learned the ways of God in the teaching and training of their children—storytellers, nature teachers, homemakers, and nurses—the teachers that God intends shall be in the foundation school, the home.

Regular monthly reports were made by the societies to the Home Commission, and as close contacts as possible were maintained by correspondence, visits, monthly *Leader's Aides*, and through the columns of a monthly journal. This Department of Education journal, *Christian Educator*, with the formation of the Home Commission in 1922, became the organ of both agencies, and was renamed *Home and School*, which title it kept for twenty years, with Flora H. Williams as editor.

When several years had passed, it became evident that a more permanent form of texts than the periodical *Parents' Lessons* was needed to maintain the system; and the secretary, in collaboration with a mother-physician, Dr. Belle Wood Comstock, set to work to prepare a series of instruction books. This project resulted in the publication, beginning in 1929, of

the five books of the Christian Home Series (later renamed, the Parent's Manual Series), which carry the parent-student through the years of marriage and parenthood of the babe, the little child, the preadolescent, and the adolescent.⁶

There began to emerge, then, leaders in this specialized education. Parents and teachers, east to west, and north to south, took hold with enthusiasm, and developed leadership both in home churches and on the platform. Among them were Dr. Belle Wood Comstock in America; W. L. Adams in Central America; Mrs. Ennis V. Moore in Brazil; Mrs. H. U. Stevens and Mrs. F. A. Stahl in the Inca Union; Professor and Mrs. E. Rosendahl, Mrs. Mary E. Tank, Mrs. C. W. Harrison, and E. L. Minchin in Australia; Frederick Griggs, J. H. McEachern, and W. P. Bradley in the Far East; Mrs. V. T. Armstrong in Japan; Mrs. R. R. Figuhr in the Philippines; S. L. Frost and Mrs. C. C. Crisler in China; Mrs. Theodora Wangerin in Korea; Steen Rasmussen and L. L. Caviness in Europe; and in South Africa, Mrs. J. F. Wright.

As the work grew, closer supervision and fostering care were needed. The secretary spent more than half his time in the field, attending camp meetings, holding home institutes, organizing societies, and counseling parents and leaders; but the needs were greater. Mothers who developed qualities of leadership were always anchored to their homes and churches, and were little available for organizing other groups, though some did reach out to neighboring churches.

It was finally agreed that the Department of Education, in the division, union, and local conferences, should take fostering oversight of the parent-education work in their territories; and though to some superintendents this was a foreign task, there were others, especially those who were parents, who saw the vital connection between the home and succeeding schools, and entered heartily into building the foundation.

The movement reached overseas.⁷ Europe witnessed some efforts to spread the work in Scandinavia, England, Germany, and the Balkans. A more wide-spreading development came in

South America, where missionaries in every field—Brazil, Argentina, Chile, and the Inca Union (Peru, Bolivia, and Ecuador)—took up the studies for themselves, and adapted them for their constituents and converts. In Inter-America there was a strong movement. South Africa also saw a great development, first among missionaries, and then among the native women and girls.

In Australia and New Zealand a great work was done, Parents' Societies being organized in every conference and mission field; and in the Far Eastern Division arose a wide-sweeping movement from Japan to Java. The Philippines, where the gospel message was then taking hold with power, saw a very successful work for homes and parents by the nurses and home missionary workers throughout the islands. Forces were set to work for the home in Japan and China, by the adaptation of Home Commission lessons to the conditions and needs of the several fields. In China a considerable literature was developed in the vernacular, to the time of World War II.

After twenty years of growth and service, the Home Commission was, at the General Conference of 1941, adopted by the Department of Education, which made for it a new division, under supervision of Dr. J. E. Weaver, with the assistance for several years of Mrs. Florence K. Rebok, who was succeeded by Mrs. Arabella J. (Ennis V.) Moore. The faithful and devoted service of Mrs. Flora H. Williams, who for twenty years was the close friend and counselor of the mothers of the denomination, ended with her death in 1945.

Though "in some respects silent and gradual," the educational influence of this home-building work has "become a far-reaching power for truth and righteousness." Today, in the uttermost parts of the earth—in Ethiopia, in India, on the flood waters of the Amazon, in the mountain wilds of New Guinea, in every corner and on every plain of the earth's vast circumference—laboring at their posts of service, the messengers of the faith of Jesus, who as children were first trained in homes that followed the Home Commission course,

uphold the banner and wield the sword of the gospel on the great battlefields of Christ.

And not only on the frontiers of mission enterprise but in the unheralded paths of service at home—in the church, in the school, in the medical and literature work, in a hundred spheres and ten thousand duties—the chosen children of the last generation have arisen to speed on the cause. May the work go ever deeper in the knowledge and experience of parents; in the true, sweet flowering of character in childhood and youth; in the service that shall bring to conclusion the great drama of time; in the glorious appearing of our Lord Jesus Christ.⁸

“The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are ‘the issues of life;’ and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences.”⁹

¹ Ellen G. White, *Counsels to Teachers*, p. 107.

² Ellen G. White, *Education*, p. 276.

³ Ellen G. White, *Testimonies for the Church*, vol. 1, p. 118.

⁴ *Ibid.*, vol. 3, pp. 131 ff.

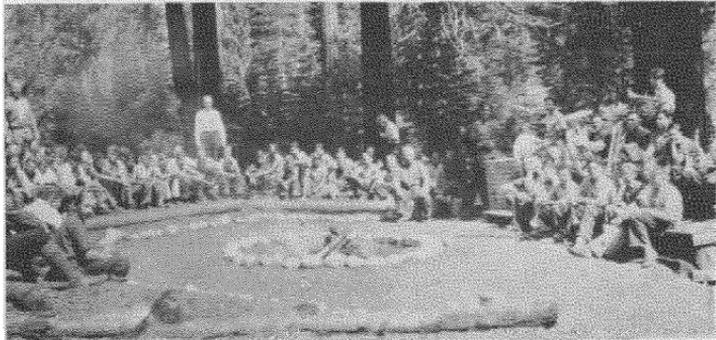
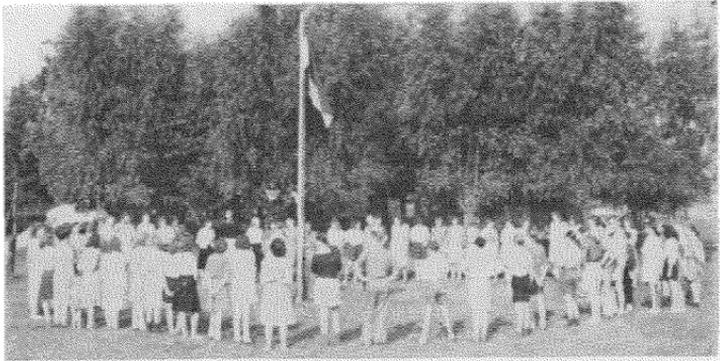
⁵ Mrs. White's principal writings on education, so far as these can be separated from her general works, are contained in *Education*, *Fundamentals of Christian Education*, *Counsels to Teachers*, *Counsels on Health*, *Counsels on Diet and Foods*, *The Ministry of Healing*, *Medical Ministry*, *True Temperance*, *Your Home and Health*, *Christ's Object Lessons*, *Counsels to Writers and Editors*, the section, “Education,” in *Testimonies for the Church*, vol. 6, and many articles in other volumes of the *Testimonies*.

⁶ The Parent's Manual Series, by A. W. Spalding and Belle Wood Comstock, M.D.: *Makers of the Home*; *All About the Baby*; *Through Early Childhood*; *Growing Boys and Girls*; *The Days of Youth*; with a supplementary volume, *Christian Storytelling*.

⁷ The files of the Home Commission show that definite work was done in the following countries: the United States, Canada, Mexico, Panama, Cuba, Haiti, Brazil, Argentina, Peru, Bolivia, Ecuador, Colombia, Hawaii, Korea, Manchuria, Japan, China, the Philippines, Fiji, Cook Islands, Straits Settlements, Sumatra, Java, New Zealand, Tasmania, Australia, Pitcairn, India, from Cape Colony up through the missions to Ethiopia, Switzerland, Poland, Germany, Holland, Denmark, Sweden, England, Wales.

⁸ This chapter has been checked by the records, and information has been supplied by Miss T. Rose Curtis, who was office secretary of the Home Commission for almost its entire life. Information has also been furnished by E. L. Minchin and Miss H. K. Lewin, of Australia.

⁹ Ellen G. White, *Ministry of Healing*, p. 349.



Typical Junior Camps Held Around the World. Top: Morning Worship in Holland. Center: Investiture Service in Beirut, Lebanon. Bottom: Around the Campfire, California

LITTLE BROTHER-SISTER *

DOWN in the mountains of the South, away back, when you get at the grassroots of custom and speech, you will hear the fervent mountain preacher address you all in the audience as "Brother-Sister." It's not merely an economy of speech, clipped from the cumbersome, "Brethren and Sisters"; it's a white-hot coin from the crucible of language making, that leaps out with a concept of communal oneness—not a man, not a woman, not a boy, not a girl, but a soul: "Brother-Sister."

And that is what we mean when we speak of a *Junior*. Younger, yes, of course that is its elemental meaning; but in our nomenclature, *Junior* has come to mean something warmer, closer, more alive, than just a person who was born later than we. On the whole, before we get down to cases, *Junior* is neither child nor man, neither boy nor girl, but a soul looking out of a pair of eyes trustful or shy, eager or withdrawing, open for the adventure of living and the romance of life, looking for leadership, pressing for power: little brother-sister.

This age of preadolescence and early adolescence, ten to fifteen, which in Seventh-day Adventist circles has come to be designated as the Junior age, is one of greatest problem and greatest promise. The boy is changing into the man; the girl is developing into the woman. The chrysalis is becoming the imago, whether butterfly, moth, or beetle; and the process is a trying one. Watch an insect completing the last phase of its metamorphosis—pulling, resting, writhing, stretching, drying its lymphous body and sleazy wings—and you see the adolescent emerging into maturity. But once its change is completed,

* The sources for this chapter have been personal knowledge, and correspondence with some participants, including M. E. Kern, Harriet Holt, Milton Robison, C. Lester Bond, G. R. Fattic, F. G. Ashbaugh, J. T. Porter, E. W. Dunbar, and L. A. Skinner.

behold the splendid monarch, or the lovely Luna, or the neat and charming ladybird! And that is our Junior.

Leadership of the Junior boy and girl requires something other than dialectic powers and a grand manner. The gilded coin will not stand the Junior test; he puts it between his teeth and bites. And he follows the man or the woman who knows some essential things and knows them well, who keeps and can share with him the glory of a new world, and who loves him from his cowlick down to the soles of his shoes. Such a leader, of course, comes up through the love of children; but to his L.C. he has now to add the degree of Understanding Youth. The Junior cannot endure preaching; he wants action. He can be chained by a story, but it had better be good. He appreciates order and discipline, though they are desirable for the other fellow more than for himself. And they are to be expressed in terms of marching feet rather than in orders to sit still in a chair. His sense of reverence is often deep, though it has to wrestle with his unpolished humor. He cannot be expected to understand himself; he needs an interpreter of the universe, wherein rules God, in whom he too lives and moves and has his being.

When the youth movement began in the Seventh-day Adventist Church, it included Juniors as well as Seniors. Indeed, Luther Warren and some of his friends were of the Junior age, though maturish. And the leaders of the Young People's Missionary Volunteers were not unmindful of the recruiting ground for Christians and prospective workers in the province that straddled the adolescent line. The Junior age presented itself, to all intelligent minds, as a field auxiliary to, yet separate from, mature youth. But in the embryonic state of the whole youth movement greatest attention naturally was given first of all to the mature youth, for they were the force from which almost immediate demands must be set for soldiers in the army of Christ.

Yet the Juniors were not intentionally or wholly neglected. The next year after the formation of the Young People's

Society, in 1908, a Junior Reading Course—books on the level suited to the interests of that age—was begun. In 1909 the General Conference, at the instance of the youth leaders, recommended the organization of Junior societies in the churches, and emphasized the importance of preparing leaders for the Junior work. In 1914 the *Gazette* in its first number featured the Junior Society program along with the Senior; and in 1915, at the Missionary Volunteer Council held in Saint Helena, California, the work was given impetus by adopting separate goals for the Juniors, a Junior Standard of Attainment, and a series of leaflets on doctrinal and devotional subjects. In 1918, in response to a request from the Educational Department, the Junior Manual was prepared and published.

Nevertheless, it must be confessed that the approach to the Junior member in that first decade was more of the traditional Sunday-school-teacher type than of the comradely leader. Few knew how to combine authority with inspiration, or had an inkling of how to attract the Junior mind. Young adolescents, indeed, were the terror of most young people's workers, often devoted but defenseless young women who, in Sabbath school or camp meeting, went to the Junior arena like Blandina to the lions. And the Junior lions did not very peacefully lie down with the Junior lambs.

But the leaders saw a light at the end of the tunnel, and counseled their workers to head for it. There came to be much study of the psychology of early adolescence, and some there were who learned, and taught others to know, the secret of Junior leadership through a combination of lure and discipline. Storytellers developed: hikes and games relieved the tension of inactivity; campfires lighted a new pedagogy; handicrafts appealing to youthful interest captured the restless fingers. It began to be understood among Seventh-day Adventist youth workers that organizations like the Boy Scouts and the Campfire Girls held something worthy of study even by a people who looked for the Lord Jesus to come soon in glory.

N. E. SAN Y. P. SOC.

Here and there a local society of fine-mettled Juniors was formed by sympathetic, active workers. There were experiments made in this in California by C. Lester Bond, Floyd G. Ashbaugh, Julia Leland, J. T. Porter; in Iowa by J. C. Nixon; in Michigan by Gordon Smith, Roy MacKenzie, and Grover Fattic—all of them youth workers.

In Takoma Park, Washington, D.C., Harold Lewis formed a club of boys who called themselves Pals. Milton Robison, normal director at Union College, Lincoln, Nebraska, after experimenting for some time with different forms of entertainment and direction, organized the Junior boys in the training school into a group called Boy Pals. Both these clubs were patterned very much after the Boy Scout organization, but with their own pledge and law and ritual. They had their hikes and outings; and the Nebraska club had a yearly camp at Blue River. In 1919 at Madison, a suburb of Nashville, Tennessee, the Mission Scouts organization was formed by A. W. Spalding, editor of the *Watchman Magazine*, for his own boys and their companions. Handicrafts, woodcraft, trailing, and camping were in the program. A pledge and a law, adapted from the Boy Scouts, but containing an aim and certain objectives fitting the Advent mission, was prepared for them, codes which later, with little change, formed the pledge and law of the Junior Missionary Volunteer organization.

In the Fall Council of 1920, held at Indianapolis, Indiana, some of the friends and students of the Juniors came together for consultation; and, sparked by them, the council passed a resolution to add to the Junior program, "physical and technical training," and also recommended the addition of a Junior secretary to the Young People's Department of the General Conference. Tentative plans were laid, and a further meeting of the group was scheduled for Washington the next spring. At this meeting there were present M. E. Kern, secretary of the Young People's Missionary Volunteer Department; Mrs. L. Flora Plummer, secretary of the Sabbath School Department; Mrs. Flora H. Williams, assistant secretary in the

Educational Department; C. A. Russell, associate secretary in the Missionary Volunteer Department; Mrs. Harriet Holt, Junior secretary in the Missionary Volunteer Department; and A. W. Spalding.

Here was prepared the framework and much of the machinery of the Junior branch of the Missionary Volunteer Society, which came to be familiarly known as the J.M.V. At that first meeting an initial plan of organization was formed, recognizing the active physical nature of the budding youth, their curiosity, their reaching for the ideal, their love of order and ritual, and their easily enlisted sympathies and group cooperation.

The Juniors were given a pledge, simple, direct, and sonorous, by which they might declare their resolution; and a law, as a guide to attitude and action.

The Junior Missionary Volunteer Pledge

“By the grace of God,

I will be pure and kind and true.

I will keep the Junior Law.

I will be a servant of God and a friend to man.”

“The Junior Missionary Volunteer Law Is for Me to

Keep the Morning Watch.

Do my honest part.

Care for my body.

Keep a level eye.

Be courteous and obedient.

Walk softly in the sanctuary.

Keep a song in my heart, and

Go on God's errands.”

They were offered a ladder of attainments, through study and practice of skills on three levels of efficiency, called the Progressive Classes. These classes were named Friends, Companions, Comrades; they are each one a combination of Biblical and ethical knowledge with skills of hand and mind. There are the objectives of the society, expressed in the pledge and the

law, to absorb; there are Scripture passages to memorize; there are virtues to strive for and attain; there are skills of hand and eye; there are health principles to practice; there are research, study, and goals to seek in nature lore and activities; and there is in and through it all character to develop and fix.¹

In 1928 there were formed, as auxiliary to this, the Vocational Honors, goals of proficiency in specific sciences and arts, skills that partake of and exemplify valuable attainments even in adulthood, from storytelling to carpentry, from stargazing to cooking, from collections of nature objects to first aid in emergencies—over a hundred in all—the emblems of which, adorning the breast of a Companion or a Comrade, make him shine like the heroes of battlefield and campaign. And battlefields and campaigns indeed they represent, the practical spiritual warfare of the Junior Missionary Volunteer.

The development of this Junior plan and program covered several years, through the 1920's, and being progressive, cannot be considered as closed yet.

The Junior program was but seven years old when a new feature appeared. This was the Summer Training Camp. The summer camp became a popular institution among the general public of youth and children in the 1920's. It could not be put out of bounds for the Seventh-day Adventist youth, and who indeed would wish it to be? It could rather be enlisted in the educational program of the Junior. Some parents were yielding to the clamor of their children, and sending them to the popular camps, where, of course they not only had difficulty over Sabbathkeeping, but in matters of diet, social activities, and general standards of expression and conduct found and made problems.

Therefore, in the middle of the 1920's two young men in the Lake Union undertook to supply the need for Seventh-day Adventist youth. Gordon H. Smith, union Missionary Volunteer secretary; and Grover R. Fattic, Missionary Volunteer secretary for the East Michigan Conference, took some inten-

sive training in camp science; and then, in 1926, with Roy MacKenzie, of the West Michigan Conference, held the first Seventh-day Adventist Summer Training Camp for boys, at Town Line Lake, in Montcalm County, Michigan. The Missionary Volunteer secretary for the Chicago Conference, E. W. Dunbar, was also present and assisted at this camp.

The word of this innovation filtered swiftly through the ranks. It was taken under advisement in the department at Washington; and Mrs. Harriet Holt, sensing the great potential value in the plan, herself prepared for leadership, attending instruction schools in Massachusetts and New York, and the next year was commissioned to attend camps in the Lake Union.

This year, 1927, two conferences of the Lake Union entered upon the work. Michigan, under Elders Smith and Fattic, held successive boys' and girls' camps at Town Line Lake; and Wisconsin, under T. S. Copeland, Missionary Volunteer secretary, conducted camps on Silver Lake, near Portage. Mrs. Holt and A. W. Spalding assisted in both these conference camps. Counselors were drawn mostly from among church school teachers, and some of these rapidly developed into camp leaders.

The Junior Summer Training Camp was, and is, in effect the denomination's camp meeting expressed in terms of Junior psychology. Too long the active child and adolescent had been confined to adult forms of religious expression. Now he was given an interpretation of life in active physical recreation and vocational pursuits, mingled and infused with spiritual objectives and exercise. This made the camp thoroughly spiritual in all its activities and service, and joy in religion was the keynote. No boy or girl will ever lose the sense of the sacredness of the day that began with the Morning Watch on the hilltop and ended at night with the beautiful awe of the campfire, a time of song and storytelling and orders of the day, with final prayer.

It cannot be said that the camp idea appealed at first to

every mind in the ranks of adult workers. Some strenuous objections were voiced, fears of militarism and worldliness; but the excellent reports from the camps, where the Word and works of God were made the pleasure of the Junior, soon allayed those fears and brought the whole people to their support.

Within the next few years camps were held from coast to coast and from north to south, captained and taught by those earliest in the work. Mrs. Holt and Mr. Spalding opened the first camps in the West, with J. F. Simon and Julia Leland in southern California; and Guy Mann, L. A. Skinner, Mrs. Marguerite Williamson, and Mrs. Claude Steen in southeastern California. Early camps were also held on the Eastern Coast, in the South, the Central West, and the Southwest. C. Lester Bond, becoming General Conference Junior secretary in 1928, bore a great part in the development of the camp campaigns, first in the Pacific Northwest, and afterward throughout the States. Missionary Volunteer secretaries were trained for camp work, and many Senior young people as well as more mature workers from the ranks soon formed a considerable army of competent and devoted counselors and leaders in the service.

The first camp or convention for consultation and training of Junior Camp workers was staged in California immediately following the General Conference of 1930. Chester A. Holt, Missionary Volunteer secretary of the Pacific Union, and his wife, Harriet, with J. T. Porter, Missionary Volunteer secretary of the Central California Conference, planned and headed this camp. Most of the new Junior workers were in attendance at the General Conference, and they were able to call upon a varied talent for the presenting of the program and the counseling of new workers. More than forty enthusiastic and earnest leaders were gathered here in tents on the banks of the Merced River, at Wawona, near Indian Bridge, and a week was spent in profitable and enjoyable study and demonstration of camp life and vocational attainments. It gave a great forward surge to the Junior Training Camp. After this a Junior Camp for the

combined Central and Northern California conferences, under J. T. Porter, with union and General Conference help, was held near by. Here the first permanent campsite was purchased and developed. Other conferences have since followed suit in establishing camps.

The Summer Training Camp has proved one of the most effective as well as delightful enterprises of the Junior Missionary Volunteer work. So beneficent, indeed, did it demonstrate itself to be, that by 1936 the service was extended to the Senior young people in a number of conferences; and the Senior Camp, necessarily conducted on somewhat different lines from the Junior Camp, has become a factor in the training of Missionary Volunteers.

One feature linking the Junior with the Senior work came as the necessity appeared of training Senior Volunteers for the leadership of their younger brothers and sisters. This is the Master Comrade class, established in 1927. Either the leader comes up through the Progressive Classes of the Junior program, and then takes the Master Comrade training; or, if he has not had that experience, he does some intensive preparation for the class. He must have the essentials of all the lower classes before he enters upon the Master Comrade training; otherwise he cannot be a leader. And he must be sixteen years of age or older.²

To be a Master Comrade naturally means more than to be a Comrade, filled with competency though that order may be. A master storyteller, a master first-aider, a master nature leader, a master camper, a master in handicraft and homecraft, above all a master Christian, whose vision and urge are the forming of highest character and missionary zeal in their followers. The Master Comrade course applies itself to all this fitting, but it assumes that in character and in most of the basic arts the candidate is already fit. Furthermore, it studies from texts and by firsthand experience the psychology of the Junior age—the preadolescent and the young adolescent. The candidate for graduation must have demonstrated ability in leader-

ship by taking a group of Juniors through the Friends class, and in most cases also he has been called upon as a counselor at summer camp.³

A most complete and admirable organization is the Young People's Missionary Volunteer Society. It takes the child at an early age and, working hand in hand with the home, the Sabbath school, and the church school, inducts and trains him in character-forming physical, mental, and spiritual activities. It answers to his impulses of adventure, romance, skill, and growth, combining instruction with pleasure, and illuminating for him the Christian religion with the light of love and service. As he advances in age, the Senior courses provide for his development in religious knowledge, practical science, and missionary endeavor. It marches with his progress in the academy and the college, helping to fit him for whatever role in life he best can fill. He is led to regard his life, not as an introverted entity, but as an instrument in God's hands of ministering to the needs of others—not the least those who are his juniors. Where advantage is taken of its provisions for learning and training and service, it answers to the appeal that was early made: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"⁴

¹ C. Lester Bond, *The Junior Missionary Volunteer Handbook*.

² A. W. Spalding, *Camping With the J.M.V.'s and Camp Leaders Handbook*.

³ C. Lester Bond, *Master Comrade Manual*.

⁴ Ellen G. White, *Education*, p. 271.

CHAPTER 14

LIKE THE LEAVES OF AUTUMN

THE message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves of "autumn."¹

Writing and publishing were means of spreading the truth from the very beginning of the message. Without a cent of capital Joseph Bâtes and James White launched out with broadside, pamphlet, and paper. Seven years later, in 1852, by the liberality of Hiram Edson the cause was furnished with its first equipment, a Washington hand press. Three more years, and the Michigan brethren provided a wooden envelope for the printed page, and Battle Creek saw the beginning of a steady growth.

On the West Coast the Pacific Press was born in 1874. The first overseas publishing was done in Switzerland in 1876, in Norway in 1879, in England in 1880. Publishing houses were established in Basel, Switzerland, and Christiania, Norway, in 1885. In 1886 Australia outfitted its initial publishing business. By the time of the Great Conference in 1901 there were twenty publishing houses and branches, eleven of them in lands outside America. Publications were then issued in thirty-nine languages, with eighty-seven weekly and monthly publications; annual sales, \$300,000. The next forty years were to see this record increased to the following amounts: publishing houses, 83; languages, 200; periodicals, 329; annual sales, \$4,275,853. The spring leaves were showing in increasing numbers, preparing for the showering of autumn.

The circulation of this printed matter in the very early years was in the hands of the evangelists and the unorganized church members. Reaching up from the quicksands of gratuitous distribution, John N. Loughborough first, in 1854, demon-



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HARRY ANDERSON, ARTIST

Mrs. E. G. White Sees the Publishing Work, "Like Streams of Light,"
Going Around the World. Below: The Review and Herald Publishing
House, Washington, D.C.

strated the feasibility of selling them to the audiences who heard him. The complete list of publications at that time would cost no more than three dollars.²

The next significant development was the formation, by Stephen N. Haskell, 1870 to 1874, of the Vigilant Missionary Societies, and as their central organization, the International Tract and Missionary Society. This rallied practically the whole church membership and the children to the circulation of tracts and periodicals, both by personal contacts and by correspondence. It proved to be seed sown in fertile ground, and country-wide and overseas the crops sprang up for early harvest.

The literature also multiplied, not only in English, but in French, German, Danish-Norwegian, Swedish, and Dutch. In 1875 the value of the books in the catalog of publications was \$29.57.

Then in 1881 George A. King persuaded a skeptical leadership that, with more attractive output, the books could be sold by subscription, and thus support a body of voluntary workers. The individual value of the publications leaped to nearly \$100. Today a library of Adventist publications, in 200 languages, would cost over \$3,000, and the annual sales amount to more than \$10,000,000. With something approaching the swirl of autumn leaves, this literature—tract, pamphlet, periodical, chart, book—is falling upon every land under the sun.

The colporteur work, thus begun by George King, was sedulously built up to great proportions and great enthusiasm during the first ten years. Workers, singly or in companies, were trained and operating in many States and many countries. The increase is represented by the figures of \$40,000 sales in 1880 and \$734,397 in 1890.

This salesmanship was initially demonstrated in the United States of America; and at first the tendency among the new converts in Europe was to regard it as an American phenomenon, and to declare that it could not be duplicated in the Old World. This was one of the obsessions of which Mrs. White

relieved them on her visit to Europe in 1885. As a result, the colporteur sales on the Continent, in Scandinavia, and in England came to match the American record.

Australia and New Zealand, in the beginning of the Seventh-day Adventist work there, had the good fortune to have that apostle of literature distribution, S. N. Haskell, as the leader of their forces. His co-workers shared his confidence. In his company also was William Arnold, one of the earliest and most successful demonstrators of Adventist colportage, who led out against initial difficulties to put this work on a paying basis there. Like a Gideon's band, who saw impossible odds against them, the Australian converts stooped not in leisurely fashion to drink, but with their eyes fixed upon the foe, went forward to conquer point after point—evangelistic, medical, educational, and not least the publishing and colporteur problems. The first year the book sales amounted to over \$700; and, with the establishment of the *Bible Echo* and a publishing business, this soon mounted into the thousands of dollars.

During the 1890's and the early 1900's, however, there occurred in America a recession of the colporteur work. Some of the strongest leaders passed on into the ranks of the ministry. Their devoted but perhaps less dynamic successors found themselves working against a reaction which they could not stem. A subsidence in spiritual energy became apparent, and this reacted against the Lord's business. Book sales declined. The publishing houses took on, as a stopgap, commercial printing, which seemed more profitable.⁸

The decided financial depression in the United States in the 1890's was reflected in the book business. The assumption arose that large, higher-priced books could not be sold; and canvassers turned to peddling twenty-five-cent books, some of them juvenile. A few eagle-eyed colporteurs still held to such standard works as *Daniel and the Revelation*, *The Great Controversy*, and *Bible Readings*, priced from \$2.50 to \$5.00, but the faith or ambition of the majority of the reduced company reached only to one-dollar books like *The Coming King*.

This book nobly filled the gap, but it had neither the variety and depth nor the artistry of the larger works.

With the reorganization at the General Conference of 1901, the distressed book work came under the survey of the new president, Arthur G. Daniells, and his co-workers. Chosen that year as leader of the people, Elder Daniells faced with intrepid courage and invigorating cheer the issues and the needs on every hand. In the matter of literature production and distribution, he and his helpers were called to the rally by the pen of Mrs. White. She, who at the start had spoken the word that set the press to work, who had foreseen the "small beginning" grow "to be like streams of light that went clear round the world," who had strengthened the hand of James White when he faltered in the publishing of the *Present Truth*, who had in Europe formed for service the companies of colporteurs and filled them with the spirit of the cause, now spoke with wisdom and urgency the message of recovery of valor and devotion to the colporteur work. In 1901, the year of the great conference, volume 6 of her *Testimonies for the Church* was published, which for breadth of coverage and vigor of expression surpassed all previous volumes, and sounded a clarion call for the church on all fronts.

The colporteur work was not neglected. In five successive articles she set forth the necessary reforms. How important is the work? "The publications will do a far greater work than can be accomplished by the ministry of the word alone." What qualifications must the colporteur have? "Daily converted"; "humble, fervent prayer"; "angelic ministration"; "simple methods of hygienic treatment"; and "patience, kindness, affability, and helpfulness." Salesmen merely, or gospel workers? Not agents of "display," but "soul-winners." Shall there be rivalry? There must be "perfect unity" between canvassers for "the health books and the religious books," with "brotherly love."

Should the colporteur work be revived? "Let us not be backward now. . . . Let not the canvassing work be left to

languish. . . . The presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of the work may receive equal attention. Canvassers are to be educated and trained. . . . There is need of men of deep Christian experience, men of well-balanced minds, strong, well-educated men, to engage in this work. . . . There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties.”⁴

Elder Daniells took up the challenge with vigor. He called upon the conference presidents, he called upon the schools, he talked to conventions of colporteurs, and he talked to college students. “A great deal of light has come through the spirit of prophecy during the last year or two on the question of canvassing that teaches us this work must be revived among our people,” he said in 1901 to the students of Battle Creek College. “And I want to tell you, dear young friends, that I believe we are now standing on the verge of a great revival of the canvassing and missionary spirit. . . . I am glad we have the privilege of beginning this revival right here in this school, and I pray that the students who are here will join us and be among the very first to take hold of this work.”⁵

He appealed to leaders in all conferences, and they responded. To the president of one of the conferences of the Lake Union he wrote: “*Now we are in for a mighty move.* We propose to call for a thousand agents in the Lake Union Conference to enter the canvassing work before the holidays. . . . Let me suggest that you head this work in Ohio, and that you adopt a vigorous policy. . . . You know, and we all know, that the revival of the canvassing work means the revival of other departments of our work. This work calls into service young men and women who would otherwise turn to the world. . . . It brings into our churches a missionary spirit.”⁶

An example of the cooperation between departments of the work is evident in the student colporteur plan, or as more commonly named, the scholarship plan. By an arrangement

between the schools and the publishing houses, each making financial concessions, students are enabled during their summer vacation or at any time in the year, to canvass for books and to accumulate commissions which amount to a year's scholarship in the school of their choice. This scholarship naturally has different monetary values with the shifting of the public economy; but in the beginning it was set at \$500, which in the economical student budget of the Seventh-day Adventist schools sufficed to see him through the year. Thousands of students have taken advantage of this plan and put themselves or their brothers and sisters through college. They have not only the financial benefit but the inestimable blessing of an experience in evangelistic canvassing, dealing with many types of minds, ministering to many souls.

The beginning and implementation of the Publishing Department of the General Conference has been noted in chapter 5. In 1907 Edwin R. Palmer, who had been secretary under the two previous chairmen, became the head of the department. His earliest service was in the colporteur field, and both in America and in Australia he had been worker and leader. From this time on, secretaries of the Publishing Department were men who had had experience in the colporteur work, some of them also in the publishing houses. Palmer built the work strongly for the five years he was at its head, and he went on into the publishing work, being manager of the Review and Herald Publishing Association until his death in 1931.

In 1913 E. R. Palmer was succeeded as secretary of the Publishing Department by N. Z. Town, who continued in office until 1930, when H. H. Hall was elected to the position. Both he and W. W. Eastman had been connected with the department for long periods, as assistant and associate secretaries. Others who filled publishing department posts in divisional world sectors or at headquarters included C. E. Weaks, China and Europe; J. J. Strahle and John Oss, China; H. Box and F. Charpiot, Europe; J. H. McEachern, South America and the

Far East; J. A. P. Green, Latin America; L. C. Shepard, India; F. E. Potter, Australia; E. E. Franklin, and G. A. Huse. From 1936 to 1941 C. E. Weaks was department secretary; from 1941 to 1946, H. M. Blunden; 1946 to 1949, W. P. Elliott.

One of the dramatic episodes of Daniells' campaign to strengthen the publishing work was the preservation and up-building of the Southern Publishing Association. This house was the much younger sister of the two well-established Adventist publishing companies, the Review and Herald and the Pacific Press. The former, evolving from the earliest struggling and straggling publishing work, had become well established by 1865. The latter, as much a child of James White as the former, was founded in 1874. They had grown strong and filled with resources; but down South, in a field at first presenting great problems to the Seventh-day Adventist Church, the publishing business (except for a depository of the Review and Herald maintained for several years) was begun by J. E. White, and its foundation was about as stable as the waters on which his *Morning Star* steamer navigated.

Yet let none deride! In this it copied the history of James White's peripatetic press of the middle nineteenth century; it was the heroic beginning, in poverty and faith, of a publishing business that has grown strong with a strengthening South which now often leads the unions in colporteur sales. In 1900 James Edson White took a barn on Grand Avenue, near Vanderbilt University, in Nashville, and began the publication of his paper *The Gospel Herald*. The power was a gasoline engine located in a tent outside. The following year, with the assistance of B. A. Rogers, he purchased a small two-story brick building on Jefferson Street; and here the publishing work, including the printing of small books, was continued on a shoestring so frail that it presently showed more knots than intervals.

At the General Conference of 1901 Mrs. E. G. White made strong appeals for the Southern work, including publishing, setting forth the fact that a Southern imprint was needed

to produce literature for that field. In response, the General Conference decided to establish a publishing house there, and purchased J. E. White's establishment. Here, then, was incorporated the Southern Publishing Association, sponsored by the Southern Union Conference, but underwritten by the General Conference. For three years it struggled to lift its head above the waters; but it steadily lost, financially, at the rate of a thousand dollars a month. Then the General Conference Committee, facing the \$36,000 deficit, decided that wisdom dictated its closing and merger into a branch office of the Review and Herald.

Elder Daniells was sent out to California to see Mrs. White, and with other brethren he had an interview with her. After setting forth the conditions, he told her of the committee's decision. She listened patiently but in heavy spirits. "Well, brethren," she said at last, "perhaps that is the best thing to do." So, well pleased that the judgment of himself and of the committee had been upheld, and with the stenographic report of the interview in his pocket, Daniells hastened back to Battle Creek, and laid the testimony before the committee.

But the next day he received from Mrs. White a letter saying, "Put aside that counsel; it was not right. I listened to what you said, and as far as my judgment went that seemed the right thing. But last night the messenger of the Lord appeared to me, and said, 'That is all wrong. You must not close up the printing house in the South. You must devise ways to get out of your trouble, but you must continue to print there. And as you move forward in faith, the Lord will open the way before you to do great things in the South.'" ⁷

Some of the brethren said, "What is this? Two messages from the same person, directly contradictory!" Said Daniells, "I will tell you what it means, to my mind. It is another case of Nathan and David.⁸ Nathan gave the best counsel to the king that he had, but then the Lord told him he was wrong, and the next day he went and reversed his counsel. As far as I am concerned, I am ready to fold this first counsel up, or

burn it, and take this message that I am sure has come from the Lord."

It was a repetition, in a way, of the experience with the Christiania Publishing House in 1897. The hard way, the blind way, the seemingly impossible way, was the true way, because God led that way. And following the counsel of God, the brethren revised their methods, strengthened the colporteur work, and saved the little Southern Publishing Association. Prosperous years came, and the association grew until today it measures with the other two great Adventist publishing houses in America.⁹

Behind the battle line of the colporteurs and the evangelists and the lay distributors of literature, behind the arsenals of the publishing houses and the tract societies, stand the oftentimes little-noticed but most important makers of munitions, the writers. Seventh-day Adventist authorship has now so multiplied and broadened that to present a list, necessarily limited in scope, would be invidious. Not a page merely, not a chapter, not even a book, would suffice to tell a little of the literary products and the lives of all such authors. Some have presented the long-established theological truths in new settings; some have entered into the discussion of scientific data and laws; some have specialized in health and medicine. There are a host of writers who have devoted their talents to the children and the youth, and among the most acceptable of these are some who themselves have scarcely passed beyond the gates of youth. There are poets and hymn writers who enrich the literature and the psalmody of the church, and there are composers who have given us beautiful music. There is a growing company of nature writers who see the imprint of the divine hand upon creation; and there are teachers whose gifted pens have helped the church schools with orthodox and artistic texts. A mere listing would mean little; a comprehensive account would be out of proportion. Their names, at least the names of those whose works are still in print, may be seen in the catalogs of publications issued by our publishing houses, but a true



Literature Evangelists of the Neanderthal Seminary, Germany. A Lonely Road in Bolivia Traveled by Brother Lopez (inset), Who Was Killed by Mountain Bandits

evaluation and appreciation can come to the reader only through personal acquaintance with the works of Adventist writers.

The annals of the colporteur work are filled with experiences of faith and faithfulness, and with anecdotes ranging from the humorous to the heroic and the sublime. Young or old, the Christian colporteur is an ambassador of the King. "I am not an *ordinary* book agent," is the frequent response of the colporteur to the scornful remark, "I have no time to waste with book agents!" No, not an ordinary book agent, but a bearer of the life-giving word. "I am not selling books to make a living, but to give life. I know you will be interested in my work, as all your neighbors are."

"Well, come in; but I can give you only four minutes." She

listens. Her husband comes in, asks that the full canvass be started again for him. A neighbor calls at the opportune moment. Two books are sold. "I am so glad you told me that, and that I had a chance to get one of those good books. But oh, think how near I came to turning you away!"¹⁰

Time and again the unseen angel of the Lord subdues savage beasts, foils plots of waylaying, directs the steps to needy and receptive purchasers, changes hostility to cordial welcome, guides to opportunities for service.

A colporteur knocked at a door. It was opened a crack, and a gruff feminine voice asked, "What do you want?"

"I am doing Christian work in the neighborhood. May I step in?"

"No, you may not step in," said the woman, beginning to close the door. But just then a little five-year-old girl pushed by her mother, thrust out her curly head, and called, "What 'cha doin', mister?"

The colporteur answered smilingly, "I am a storyteller, and I go from home to home and tell true stories. I'd like to tell you a story, if your mother will allow."

"Well," said the mother grudgingly, "come in."

He told the child stories of the Bible and of God's love and care. The mother stood by and listened, tears gathering in her eyes. As he was leaving, the little girl said, "O mister, won't you go across the street and tell Elsie the stories you told me?" So little Elsie and her mother also heard, and bought the book besides.

In a mountain section of the country a colporteur had arranged for his delivery of books, but found that the horse he had hired was too lame to travel much. In perplexity he came to a fork, where he found a stranger riding a mule.

"What's the matter, friend?" asked the mule rider.

"I'm delivering books due today, but my horse is too lame to travel."

"Let me help you. Give me some of the books to be delivered."

So the colporteur gave over a load, with directions where to deliver, and the man rode off. In a short time he overtook the colporteur, said he had delivered all the books, and asked for more. Astonished at his quick performance, the agent gave him another load. Again the stranger came, and again, and again, more and more to the astonishment of the colporteur. Ere half the day was over, the books were all delivered, and the money paid over. Then before his eyes the man and the mule were gone, as suddenly as they had appeared. The colporteur had never seen him before, never saw him again; but he firmly believed that God sent an angel to help him in making the difficult delivery.

A canvasser, having worked all day without taking an order, passed by an unkempt country store, too downhearted to stop. But he was halted by an unseen mentor and bidden to enter. Inside he faced a company of eighteen men idling around the stove. Still fainthearted, he thought the crowd too rough, and was backing out, when a young man called, "What are you doing down in this part of the country?" He turned back, opened his prospectus, and began his canvass. As he talked he felt the presence of God, who spoke through him to that unpromising group with power. They responded with eyes and ears, and from them he received fifteen orders.

Out in the foothills of a Western State, a colporteur found himself confronting a little two-room shack, eighteen miles from any other place. Here he asked for lodging. Yes, he might stay if he would take what he found. While waiting for supper, he tried to interest the man in his book, but he, a former saloonkeeper, would be interested in, and talk of, nothing but his adventures in liquor selling. And the woman kept silent. The place was dirty and unkempt. The bed he was given, in the front room, was alive with vermin. Thoroughly miserable, he rose early in the morning, resolved to be off without ceremony.

But his horse refused to be caught; and his time-consuming effort brought him face to face at last with the man, returning

from the milking. "Stay for breakfast, buddy," invited the man, mellowed by his guest's evening courtesies. So he must; and while waiting, he followed up the opportunity and got the man's order. When, a month or so later, he delivered the book, the woman told him how anxious she had been to get it, but she dared not say anything. In the end that book, with other literature that followed, wrought a renovation in that house, and brought them up to a sound Christian conversion.

A colporteur, canvassing for *Our Day in the Light of Prophecy*, was impressed one Monday morning, as he started for his rather distant field, to put in his satchel a copy of *Bible Footlights*. "Why?" he questioned. "I am not canvassing for that book." "But take it." On the way to his territory he had to change cars, and as he left his car a little girl stepped up and handed him an envelope, which contained a two-dollar bill and a note: "This is for *Bible Footlights*. If it is not right, I will pay the rest when you call." He did not know the child; the child did not know him. But having to catch his other car, he gave her the copy of the book and went on. Later he sought out the sender of the note, who said she had seen a copy of the book somewhere, and felt impressed to send her child, believing that she would be directed to the right man.

A young man canvassing in the South stopped at a spring and stooped down to fill his glass. A copperhead snake struck him on the wrist, which bled profusely. He shook the snake off, and because there was no immediate help procurable, he took the promise of the Lord: "I give unto you power to tread on serpents . . . : and nothing shall by any means hurt you." Stopping at the first house, he found the only remedy they had to offer was turpentine, which was never known to cure snake-bite. The people were excited by his tale, and looked to see him drop dead any moment. But no ill effects came, not even a swelling. The story ran through the community, and people came from every direction to see the man who had been bitten by the snake but was unharmed. Many gave their orders for his book.

At another place a terrible storm of wind, rain, and hail had torn down many houses, unroofed dwellings and barns, and laid low the fences. The colporteur, resuming his work next day, found one man in his field, building up his fences, and muttering over his losses. The colporteur told him such storms were a sign of the last days. "And this book," he said, "tells you about that."

"What!" exclaimed the man, "I told my wife this morning that that storm was big enough for someone to write a book about. And here you are, before night, with a book telling all about it!"

Another canvasser came to the home of a large family, but the woman who answered his knock did not seem willing to let him in. Another woman and a girl came, but kept the same repelling attitude. The fumes of liquor filled the place; yet the women seemed sober. When at last he managed to enter, a man came from an inside room, a distressed look on his face, his hands clutching his throat. In a whisper he begged for help, and turned back into the room. The colporteur followed. The man, falling upon his knees, gasped, "Pray, oh, pray! He's choking me!"

"What is it, brother? Jesus is with us. Tell me what is the trouble."

Temporarily relief came to the man, and he wept. The women and the child came in, and all bowed with their faces to the ground. The man said, "I have been drinking; but I don't want to drink. Some unseen power compels me to drink, and when I refuse, he chokes me." Again he began to shake and tremble, and cried, "Pray! Pray!"

Taking hold of the man's hand, the messenger of God prayed aloud, "O God, rebuke Satan."

Immediately the man went limp, became calm, and said, "Now he has left me. When you came to my house you appeared to me as an angel."

His wife, in her simplicity, asked, "Are you an angel sent from God? Can you do miracles?"



Enthusiastic Literature Evangelists in Jamaica, British West Indies.
A Large Shipment of the Korean Signs, From the Korean Press

The colporteur told them he was a man sent to them by Jesus, who had power over evil spirits.

Just then the man felt another choking sensation. He told the colporteur that if he had a little beer, he thought it would cure him. But, realizing the temptation, his new friend told him he must resist, and he cried out, "O God, for Jesus' sake, cast out Satan from this man!"

Instantly he was relieved. And when the colporteur left that home, three hours later, the man who had been possessed by a devil was healed and in his right mind.

A Korean colporteur called at the home of a native doctor, who was a member of another mission. When the doctor learned that the literature was published by Seventh-day Adventists, he became very insulting, and almost kicked the colporteur out of the house. About two months later another colporteur was canvassing in the neighborhood, and was just about to take an order from the proprietor of a "noodle house," when the doctor came in. The colporteur, knowing his reputation, anticipated defeat; but the doctor said in a friendly manner, "This is put out by the Signs Press, isn't it?" He pulled out a five-yen note and paid for the book, which he kept.

"Any more books by the Signs Press?" he asked the agent.

The colporteur began to run through a list, and at the mention of each book, the doctor said, "Got that. Got that. These are books that teach the Bible." It proved that he had bought a dozen Seventh-day Adventist books. As the colporteur went on his way he mused, "We never know but that the man who opposes us is the one who is thinking most deeply."

Thus all over the world the printed page, falling like the leaves of autumn, is gathering souls to Christ and His final gospel. Not without expense—expense of time, of arduous labor, of sacrifice, of suffering, even of death; but with what rewards of present good and future glory!

One of the most revered of literature workers was Rafael Lopez, a Puerto Rican who labored in the north countries of South America. He, like all his kind, was no mere bookseller; he carried the Word of life. At every stopping place, everywhere he lodged, whether he placed literature or not, he spoke of the Saviour, of His mercy and love, and of His soon coming. And he left behind him always a trail of ransomed souls.

On his last visit to a home in Venezuela where he had sometimes lodged, he parted on that last morning with a man of some local importance, who had felt the drawing of the invisible cords, but whose habits of conviviality and worldliness had kept him from giving his heart to God.

"At five o'clock the next morning," said this man afterward,

"he came to our home to bid us a final good-by; and while he arranged the saddle on the donkey, I received from him counsel and admonitions which I shall never forget. We parted after a brief but sincere prayer, and following him to the gate, I continued to gaze after him until his form was lost in the distance—lost to be seen by me no more on this earth. With his departure there came to me a sense of indefinable loss. It was as if a vacuum had been created in me. But now I know that instead of having *taken away*, he had left me *filled* with the love of God and an ardent desire for the return of Jesus. My wife stood by me weeping, as we realized he had gone beyond our reach, and my own tears flowed freely."

That day this man and his wife decided to obey God's commandments. With the visit a short time afterward of Elders W. E. Baxter and D. D. Fitch, a company of seventeen were brought into the faith; and soon after that, under others' labors, twenty-one more.

It was then that the dire news struck them, as it did many another company indebted to this man of God for the truth they held. Rafael Lopez had been assassinated by bandits in the mountains. The news was cabled also to the General Conference, then meeting in San Francisco in the spring of 1922.

He had finished his work. He never turned back. He met fanatical opposition; but the angel of the Lord delivered him until, in God's judgment, he had done his work. "I am leaving for another fanatical town," he had recently written; "and I know I must prepare for the priest, as he will be ready to fight. But I cannot leave the country to Satan, for he would laugh at his pleasure. . . . Pray that I may have courage and strength until the last moment." And his prayer was answered.

A minister and his wife, itinerating in the foothills of the Ozark Mountains, were invited by the postmaster of a little place eighteen miles from the railway station. They were met at the station with horse and buggy. Over a rocky road they traveled, through heavy timber and by precipices. Suddenly the driver halted in front of a humble cottage; and coming to meet

them were the postmaster, his wife, and five rollicking children. After a bountiful supper they gathered in the living room to talk over the Master's business.

It was the first time this family had met friends of kindred faith. They had been converted through the efforts of a colporteur. The postmaster had, in his youth, been a wild lad, the ringleader in pranks, drinking bouts, card playing, depredations. Revival meetings, in which he was the object of special prayer, left him mocking. He married, but with little if any change.

One day an elderly colporteur came to him on his farm, and he felt compelled to listen to the canvass. But, it being a religious book, he refused to subscribe. Yet the noble, dignified manner of the colporteur led him to invite him to the house. There the old man, in a fatherly manner, placed his hand on the younger man's shoulder, and said:

"Young man, I am not merely a book agent by profession, nor do I work simply for the money there is in it. I am a missionary out on the King's business, and the great God of heaven has sent me with a message to you." Placing his other hand on the book, the colporteur continued: "The message is all in the book. God has given you a noble wife, and beautiful children, and in the judgment He is going to require their souls at your hand. This book is the key to unlock the Guide-book to a better land. You need the key. Let us kneel right here and talk to the King about it."

The man looked and saw that his family were all kneeling at the old man's side, so he dropped upon his knees too. While the man of God was pouring out his soul in prayer, the young man resolved that, to ease his conscience, he would buy the book *Bible Readings for the Home Circle*. But he said to himself, "I will never read it."

Then the colporteur rose, and said in parting, "I have another message from the King for you. It is not enough that you buy the book; you must read it." The young man hurried back to his farm work, but the message stayed with him, and

that night, despite his utmost resolve, he picked up the book and read it till midnight. He kept this up for about a week, and he noticed by the bookmark in it that his wife was reading it by day. Then they began to study together. At last, one day, he asked his wife if she could pray a prayer like that of the old man. She said she could not pray as he did, but she would do the best she could. Thus they erected the family altar in that home.

The colporteur had left them some other literature, one of which was *The Shadow of the Bottle*. The young man decided to part company with his liquor jug, his pipe and tobacco, and his cards. He stopped swearing. Then he began to keep the Sabbath, and his wife joined him, and so did two neighbor families.

Relating all this to the minister and his wife, the regenerated man, now the most influential in his community, said, "Oh, tell me, who was that King's messenger who brought me the book and prayed with me? Where does he live? Where can I find him?"

That man's conversion regenerated the whole community. They marveled at the change in him. Not knowing who held and taught such truths, they called the religion after the name of the regenerated man, "John's religion." And John's religion had aroused the whole country for many miles around. When it was noised about that "John's preacher" had come, they appointed meetings in the schoolhouse, which they filled to overflowing, crowding into the halls, and peering in at the windows. A week's series of meetings resulted in a large company of believers, and they were brought together into a church.

The minister and his wife were to leave on Monday. But at eight o'clock that morning the people came to John's home, and begged for one more sermon. They gathered from far and near. Men left the field; women left the washtub. Some had walked four miles; others had driven ten miles. They said, "We are so hungry for truth; we want to know more about

John's religion. It has done so much for him. In saving him, it has helped our boys. Mister, please don't preach a short sermon! You have only to-day to teach us."

The minister's wife talked to them for two hours, then the minister talked another two hours. Then he said, "It's time you had something to eat. You ought to return to your homes." But they said, "We can eat when you are gone. Go on and tell us some more."

John took them out to his melon patch, and they feasted. Then they returned to the house, and requested to be taught for the whole afternoon. The two messengers acceded, and stayed over one more night. In the morning the crowd was there again. The two packed their grips with one hand, and turned the leaves of their Bibles with the other, so eager were the people to have every moment filled with instruction.

A Sabbath school was organized, and in scores of homes the truth rang forth from family altars and resounded through the woods and the coves where before had been heard the voices of hell. Heaven's door was opened by that faithful old colporteur.

¹ Ellen G. White, *Testimonies for the Church*, vol. 4, p. 79; vol. 9, p. 231.

² J. N. Loughborough, *The Great Second Advent Movement*, pp. 286, 287; *Review and Herald*, Aug. 22, 1853, p. 287; Feb. 11, 1909. Loughborough in this last article states that "a full set of all we had to offer amounted to only thirty-five cents"; but in the other references he sets the inclusive price at \$3. In the *Review and Herald*, May 23, 1854, page 144, there is given a list of publications; the sum of the stated prices is \$2.64, with several leaflets unpriced. However, this includes bound volumes of the *Review and Herald* and the *Youth's Instructor*, amounting to \$1.40. As the list of publications was gradually increasing, we may, considering the time element, accept the different estimates as correct.

³ N. Z. Town, H. H. Hall, and W. W. Eastman, *Publishing Department Story*.

⁴ White, *op. cit.*, vol. 6, pp. 313-340.

⁵ Town, Hall, and Eastman, *op. cit.*, pp. 63, 64.

⁶ *Ibid.*, p. 72.

⁷ This is not the letter verbatim but Elder Daniells' recollection of it, as told years later in a meeting of the Southern Publishing Association constituency.

⁸ 1 Chronicles 17.

⁹ Town, Hall, and Eastman, *op. cit.*, pp. 77-83.

¹⁰ The incidents related from this point on are taken from the book *On the Trail of the Colporteur*, by W. W. Eastman.

A MORE EXCELLENT MINISTRY

THE governing principle in the Christian religion is love—unselfish love, sacrificing love, love that serves without compulsion and without extraneous reward. Love is its own reward, because it delights in giving; and when it has blessed others it is blest. “Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful.”¹ “A new commandment,” said Jesus to His disciples, “a new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”² “Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”³

These commandments are mirrored in the vocabulary of the true church of Christ. Its officers are not priests but elders (the older), pastors (shepherds), ministers (servants); and they do not assume the attributes of God: holy, reverend, potent, mighty. “Be not ye called Rabbi [Master]” was Jesus’ word, “for one is your Master, even Christ; and all ye are brethren.”⁴ The simplicity, love, and mutual service of this brotherhood are the mark of genuineness; for so was Christ, and so will they be who have Christ dwelling within them.

But the pride of men seeks ever to attach enhanced meaning and honor to titles of office, even though they had humble origins; and the blind worship of the laity favors this. Thus, *priest* comes from an Anglo-Saxon root meaning “old”; so likewise does *presbyter* from the Greek. The *bishop* was the “overseer,” synonymous in usage with “elder,” “the old one”; and “pastor,” “shepherd.” But because these terms, in varying

degree, came to mean in men's minds the titles of dignity more than of service, they grew out of harmony with the spirit of Christianity; and the more austere churchmen successively abandoned them. *Priest* never found lodgment in Biblical Christian nomenclature, save as it applies to the divine Son of God or as a term covering all Christians. *Saint*, "the holy," was likewise applied, in apostolic times, to the whole body of Christians; but as it became sequestered for a special order it lost its catholicity. *Bishop* and its superlatives no longer march with *elder* or *pastor*.

Since the days of the Protestant Reformation the evangelical churches have held, in general, to the name of *ministers* for the spiritual and executive leaders of the church. This term has, however, in the minds of most English-speaking people, lost its meaning of "servant," and signifies to them rather the preacher, the orator, or the governor—in effect, the priest, or the bishop. This concept is helped by the fact that *minister* is used in political circles as the designation of officials high in government and diplomacy. If the sense can be recovered that the minister is the servant, not the overlord, of the church, we shall be helped to a renewal of the spirit of Christ in the equipment of the ministry and the relation of the clergy and the laity.

The instruction given through the Spirit of prophecy to the ministry and concerning the ministry is voluminous and comprehensive. It echoes the teaching of the Bible, and it relates the needs and the peculiar resources of the present day to the training and conduct of the minister. He is the man of God, a channel for the outflowing of the love of Christ in service of hand and mind and spirit. He is to be a man of prayer, a deep student of the word of God in the Bible and in nature. He is to understand and use the principles and means of health preservation and health recovery, ministering to human needs as the Master ministered. He is to be a teacher of young and old, understanding the laws of the mind and ministering to the children, the youth, and the mature, accord-

ing to their several levels and needs. He is to be a father, first governing well his own house and then extending that spirit and that service to the church. He is to be blameless in life, ardent in spirit, selfless in service, expending himself for the salvation, the nurture, the education, and the Christian fellowship of men. He is not to be the master of others, the arbiter of any of his brethren's fortunes, positions, or lives. To seek for praise, for fame, for power, for control, is to mark him an unfit instrument in the ministry. Meekness, self-abnegation, constant effort to improve, purity, courtesy, charity, benevolence, justice, knowledge of truth, zeal to defend the truth, wisdom to employ the truth, constant and intimate communion with God—these are the marks of the minister, who is greatest when he knows himself to be the least.⁵

In the Seventh-day Adventist Church the history of the training of ministers begins with Bible study and indoctrination. The pioneers had little of scholastic learning to impart, but they were students, and they gave to their younger brethren the passion to dig for truth as for hid treasure. If their study and research at the first tended almost wholly to law and prophecy, it was a manifestation of the reformation from antinomianism and latitudinarianism to which they had set their minds. That was a necessary narrowing of their spiritual energies into a stream that would turn mill wheels rather than irrigate flatlands. The broader application of their mental powers would come later, with increased resources and more penetrating sight, involving no lessening but rather an increase of the legal and prophetic vision, yet adding thereto new elements of truth and new concepts of Christian culture.

The first theological schools of Seventh-day Adventists were the home studies, the Sabbath schools, the tent meetings, and the camp meetings. The first teachers were the parents, the church leaders, the house-to-house Bible workers, and the evangelistic preachers. A young man aiming at the ministry was taken into company with an evangelist, and acted as his tent master. Like Elisha, "which poured water on the hands of

Elijah," he entered his spiritual novitiate through manual service. It was his duty (taught him indeed by his experienced principal) to care for the tent, in erection and striking, in wet weather and windy, in transportation and proper storing; to care for the grounds; to see to advertising, provisioning, and other business; to lead the singing; to study at every opportunity night and day; and on some fateful evening to try his callow wings at preaching. In all this service the minister was his helper and teacher, laying greater responsibilities upon him progressively as he developed.

If the young man was married, his wife helped the minister's wife in cooking and housekeeping, in playing the organ, in calling upon interested persons, giving them literature and Bible studies, and in ministering to the sick and needy. If they all were musical, they might constitute a quartet or other singing combination. Here, then, were developed a new team—minister and Bible instructor—to go forth in due time and train others. By such means were the ranks of the ministry and the Bible workers increased and equipped in those early days.⁹

With the coming of the gospel of health to this people, in the early 1860's, the preacher took on, to a greater or less extent, the service of physical ministry, not only teaching the principles of hygiene, diet, and healing, but demonstrating these as opportunity arose. Thus, Loughborough and Kellogg, in California in 1870, finding their section struck with the scourge of smallpox, left off their evangelistic meetings and applied themselves to the nursing and medical care of the victims, thereby saving many lives and advancing their cause more than preaching could have done. This phase of ministerial work was constantly urged by Mrs. White. It has been the practice of some evangelists in succeeding times, but it needs to be much more fully recognized in their training and in their experience.

The College.—Not more than a quarter century had passed, however, when the necessity for organized and advanced theological training pressed upon the consciousness of

the denomination. Like the first schools of English America, the first college of Seventh-day Adventists was launched under the compulsion of the need for a trained ministry. Battle Creek College, founded in 1874, was primarily a theological school. Yet in the vision of the teacher of the church, Ellen G. White, it was not to be either the typical theological school or the typical college of liberal arts. It was instead to be modeled after Israel's ancient schools of the prophets, whose "pupils . . . sustained themselves by their own labor in tilling the soil, or in some mechanical employment," in which "many also of the teachers supported themselves by manual labor," and in which "the chief subjects of study were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry." ⁷ The advancement in civilization and science and the peculiar needs of the present-day race, added or expanded certain fields of study; but, including these, this program remains basic—Bible, history, literature, music, sciences mental and physical, agriculture, mechanical arts.

That this vision was not caught or retained by most members of successive faculties is but a repetition of the history of God's dealings with His people in all ages. Yet some there were who saw and believed and practiced. Waves of reform have followed one another in the educational history of this church, fixing in varying degree and at various levels some of the principles revealed to it. The Bible has held its place as the prime subject in all its schools and for all classes of students. The sciences have been checked against the revelations of God. The principles of health have been exemplified in teaching and largely in practice. The agricultural and industrial features have been fostered by all schools in principle and in some schools, to a notable degree, in practice. Government of the school has been inclined, by the principles of Christian love, toward the patriarchal or parental ideal.

In the scholastic training of ministers and auxiliary workers the schools have produced hundreds of missionaries equipped, not only in theology, but in health and industrial

subjects, to give great service in home and foreign lands. The workers sent to the mission fields—notably Africa—in the beginning of Seventh-day Adventist mission work were practical men and women, versed in agricultural, mechanical, and household arts, as well as in teaching skill and evangelism; and they made an enviable record in fitting their native converts for normal and useful service in the interests of society and the cause of Christ. If now the concept of the minister as primarily a lecturer, orator, and scholar, though with advisory and consolatory duties besides, has too greatly affected the product, it has not yet succeeded in reducing the order to the status of a prelacy; and the renewed movement to train the whole lay membership for well-equipped missionary service is bringing the church consciousness back to the more practical aspects of the ministry.

There can be, and there should be, no absolute uniformity in the training of Christian workers. The glory of the Creator is the diversity of His handiwork in men's minds and capabilities as well as in the material creation. The church has need of talent of every description. "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him."⁸ Though the needs of the world and of the church demand that the great body of Christian workers be given an all-round basic training, there must also be specialists, some in health, some in industries, some in business, some in languages, some in the techniques of pedagogy, some few in more abstruse fields of learning. The dead languages, in which the roots of monotheistic and Christian faith are embedded, may claim the attention of scholarly minds; but that does not indicate that the whole novitiate clergy must devote itself to Latin, Greek, and Hebrew. The need for efficient management may indicate the application of a certain proportion of graduates to the advanced study of administration, but these are comparatively few. There is need of men with eloquent tongues, who can

chain the multitudes with the force and beauty of their oratory, and the arts of expression are needed to implement and polish such talent; yet few are so gifted, and the struggle to reach transcendent elevation may often militate against the more basic virtues of love and service. The science and art of teaching has in the world spiraled into cloudy heights, but the great service of the teaching profession is still to the masses of the people, and the science of pedagogy is learned more at the feet of the Master and through the adoption of His prime law of unselfish love than through attendance at all the universities of the world.

"Desire earnestly the greater gifts. And moreover a most excellent way show I unto you. If I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a clanging cymbal." "But now abideth faith, hope, love, these three; and the greatest of these is love."⁹

The Ministerial Association.—The colleges of the denomination were the recognized agencies for the basic training of ministers; further study and improvement were left to the individual's initiative. Thus it was through the early years and the first two decades of the twentieth century. Other lines of service were, during this time, organized as departments, which studied their needs, provided aids, and directed their work; but the ministers and their associated workers remained without any special help. They were the leaders of the church; should they not give, rather than be succored?

But the law of life is the law of mutual service. No man lives to himself. We are not crumbs off a social loaf; we are cells in a living body. The health of the stomach is the health of the brain; the health of the eye is the health of the hand; the health of the lungs is the health of the blood. If one member suffers, all the other members suffer with it. And chiefest of all, the brain must be fed and energized, for it is the director of the whole being. The ministry need the stimulation of a coordinated and vigorous program of culture, competence, and consecration.



L. E. Froom, I. H. Evans, J. R. Ferren

Australia came to the fore. As it had in the matter of educational reform, as it had in the initiative for conference re-organization, Australia now presented a pattern for ministerial study and mutual help. In 1920 they formed a Ministerial Association, instituted a Ministerial Reading Course, and published an exchange, *The Evangelist*. A. W. Anderson, veteran educator and minister, was the secretary of this association and the editor of the paper. The encouraging results, in the alerting of minds, the urge to study and research, and the glow of conscious fellowship, proved the value of such an association, and lighted the way for the rest of the world field.

At the General Conference of 1922, held in San Francisco, California, the need for a general organization of this character was considered, and it was voted to form it. A. G. Daniells, being that year released from his long tenure of office as president of the General Conference, was elected secretary of the Ministerial Association, with C. K. Meyers and B. E. Beddoe as assistants. These three, indeed, made the secretariat of the General Conference as well, for the quadrennial term ending in 1926. But in the Ministerial Association the assistant secretaryship saw a change, Meade MacGuire taking the place of B. E. Beddoe in 1924, and L. E. Froom in 1925 as associate

secretary in place of C. K. Meyers. Mrs. J. W. Mace served as recording secretary from 1925 to 1930.

In 1928 the organization expanded into the divisions of the world field, and since that time its services have been available in every part of the earth. In most cases, at first, the presidents of the division conferences served as heads of the association in their respective fields; but as the work expanded, the responsibility has in most cases been put upon other shoulders. Elder Daniells continued as head of the general association until 1931, when I. H. Evans took his place until 1941. Since that time LeRoy E. Froom has been the secretary. The advisory council of the association, however, has the president of the General Conference, *ex officio*, as its chairman.

At the beginning, ministerial institutes, held in different parts of the field, were made a chief feature of the work. The counsel and instruction of experienced men, like A. G. Daniells, O. Montgomery, F. M. Wilcox, L. H. Christian, F. C. Gilbert, and M. E. Kern, made these occasions most valuable in clearing the theological atmosphere, unifying the workers, and inspiring them with new zeal.

The mimeographed exchange, which for the first few years was the association's only organ, was succeeded in 1927 by the journal, *The Ministry*, edited by L. E. Froom, which, with its several departments and live matter, has become an indispensable part of the Seventh-day Adventist minister's equipment.

The Ministerial Reading Course, which had been started some years before by the Department of Education, was taken over and, through suggestion and direction of purposeful study, was made an instrument of great value. Some three thousand subscribers now follow the English-language Ministerial Reading Course, in addition to many in foreign languages overseas. Though the books selected year by year reach out into the channels of religious and scientific thought in the world, the preponderance has been of the orthodox writings of Seventh-day Adventists and those who with them

hold to the fundamentals of the gospel. This has helped also to stimulate the theological, historical, and scientific ability of the denomination's own writers, a number of whose newer works have appeared in these lists.

Expansion of the association has gone on through the years. Successful evangelists and teachers have been added as associates in the parent organization: R. A. Anderson, from Australia; Louise G. Kleuser, M. K. Eckenroth, and G. E. Vandeman, from the United States. In addition, all overseas divisions now have experienced association secretaries. Present activities include extensive ministerial institute work, assistance in workers' meetings and field evangelism, as well as in college field training, counseling, teaching at the Seminary, and preparation of special ministerial literature.

The role of the Bible instructor, that woman's auxiliary to the evangelist, initiated nearly one hundred years ago by Angeline Lyon Cornell, and built up through the years by such capable leaders as Jennie Owen, Hettie Hurd Haskell, Maud Sisley Boyd, Nellie Sisley Starr, Eva Perkins Hankins, and Loretta Farnsworth Robinson, was recognized and given a place. Miss Louise Kleuser, of New York, who had had broad and deep experience in the educational and the Bible work, was called in 1941 as associate secretary in charge. Her Bible instructors' manual, *The Bible Instructor*, prepared with the helpful criticism of a worldwide field of workers, has met a long-felt need.

The Ministerial Association has grown in strength and usefulness through the years, and has been no small factor in the process of building a more capable and consecrated ministry.¹⁰

The Theological Seminary.—The postgraduate training of the church's clergy and teachers, or of a certain proportion of them, it was manifest as their work grew in breadth and depth, must be provided within the educational orbit of the denomination itself. In the fields of Biblical backgrounds, systematic and practical theology, homiletics and evangelism,



Seventh-day Adventist Theological Seminary, Washington, D.C.

the ancient languages, archaeology, history, comparative religion, mission techniques, health, music, and other advanced subjects this church could not depend upon the schools of the world or of other religious bodies; it must have its own.

The first step toward this objective was taken in 1933, when the Autumn Council of the General Conference voted to establish the Advanced Bible School, to be held in summer sessions at various of the denominational colleges. This limited field of teaching, nevertheless, proved its great value and its popularity during the next three years. In 1936 the Autumn Council changed the name to the Seventh-day Adventist Theological Seminary, and instructed the General Conference Committee to proceed with plans for the permanent organization and location of such a school. The site chosen was on grounds adjoining the General Conference and the Review and Herald, at Takoma Park, Washington, D.C.

On January 21, 1941, the commodious and beautiful building of the Seminary was dedicated, with colorful cere-

monies. Besides the chapel and the classrooms, the building contains a valuable library, into which has been gathered a representative collection of 34,000 volumes, including the Advent Source Collection of rare and prized early documents, in books, periodicals, manuscripts, and photostats. Besides this, the unexampled library facilities of the nation's capital, including its prime, Library of Congress, are available to the student.

The administration and faculty of the Seminary, though small, has from the first been select, drawing upon the best talent and devotion of the church. The first president, long distinguished in the educational and administrative work of the denomination and a chief promoter of the Seminary project, was Milton E. Kern. His service of ten years (dating from 1933) was marked by judicious development of the institution, the extension of its fields of service, and the administration of its benefits to a large and representative class of students. In 1943 Denton E. Rebok, a ripe scholar, a proved administrator, and a veteran of twenty-four years in the educational missionary ranks in the China field, was elected president.

The faculty has on principle always been composed in part of the most scholarly and in part of the most field-experienced men, the two roles often blending. In the field of Bible doctrines and systematic theology there have been such teachers as L. H. Christian, B. P. Hoffman, M. L. Andreasen, LeRoy E. Froom, D. E. Robinson, M. K. Eckenroth, and Louise C. Kleuser; in homiletics, I. H. Evans, R. A. Anderson, and J. L. Shuler; in antiquities and archaeology, Lynn H. Wood and Holger Lindsjo; in Biblical languages, W. E. Howell and R. E. Loasby; in church history, Frank H. Yost and Daniel Walther; in speech, C. E. Weniger, George Vandeman; besides visiting instructors from the denomination's senior colleges, from foreign fields and from resident members of the General Conference Committee.

The course offerings of the Seminary are primarily for the

benefit of the ministers of the church and the college and academy teachers of Bible, history, and languages. It confers the degrees of Master of Arts, Master of Arts in Religion, and Bachelor of Divinity. A large proportion of the students are designates of conferences and institutions, upon whose recommendation they are admitted, and whose expenses are in some cases met in part or in whole by their sponsors.

Many are the grateful testimonials from students and graduates of the Seminary. This student body makes the most cosmopolitan yet harmonious convocation to be found anywhere in Seventh-day Adventist ranks. In one of the issues of the school organ there are presented the appreciations of students—ministers, secretaries, editors, teachers, literature workers—from seventeen lands outside North America, and a number from the United States and Canada. "It warms my heart," said Edgar Brooks, editor with the Buenos Aires Publishing House, "to see Americans and Germans, Indians and Britons, Chinese and Japanese, as well as men of many other nationalities, studying together side by side, exchanging views on the truth and its presentation, at a time when the air is filled with international suspicions and hatreds." "Out in the mission fields oftentimes," wrote Mary Sachs, secretary-treasurer of the Uganda Mission, "you feel lost and forsaken, as if heathenism, superstition, yes, the devil himself would have completely robbed your courage, hope, faith, and confidence. You have to forget yourself, and bring sacrifices for others. . . . All these needs and far more, the Seminary is supplying for me." This from Tomas A. Pilar, teacher in the Philippine Union College: "I delight to see the Christian lives of my professors. I love to attend the chapel periods where there is so much to learn from spiritual talks. . . . And the associations that I have with men representing twenty-six nations of the world is wholesome, elevating, and strengthening. Oh! what a privilege to be here!"¹¹

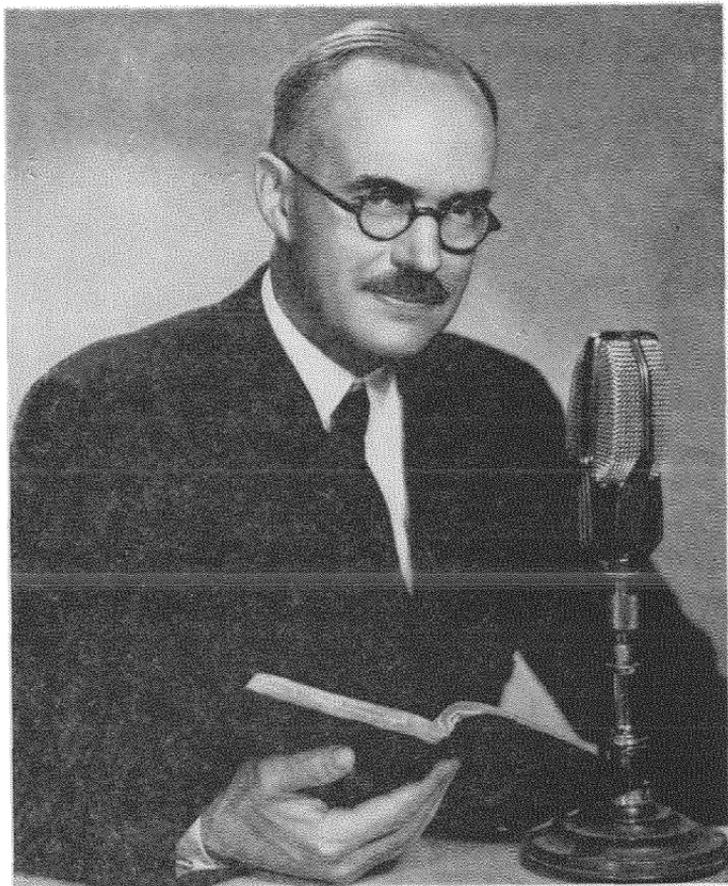
Bureau of Press Relations.—In the proclamation of the last gospel message two comparatively new instruments have

been utilized by the denomination. One is the public press; the other, radio.

Not attached to any department or institution, but serving all, is the Bureau of Press Relations. This was inaugurated in 1912 by a new convert, an experienced newspaperman, Walter L. Burgan. For nearly thirty years, until his death, this matter of advertising and diplomacy not only maintained and developed cordial relations with the national press but enlisted and trained others to participate in the work. In 1943 J. R. Ferren, who had long been connected with the Pacific Press, in the periodical department, and who had had much experience with the public press, was appointed to the secretaryship.

The Bureau of Press Relations covers the larger meetings of the church with its own staff, to which are usually added local reporters and special writers. For the local conference, union, and division meetings, and camp meetings the regional publicity agents of the denomination usually suffice. Liberal newspaper space is commonly secured, and the relations of the press and this church have uniformly been friendly. Aside from such large gatherings, the bureau maintains constant connection with the press, sending out press notices of news value, maintaining a clipping service, and alerting church agencies to movements, trends, and episodes of interest and moment to the cause. It also encourages and instructs an increasing number of publicity agents in the conference personnel and in the lay membership in the churches. Its watchful eyes, open ears, and ready hands are of invaluable service to the church. In January, 1949, a monthly departmental organ was launched, called the *News Beat*, featuring stories of church publicity and promoting publicity methods.

The Voice of Prophecy.—The radio—wireless electric transmission of sound—is one of those wondrous children of modern science which, in quick development, promise to back their elders off the stage. From Marconi's first faint messages in 1895 the development of the science and industry, involv-



H. M. S. Richards Broadcasting the Voice of Prophecy Message

ing some basic discoveries and radical transformations, was sound if not spectacular for twenty-five years. By 1922 broadcasting in the United States had reached a promising if yet shaky foundation, and it progressed steadily until within ten years it had mushroomed into proportions that enlisted great

capitalistic and managerial ability, invoking national and international agreements and provisions for control. Today it is one of the most important commercial outlets of advertising, an indispensable medium of conveying the news, and a source of entertainment—in character from elevating to vicious—that captures nine tenths of the American people and comparable numbers in other lands.

The use of radio by Seventh-day Adventists to proclaim the gospel message began in local stations in the late 1920's. By 1930 some evangelists had begun to purchase radio time for their messages to a greater public. In 1930 H. M. S. Richards, an evangelist in Los Angeles, California, opened the Tabernacle of the Air program, which, at first in a fifteen-minute devotional period, later in longer broadcasts of preaching and music, was given time by local stations. The broadcast grew in popularity and fruitful interest; correspondence, both commendatory and imploring spiritual aid, grew to such proportions that the evangelist's time was unequal to answering it. One day the telephone rang, and a voice said, "This is Betty Canon of Hollywood. I am a public stenographer, and I am also much interested in your radio messages. Today I happen to have a little leisure time, and I am calling to inquire if I could be of any service to you."

"How wonderful! How fortunate!" exclaimed the harassed young preacher. "Come right over. . . . There's plenty to do." Betty Canon arrived, and with the magic of a trained secretary soon put things to rights.

"Come back tomorrow," said Elder Richards to her, "and if there's enough money in the morning's mail, I'll pay you for your time."

The tomorrows stretched out for Betty Canon. She remained with the developing radio work, organizing the handling of its increasing correspondence and instruction, and only leaving it when other efficient help became available and the mission field called her to South America.

In 1937 Glenn A. Calkins, then president of the Pacific

Union Conference, interested himself in the radio mission, and undertook promotion among the churches, the business interests of the State, and potential helpers. In consequence, Richards' enterprise was reorganized, under the name of the Voice of Prophecy, a name which has since become a household word in both American continents, and which is reaching out to the rest of the world.

A broadcast of high efficiency and successful self-financing is "The Quiet Hour," conducted by J. L. Tucker. He began this work in Portland, Oregon, in 1938; after six years he transferred it to the Bay area of California, Oakland and San Francisco, broadcasting twice daily, while *The Quiet Hour Echoes*, a monthly sheet, carried choice material to fifteen thousand people on their mailing list. Hundreds have been brought into the faith, and baptized. Without direct solicitation the program has been adequately financed by its grateful listeners.

Connected with Evangelist Richards in the presentation of the programs on the air, have been at different periods, F. A. Detamore, D. A. Delafield, and E. R. Walde, in the English language; H. G. Stoehr, director in the foreign department; B. F. Perez, in Glendale, in the Spanish; and R. M. Rabello, in Brazil, in the Portuguese. The business of the institution has been organized and administered at various times by C. C. Mattison, H. H. Hicks, I. E. Gillis, J. Berger Johnson, and W. E. Atkin.

A most important feature of the Voice of Prophecy broadcasts is the gospel in song. Very early in its history it engaged the services of a male quartet who had devoted themselves to Christian service. Four young men from Texas, Raymond Turner and three brothers Crane, a song quartet, came on tour into southern California, and were attracted to the service on the air being presented by Richards. Although financial support of the enterprise was at that time meager, the young men, imbued with the same zeal as the preacher, accepted the offer of sixty dollars a month each, and kept on

singing. Later the quartet took the name 'The King's Heralds. Changes in the personnel have occurred through the years, without ever marring the harmony and persuasiveness of the service. They exemplify the message that "amidst the deepening shadows of earth's last great crisis, God's light will shine brightest, and the songs of hope and trust will be heard in clearest and loftiest strains."¹²

An audience of millions, from Alaska to Cape Horn, from Bermuda to Hawaii, and farther out on ocean-going vessels and air-borne planes, listen to the Voice of Prophecy. During the war its cheering words and songs were heard in many a camp and on many a ship and many a plane in the air, where men readied for conflict and death. Members of a lone U.S. Army patrol, in barren Baffin Land, near the North Pole, huddled together in a drab quonset hut, were cheered by the singing. A convoy of merchantmen, under attack by the enemy, caught from the radio a voice of hope and a prayer for their safety. A submarine, hiding from the blasts of depth charges, with men tense and haggard, heard a voice from the heavenly blue above, and they lived. In the mordant prisons where men endure a living death the Voice of Prophecy penetrates and brings the life of God. Scores, even hundreds, of crime-stained men have found their Saviour through its means. To a church in the Northwest, a prison van backed up and, accompanied by the warden, guards, and three Seventh-day Adventist ministers, thirteen men from the penitentiary were conveyed to a baptismal service. A congregation of twelve hundred people welcomed them into Christian fellowship; and together they sang, "To God Be the Glory, Great Things He Hath Done." Then the thirteen men stood and sang from memory, "Jesus Never Fails." "How many of you men have taken the Correspondence Course of the Voice of Prophecy?" asked the presiding minister. Thirteen hands were raised.¹³

More than forty thousand letters a month pour into the office of the Voice of Prophecy in Glendale—inquiries, ap-

peals, appreciations. And with a staff of over one hundred, the business is promptly dispatched; Bible questions answered, comfort given to aching hearts, prayers offered, the dark path of earth's current history brightened with the blessed hope. The Radio Bible Correspondence School was begun within a month of the opening of the coast-to-coast broadcast of the Voice of Prophecy, directed by F. A. Detamore, a young evangelist who joined for this purpose. It has three distinct features: the senior course for adults, the junior course for boys and girls, and the Braille course for the blind.

The rosters of the Bible Correspondence Course include clergymen, Sunday school teachers and pupils, statesmen, business leaders, lawyers, doctors and nurses, soldiers, sailors, and the great army of shut-ins, including the reformatories and the prisons. Thousands of testimonials from grateful listeners-in on the broadcasts, and consequently students of the printed courses, are constantly being received by the Voice of Prophecy. Some of the most touching come from the ranks of the 125,000 children enrolled in the course, who, turning from the evil influences of movies and comics, have found peace of heart in the teachings of Jesus. Wrote one boy: "I wasn't interested in religion, but only in the funnies and the picture shows. I wouldn't go to Sunday school. I wearied my father and mother. But now I have found God. And we all thank you for your help."

To provide for the expanding enterprise, an over-all organization was formed, its headquarters in the General Conference offices at Washington. Beginning in 1942, the organization was known first as the Voice of Prophecy Corporation. In 1945 this was changed to the Radio Commission, with two branches, the North American and the International. The Voice of Prophecy Corporation was, however, continued as a part of the general Radio Commission. Under this organization the radio work expanded until, at the Autumn Council of 1948, these commissions were dissolved, and the organization was elevated into the Radio Department of the General

Conference, Paul Wickman, secretary, with a secretary also in every division. These division secretaries, so far as the brief time has permitted their selection, are: Australasian, L. C. Naden; Central European, Max Busch; China, David Lin; Far Eastern, Ralph Watts; Inter-American, Lylon Lindbeck; Northern European, Axel Varmer; South American, R. R. Figuhr; Southern African (not appointed); Southern Asia, A. E. Rawson; Southern European, M. Fridlin.

At the same Autumn Council action was taken to provide for the Voice of Prophecy Corporation in America a board of directors, to be appointed by the General Conference Committee, which board should appoint a local operating board, headquarters to be at the Voice of Prophecy station in Glendale, California. Of this general board, the chairman is W. B. Ochs; a vice-president of the General Conference; of the operating board, C. L. Bauer, president of the Pacific Union Conference. The manager and director of the Bible school is W. E. Atkin; the radio program director and speaker is H. M. S. Richards.

Besides the central broadcast headquarters in Glendale, from which messages in English, Spanish, and Portuguese reach all the Americas, there are stations, sending both live broadcasts and transcriptions, in various parts of the world, continually reaching farther and more broadly, so that a list today will be obsolete by tomorrow.

In Europe the first broadcast was released over Radio Luxembourg, in April, 1947. One of the most powerful stations, it beamed its message through all the Continent and into the British Isles in English, French, German, and Danish. From Radio Monte Carlo, an independent station, a broadcast is sent out in French and Italian. Madagascar, a French possession, also receives a radio message.

In South Africa a message was for some time sent over a station which proved too weak, and negotiations are in progress for a higher-powered station. In India some broadcasting has been done, but it is yet to be better organized there.

In Australia the message is on fifty-one stations; in China it is on twenty-four stations, two of them being in English, the others in Chinese. David Lin, the manager, was trained in America, and besides his religious broadcasting, has been technical adviser in radio to the Nationalist Government. In the Far East, Ralph Watts is radio secretary of the Voice of Prophecy, which is carrying the gospel to the awakened multitudes in that reborn land. In the Philippines the message is beamed over four stations.

In Inter-America and South America restrictions in various countries have turned the broadcast into health messages primarily, which, however, besides carrying vital and much-appreciated truth, also bring, through the correspondence schools, thousands of listeners into investigation of the full message. Mexico is served by the broadcast Home and Health, over about fifty stations, and the broadcast reaches all Spanish-language areas. Brazil has a station of the Voice of Prophecy, which uses transcriptions made in Glendale. In the Inter-American Division we are broadcasting on seventy-five stations, and in South America on fifty-five stations; and the program is being expanded throughout Spanish-speaking America.

Many are the experiences, some strange and startling, that bestrew the airways of the Voice of Prophecy. The start in China came when, over a government-owned station in Shanghai, a scheduled program failed to appear, and the Voice of Prophecy was invited to fill in with a transcription. When the broadcast ended, the station manager immediately drew up a year's contract, and offered it to Lin, at the price of one million Chinese dollars. Rather dazed by the offer and its price, Lin quickly figured the amount in American dollars, and was relieved to find it was only eight dollars. Such is the effect of fabulous inflation. Naturally, the Radio Commission accepted the contract.

Down in the Gran Chaco of South America a ranchman one night dreamed that he saw the words *La Voz de la Profecia*

emblazoned in golden letters on the blue sky. What that meant he did not know, though on awaking he pondered it much. But after some days he found on the radio list a broadcast by that Voice of Prophecy. His interest was deeply aroused, and after listening to the first broadcast he wrote for the free lectures and the Bible lessons.

Far over in Rhodesia, South Africa, a black boy who had lost both his parents, feeling desolate and alone, sought in his mind to find God, though he knew Him not. One night in a dream a Shining Person appeared to him, and said, "Do you want to know the way to a higher life?"

"Yes, oh, yes!" answered the boy.

"Then," said the Shining Person, "write to My servants at the Voice of Prophecy."

So this black boy took a piece of paper and wrote on it: "I pray you send to me that the Shining Person, your Master, say you have." He signed his name and address. On the other side of the paper he printed: Voice of Prophecy—only that and nothing more. Then, without affixing a stamp, which he did not have, he dropped it into the post box.

That piece of paper, by the grace of a benevolent post office, traveled twenty-five hundred miles to Cape Town, where the South African station was located; and it was put into the box of the Voice of Prophecy. They paid the postage, four pence, and opened communication with the boy who had received the heavenly message.¹⁴

The expanding organization, now a regular department of the General Conference and of the world divisions, will foster a far greater and more comprehensive covering of the earth with the word of the last gospel message. In every division in the world, the Voice of Prophecy is reinforced by the organization of the radio Bible school, which by correspondence and literature follows up the interest created by the broadcasts. Already tens of thousands of students in this Bible school are drinking in the truths of the gospel of Jesus, and it takes no stretch of the imagination to envisage millions

tomorrow. And thus "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."¹⁵

How great is the goodness of our God, who in this time of the end, when many should run to and fro and knowledge should be increased, has opened to men such secrets of His power, and by the mysterious waves of the ether sends through the lips of His servants the saving gospel of His grace! Where men will listen, no iron curtain can shut out the words of comfort, hope, and joy in the salvation and the imminent coming of our Lord Jesus Christ. To high, to low, to senators and satraps, to pagans and prisoners, to the wise and the wandering and the weary, to all men and all women and all youth and all children in this last generation of earth, speaks the Voice of Prophecy:

"Lo, He comes, with clouds descending,
Once for favor'd sinners slain;
Countless angels, Him attending,
Swell the triumph of His train:
Hallelujah!
Jesus comes and comes to reign."

¹ 1 Corinthians 13:4, 5, Smith, Goodspeed, *The Bible: An American Translation*. University of Chicago Press.

² John 13:34.

³ Mark 10:43-45.

⁴ Matthew 23:8.

⁵ A compendium of such teachings is Mrs. White's *Testimonies to Ministers*; but the instruction runs through all her writings, from earliest years to latest.

⁶ The term was *Bible workers* until the 1930's, when it began to be changed to *Bible instructors*, a term that was authorized by the Fall Council of 1942.

⁷ Ellen G. White, *Education*, p. 47; *Testimonies for the Church*, vol. 6, pp. 137, 139, 152; *Counsels to Teachers*, pp. 168, 208, 282, 352, 548, 549.

⁸ 1 Cor. 12:17, 18.

⁹ 1 Cor. 12:31; 13:1, 13, A.R.V.

¹⁰ L. E. Froom in *The Ministry*, March, April, 1948.

¹¹ *The Seminarian*, July-August, 1946.

¹² White, *Education*, p. 166.

¹³ *Review and Herald*, Jan. 29, 1948, p. 24.

¹⁴ Data from Roy F. Cottrell, *Forward in Faith*; Chas. A. Rentfro, MS. *Five Years of Religious Broadcasting*; Paul Wickman, interview, Dec. 15, 1948; H. M. S. Richards and others, correspondence.

¹⁵ Isaiah 11:9.

CHAPTER 16

AT EVENTIDE

WE HAVE nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history," wrote Mrs. White.¹

Bright maxim of the last legion of Christ! In a world seething with hate and fear, tormented with uncertainty and anxiety, whipped by every wind of doctrine, and drifting with the tides of policy, here stand, firm as a rock in the lashing waves, a company who know in whom they have believed, who remember the providences and deliverances of God in their fathers' experience and their own, who hold to the blessed hope of the Advent as an anchor within the veil. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us"; for the way that He has led us is the way that He will lead us. May we never for a moment forget!

Seventy years of unremitting spiritual warfare had this servant of the Lord experienced when, in 1915, she was permitted to lay the armor down. She had seen the rise of a cause and a company from a few persons to a people 140,000 strong; the increase of a clergy from three to 2,500; the growth of a literature work from a tract and a peripatetic paper to forty publishing houses around the world, with \$2,000,000 annual sales; the development of an educational system from a Sabbath school with lessons written by the roadside on a lunchbox desk to a system not only of 5,000 Sabbath schools with 150,000 members but of 700 day schools and seventy advanced schools, teaching 20,000 students; the rise of a health and medical missionary work from absolute zero to eighty medical institutions with 2,000 employees and a patronage of tens of thousands. And all these, yeasting in the mass, she might, like Moses on Pisgah's height, see swelling in the near future to five times their sums.



Mrs. White, With Household and Secretaries, 1913

But it was not in numbers merely, or in institutions and facilities, that the cause was to be evaluated. It was a living body, filled with the life blood of a dynamic truth, working, accomplishing, growing. Not perfect, not altogether living up to privilege, not fully enough consecrated, yet bound together with the ties of faith and right living, and connected with the powers of heaven by the glorious pillar of prophecy. This people was holding a course through the wilderness to the Promised Land. "Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise."²

The battle for organization and its development to fit the growing, changing needs had been successfully fought. "We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony on this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement."³

The admirable order planned in the great conference of 1901, comprehensive, expansible, yielding liberty of government and initiative to all the fields and workers in them, had favored the rapid extension of the last gospel message throughout the world. Every continent on the earth was entered, the more recent and backward receiving fresh recruits and added resources for the penetration of the most difficult lands. By 1916 there were four division conferences, embracing the best-developed aggregations of countries; and besides them, two unattached unions and eight mission fields, all soon to be combined into division conferences. In these, all classes of workers were pressing on, holding the forts, conquering new territory.

At this point the General Conference was presided over by A. G. Daniells, fourteen years of this service behind him, and seven more to come. W. A. Spicer had been secretary since 1903; W. T. Knox, treasurer since 1909. In the divisions North America's president was I. H. Evans; Europe's, L. R. Conradi; Asia's, R. C. Porter; Australasia's, J. E. Fulton; South Africa's, W. B. White. Of the union missions India was presided over by H. R. Salisbury; South America, by J. W. Westphal; Brazil, by F. W. Spies; West Indies, by A. J. Haysmer; and of the smaller missions: Puerto Rico, by William Steele; Cuba, A. N. Allen; Haiti, A. F. Prieeger; Mexico, G. W. Caviness; Hawaii, F. H. Conway.

The departments, still in their formative period, were vigorously at work in their several capacities, best developed in the older fields, but reaching out into the new. There were the Publishing Department, N. Z. Town, secretary; Medical Missionary, W. A. Ruble, M.D., secretary, with L. A. Hansen assistant; Educational, Frederick Griggs; Sabbath School, Mrs. L. Flora Plummer; Young People's Missionary Volunteer, M. E. Kern; Religious Liberty, C. S. Longacre. The Negro Department (now called the North American Colored Department), organized in 1909, for the first several terms had white men at the head; the first Negro secretary was W. H. Green, in 1918, followed in 1930 by F. L. Peterson, and in 1941 by G. E. Peters. The Home Missionary Department, child of the early Tract and Missionary Society, which had been partially absorbed by the Publishing Department yet which had features not represented there, was organized in 1909. Its work was for eight or nine years earnestly and diligently promoted by Edith M. Graham, whose competent leadership in Australia was transferred to the General Conference in that year. She served as assistant secretary, with F. W. Paap as secretary, till her death in 1918. C. V. Leach and H. K. Christman then followed as secretary and associate.

The pioneer program—to preach the Word, to ready spirits for the coming, to pass quickly on, leaving a tract, a paper,

a book—broadened and settled into more permanent forms—the school, the sanitarium, the interlocked facilities of missionary work. “As the development of the work called upon us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order. . . . God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree.”⁴

The veterans were passing; the standard was caught from their hands by the oncoming generation, the youth. Of those who were left, one by one the aged warriors fell: Robert M. Kilgore in 1912; George A. Irwin in 1913; Ole A. Olsen in 1915; George I. Butler in 1918; and, most venerable of all, Stephen N. Haskell in 1922; and John N. Loughborough in 1924. Although all but two of these survived Mrs. White, she saw while yet she lived the responsibilities and burdens devolving more and more upon the younger men in their prime, trained or in training, and she rejoiced thereat. “Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America, but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of truth. Let all the gifts that like rivulets have swelled the stream of benevolence, be recognized as a cause of thanksgiving to God.

“We have an army of youth to-day who can do much if they are properly directed and encouraged. We want our children

to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor." ⁵

The greatest need of the cause, one indispensable asset, is the indwelling presence and guidance of God. Christ within means an absence of human ambition, jealousy, rivalry, strife; it means the possession and operation of love, forbearance, humility, brotherliness, and energetic missionary zeal. "God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing, and another having faith and views entirely opposite; each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. . . .

"It is necessary that our unity to-day be of a character that will bear the test of trial. . . . We have many lessons to learn, and many, many to unlearn. God and Heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed. . . . 'The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.' 2 Timothy 2:24, 25." ⁶

The 1909 General Conference, held in Washington, D.C., was the last one which Mrs. White attended. At this gathering her heart overflowed with love for God and His gospel work on earth; and her counsels were abundant, wise, and tender. With all and more of the fervor of her early childhood and

maiden ministry, maintained and deepened throughout the years, she reached out to the souls of those within sound of her voice. She called to personal experience in God, to increased faith and submission to divine guidance, to courage and inspiration in the work, and to vision and celerity in perceiving and filling the providences of God. The evangelization of the great cities was again emphasized, as also the pressing forward of the gospel mission in the countries overseas. Loyalty to health principles was another subject upon which she bore her testimony, and love, sympathy, understanding of the children and youth of the church and increased efforts for their education and Christian culture.⁷

On her way to the General Conference and in returning Mrs. White, despite her age and infirmities, visited and addressed many institutions, churches, and camp meetings. Now, save for a few visits to near-by places, her journeys were over. She retired to her home, Elmshaven, near Saint Helena, California; and there with her secretaries, her son W. C. White, and his family, for the last six years of her life she addressed herself, as far as strength would permit, to the preparation and arrangement of her published works, and to counsels to the various individuals and delegations who visited her.

Elmshaven was a quiet retreat in a nook of Napa Valley. The Saint Helena Sanitarium was just above on the mountain-side, and Pacific Union College was but five miles away. Under the great elm trees, and surrounded by orchards and garden lands, she lived amid the beloved scenes of nature, and wrote her final counsels. The garden of shrubs and flowers in front of the house had been largely planted by her own hands, and there she loved to walk and meditate upon the handiwork of God. A daily ride in a horse-drawn carriage, when weather permitted, was her only other recreation.

A modest office building was erected behind the house, and occupied by her son and her secretarial staff, headed by C. C. Crisler. The fireproof vault at the rear held the priceless manuscripts and correspondence of many years; and from these

files her assistants drew forth and collated, with her editing, a number of her latest books, such as *Testimonies*, volume 9, *Acts of the Apostles*, *Counsels to Teachers*, and *Prophets and Kings*; and the arrangement of matter which later appeared in such volumes as *Medical Ministry*, *Counsels on Health*, *Counsels on Diet and Foods*, the revised *Life Sketches*, and *Experience and Teachings*. This collection of manuscripts and other source material remained here until after the death of W. C. White, in 1937, when it was removed to vaults of the General Conference at Washington, D.C., in charge of the secretaries of White Publications, Inc.

Mrs. White's secretarial staff, changing inevitably through the thirty-five years of its existence, but maintained in some continuity through the services of long-time workers, was unique in Seventh-day Adventist history. It contained a varied assortment of talents for several duties, but it always kept a high standard of devotion and consecrated ability. With these workers the following brief account deals.

Her son, William C. White, after the death of his father, James White, was a prince upon whose shoulder the hand of his mother rested heavily. He occupied many positions of great responsibility in the work, and was a valued leader in the councils of the church, but he came more and more, as the years passed, to devote himself to the care of his mother and to the broad interests which rayed out from her heart and mind. In the last years of her life he planned and directed the work of the very considerable staff which dealt with her literary and spiritual products, and afterward he remained the custodian of her literary legacy as long as he lived.

Of all her helpers, two stand forth pre-eminently because of their long service, one in the literary fields, the other as a personal attendant and confidante. These were Marian Davis, for twenty-five years the chief literary assistant and editor, until illness struck her down; and Sara McEnterfer, for thirty-three years Mrs. White's constant companion and nurse.

Marian Davis entered the employ of Mrs. White in 1879,

in Battle Creek, Michigan. For her sweet spirit, her increasing competence, and her utter devotion she became a loved and trusted friend, sharing many experiences of travel and labor in America, Europe, and Australia. Her marked literary ability is apparent in her editorship of some of the most important of Mrs. White's books, with the source material of which in the files of correspondence and manuscripts, she made herself thoroughly familiar. For her collation, first, of all pertinent material, and after Mrs. White's arrangement, for her careful editing for clerical errors and literary faults, she was an invaluable helper. She was with her patron through all the nine years of the Australian period; and upon the return of Mrs. White's party to America in 1900, she continued at the head of the secretarial staff until her retirement and death in the fall of 1904. Her memory is fragrant both for the delicate touch of her hand upon the literary output and for the selflessness of the love she poured forth upon all around her.

Sara McEnterfer at the age of twenty-eight connected with Mrs. White as a personal attendant and nurse, in 1882, shortly after the death of James White. She quickly came to be, however, more than an employee, rather the factotum of all Mrs. White's personal interests. Of stocky build and solid Scotch sense, she teamed well with the graceful person and sensitive abilities of Marian Davis, and for more than a score of years they supplemented each other's service for their loved mistress. While in Australia, Miss McEnterfer devoted much of her time outside her home occupation to the care of the sick and needy in the communities where they lived; and her ready sympathy, tempered with shrewd judgment, was at once the resource of the unfortunate and the shield of her mistress. She remained with Mrs. White through her last years, a faithful and much loved companion.

When Mrs. White went to Australia in 1891 she took with her Emily Campbell, who as secretary, stenographer, and book-keeper rendered invaluable service for the four years her health permitted her to work before returning to America.

Mrs. White also took with her, as a member of her family, her niece, May Walling, who through the years of her schooling, and later, gave personal care, being in close attendance to the day of Mrs. White's death.

In Australia, Mrs. White acquired the services of some valuable helpers. Maggie Hare, a daughter of the first Seventh-day Adventist in New Zealand, became her competent secretary, an assistant to Miss Davis in editorial work; and she accompanied the staff to America, remaining in the group to the end. Minnie Hawkins was another competent secretary acquired in Australia, who continued her work in America, and later became the wife of C. C. Crisler. These two young women remained with Mrs. White for twenty years. The James family accompanied her from Australia to America, he as the farmer and caretaker on the Elmshaven estate. One of the daughters, Effie James, started her very efficient secretarial career there. Helen Graham was on the staff as stenographer in the last years in America.

Two other editorial workers were of great assistance. Sarah Peck, after pioneer service as a teacher in America and South Africa, joined Mrs. White in Australia, and did valuable work there and later in America, upon her books and manuscripts. Mary Steward, daughter of the pioneer minister, T. M. Steward, and an editor of experience, joined the staff in the last years, doing important work in compiling and cataloging. She was the chief compiler and editor of the *Index to the Writings of Ellen G. White*.

D. E. Robinson, son of the veteran A. T. Robinson and the husband of Mrs. White's granddaughter Ella, when a youth of twenty joined the working force in Australia, just before Mrs. White left for America. In 1903 he again connected with Mrs. White's work, and remained as an editor until her death. He is now serving as one of the secretaries in the Ellen G. White Publications, Inc.

Clarence C. Crisler, son of a pioneer in the South, L. H. Crisler, came into the employ of the General Conference at

Battle Creek in 1897, acting as secretary of the president. At the General Conference of 1901 he told Mrs. White that he was impressed he should come to her assistance. As Marian Davis was nearing the end of her strength and service, Mrs. White obtained Brother Crisler's release from the General Conference, and he soon came to be the head of her secretarial staff. A thorough, painstaking, and deeply devoted man, he proved a mainstay to the work, one upon whose hand Mrs. White leaned, and who caught from her the fire that glowed through his after service in China, until the day of his death on tour in the far interior, as related elsewhere.

Honor is due to these capable and devoted helpers, and doubtless to others whose service was briefer, for the assistance which they gave to their beloved leader and to the cause of which she was so pre-eminently the exponent and inspirer.

To the General Conference of 1913, also held in Washington, D.C., Mrs. White wrote her last messages. "For a number of months after the close of that meeting" (General Conference of 1909), she wrote, "I bore a heavy burden, and urged upon the attention of the brethren in responsibility those things which the Lord was instructing me to set before them plainly. . . . And while I still feel the deepest anxiety over the attitude that some are taking toward important measures connected with the development of the cause of God in the earth, yet I have strong faith in the workers throughout the field. I believe that as they meet together and humble themselves before the Lord and consecrate themselves anew to His service, they will be enabled to do His will. . . ."

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for light-bearing, for action. "I therefore . . . beseech

you," brethren, "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." " " 8

The final months of her life were quiet and serene. The vast world-sweeping movement of the cause which, under God, she with her husband and Joseph Bates had set in motion threescore and ten years before, brought music to her ears. She spoke with confidence and faith and courage to those who came to her, and through infrequent, brief messages in writing. Her interests were universal; and every people, every channel of service, every field received the touch of her hand. The parents and children and youth of the church were especially upon her heart.

A halt, a backward turning, was to her unthinkable. As in her earliest days she saw in vision a light as of the sun rising in the east, and cried, "Oh the power of those rays! They grow in strength! Like streams of light that encircle the earth!" so now, in the last months of her life, she heard in the night season voices crying, "'Advance! Advance! Advance! Press the battle to the gate!'" " 9

For the last two years of her life she was freer from suffering and pain than in any other period of her experience. She walked with quick, sure steps about the house and in the garden. One evening in 1913 a visitor, after the evening worship, in which she participated, offered to assist her up the stairs to her room; but she turned and said, "Oh, no, thank you! I am quite able to go alone. Why, I am as spry as when I was a girl. As when I was a girl? Yes, indeed! More so. When I was a girl I was ill, and frail, and in pain, but now the Lord has strengthened me all these years, and I am better, far better than when I was a girl."

It was on a Sabbath day, February 13, 1915, that she met with the accident which prostrated her for the remaining five months she was to live. As she was entering her study from the hallway she fell. Her niece and nurse, May Walling, hastened

to her. Succeeding finally in removing her to her bed, she called a physician from the sanitarium. Examination proved that she had suffered a break of the left femur within the hip socket. At her advanced age there could be no hope of its healing. But mercifully the Lord spared His aged servant from severe pain, or shock, or weariness.

Her spacious study on the second floor was made her chamber, and here for the weeks and months of her illness she filled the room with her patience and cheer. Sometimes she was moved to her study chair, transformed now into a reclining couch; and here in the sunny bay window she could look out upon the pleasant landscape, in the resurrection time of the year. Her Bible was her ever-present companion, more in memory, however, than in reading. Others read to her as she wished. Some of her books lay upon the table by her side, and often she fingered them lovingly. "They are truth, and they are righteousness," she said; "they are an everlasting testimony that God is true." Often, when she was briefly alone, her family heard her voice raised in song, a favorite hymn being that one composed by W. H. Hyde seventy years before, when he saw and heard her witness in an early vision:

"We have heard from the bright, the holy land,
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the saints have a dwelling there—
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

"We'll be there, we'll be there, in a little while,
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest."

Many were the friends of old time who visited her, and as much as she was able she talked and prayed with them.

She testified, "Jesus is my precious Redeemer, and I love Him with my whole being." "I see light in His light. I have joy in His joy, and peace in His peace. I see mercy in His mercy, and love in His love." To Sara McEnterfer, her personal attendant, she said, "If only I can see my Saviour face to face, I shall be fully satisfied." And to another she said: "My courage is grounded in my Saviour. My work is nearly ended. Looking over the past, I do not feel the least mite of despondency or discouragement. I feel so grateful that the Lord has withheld me from despair and discouragement, and that I can still hold the banner. I know Him whom I love, and in whom my soul trusteth."

One day, when C. C. Crisler, her chief secretary, had prayed by her bedside, she lifted her voice in petition: "Heavenly Father, I come to Thee, weak, like a broken reed, yet with the Holy Spirit's vindication of righteousness and truth that shall prevail. I thank Thee, Lord, I thank Thee, and I will not draw away from anything that Thou wouldst give me to bear. Let Thy light, let Thy joy and grace, be upon me in my last hours, that I may glorify Thee, is my great desire; and this is all that I shall ask of Thee. Amen."¹⁰

The months passed, and she grew steadily weaker. As the summer harvest days came, her life, like a sheaf fully ripened, was gathered to the garner. On Friday, July 15, 1915, she passed quietly to her rest. The last words she spoke to her son were, "I know in whom I have believed."

On the lawn in front of the house a canopy was erected, and the funeral service was held there on Sunday, the officiating ministers being some who had long been associated with her in her labors: J. N. Loughborough, Eugene W. Farnsworth, George B. Starr, R. W. Munson, and S. T. Hare. Burial was to be in Battle Creek, Michigan, where her husband had been laid to rest thirty-four years before. On the way another service was held at Richmond, California, at which many of the Pacific Coast workers were present. The president of the Pacific Union, E. E. Andross, had charge; and besides the

veterans Loughborough and Farnsworth, A. O. Tait, editor of the *Signs of the Times*, took part.

At Battle Creek, on the Sabbath day, July 24, 1915, the principal service was held in the Tabernacle, which was crowded to its utmost capacity. There, where she had through many a year upheld the banner of Immanuel, where her testimony had rung out for saint and sinner, where the Holy Spirit had witnessed often to her faithfulness and truth, there she lay in state, with rotation of ministers as guards of honor, while thousands passed before the bier to catch the last glimpse of the beloved servant of God. Hushed now were the murmurs and the slanders of the days of trial. "A noble woman! A woman of God!" spoke out in anguished conviction one who had most sorely traduced her. And high above all thought of detraction and calumny rose the grateful praises and the sorrowing farewells of a people whose feet she had so signally helped to plant upon the way of life.

Her surviving sons, James Edson and William Clarence, were the chief mourners. The service was presided over by A. G. Daniels, the president of the General Conference, who gave a brief address; and participating in it were also F. M. Wilcox, editor of the church paper; M. C. Wilcox, of the Pacific Press; W. T. Knox; L. H. Christian; and William Covert; and the sermon was preached by that veteran co-laborer, Stephen N. Haskell.

In Oak Hill Cemetery, by the side of her husband, with her sons Herbert and Henry, long ago laid to rest, she found at last the quiet and peace of the sleep that waits but waking by the voice of Jesus.

Long was the day of her labor, peaceful its twilight, and blessed its shades. The cause to which she had given her life saw no night in the eventide of her death. Wrought in God, it was to rise ever higher, stronger, farther reaching, to meet the glorious day of God. A life had gone, but the Life remained the light of the world. "At eventide it shall be light."

AND ISRAEL MOURNED

Upon the sweet Sabbath calm
 The evil tidings swept;
 And, hushing every joyful psalm,
 An orphaned people wept.
 Alas, that human lips must tell
 The somber message dread:
 "O Israel! O Israel!
 Thy sainted seer is dead!"

Long, long the tale of freighted years
 That marked the judge's seat,
 From Shiloh's mingled hopes and fears
 To Ramah's counsel sweet.
 The chorus of their graces swell
 The lamentation sore:
 "O Israel! O Israel!
 Thy prophet speaks no more!"

What hand hath not that guidance felt,
 Or sore-pressed heart that touch,
 When wayward life its impulse dealt
 And sorrow overmuch?
 What tender memories compel
 That saddened, low refrain:
 "O Israel! O Israel!
 Thy comforter is slain!"

But hush, thou Jacob, feeble, faint,
 Beset by traitor foe;
 Take thee a paean for thy plaint,
 A kingdom for thy blow.
 With seer and prophet all is well.
 Loud let the heavens ring:
 "O Israel! O Israel!
 Prepare to meet thy King!"¹¹

¹ Ellen G. White, *Life Sketches*, p. 196.

² Ellen G. White, *Testimonies for the Church*, vol. 7, p. 16.

³ Ellen G. White, *Experience and Teachings*, pp. 195, 197.

⁴ *Ibid.*, p. 197.

⁵ *Ibid.*, pp. 204, 205.

⁶ *Ibid.*, pp. 201-204.

⁷ Ellen G. White, *Life Sketches*, pp. 416-424; *General Conference Bulletin*.

⁸ White, *Life Sketches*, pp. 425, 426.

⁹ *Ibid.*, p. 441.

¹⁰ *Ibid.*, p. 444.

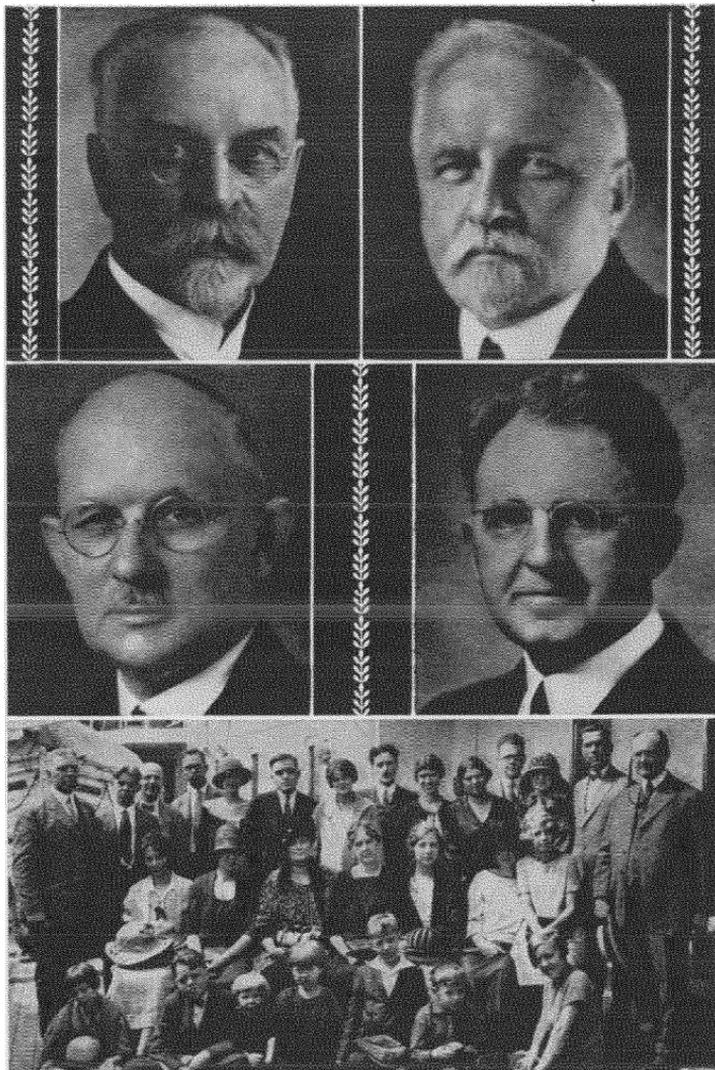
¹¹ A. W. Spalding, *Songs of the Kingdom*, p. 49.



SECTION III



The Field



Top: A. G. Daniells, W. A. Spicer. Center: C. H. Watson, J. L. McElhany. Bottom: Missionaries Sailing for the Far East on the *Empress of Russia*, 1925

ENGLISH AMERICA

IN HIS private room the vice-president of a bank in Washington, D.C., was conducting some business with the president of the Seventh-day Adventist General Conference, A. G. Daniells. It was the year 1920. As the business was being concluded the banker turned to his desk to write. Suddenly he whirled around in his chair, and said, "Mr. Daniells, your people are a wonderful people."

"What now?" exclaimed the surprised visitor.

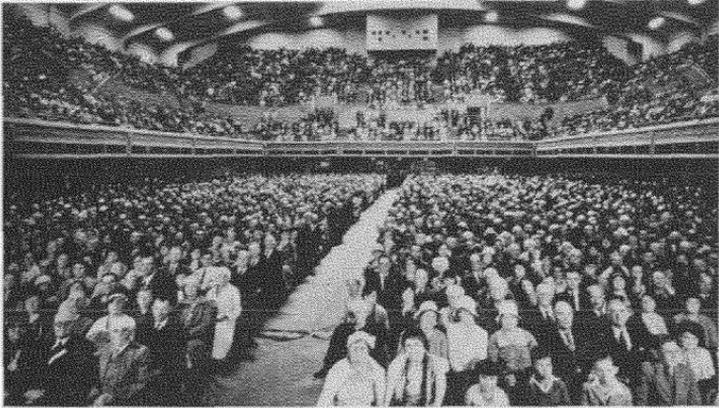
"Why," said the banker, "when you came here to Washington [in 1903], you came to bank with us. You asked us to give you checks, engraved checks. We made a little book. Your deposit was so small we did not think it was necessary to make much of a book. But the years have gone by, and your deposits have swollen and swollen. New books have been called for, and we've made larger ones. Now I see that these returned checks are from every part of the world. They come back from every land. Why, I didn't think you were a great people."

"We are not," said Daniells.

"But," he said, "this is a remarkable thing." And he turned to his writing. But again he wheeled around, and again, and again, and each time he exclaimed, "I can't understand it."

"Well, I will tell you what it is," said the president of the General Conference at last, "I'll tell you what makes a little people seem great, and what causes all this growth and progress of this work throughout the world. It is a profound conviction in the breasts of this people that God is using them to complete the gospel work and to finish up the business of this old world. It has to be done quickly, and therefore its growth is swift and great."¹

The growth had been, not spectacularly, but solidly, swift and great. There might be counted other movements—secular,



Large Audiences Hear the Message Preached by Philip Knox at Long Beach, California

political, religious—which presented greater statistics of growth; but some of them were ephemeral, bursting like bubbles; some, limited to national or class confines; none of them were at once worldwide, solidly based, comprehensive in ministry to body, mind, and soul, and ever expanding. This Second Advent Movement and the people who composed it, despite all their faults and failures to grasp God's opportunities, yet built and gave and loved with a passionate purpose to see the end, the glorious appearing of the great God and our Saviour Jesus Christ.

When, at the turn of the century, they dedicated themselves anew to world evangelism, with a vision of their mission transcending all their previous concepts, and with the devotion and determination expressed in their motto, "The Advent Message to All the World in This Generation," they numbered but 75,767 the globe around. Twenty years more, and they had become 185,450. Their per capita annual offerings had increased from \$8.74 to \$63.92, and their budget from \$600,000 to \$12,000,000. From 45 conferences and 42 mission fields they had advanced to 148 conferences and 153 mission fields, with

more than half the membership in lands outside North America. At the General Conference of 1922 they began to look forward to that still greater expansion and momentum which in another quarter century was to treble their numbers and their resources and open the gates to an unpredictable flood of final evangelization.

It was in the wise providence of God that the last gospel message was based, in human terms, in America, in the United States of North America. Here the principles of civil and religious liberty found most complete expression; here the resources of a new and fruitful land, where enterprise mingling with freedom produced wealth, contributed to its promulgation; here, under a beneficent government, conceived in righteousness and dedicated to the welfare of its people, a nation resting in security and peace behind its broad oceans gave sanctuary to the cause of God. Not until the final scenes of earth's history began to be ushered in was that security of isolation to be destroyed by men's meddling with the secrets of the Infinite, nor were such opulence and power and generosity to be disturbed. The raging waves of earth's great contests had for ages swept the tides of war over Eurasia and the Levant, but the nation which rose from out the new land for the most part escaped their violence.

Said L. H. Christian at the 1922 General Conference: "God has spared this country. He has kept away these desolating elements for a purpose; and that purpose is, that from here shall go forth men, from here shall be sent forth means. And surely God is calling upon this people to separate from the world, to live in the simplicity of apostolic Christianity, to give of their means, to give their children, to give themselves, to the advancement of this glorious gospel."²

A survey of the natal land of Seventh-day Adventists for the period between the General Conference of 1909, when the denomination settled more firmly into the harness, and 1922, when stock was taken and an even broader vision gained, shows progress in numbers, resources, organization, and conse-

creation of men and means to world evangelization. While new bases of operation and expansion, notably Europe and Australia, were being firmly established and developed, America remained, as perhaps it will remain to the end, the chief reservoir of man power and finance.

In 1909 there were in English America 12 union conferences, 63 local conferences, and 4 mission fields, with 67,246 members. In 1922, while the organization remained about the same, the number of members had increased to 101,129. During this same period, in the overseas territory there had been an increase from 9 unions, 39 local conferences, and 70 mission fields, with 33,595 members, to 7 divisions, 43 unions, 78 locals, and 149 mission fields, with 107,642 members. An interesting comparison is found, a quarter of a century later, in 1947, when there were in English America 228,179 members, and in overseas countries, 400,415 members. Thus it will be seen that at the present time two thirds of the membership of the Seventh-day Adventist Church is to be found outside North America, a result in great part of the missionary enterprise of this land, united, however, especially in the later years, with corresponding zeal and devotion on the part of Europe, Australia, South Africa, Latin America, and the increasingly active converts in non-Christian mission lands. The gifts in money for 1947 amounted to \$38,978,496.56, three fourths of it from English America. The per capita gifts of members in other Christian lands, however, were comparable to those of North America, the smaller ratio shown being referable to the multitudes of converts in non-Christian lands with lower standards of living and income, who nevertheless gave with equal and even greater devotion.

During this period the general administration included A. G. Daniells, president; W. A. Spicer, secretary; W. T. Knox, treasurer; with department heads most of whom have been mentioned in other chapters. The vice-presidents for North America were: 1909-1910, G. A. Irwin, 1911-1913, W. T. Knox; 1913-1918, I. H. Evans; 1918-1922, E. E. Andross. The admin-

istrations of overseas divisions will be noted in their respective chapters.

At the General Conference of 1922 a very general change in administration was made. W. A. Spicer was elected General Conference president; A. G. Daniells secretary, with C. K. Meyers associate secretary; treasurer, J. L. Shaw; vice-president for North America, O. Montgomery. At the 1926 General Conference the same staff was re-elected, with the exception that, Elder Daniells being deeply engaged in the revivification and upbuilding of the ministry, C. K. Meyers was made secretary; and O. Montgomery being made a general vice-president, J. L. McElhany was elected vice-president for North America.

At the 1930 General Conference, C. H. Watson, of Australia, was elected president of the General Conference, the other officers named above being retained. During this term two or three changes in the upper staff were made—M. E. Kern becoming secretary in 1934; J. L. McElhany, a general vice-president; and W. H. Branson, vice-president for North America.

During the administration of Elder Watson there occurred the worst financial depression the United States had ever experienced, lasting in some of its major effects for ten years. In the spring of 1933, by government order the banks of the entire nation were closed for a period of weeks, to allow a recovery of financial equilibrium. Industries failed widely, the number of unemployed grew to sixteen million, and business received a staggering blow. America being inextricably involved in the commerce and finance of the world, there were repercussions throughout all the nations. Europe, having by no means recovered from the effects of the first world war, which closed in 1918, was as hard hit as America; and the political situation, so strongly influenced by economic conditions, reeled like a drunken man from the first global debauch to the second. World War II loomed upon the horizon.

Because of this depression and the resulting problems the

General Conference quadrennial meeting was postponed from 1934 to 1936, as permitted by the constitution. This gave a six-year term in this case in place of a four-year term. It was a trying period. In the words of President Watson at the 1936 meeting:

"In 1930 the world had already entered the worst and most widespread economic depression of all modern times. In 1931 the threat of immeasurable economic disaster hung darkly over every land. During the next three years the financial world was in chaos, at times so utter as to threaten a complete collapse of the whole structure of world finance. . . .

"In 1930, the year of our last session, our world income was almost \$52,000,000. In 1931 it was \$45,000,000. In 1932 it was \$38,000,000. In 1933 it was \$35,000,000. In 1934 it was \$34,000,000. Thus you will observe that in the first year of this administrative term our world income decreased more than \$6,000,000. In the second year it decreased \$7,000,000. In the third year, \$3,000,000. In the fourth year \$1,000,000. That makes a total decrease of \$17,800,000.

"This means that the actual loss of income for those four years was the stupendous sum of \$54,000,000. That is, had we received as much income in each of those four years, 1931-34, as we received in 1930, we would have had \$54,000,000 more than the amount we did receive."³

Did the denomination therefore either recede from its commitments and enterprises or, on the other hand, go deeply into debt? No! the remarkable record of its financial management during this testing time, and of its advancement rather than retrenchment, is indicative both of the guiding hand of God upon the officers of the church and of the progress possible to the church in times of financial depression. The experience is put briefly in these further words of the president:

"You should know that the situation has not been met by borrowing to operate our work, and thus by an increase of our note indebtedness. As a matter of fact, from the close of 1929

to the close of 1934, our total liabilities were increased by almost \$700,000, while our total assets were increased by \$1,600,000. Thus, incredible as it may seem, we actually had an addition to our capital, or present worth, of almost \$1,000,000 during those distressing years of suffering and loss to the countries of the world. . . . In reality our world income in 1934 was \$34,059,000, and our world expense was \$33,187,000, giving us \$871,000 more income than we spent that year. . . .

"Has this tremendous loss of income during the depression years brought the movement to disaster? We thank and praise our heavenly Father that it has not. During those four years, we added over 90,000 souls to our world membership, established 48 new missions, built up more than 1,000 new churches, employed 122 new languages, entered 184 new countries and islands, and increased our working forces by the employment of 654 additional laborers. By the blessing of the Lord we have been enabled with \$54,000,000 less income to carry the work forward fruitfully, and because of His help, we who had no power are now able to tell you that threatened disaster has again been turned into glorious victory."⁴

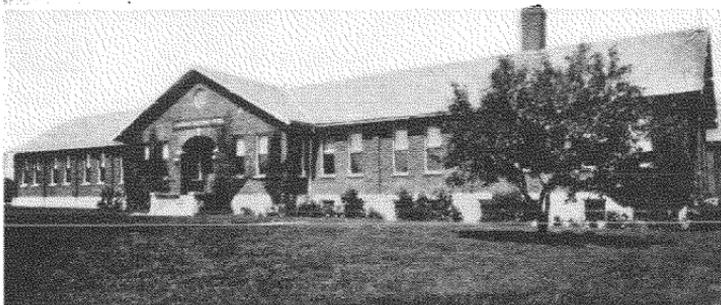
In 1936 J. L. McElhany was elected president of the General Conference; E. D. Dick, secretary; and W. E. Nelson, treasurer. These officers have continued in these positions to the present time (1949), during which period the membership has increased by half again as many, the income has multiplied three times, the number of languages in which the denomination has publications has advanced to 190, and though there still remains a tremendous work to be accomplished in thorough evangelization and the establishment of church, educational, medical, and publishing institutions or agencies, yet every national and ideological barrier has been breached, and there is no iron curtain successfully shutting out the glorious message of Christ's soon coming.

INSTITUTIONS.—The institutions of the denomination in the United States and Canada deeply affect the progress of the

cause throughout the world. Although the established policy of strengthening and implementing the church in every land as its work develops, is carried out by founding schools, medical units, and publishing houses, the parent church in America must, and does, not only keep abreast of the advance by improving and increasing its institutional resources but also provide for the training of evangelists, teachers, physicians, nurses, craftsmen, printers, and business personnel, many of whom are called to pioneer or to strengthen the cause to the uttermost reaches of the earth.

The departmental organization of the church is in part given the duty to foster and guide this institutional welfare and progress. Thus, of some fifteen departments of the General Conference three have within their orbits the direction and promotion of schools, medical institutions, and publishing houses; and the membership of these departments is composed largely of representatives from these institutions. Other departments are in greater or less degree tied in with the promotion of their interests.

The statistical report for 1947 reveals that there are in the North American Division, 11 senior and two junior colleges, 65 academies and 64 junior academies, and 898 elementary church schools; one medical college and one theological seminary; 16 denominationally controlled sanitariums and 18 privately owned sanitariums and hospitals; and five publishing houses. These institutions are well distributed over the country, the schools placed to serve the constituents of their conferences and unions, the sanitariums located in every section of the land, though preponderating in the more favorable climatic regions of the Pacific Coast and the Southern States. The four principal publishing houses are the Review and Herald, at Washington, D.C.; the Canadian Watchman Press, at Oshawa, Ontario; the Southern Publishing Association, at Nashville, Tennessee; and the Pacific Press, at Mountain View, California—the latter with branches in Portland, Oregon; Omaha, Nebraska; and Brookfield, near Chicago, Illinois; as



The Canadian Union Is Administered From Headquarters in the Canadian Watchman Press Building, Oshawa, Ontario

well as one in the Canal Zone. All these publish books, pamphlets, tracts, and periodicals. Besides local and union conference papers, school papers, and a variety of others, there are eighteen general and departmental periodicals in the fields of church, missionary, health, educational and departmental interests. The *Review and Herald*, the general church paper, published at Washington, D.C., is the oldest of these, having reached the century mark. The *Signs of the Times*, published by the Pacific Press (there are a number of others of this name published by the church in different countries), is the oldest Seventh-day Adventist missionary paper, having been established by James White in 1874. The *Watchman Magazine* (recently renamed *Our Times*), a monthly, is coexistent with its sponsor, the Southern Publishing Association, which also publishes the Negro monthly *Message Magazine*. The *Canadian Signs of the Times* (formerly *Canadian Watchman*) is especially attuned to that country.

REGIONAL REPORTS.—The heart of the North American Division was comprised of the Midwestern States, with a strong arm pushing out to the Pacific in California. Michigan and the other Lake States, Iowa and the adjacent prairie States, were strongholds of the Second Advent cause from 1855 on. On the periphery of the wheel of which this was the hub the terri-

ories north, east, south, and west developed more slowly but sturdily.

Canada.—In the early days of the Advent message "Canada East" (Quebec) and "Canada West" (Ontario) figured much in the reports of some of the prominent pioneers. Joseph Bates wrote of his struggling through deep winter snows in that northern land to carry the third angel's message. Hiram Edson was often with him. George W. Holt pioneered in Canada West and labored also in Canada East. The Bourdeau brothers labored much among the French Canadians. A. C. Bourdeau was president of the first organized Canadian Conference, the Quebec, in 1879. Companies and churches were raised up. But several factors conspired to minimize the efforts. Canada was on the side; its climate in winter was forbidding; its population was comparatively scattered; it was British territory, fairly conservative, and early Seventh-day Adventists were Yankee in origin and cast of mind.

In the organization Canada East was attached to District No. 1, the United States of the northern Atlantic Coast, and Canada West fell to District No. 3, the Lake States. Not until the reorganization of 1901 did Canada become a separate organization, the Canadian Union Conference, and that reached no farther west than the confines of Ontario. Manitoba and all west to the Rockies, with fewer than 500 members, belonged to the Northern Union Conference, and British Columbia, with fewer than 100 members, was attached to the then coast-long Pacific Union.

But if the believers were few, they stood out the more prominently in the communities, and especially on the rough frontier. A minister, trying to reach the scattered members, was traveling up in the Peace River country, in Alberta, northern limit of the wheatlands. Two hundred miles short of his goal he began to hear from all around of "Holy Pete, the Sabbath keeper," who drank no liquor, smoked no tobacco, ate no pork, never cursed, would not fight, paid his debts, rested on the seventh day, used Sunday to visit his neighbors,

distributing his literature and talking his faith, and, believe it or not, made more money with five days' work than his neighbors did with seven. The minister had no trouble in locating his man.⁵

By 1907 the number of believers in the prairie provinces and on the Pacific Coast had increased to more than 700. The British Columbia Conference was organized in 1902, the Manitoba Conference in 1903, and the Alberta Conference in 1906; Saskatchewan was made a mission field in 1907. These three constituent conferences and one mission field were organized this last year into the Western Canadian Union Conference, while the old Canadian Union, with 1,100 members, prefixed Eastern to its name. W. H. Thurston was first president of this Eastern Union, succeeded in 1909 by William Guthrie; E. L. Stewart was the initial president of the Western organization, followed by H. S. Shaw and A. C. Gilbert.

The work grew steadily, and institutions kept pace with its progress. Two academies were established in the East, one in 1903 and one in 1904, and two in the West in 1907; these eventuated in the Oshawa Missionary College, at Oshawa, Ontario, and the Canadian Union College, at College Heights, Lacombe, Alberta. The Canadian Publishing Association, now the Canadian Watchman Press, organized in 1895 and incorporated in 1920, at Oshawa, Ontario, publishes the *Canadian Signs of the Times*, books, and other literature suited to the national psychology. Canada's invigorating climate precludes the necessity of many sanitariums. In 1903 the Knowlton Sanitarium was founded in Quebec, and in 1917 the Bethel Sanitarium in Calgary, Alberta, but after a few years these were discontinued. The Seventh-day Adventist medical missionary work is represented today in medical institutions only by the Rest Haven Sanitarium, on Vancouver Island, British Columbia, established in 1921.

Though the union conferences grew in members and resources, the Western coming to overtop the Eastern in the ratio of five to two, it was thought best for administrative and

economic reasons in 1932 to unite the two unions. This makes the longest continental union conference in the world, some four thousand miles, but its narrowness, shut in on the north by the frigid lands, reduces its area; and transcontinental communications being excellent, the national picture of the Advent message is well contained within this union.

M. N. Campbell was the first president of the combined union, being succeeded in 1936 by W. B. Ochs, followed in 1943 by H. L. Rudy. Headquarters are at Oshawa, Ontario. The Canadian field has become well developed and organized, with five conferences and two mission fields, and with over ten thousand church members.

The East.—The Second Advent message arose in the Eastern United States; yet after the disappointment it was a hard field. Seventh-day Adventists in the 1850's found the gleanings there scant, but the vineyard of the West opened up bountifully. They made the most of their early gains in the Middle West; yet in 1853 it was said to them that, though "tenfold more has been accomplished in the West than in the East with the same effort," yet, "when the message shall increase greatly in power, . . . the providence of God will open and prepare the way in the East for much more to be accomplished than can be at the present time."⁶ When in 1903 the headquarters of the church were moved from Battle Creek, Michigan, to Washington, D.C., and when in the same period emphasis was laid upon evangelization of the great cities, so much a feature of the East, the fulfillment of this prediction was seen.

At that time the Atlantic coast line, from Maine to Virginia, was contained in the Atlantic Union, with twelve constituent conferences, and the membership was 8,166. Four years later, when the membership had advanced but a few hundred, this large territory was divided into two unions. The Atlantic retained the upper tier of States, and the new organization, the Columbia Union, besides taking Pennsylvania, New Jersey, Maryland, and the Virginias, received from the Lake Union the large Ohio Conference. By 1909 the Atlantic Union num-

bered 4,943 members, and the Columbia Union 6,359; in 1922 their respective membership strength was 9,048 and 11,627. A quarter century of progress found these eastern unions among the strongest in the United States, with respectively 16,511 and 27,894 members.⁷

Subtracting from this catalog Ohio, which had originally belonged to the Lake Union, we see in the forty years since the return to the East, an increase of nearly five times the membership strength, with a corresponding increase in institutions. The early-born South Lancaster Academy, in Massachusetts, has become the Atlantic Union College, serving the Northeast, along with six academies, or secondary schools. In the Columbia Union is the Washington Missionary College, with eight academies, besides the Seventh-day Adventist Theological Seminary, topping the church's educational system. The principal medical institutions are the Melrose Sanitarium, near Boston, and the Washington Sanitarium, at Takoma Park, Washington, D.C. In the publishing business the location of the Review and Herald at the Washington headquarters fills the field, besides covering the territory of the Lake Union.

The presidents of these two unions since 1907 have included: for the Atlantic, E. W. Farnsworth, W. B. White, R. D. Quinn, E. K. Slade, J. K. Jones, W. H. Heckman, and M. L. Rice; for the Columbia Union, W. J. Fitzgerald, G. B. Thompson, B. G. Wilkinson, F. H. Robbins, H. J. Detwiler, and D. A. Ochs.

The South.—This had been the last region of the United States to be entered by Seventh-day Adventists, and because of all the difficulties, the Second Advent cause had here trailed all the other sections for forty or fifty years. Its status at the present time, therefore, as one of the foremost and most enterprising of unions is the more remarkable.

From the five hundred believers that R. M. Kilgore found there in 1890 it had advanced by slow stages to more than three thousand in 1907. That was the last year of the administration of G. I. Butler and R. M. Kilgore. It is no slight

testimony to the single-minded devotion of the believers in this religiously conservative population and to the persistent, earnest labors of the church leaders that this considerable constituency had at last been gained.

Operating upon a policy of emphasizing local control, the General Conference at this time was dividing a number of the larger conferences and unions to make more organizations. In accordance with this policy the Southern Union was, from 1908 to 1932, divided between the Southeastern Union and the Southern Union, the former taking the Atlantic Coast States and eastern Tennessee and the latter those of the eastern Mississippi basin. But in 1932 a policy of retrenchment and conservation again united several conferences and unions, including the Southern and Southeastern. While the division had multiplied the machinery, and to that extent had increased the expense, it had not lessened the zeal with which the work was carried on; and at the time of the reunion the membership was 12,682, since then increased to 26,208.

The institutions of the South include the Southern Publishing Association, at Nashville, its territory embracing the Southwestern Union also; the Florida Sanitarium, at Orlando; the Forsythe Memorial Hospital and Sanitarium, at Tallahassee; the Walker Memorial Sanitarium and Hospital, at Avon Park, Florida; the Riverside Sanitarium and Hospital (colored), near Nashville; and the Fountain Head Sanitarium in Tennessee; the Southern Missionary College, at Collegedale, near Chattanooga, Tennessee; the Oakwood College (colored), at Huntsville, Alabama; and six conference academies.

In addition to these there are the auxiliary institutions and plants owned and governed by nonconference organizations, centering in the Madison College and Sanitarium, near Nashville, and including some forty outstations, ranging from the large Asheville Agricultural School and Mountain Sanitarium and the Pisgah Industrial Institute and Sanitarium, both near Asheville, North Carolina, and the Pewee Valley Sanitarium, near Louisville, Kentucky, to various other and

smaller units. These have contributed largely to ministry and to evangelism, and deserve no small credit in the upbuilding of the Southern work.

Presidents of the Southern Union have included such outstanding figures as R. M. Kilgore, G. I. Butler, G. A. Irwin, O. Montgomery, S. E. Wight, W. H. Branson, J. L. McElhany, E. F. Hackman, and V. G. Anderson. The South has produced some notable leaders, has in recent years frequently led the unions in literature sales, and is growing ever better equipped in the educational and medical evangelistic fields.

The Southwest.—The Southwestern Union Conference, taking in the States west of the Mississippi and south of the Missouri line, is in nature more Western than Southern. Opened in 1876 by R. M. Kilgore, it then consisted of a part of Texas and Arkansas, but has since expanded to take in Louisiana (which once belonged to the Southern Union), Oklahoma, and New Mexico. Having a territory of vast distances, some of it arid and consequently with a sparse population, this union knows many difficulties of administration and evangelization. But it has progressed, not only in the more thickly settled portions of the east and north, but in the more thinly populated sections and among two non-English-speaking peoples residing in its territory—Mexicans and the native Indian tribes, a work described in the next chapter.

This union has, besides its elementary and secondary school system, its own advanced school, the Southwestern Junior College, at Keene, Texas. For the upper division of college work it looks to Union College, at Lincoln, Nebraska. The Keene school presents an example of great accomplishments from small beginnings, of persistence in the face of physical disaster (it having had more than its share of destructive fires), and of noble striving of administrators and teachers and students for the true higher education. It maintains notable departments of industrial education, of teacher training, and of theology. Among its many contributions to the educational service of the denomination it numbers President C. B.

Hughes, who also went to Australia as the first president of the Avondale School; President H. H. Hamilton, whose impress upon the educational work of the denomination was crowned by his last service at this institution; and Flora H. Williams, who opened the normal work here, and afterward served in other fields and in the General Conference Educational Department as editor of *Home and School* and assistant secretary of the Home Commission.

Its institutional medical work is represented in several small private sanitariums at different places. In the distribution of literature it is in the territory of the Southern Publishing Association, at Nashville, Tennessee, in the English field. Its colporteurs and working members have also done much in the circulation of Spanish literature, produced by the Pacific Press; and for the Indian work it has its missionary paper. Although not ranking high in membership among the unions of North America, it has, like little Benjamin, a secure place in the annals of the church because of its zeal and its exploits.

The Axis.—Through all this time the central axis of the work, extending from Michigan and the Lake Union through Iowa and the adjoining West to California and the Pacific Union, grew healthily and sturdily.

The Lake Union, though it lost the headquarters of the church, in the removal from Battle Creek to Washington, and though later it gave up Ohio to the Columbia Union, has kept the vigor of its youth and has remained one of the chief strongholds of the cause. With four territorial conferences and one general colored conference, with more than 28,000 members, with a strong educational work centering in Emmanuel Missionary College, eight academies, a flourishing sanitarium at Hinsdale, a suburb of Chicago, and with the International Branch of the Pacific Press in near-by Brookfield, it remains one of the strongest citadels of the work.

The trans-Mississippi region, including Iowa, Nebraska, Missouri, Kansas, Minnesota, the Dakotas, Colorado and Wyoming was, at least in its eastern section, one of the earliest

fields of Seventh-day Adventist evangelization. Strong leaders have been developed from this constituency, men and women too numerous to be cataloged here, though their services have ringed the world.

The territory has, for the most of its twentieth-century history, been divided between two unions, the Northern, comprising Iowa, Minnesota, and the Dakotas; and the Central, taking the rest of the field. Together they muster a constituency of 30,000, the Central containing about three fifths of this.

Union College, in the suburbs of Lincoln, Nebraska, has been the central rallying point in education, and the shaper of men's lives since its inauguration in 1891 as the third college in Seventh-day Adventist history. From its halls have gone forth hundreds of missionaries in both home and foreign lands, leaders and teachers in the counsels and activities of the church. It is supported within the Northern Union by four academies, in the Central Union by five, and it is also the senior college for the Southwestern Union.

There are two notable sanitariums in the Central Union: the Boulder-Colorado Sanitarium, one of the earliest and the most continuous of the branches of the Battle Creek Sanitarium; and the Porter Sanitarium at Denver, a comparatively recent establishment. In addition there are a number of small medical institutions in the territory of the two unions. Besides a strong branch of the Pacific Press in the publishing field, there is the unique Christian Record Benevolent Association, developed by D. D. Rees, which publishes both book and periodical literature for the blind, in Braille and New York Point.

The Pacific Coast was early introduced to the doctrines of the Second Advent. That introduction came in 1859, when M. G. Kellogg moved there with his family, but the first ministerial service came in 1868, through J. N. Loughborough and D. T. Bourdeau. The phenomenal growth of the cause in California has been related in the first volume. When the regional organization occurred in 1889, the whole Pacific Coast from Mexico to Alaska, was contained in District No. 6. In

1906 the northern part, all above the California line, was formed into the North Pacific Union; and the next year British Columbia was detached, being united with adjoining provinces to make the Western Canadian Union.

The Pacific Union, curtailed though its territory has been, has advanced mightily through the years. In constituents this union, which includes the Hawaiian Islands, is at the head of the list, numbering more than 45,000 members. Its institutional strength is great. In the publishing field this is the headquarters of the Pacific Press, second of the denominational publishing houses, whose enterprise has introduced the work in many lands and many languages. In the medical work this union has within its borders five great sanitariums, besides almost numberless smaller institutions and a great body of practicing physicians and other health representatives. In the educational field there are not only the Pacific Union College at Angwin, Napa County, successor to the denomination's second advanced school, at Healdsburg; but La Sierra College at Arlington in the south of the State, and the College of Medical Evangelists, the denomination's great school of medicine, surgery, and health education, at Loma Linda. In addition there are six boarding academies and twelve nonboarding academies, these latter chiefly in the great cities, to care for the churches there.

The North Pacific Union has made great progress, at the present time with thirty thousand members standing at the head in the proportion of Seventh-day Adventists to the population. Its earliest educational institution was Milton Academy, in the eastern part of Oregon, opened by G. W. Colcord in 1888. In 1892 this was transferred across the border to the State of Washington, and elevated into Walla Walla College, which has continued to be the chief educational institution in the North Pacific, supported in the secondary level by nine academies. The Portland Sanitarium, opened in 1893, and for the most of its career headed by Dr. W. B. Holden, and the Walla Walla General Hospital, are the chief medical institu-

tions. In the publishing field it is in the territory of the Pacific Press, which has a branch house in Portland.

This brief survey of the English American field has dealt chiefly with visual resources. We need, perhaps, to emphasize this self-evident fact, that the real power lies in the spiritual life of the church's membership. Out of this come not only the institutions and the funds of the church but the heavenly communing, the missionary zeal, and the correct and improving lives of its members. Laodicea may not boast, for there is yet to be a reforming experience and a greater work. But still the record, seen against the background of the whole Christian world, is inspiring. In this North American birthplace of the Second Advent message there has been maintained in the lives of old and young a great degree of simplicity, devotion, and zeal for the Lord's work. This continent is the principal lamp which, fed by the oil of the Holy Spirit, is enlightening the world.

¹ *General Conference Bulletin*, 1922, p. 307.

² *Ibid.*, p. 369.

³ *Review and Herald*, May 28, 1936, p. 7.

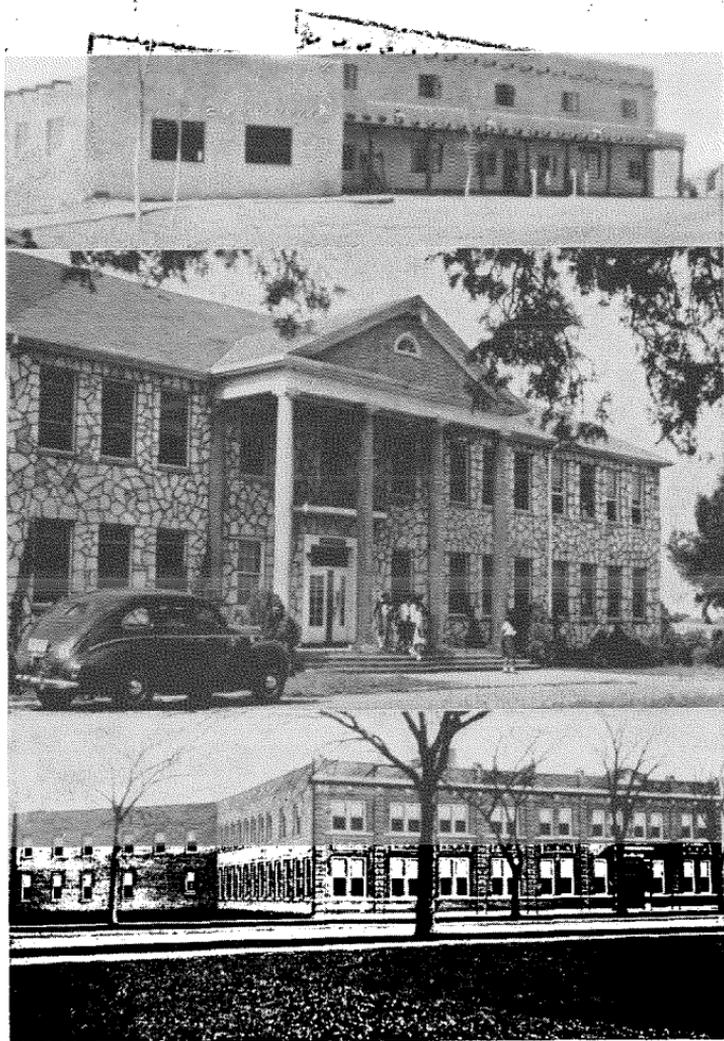
⁴ *Ibid.*, pp. 7, 8.

⁵ *General Conference Bulletin*, 1922, p. 370.

⁶ Ellen G. White, *Testimonies for the Church*, vol. 1, pp. 147, 149.

⁷ Even though in constituents the Columbia and the Atlantic Union conferences rank comparatively high in English America, being respectively fourth and sixth in the list of ten, in ratio of church members to the population, they are low on the list, a fact which emphasizes their still great need of evangelization, the population being so largely concentrated in the big cities. Contrariwise, the Central, Northern, and Southwestern unions, in the largely rural populations of the States between the Mississippi River and the Rocky Mountains, while they rank seventh, eighth, and ninth in the number of church members, in proportion to the population rank third, fourth, and seventh. Following is the ratio of Seventh-day Adventists to the population of the several sections:

(1) North Pacific Union	1-135
(2) Pacific Union	1-187
(3) Central Union	1-493
(4) Northern Union	1-534
(5) Lake Union	1-701
(6) Southern Union	1-860
(7) Southwestern Union	1-913
(8) Columbia Union	1-1,027
(9) Canadian Union	1-1,097
(10) Atlantic Union	1-1,327



Top: Spanish American Seminary, New Mexico. Center: Oakwood College, Huntsville, Alabama. Bottom: International Branch of the Pacific Press, Brookfield, Illinois

MINISTERING TO MINORITIES

AMERICA has been called a melting pot of nationalities and races. Without question there is a miscellany of peoples. From the beginning of colonization Europe poured forth English, Scotch, Scotch-Irish, French, Swedish, German, Dutch, and various other strains. The Spanish and the Portuguese were to the south, and infiltrated. The American Indian was already here, and the Negro came. Later periods saw great influxes of immigrants: the Scandinavian peoples, particularly on the new lands of the Northwest, and later the Russians; the Irish and the Italians answering to calls for construction work; the Slavic peoples in the mines, the factories, and other industries; the Portuguese and the Canadian French on the farms and gardens and in the factories of the Northeast. From the West, Oriental peoples—the Chinese, the Japanese, the Filipinos—and others came in successive waves.

Those nationalities most nearly related readily intermarried; for instance, the Northern and Western Europeans. The farther removed from affinity, the more slowly did they mingle; yet there was more or less amalgamation even of diverse races. Stresses and prejudices, due to pride of race, religion, and class, and to different living standards, have at times created eddies of passion and contest; some of these seem almost permanent. Yet on the whole the mixture of peoples in the American nation has formed an amalgam more harmonious and peace loving than in any comparable region of earth. Without calling the melting pot a complete success, we can say that it is, at least self-containing and promising. The religion of Jesus Christ, when operative, is the greatest agency in the unifying and harmonizing of peoples.

The message of Seventh-day Adventists, for the first half

of their history, went mainly to people of British stock. Rising in New England and borne along on the westward-moving stream of population, it spread among the English-speaking settlers. Because of the Bourdeau brothers there was an early interest in the French, particularly in Quebec; but the field was difficult and the converts were few. When, however, it came to the new States of Wisconsin and Minnesota, and later more western and northwestern States, it encountered Norwegian, Danish, Swedish, and German peoples; and with the accession of the Olsens, Matteson, Shultz, and like men, it reached out among them. The Scandinavian and German elements in the church became considerable.

By the turn of the century interest had been aroused in other nationalities which had come to the United States, and early in the reorganization (1905) there appeared the North American Foreign Department, with G. A. Irwin in charge and I. H. Evans as secretary. In 1909 O. A. Olsen became general secretary. This, however, dealt mainly with the languages and peoples already forming a part of the constituency; namely, the German, Danish-Norwegian, and Swedish. At the 1918 General Conference this department became the Bureau of Home Missions, a name it retained until 1946. During this time it initiated work for several other peoples, including the Spanish, the Portuguese, the French, and the Jews.

In 1946 the department was reorganized, becoming the Home Foreign Bureau, with Louis Halswick secretary and E. J. Lorntz associate. It now carries on work in twenty-five different language groups in the United States; namely, Armenian, Chinese, Czechoslav, Danish, Estonian, Finnish, French, German, Greek, Hungarian, Italian, Icelandic, Indian, Japanese, Jewish, Yugoslav, Norwegian, Polish, Portuguese, Russian, Rumanian, Spanish, Slovak, Swedish, Ukrainian. One hundred and sixty foreign-speaking language workers are carrying on a full-time program for these different nationalities. There are in these language groups approximately fifteen thousand believers, and the accessions have for some time averaged

a thousand persons per year. Tithes and mission funds paid by them amount annually to over a million dollars.¹

Scandinavians and Germans.—The Danish, Norwegian, and Swedish peoples are well represented in the membership of the Seventh-day Adventist Church. The larger number of these being of the second, third, or fourth generation in America, they speak the English language and are for the most part incorporated in American churches; but there are a number of churches that conduct their services in their mother tongues. There are about 4,000 members of Danish-Norwegian speech, and as many more of the Swedish. Out of them have come a large number of gospel laborers in America, in Europe, and in the uttermost parts of the earth; and they are represented in all classes of workers. The German element, too, has been and is a great factor in the work of the church. It has furnished ministers, colporteurs, and other workers, not only for the homeland, but for Germany, Russia, and other fields. German churches in America number more than one hundred, with over 5,000 constituents.²

The Spanish.—Work among the Spanish is largely concentrated in the Southwest. This land—from Texas to California—which once belonged to Mexico, still holds about three million Spanish-speaking people. The Second Advent message reached out to them from their English-speaking neighbors and from Spanish books circulated by the colporteur. The first ordained minister in the Spanish tongue was Marcial Serna, who as the pastor of a Mexican Methodist church in Tucson, Arizona, in 1898 invited the Adventist elder W. L. Black to preach from his pulpit. The resulting relations brought Pastor Serna with all his congregation into the Advent faith, and they constituted the first Spanish-speaking Seventh-day Adventist church in America. Pastor Serna labored among his people for many years, and raised up churches. In 1903 Elder J. A. Leland organized a Spanish church in Albuquerque, New Mexico, the first baptism being of Louisa Sandoval. This Sandoval family has furnished three

generations of Sabbathkeepers; and on land of their holdings near Albuquerque the present Spanish seminary is located. Elder Burt Bray labored for some twenty years among the Spanish people between Santa Fe, New Mexico, and El Paso, Texas, also in Colorado.

The Spanish work in California dates from 1906, when John P. Robles and C. Castillo opened meetings in Los Angeles, where a good church was organized. In Phoenix, Arizona, a Spanish church was raised up by the brothers Frank and Walter Bond, who later labored in Spain. The Spanish work was brought into the Bureau of Home Missions in 1921, under the directorship of H. D. Casebeer.³

The Portuguese.—Because the language is similar to the Spanish, work among the Portuguese was at first fostered by the Spanish Division. About two thirds of the Portuguese in the United States are on the Atlantic seaboard, particularly southeastern New England; the other third are mostly on the Pacific Coast. In 1912 F. Gonsalves, a Portuguese, accepted the Advent faith in Taunton, Massachusetts. Interpreting for the English preacher, he assisted in bringing into the church a good many of his countrymen, who later, in 1918, were formed into a Portuguese church. J. F. Knipschild, learning the Portuguese language, ministered to that people in New Bedford, the city of Joseph Bates, and a good church has been raised up there. A church school and a junior academy for the children and youth are also conducted at New Bedford.⁴

The French.—Begun so early by the Bourdeau brothers, the French work was very difficult, because it was almost wholly among Roman Catholics, who tenaciously hold their people. Nor was it prosecuted with continuity, its ministers being often engaged in the English work or sent to mission fields. The latter part of the nineteenth and the first of the twentieth centuries, however, saw some French workers devoting most of their time to their own people: E. P. Auger, Jean Vuilleumier, G. G. Roth, and Louis Passebois. The French work in eastern Canada, where the great bulk of

American French are located, has been organized into a special mission field, under the care of the Canadian Union Conference. The difficulties of the work among the French are illustrated by this statement from Louis Passebois: "The work among the French is practically all among the Roman Catholics, and the work has gone slow and hard. I have been arrested fourteen times. My home has been burned down and I have received fourteen Black Hand letters threatening my life and the lives of my family. I was slapped by a priest in a public place and otherwise abused; was forbidden to speak in public, and driven from the hall. In a place where a man became interested and called me to his home for studies, the mob would not allow me to get off the train."⁵

The Italians.—Immigration of Italian people to the United States began in the last decades of the nineteenth century and reached its peak in the 1920's, just before the American Government fixed immigration quotas. In 1900 one of the Italian immigrants landing in New York was Rosario Calderone, who in Italy had prepared himself for the priesthood. Soon after landing he made the acquaintance of an Adventist Italian, by whom he was introduced to the faith, accepted it, and was baptized. Like many another clerical convert, he first entered the colporteur work, in Brooklyn, and in 1907, as a result of his labors the first Italian Seventh-day Adventist church was formed there. The second church was organized in New York City the next year.

Chicago is the second largest center of foreign-language residents; and here, in 1912, Elder Calderone was called to open the work among the Italians. As with the French, the Italians are strongly influenced by, and attached to, the Roman Catholic Church, and it is hard to gain an entrance to their thinking. The first meeting in Chicago, after extensive advertising, drew just two persons; but one of those, A. Catalona, became a strong Christian worker. The Italian church in Chicago now has a membership of two hundred.

A monthly paper, *La Verita*, was published, and Miss

Vesta Cash, a niece of O. A. Olsen, became the first Italian Bible instructor. Though she at first knew nothing of the language, she rapidly learned, and she led the few believers in the distribution of the paper. A good church was raised up in Chicago. When a migration of Italians to the Pacific Coast began in the 1920's, the work out there was undertaken by several conferences, and a number of churches were formed. The Italian Adventist believers in the United States now number about one thousand.⁶

Slavic Peoples.—The last gospel message has been presented in several other European languages among immigrants in America. The Russians and Ukrainians, who settled mostly in the Dakotas and neighboring States and in Saskatchewan and adjacent provinces in Canada, have been appealed to through literature and the spoken word, J. A. Letvinenco and S. G. Burley being among the early and continuing workers. A number of churches have been raised up. Russian and Ukrainian departments have been conducted in two of our schools, enlisting many young people, and large gatherings of the believers have appeared in camp meetings conducted in these languages. A Ukrainian monthly magazine, the *Watchman*, is published.

The Czechoslovakians began to hear the message in the early 1900's, largely through the efforts of their countrymen, L. F. Kucera and Paul Matula. This work has, so far, centered chiefly in the large cities of New York and adjacent areas and Chicago and its environs.

The Yugoslavs and the Poles are two other Slavic nationalities who are receiving the message in America.⁷

Still other diverse nationalities who are sharing in this evangel are the Greeks, the Hungarians, the Rumanians, the Finns, and the Icelanders.⁸

The Japanese.—There were few of this nationality in America until immigrants began coming in greater numbers in the first of the twentieth century. An agreement in 1907 between the American and the Japanese governments limited

this immigration; but on the Pacific Coast the Japanese were already well represented, and their American-born children, the nisei (second generation), imbibing the language and customs of the land of their birth, and being loyal American citizens, formed a group that invited gospel service.

The first Japanese convert was T. H. Okohira, who then attended Healdsburg College and began laboring among his countrymen in the Bay cities. In 1896 he sailed with Professor Grainger to open the work in Japan. A long life of service was his. His son, A. T. Okohira, later labored among the Japanese of Los Angeles. Another Japanese worker was K. Inoue. A considerable number of Japanese accepted the Advent message.

The dislocations consequent upon World War II at first engulfed them, with their countrymen, in the relocation camps; but in the end many were distributed in different sections of the United States. The services of two former missionaries to Japan, then having returned to America, were employed, among others, by the United States Government in helping to reorient the internees. One of these was B. P. Hoffman, teaching in the Seventh-day Adventist Theological Seminary; the other was P. A. Webber, teaching in Madison College. Many Japanese students were, by Government permission, gathered into the latter school, where they received a training which, after the conclusion of the war, a number used to advantage in re-entering Japan.⁹

Two peoples to whom the church owes a duty, yet the efforts for whom have so far been small and the results scanty, are the North American Indians and the Jews. The beginnings of Seventh-day Adventist work for each contain romance and heartbreak.

The Indian Work.—The first historic race in America is the Indian. The advance of white civilization and power has crowded them into a few reservations in the East and the Northwest. Only in the Southwest do any retain approximately the land of their fathers, though here also they are on

reservations. New Mexico, Arizona, and southeastern California hold this territory. In the highlands are the Pueblos with their several divisions, also the Apaches, and the Navajos, the largest single tribe in America. In the lower lands westward are the Maricopas, the Mohaves, the Yaquis, the Yavapais, the Pimas, and the Papagos. In Oklahoma, once Indian territory, to which aborigines from east of the Mississippi were removed a hundred years ago, the Indian population is principally of the Cherokee, Creek, Chickasaw, Choctaw, and Seminole tribes. Said a young woman convert of the Cherokees: "I am happy in the knowledge that this great, threefold message had its origin in the land of my forefathers, and that from its humble beginning in this country, it has gone out into all lands, and is rapidly advancing among all the tribes of earth."

Oklahoma contains more than 100,000 people of Indian blood, largely mingled, however, with the white. Of pure-blood Indians, Arizona and New Mexico contain 54 per cent of the total Indian population of the United States. This population is distributed, though in smaller numbers, through twenty-six States and Alaska, besides a large population in Canada. In the East, the Iroquois, the Six Nations, have reservations and agencies in New York and Ontario, and a remnant of the Cherokee tribe has a reservation in the mountains of North Carolina. Michigan and Wisconsin are the only other States east of the Mississippi with appreciable Indian populations—Potawatomi, Chippewas, Sacs, and Foxes. In the Northwestern States the Sioux, the Cheyenne, and smaller remnants of tribes are found in Minnesota, the Dakotas, Nebraska, Montana, Wyoming, and Idaho, to the number of about 87,000. California, Oregon, and Washington contain about 43,000, and Western Canada and Alaska have over 80,000. The total Indian population north of Mexico is nearly half a million—350,000 of them in the United States and 111,000 in Canada.

Wronged and robbed and neglected, the proud aboriginal race of America has largely withdrawn into its racial heritage,

cherishing its traditions, its religious concepts, and its types of civilization. Widely differing in cultures and customs, the different stocks and tribes have been uniform in rejecting the white man's civilization and his religion; and some of the conquering race have deemed it best to leave them so. But the spiritual successors of John Eliot have heeded the commission of their Lord: "Go ye into all the world, and preach the gospel to every creature." They have felt their obligation to the Indian of America no less than to the Indian of India.

Seventh-day Adventist effort for the Southwest Indians began in 1916 with the work of Orno Follett, who settled with his family among the Navajos, and in a very brief time acquired their language. The nomadic habits of the tribe and their pride in their own myths and traditions remain obstacles to their acceptance of Christian beliefs and practices, but some fruit has been garnered by the faithful efforts of the persistent missionaries. After fourteen years in the highlands, Follett and his wife were compelled for health reasons to take a lower altitude, and have since then labored among the more western tribes, around the Colorado River. He is the editor of the *Indian Missionary*, a monthly paper serving the whole Indian field. Mr. and Mrs. Ira Stahl are also at work here. A school for the Navajos has been established at Holbrook, Arizona, under the supervision of Marvin Walter and his wife, who also do itinerant missionary service in the surrounding field.¹⁰

Contrasting to the missions to the highly intelligent and numerous Navajos is the mission, begun by Clifford L. Burdick, to the Seri Indians on Tiburon Island, in the Gulf of California. This tribe, numbering but two hundred, has been counted the most degraded and the most savage and treacherous in the history of white-red relations. The land is barren, and the Indians live by fishing, but they were also cannibalistic till threatened with extermination by the Mexican Government unless they gave up the practice. For centuries hostile to foreign encroachment, they were so savage that it

was deemed suicidal, for any white man to set foot on their island. So pagan were they that they did not even have a heathen religion. Two centuries ago the Jesuits tried to convert them, but the priests were killed or driven out.

Burdick, though warned that he was going to his death, went in with an interpreter, and gradually won their confidence by ministering to the sick and feeding the hungry. He took the gospel to them in pictures—the Sabbath school primary Picture Roll. After the lesson study one Sabbath an Indian woman stood in front of the picture of Jesus for some time. Finally, smoothing her hand over the picture of the Saviour for a moment, she then rubbed it over her own heart. It was her idea of applying the righteousness of Christ to her own troubled soul. The chief of the tribe, though he affected indifference during the story, showed his appreciation as he left by giving a large pearl to the missionary. The work has been begun; it awaits the establishment of a mission station and school.²²

In Oklahoma a work was begun by Elder and Mrs. F. M. Robinson in 1936. They were followed by Oscar Padget and C. D. Smith. The latest missionaries are Mr. and Mrs. A. W. Wennerburg, who came there in 1945 from the mission in Ontario, where they had spent several years in building up the work. The Indians of Oklahoma are no longer on reservations but are mingled with the white population. Consequently, the Indian church members are seldom in segregated groups but are in churches containing both white and Indian. A Chippewa brother, Frank Webb, coming from his native Minnesota, gave twenty-five years to colporteur-evangelist work among the Indians of Oklahoma, until his death in 1946. He was known far and wide as the "Indian preacher."

The station at Brantford, in Ontario, was at the same time taken over by Mr. and Mrs. Ira Follett. There a completely Indian church is self-sustaining and missionary-minded. Individual Mohawk and Seneca Indians in Ontario and New York are believers in the Advent message. A church of twen-

ty-two members was once organized on the Onondaga Reservation in New York, but through neglect it perished.

The work has extended westward in upper Michigan, Wisconsin, and Minnesota. Among the Chippewas, at Zeba, Michigan, a school was conducted by Mrs. Harry Clausen from 1910 on for several years. On the Oneida Reservation, near Green Bay, Wisconsin, where a church of fifty-eight Indian members was raised up, a layman and woodsman, William Kloss, earned the money in the lumber camps to build their school buildings. David Chapman was the first teacher, and the school prospered for several years.¹²

Among the Sioux of the Dakotas several stations have been established, under such workers as Mr. and Mrs. Calvin D. Smith, Mr. and Mrs. Carl Brown, and E. L. Marley. A Sioux convert, Brother Blackhoop, made a translation of *The Bible Made Plain* from the English into the Dakota Sioux. This is the first book Seventh-day Adventists have published in any North American Indian language.¹³

Slight efforts have been made among the Indians in Western Canada and up along the Yukon. In Alaska, S. H. Emery carried on both station and itinerant work for several years. An incident he relates is one of a thousand the world around which show the direct working of the Holy Spirit.

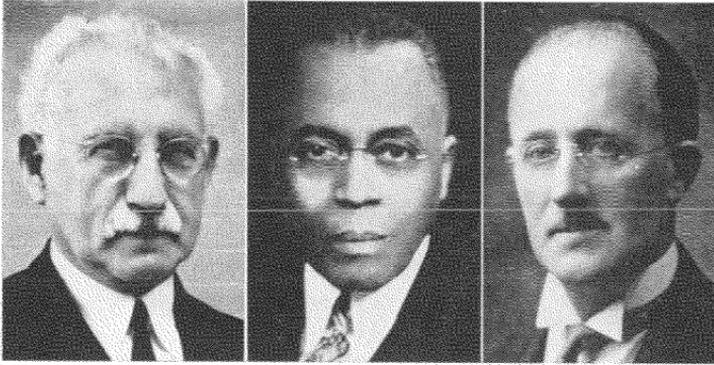
Awakened at 5:45 one morning from sound sleep, he felt the impression that he must take his projector and two films on the second coming of Christ to the aged chief of the Hyda village. He did so, and the chief watched without comment. But at the close he rose, his face radiant, and exclaimed, "That's good!" Then he continued: "This morning I awoke about six o'clock and prayed. I asked God to show me the truth. I do not read, so I cannot know unless I can see. I fell asleep again, and I dreamed that I did see pictures that would show me the right way. When I awoke I thought I would go to Ketchikan, look for a picture show, and find the pictures of truth. But that was not God's place for the pictures. Now I have seen them; you have shown them to me, some of them

the very ones I saw in my dream." Then slowly, deliberately, he said, "You are the one with the power. When you come, I feel different, I feel good. God's people are a heart people. You must have it here [touching his heart] to be a Christian."³⁴

The Jewish Work.—In the late 1880's a young Jewish lad named Frederick C. Gilbert came to America from England, seeking employment and the regaining of his health, which was impaired by tuberculosis. He had been a pious boy, intended by his family to become a rabbi, but his ill-health caused him to leave the rabbinical school. In New York he found relatives, most of whom were careless of their Jewish training, though still hating the Christian religion. With many qualms of conscience he accepted work in a Gentile garment factory, which required his working on the Sabbath. Yet he kept connection with the synagogue.

After some vicissitudes he found himself in Massachusetts; and, seeking for a quiet boarding place, he was told of a Christian family named Fiske, who, his informant said, were very queer Christians indeed, because they kept Saturday as the Sabbath, ate no pork, paid tithes, and did many other strange things. The young Jew was intrigued by this account, and applied to Mr. Fiske to receive him into his home. But the family did not want boarders, and young Gilbert had to plead earnestly before he broke down their reluctance.

Once received, however, he was made one of the family. They nursed him through two spells of sickness, and he was as their own son. Though he at first did not reveal that he was a Jew, he found their Christianity so different from what he had always believed the religion to be, and he found them so different from his concept of blasphemous, persecuting Christians, that he was attracted in spite of his training. Sometimes he accepted their invitation to attend their meetings. He marveled at their acceptance of the Old Testament as a part of the Bible, and he began to be acquainted with the New Testament.



F. C. Gilbert, G. E. Peters, Louis Halswick

It was a revolutionary experience for him when one evening, coming home late and sitting down at the table alone, he found himself oppressed by a burden that seemed to be on his back, growing heavier and heavier, until he thought he would be crushed. Then on the other side of the table lamp he saw four words written in letters of fire: "You are a sinner." Being a Jew, he did not believe he was a sinner, or in any case his sins were outweighed by his charities and his good deeds. Yet here was this crushing burden upon him, and here was his accusation. He knew not what to do.

Suddenly a voice said to him, "Why don't you ask Mr. Fiske to pray with you?" He called to the man, in another room, and asked him to pray. For the first time in his life the young Jew knelt,¹⁵ and first Mr. Fiske prayed for him: then he, too, called upon the name of Jesus, who "shall save His people from their sins." The burden rolled off, the glory of God was manifested, and peace entered his soul. He was a Christian.¹⁶

Gilbert entered the colporteur work, and by that and other labor succeeded in going through a course of training in South Lancaster Academy. He felt a deep burden for his people, the Jews, and in 1894 he began labor among them in

Boston. This was the beginning of Seventh-day Adventist work for the Jews, work which Gilbert, with denominational help, carried on for half a century while also ministering to non-Jews. In the latter part of this career he was joined by another Hebrew Christian, S. A. Kaplan, in editorial and evangelistic work.

Even though the long history of persecution which the Jew has endured at the hands of professed but recreant Christians, coupled to the racial and religious pride of this once-chosen people, has made it very difficult for Christianity to make converts from among them, there are certain elements in the Seventh-day Adventist faith which tend to break down the barriers; namely, the Sabbath, rejection of unclean meats, and wholehearted acceptance of the Old Testament as the word of God. No large movement from Judaism to this kindred class of Christianity has been observed; yet accessions have been not inconsiderable, and in the field of religious legislation, calendar reform, and so forth, a cordial entente has been established between most Jewish bodies and the Seventh-day Adventists.

The Negro Work.—The Seventh-day Adventist constituency among the colored people of the United States has been raised from about one hundred in 1890 to more than seventeen thousand in 1946. The initiation and early progress of efforts for the colored race have been related in the first volume of this work. The policy has been followed in the Seventh-day Adventist Church of encouraging and training Negro leaders and administrators for the colored constituency. As such leadership has developed, the responsibility for the evangelization and education of Negroes has been progressively laid upon it, with evident benefit to the cause and with emergence of strong and loyal workers. While the colored constituency has gained more of self-government and direction, its organic connection with the denomination has been maintained, and Christian fellowship, counsel, and mutual assistance have marked the church relations.

In 1909 the colored work, represented by a constituency of about one thousand, was organized into a department of the General Conference. The first two secretaries were white men, A. J. Haysmer and C. B. Stephenson, who served until 1918. In that year the first colored secretary, W. H. Green, was elected to head the department. Elder Green served faithfully in this capacity for ten years, during which time the colored membership advanced from 3,400 to 8,114. At Elder Green's death G. E. Peters served an interim term of about two years. In 1930 F. L. Peterson was elected secretary, serving until the General Conference of 1941, the membership then numbering more than fourteen thousand. G. E. Peters was elected secretary in that year, and has continued in the office since. During this time there has been marked progress in numbers, finances, evangelism, education, and medical work.

At the Spring Council of 1944 action was taken to form conferences of the Negro constituents within the territories of the several unions which contain large numbers of colored churches. Such conferences are coincident in territory with the already existing conferences, the division being along ethnic lines.

These areas, with the colored conferences formed, were: the Atlantic Union—the Northeastern Conference, with 2,468 members, headquarters in New York City; the Columbia Union—the Allegheny Conference, 4,047 members, headquarters in Pottstown, Pennsylvania; the Lake Union—the Lake Region Conference, 2,517 members, headquarters in Chicago; the Southern Union—two colored conferences: the South Atlantic, headquarters in Atlanta, with 3,523 members, and the South Central Conference, 2,300 members, headquarters in Nashville.

The fields where the colored constituency is not strong enough to warrant separate organizations are designated colored missions. The Autumn Council of 1945 authorized the organization of a mission plan for the colored constituents of

the Central and the Southwestern unions. These two missions were organized and began their functions on January 1, 1946. The organization calls for a Negro superintendent and an executive committee. The colored work in the Pacific Union territory still maintains the departmental form of organization, with a Negro secretary who is a member of the union conference committee and who works under the direction of the union committee. The colored work in the Northern and the North Pacific unions is still small, with a diminutive membership. In these territories there are colored pastors of some churches, which are an integral part of the conferences in which they are located.

Oakwood College, near Huntsville, Alabama, is the most advanced Seventh-day Adventist school for Negroes in the United States. After a career as a school of junior college grade, under a succession of white presidents, it came forth in 1943 as a senior college and under wholly Negro administration. The first such president was J. L. Moran. He was succeeded in 1945 by F. L. Peterson. This college has done nobly in training workers for evangelistic and educational roles both in the United States and in foreign fields. Following in high degree the program for comprehensive education, in the union of hand, head, and heart, it has been in no way behind the other Seventh-day Adventist educational work in the South. A number of academies, particularly in the great cities of the North, East, and Pacific Coast, provide secondary education, while the elementary church school work is being fostered throughout the nation.

The medical work for Negroes, a most important field, has labored under many handicaps and misfortunes, due largely to lack of means, insufficiency of trained personnel, and the comparatively low economic state of the race. But it has never been wholly abandoned, and at present it has the brightest prospects. The first trained American Negro nurse among Seventh-day Adventists was Anna Knight, of Mississippi, who was also a teacher, and who did magnificent pioneer service

not only in the Southern United States but in India. In 1908 a sanitarium for colored people was opened in Nashville, with Dr. Lottie Isbell Blake as medical superintendent, and it continued for five years. In 1910 a sanitarium was established on the campus of Oakwood College, with Doctors M. M. and Stella Martinson in charge. They were succeeded in 1912 by E. D. Haysmer, M.D., followed the next year by J. E. Caldwell, M.D. Thereafter the institution had no resident physician but was staffed with nurses. Miss Etta Reeder was the superintendent until 1921, and Miss Bain, till 1923, when the sanitarium was discontinued.

In 1930 Mrs. N. H. Druillard, at the age of eighty, suffering a severe accident, promised the Lord that all the years He would yet give her should be devoted to the betterment of the Negro people. She had already interested herself in this work, with gifts to Negro institutions and with her counsel; but now her mind turned more exclusively to it. She made a remarkable recovery, and for about ten years carried out her vow by founding with her own resources, on the banks of the Cumberland River, near Nashville, the Riverside Sanitarium and Hospital. It was in very simple but substantial buildings that "Mother D" carried on the work of this little institution, herself administering, teaching, and laboring with her hands. The sanitarium acquired a high professional as well as spiritual reputation.

In 1941, after the death of its founder, the institution began an expansion and improvement under the auspices of the General Conference, to whom the property had been deeded. A large and modern, well-equipped building, with a capacity of eighty-four hospital beds, was erected during the years 1945-47, making the physical plant of the sanitarium equal to many of the older denominational institutions of healing, and notable among Negro institutions not only for its equipment and service but for its rural setting and influence. From near its beginning it has been staffed with colored workers, nurses, and physicians. H. E. Ford was its business manager

from 1935 till his death in 1938, when he was succeeded by his brother, L. E. Ford, later by H. D. Dobbins. T. R. M. Howard, M.D., was its medical superintendent from 1936 to 1938. C. A. Dent, M.D., became superintendent in 1940, followed in 1942 by J. Mark Cox, M.D., its present director. The first superintendent of nurses was Geraldine Oldham, R.N.; in 1938 she was succeeded by Ruth Frazier, R.N., who had been with the institution from near its beginning. Miss Frazier's long and faithful work culminated with the opening of a nurses' training school in the new building January 1, 1949.

In the publishing field the monthly *Message Magazine*, a missionary paper for the Negro population, was established January 9, 1935, by the Southern Publishing Association, edited at first by the editors of the *Watchman Magazine*. But in 1943 a Negro editor, Louis B. Reynolds, was installed, and the magazine has greatly prospered under his hand and his staff of helpers. The magazine's contributors are largely colored, though not exclusively so, and the illustrations feature Negro subjects. *Message Magazine* has a large circulation, sometimes topping 300,000, though, as it is chiefly of the single-copy-sales type, handled by student scholarship candidates and colporteur salesmen, this fluctuates. The yearly subscription list is, however, being steadily built up. For press communication with church members, the *North American Informant*, a bi-monthly, is issued from the Washington office of the department.

A few books written by colored authors, illustrated largely with Negro subjects, and leaning to quotation of Negro sources, are beginning to be produced. *The Dawn of a Brighter Day*, by L. B. Reynolds, heralding the Second Advent, is one of these. Another, by G. E. Peters, *Thy Dead Shall Live*, presents the doctrine of immortality only through Christ. A third, *The Hope of the Race*, by Frank L. Peterson, is a compendium of the truths of the Advent message. In the field of dietetics, *Eating for Health*, by a graduate dietitian, Marvene C. Jones, is proving very popular. It is not assumed

that a completely Negro-suffused literature must be presented to the colored people; but some books and periodical literature which by their composition and illustration relieve somewhat the uniform Caucasian appearance, make a welcome relief.

The work for the colored people of the United States has become the most advanced in all the world in education and fitting for service. A number of American Negro missionaries have served and are serving in Africa, the tropic lands of America, and in other climes.

The complete detailed picture of the North American work for minorities cannot be covered in a chapter; but this glimpse of a half century of progress, of organization, and of some of the special features developed, will provide an acquaintance that makes it not wholly a stranger.

¹ Louis M. Halswick, *Mission Fields at Home*, pp. 25, 26.

² *Ibid.*, pp. 26-56.

³ *Ibid.*, pp. 57-66.

⁴ *Ibid.*, pp. 108-110.

⁵ *Ibid.*, pp. 75-78.

⁶ *Ibid.*, pp. 79-83.

⁷ *Ibid.*, pp. 84-95.

⁸ *Ibid.*, pp. 100, 111-117.

⁹ *Ibid.*, pp. 103-105.

¹⁰ *Ibid.*, pp. 67-73.

¹¹ *The Indian Missionary*, October, November, 1945.

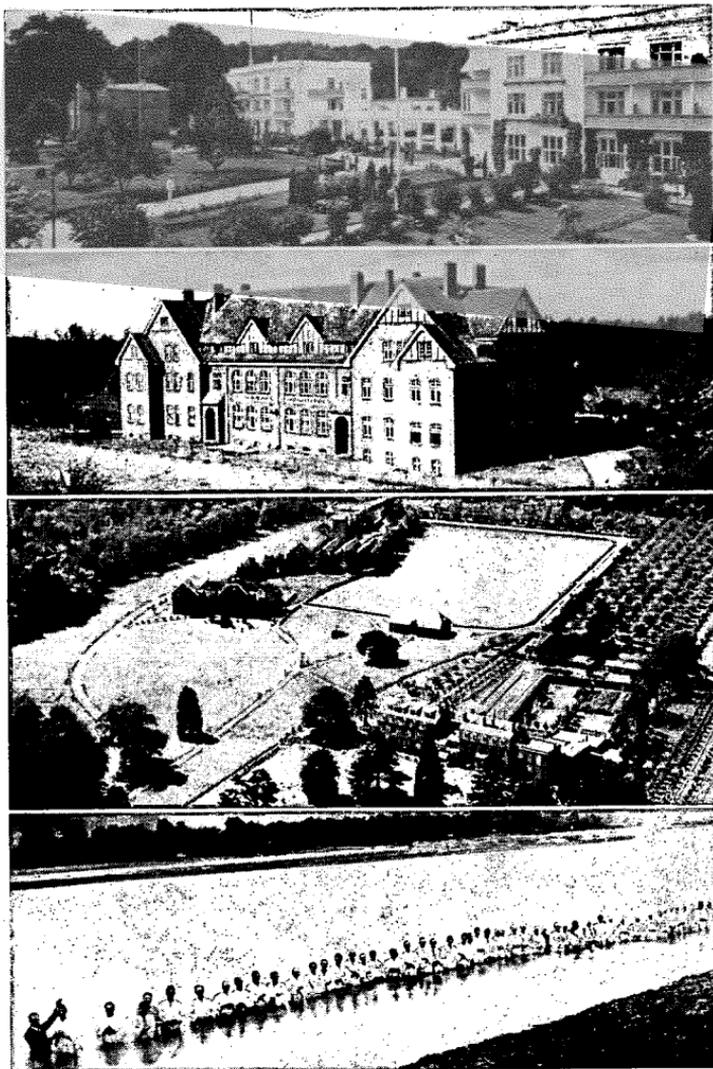
¹² Orno Follett, letter to the author, July 7, 1948.

¹³ *The Indian Missionary*, June, 1946.

¹⁴ *Ibid.*, April, 1947.

¹⁵ Though the Biblical history of the Jews contains instances of men praying on their knees, modern Jews believe that kneeling in prayer is worshiping idols. Doubtless they early received this impression, which now amounts to a profound conviction, from seeing Roman Catholics kneel before their pictures and images, contrary to the second commandment, "Thou shalt not bow down thyself to them, nor serve them."

¹⁶ F. C. Gilbert, *Judaism and Christianity*, pp. 64-128.



Top to Bottom: Skodsborg Sanitarium, Denmark; Friedensau Seminary, Germany; British Union Headquarters, Watford, England; Baptismal Service, Rumania

EUROPE

EUROPE is a house of many rooms, some bright, some dark. The light of the gospel in the Reformation of the sixteenth century sought to penetrate everywhere, but it was shut out here and there, and ever dimmed and limited. More and more its brilliance was pressed toward the west and the north; and where it came and abode and glowed, there enlightenment and liberty and justice shone the most brightly. Those nations that listened to the gospel have been in the forefront of progress and of the upholding of human liberty and happiness.

Four hundred years ago, in a benighted England, Bishops Latimer and Ridley were brought to the stake for preaching the Word of God. As the fagots at their feet were lighted, Latimer called to his companion: "Be of good comfort, Master Ridley, and play the man: we shall this day light such a candle, by God's grace, in England as I trust shall never be put out." Light a candle they did and many another with them. Not martyrs alone, but scholars and preachers, printers and colporteurs, noble fathers and mothers, statesmen, and the true hearts of the common people have made Great Britain the citadel of liberty, the lighthouse of the world. From her chiefly stemmed America, land of freedom and progress. From her supremely went out the Bible and the Christian missionaries, east, south, west, around the world.

For Europe she held aloft a torch of truth and liberty. Seconded by other near-by nations in which the love of truth also prevailed, she has lighted the Continent even to the bordering seas and the steppes of Asia. The Scandinavian peoples, noble sons of the North, and Holland, with its men against the sea, were scarcely behind England and Scotland in making freedom for the Word of God. Germany, birthland of

Luther, was divided in allegiance, the north generally for reform, the south mostly adhering to the old church; and through fearful cataclysms of war and internecine strife it evolved a state of quasiliberty in matters of faith.

In carrying forward the gospel work in Europe, as in some other areas, the evangelical missionary inevitably encountered entrenched ecclesiastical bodies historically older and inflexibly determined to maintain their positions against all newcomers. In Southwestern Europe this was the Roman Catholic Church; in Eastern and Southeastern Europe, the Greek Catholic. With less rigidity the Protestant state churches of Middle and Northern Europe presented an antagonistic front. This was the general picture before the two world wars, and particularly before the second. The disruptions of that conflict affected not less the church than the state.

It is human nature to condemn those who persecute us; and we may appear to ourselves to be God's spokesmen when we marshal the prophetic Scriptures on our side. But we have need to take to our minds the more basic laws of Christianity declared by our Lord: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad." "Whosoever shall smite thee on thy right cheek, turn to him the other also." "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." And furthermore, "Judge not, that ye be not judged."¹

The truth lies with him who lives the truth, and only he can live the truth who abides in Christ. "Abide in Me," said the Master, "and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."² This was the Master, the Saviour of men, "who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: who His own self bare our sins in His own body on the tree";³ and, dying there, excused His

enemies and prayed for them, "Father, forgive them; for they know not what they do."⁴ And He linked His disciples to His own experience when He said to them, "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service."⁵

In view of this teaching the disciples of Christ will not dwell upon the injustices and atrocities of those who make themselves their enemies, but will instead fix their eyes on Jesus, and in His spirit pray and work for the salvation of deluded men who oppose the gospel and persecute its disciples.

In Europe there arose, between the first and second world wars, a new political creed, Communism. Based on the Marxist doctrines, modified by Lenin, and in later years implemented by Stalin, it has become the government of Russia, or the Soviet republics, and of several adjacent countries. With the political affairs of nations, Seventh-day Adventists have nothing to do. They submit themselves, save in matters of conscience, to whatever government is in power, and with all loyalty perform the duties of citizens. Their sole purpose is to promulgate the gospel of Jesus Christ. That, in its humanitarian aspects—its relief of suffering, its ministry to the poor and needy, its comfort to the disconsolate and heart-burdened—must appeal to men of all beliefs. In its faith—its communion with God, its endurance of suffering for Christ's sake, its interpretation of prophecy looking to the consummation of all things earthly—it is the ageless truth of God; and its advocates cannot be shaken from their conviction and their tranquillity. They must seek out men to be rescued from sin; and in that service they must obey God rather than man.

We cannot read the hearts of men; nor is it given us to judge. There are noble, true souls, both high and low, in the ranks of Catholicism and among other religionists. In every right impulse which they follow they do God service. It must be acknowledged that on certain standards of de-

gency, morality, and devotion, the Catholic Church often takes a correct public stand; and if, in our judgment, that church has not attained to as great perfection as the cause of Christ demands, nor, as we read the Scriptures, has it the mandate and the seal of God to be His spokesman, yet singly or collectively Catholics are to be commended and supported in the degree of probity they exhibit.

Holding as they do, even though erroneously, that they constitute the only true church, and that outside its fold there is no salvation, they must be expected to use what means they command to keep souls within their communion; and if they are lacking in the spirit of Christ, who compels no man, but wins by love, and if consequently they turn to the human substitute of force, let them be to the Christian objects of compassion, not of animadversion. It is possible for one who proclaims the love of Christ to exhibit in his behavior toward other men the passion of the evil one; and it is possible that one whose creed demands compulsion may, through his communion with Christ, become the exemplar and exponent of charity. In the spirit of benignity and faith let them who bear the last gospel message meet them who, enrolled in opposing ranks, may yet become the subjects of grace.

Against all despotism and tyranny, whether of church or state, the gospel of Jesus Christ contends, not with arms, not with conspiracies, not with terrorism, but through its appeal to the heart of man and the unconquerable resolution to set him free. Different Protestant churches and societies have played a noble part in this evangelization in the darkest corners of Europe. In some cases following upon their heels, in many instances pioneering, the Seventh-day Adventist missionaries have penetrated into every land and maintained and increased their hold under every government, liberal or hostile, by means of preaching, literature distribution, teaching, health ministry, and the testimony of individual lives.

Push on! Push out! Push forward! It is a long, long road

to the frontiers, and every mile counts its heroes and its martyrs among the legionnaires of Christ. They are robbed, they are imprisoned, they are flogged, they are starved, they are killed, but on goes the legion, and nothing will stop it. Sometimes with indomitable determination, sometimes with narrow escapes, sometimes with flashes of Christian humor, they meet the forces opposed to them.

Down near a Balkan frontier where banditry was rife, where priests often held more power than magistrates, where police and army were the instruments of intolerance and persecution, there was a standing decree against heretical teaching and baptizing, and the authorities were on the lookout for Adventist literature workers, teachers, and preachers.

A minister secretly took a company of new believers out to a river for baptism. Just as he led down to the water the first candidate, a man redeemed from an evil life, a band of soldiers appeared.

"Hold there!" called the captain. "What are you doing?"

Said the minister: "This man, whom I am to put down into the water, has been very sick. He was so sick that he made his family most unhappy. He drank liquor, and the more he drank, the worse off he and his family became. I have an infallible cure for the sickness he has had, and I am performing that cure. When I put him in the water, and when we pray, the devil leaves him, and he becomes well, and his family is happy."

The captain grinned. He well knew that the forbidden rite of baptism was to be performed, but the minister's response amused him. "Well, by all means," he said, "if you have a cure against drunkenness or any other troubles of that kind, administer it. The people in this community are very wicked, and we wish they could all receive the same cure." So the baptism went on, with the soldiers standing guard against any interference. The church was organized, and a good missionary work was begun.⁹

An Adventist leader traveling by train from Budapest to

Belgrade found himself in the same compartment with a Hungarian nobleman and his wife, fine, cultured people. Learning that he was an Adventist, the lady, greatly pleased, told him of her experience. During the first world war, while her husband was in the army—with Hungary on the losing side—she became ill, filled with sorrow and despair, almost ready for suicide. Then a capable nurse came to her, a graduate of the Adventist sanitarium in Friedensau, Germany.

"She was the best woman I ever knew," said the lady, "so kind and practical, and with such a firm faith in God. If she had not been with me, I should have gone insane. She said little about doctrines or churches, but her quiet, sweet way was like a breath of heaven. She gave me a little book to read, *The Footsteps of the Great Physician* [in English, *The Ministry of Healing*], written by some other woman, I have forgotten her name. And there I found the real Jesus, my Saviour. This is the first time I have met an Adventist minister, and have been able to tell how grateful I am for the help of the book and the service that dear woman brought me."⁷

Over against the Russian border, in a very disturbed land, a colporteur asked for permission to sell our books. "No!" said the authorities. "No!"

"But these are good books," persisted the colporteur. "They tell the truth of God. They make bad men wish to become good men. They help government, because they turn people from wickedness to righteousness."

"How much you claim!" said the commandant. Then, half in seriousness and half in jest, he went on: "Indeed, we have need of whatever will turn bad men into good men. Now, I will give you a test. There is a district up north that is troubling us all the time. It is filled with bandits and outlaws, all the people are quarrelsome, and no one has peace. If you want to go up there with your books, we'll let you. And we'll see if you can turn those bad men into good men. At any rate, heresy couldn't make those bandits worse."

So the colporteur went, and sold *Steps to Christ* and an-

other little book. He talked earnestly with the inhabitants, and he lived a blameless life. No one had ever paid that people any such attention before. They bought liberally of his books, and read them. They were the first word from God they had had for many years, for there was no spiritual leader in all that district, and much they needed to have pointed out to them the steps to Christ.

The colporteur finished his work, and went elsewhere. Two years later he came again to the city where the central authority was, and again he requested permission of the same officials to sell his books. They hailed him respectfully and favorably. "Certainly," they said, "you may go anywhere; the whole country is open to you. The books you sold in that district up north have done what you said they would do. They have so changed those bad men into good men that now there is peace where before there was only trouble. Go out and sell your books freely."⁸

But not often were favors shown or facilities offered. The ugly face of bigotry everywhere met the advancing messengers of Christ. Mobs, stirred up by the priests, assaulted ministers and people. Imprisonment, beatings, stonings, were the common lot of leaders and followers in the Advent faith. At a colporteur's institute in Rumania, out of thirty workers present, half had been beaten and mistreated while at work, twenty-three had been in prison for circulating the literature, and twenty-four had been hunted and attacked by mobs incited by priests. Yet all said they were of good courage. Their experience was the common lot of the colporteurs in South-eastern Europe. Some of them were done to death.⁹

During the first world war a Russian prisoner accepted the Adventist faith from a fellow prisoner, and after release, went canvassing for religious books. At last reaching home, he was reunited with his wife, who was yet a member of the Orthodox Church. One day he said to her, "Wife, what good do all these pictures and images of saints do us? They neither feed nor clothe nor shelter us. Let us destroy them." She

thought he had lost his mind, but to humor him, she let him burn all the icons. When this was noised abroad the priests and the police came and arrested him. They flogged him, and one man with heavy boots kicked him until he was injured for life.

Then the priests brought him to the judge and made their accusation. The judge asked him, "Have you anything to say in your defense?"

Said he, "May I ask the priests here one question, and make one request?"

"Yes."

"Is this Bible, all of it, every sentence in it, the Word of God?" he asked the priests.

They looked at the book. It was a Russian Bible. "Yes," they said.

Then said the man, "Will you read this?" and he pointed to the second commandment. The priests read aloud the prohibition against images and image worship.

Then the soldiers, standing ready to execute the man, began to laugh at the priests. "What says your Word of God?" they asked. "Do you think we are going to shoot a man for burning the idols that your Book says shall not be worshiped?" The judge set him free.

Later came the war between Russia and Poland. This man was drafted into the army, but he said, "I can have no part in your war. I am now a Christian."

"Then it's the firing squad for you," said the captain.

They stood him up before a wall, and gave the command to shoot.

"Wait!" shouted one with authority. "Let me ask him a question. If the czar should come back to power, would you fight for him?"

"No," said he, "I would never fight for the czar or anyone else."

"But if our enemies should capture you, would you help them and fight us?"

"No; I am a follower of Christ, and I would not kill anyone. I work only for peace."

The soldiers cried, "He is not a bad man. Set him free!" And free he was set.¹⁰

A young convert from Montenegro came down into Yugoslavia and attended a secret meeting of believers. He was followed to his friend's house by a police officer, who tore his Bible out of his bag and struck him in the face with it repeatedly, till the book nearly went to pieces. He hauled him to the soldiers' barracks, where he was fearfully abused, beaten with a heavy cane, lifted by the ears, kicked, and flogged until streams of blood flowed and his whole body was a mass of bruises. They tied his hands and feet, thrust a pole under his knees, and bent him together, then swung him through the air. They screamed at him, hit him with their fists, and spat in his face.

But tortured as he was he was able to smile, and say, "Now God be praised! They are spitting in my face just as the soldiers did in my Saviour's face. What am I in comparison with my blessed Redeemer?"

They left him tied in this position, torn, covered with blood and dirt and bruises, while they went to supper. On returning, they took the pole away but chained him to the bed. They said they would thus torture him for eight days or more. That night they went into the village where his father lived, seized all Adventist literature in the house, and abused the old man. In the morning they tried to make the young man give the names of other believers, but he refused. Then they threw him into prison, until at three o'clock in the afternoon they brought him before the judge, crying that he was a heretic and would not obey the laws of the land. He was sentenced to prison and to lose all the literature he had. However, after a few days his father succeeded, by paying a large sum of money, in getting him out. And he went on his way, spreading the truth and rejoicing in God's providence.¹¹

Not men and women only, not youth alone, but children

also witnessed for the truth. Many were orphaned; yet they stood for their faith. In a south German land a mob attacked the candidates for a baptism. As they ran over a bridge to escape, one, a young widow with two little children, was killed. The Roman Church took her two children, the older about ten years of age, and put them in a Catholic home. But the little boy and girl did not forget their mother or their God. The first Sabbath they hid away in the haymow, and studied their Sabbath school lesson. In the afternoon the man of the house found them and flogged them. The second Sabbath they hid in the woods. They were found again and beaten. The third Sabbath, as the man found them and began to beat them, saying he would kill them if they did not give up their religion, some neighbors came upon him, and he was arrested.

When the story was told in court the judge became very angry, and sentenced the man to be flogged as he had flogged the children. But the little boy rose and said, "Judge, it is true that this man has beaten both me and my little sister very hard, just because we love Jesus and keep His Sabbath, as mother told us to do. But I do not want him beaten. In our Sabbath school lesson this week we learned that we must pray for those who hurt us. And so I pray you please forgive him."

The judge was greatly moved, and after lecturing the man, he set him free, saying, "You are saved from punishment by the pleas of these little children whom you have so cruelly abused." That man soon accepted the faith for which he had beaten the children. In time he became the elder of the Adventist church there, and gave his attention to the training not only of the children committed to his care but of the whole church.¹² All these instances of persecution and of the faithfulness even unto death of men, women, and children, could be repeated of hundreds of cases.

The Seventh-day Adventist cause in Europe, which began in 1874 with the mission of J. N. Andrews and company to

Switzerland and surrounding countries, in 1877 with the mission of J. G. Matteson to Scandinavia, and in 1878 with the mission of William Ings and J. N. Loughborough to England, had by the beginning of the twentieth century penetrated to every part of the Continent, including Russia, and over into the Levant—Turkey, Palestine, and Egypt. It was at that time listed as District No. 8, and its superintendent, O. A. Olsen, reported six organized conferences, with a combined membership of 5,709.¹³

The reorganization of 1901 changed the district plan into union conferences; and Europe received a quota of three unions—British, Scandinavian, German (including Russia)—and two union missions, the Latin and the Oriental. By the time of the 1909 General Conference the German field had been divided into two unions, East and West, and the Russian Union had been organized. All the unions were united under a general European conference, totaling 17,362 members.¹⁴

An institutional development of those early times in Germany should here be noted. Friedensau, near Magdeburg, Prussia, opened as a center in 1899, became and remained for a quarter of a century the most noted place in German Seventh-day Adventist affairs. It was in the country. A sandy tract of land surrounded by forest was here purchased, which within a few years was turned, in the phrase of the political overlord, into "a jewel casket." Here an industrial school was first opened, with Otto Lüpke as principal. Friedensau was the chief educational center until the first world war, and it is still one of the German Adventist centers. Soon a sanitarium was established, with Dr. E. Meyer as superintendent; he later became head of the school, as well. A food factory was also started. Many important conferences were held here. Friedensau sent forth a notable corps of workers in evangelistic, educational, and health work. After the first world war and the division of the German field into three union conferences, Friedensau was assigned to the East German Union, and other schools and sanitariums were begun in the West

and the South German unions. But the "jewel casket" remains prime in the traditions and the affections of the constituency.

The expansion of the European work and the increasing problems of its management deeply affected the world organization of the church. Europe was the first extension field of Seventh-day Adventists; and here in membership and resources they made the most rapid progress outside America during the five decades that clasped together the centuries. Receiving its first significant accessions in Protestant countries, it long knocked almost in vain at the gates of Roman and Greek Catholicism; but when finally it secured a foothold it progressed in some sectors against overt and covert opposition by leaps and bounds. Particularly was this true of Russia, Rumania, Czechoslovakia, and Yugoslavia. "Where did this Adventism come from, anyway?" exclaimed a high official in one of the dark corners of Southeastern Europe; "it is a foreign and heretical religion, and we shall destroy it!" To whom the noble leader replied: "If you should kill every Adventist man, woman, and child in this country today, there would be more Adventists a year hence than now. Adventism has not come from England, or Germany, or America—it came from heaven. It is the voice of God, and it has come to stay. You can no more destroy it than you can stop the Danube River."¹⁵

Rumania saw a wonderful work, which began in 1904 with the arrival of J. F. Hinter, from Russia. Upon his being exiled, it was continued by P. P. Paulini, a native Rumanian, and by 1911 had resulted in 523 members, by 1925 in 6,038, going on through the troubled years to a constituency of 21,500 in 1947, with six local conferences and strong institutional support. An example of the hindrances and trials endured is mirrored in the following incident.

In one of the cities the bishop with his priests arrested and brought into the church building all the Seventh-day Adventists of the town. The mayor of the city was there, by the bishop's bidding, and he brought with him a company of

fifty soldiers from the army. A mob outside the church was clamoring for blood.

The bishop stood up and cursed the Adventists with all the invective his practiced tongue could muster. They were a humble people, without strong local leadership, and they had been brought up to fear the priestly order. Now they were cowed by the bishop's violence, and when he commanded them to come forward and kneel before him, they all obeyed—except one little woman, who remained where she was. The bishop told them that if they would confess they were in error and would repent and come back to the Orthodox fold, he would do his best to get them quickly through purgatory and would protect them before they should go there.

Down at the end of the kneeling row was the husband of this little independent woman. As there was a rustle and a movement among them portending a confession, she rushed to the side of her husband, and cried, "Is that man God? Are we going to pray to a bishop? Have we been taught the truth to no effect? In the name of the Lord, I command you, my brethren, every one, stand up!" They all arose, shamed at their cowardice, and with new resolution returned to their seats.

The priest was nonplused. The mob, crowding in at the entrance, shouted that they would kill that little woman. At that juncture the officer of the soldiers stepped forward, and calling his company to attention, he said, "Draw your swords! Every one of you take a Seventh-day Adventist by the hand, and I will take that little woman."

Then, turning to the mayor and the bishop, he said, "You, Mayor, have a commission to protect the weak. And you, Bishop, were sent to preach the gospel." Then, with a flourish of his sword, he said, "Clear the way, and lead the Adventists home. If any of you ever molest the Seventh-day Adventists again, you will answer to me for it."

What had influenced this officer to thus champion the disciples of the gospel we are not told, but we can well im-

agine: the contrast between their daily lives and the lives of the priests who were persecuting them. The incident meant much for the immediate advancement of the gospel in that place.¹⁶

In the Roman Catholic countries—France (largely agnostic), Belgium, Spain, Portugal, Italy, and Austria-Hungary (the last partly Greek Catholic)—the workers made slower progress, though in Catholic southern Germany, where the laws, influenced by the German Confederation, reflected greater freedom, they were more successful, and it was noted that “Catholics make good Adventists.” The European conferences also undertook the evangelization of adjacent lands bordering the Mediterranean, and this brought them in contact with Moslem governments and the perplexities of relations with Oriental peoples.

The administration of the expanding work, ranging from conditions under the liberal governments of the North to the suspicious and intolerant governments of the South and East, with the different temperaments and educations of the peoples, soon made it evident that more local and specialized organization should be undertaken. At the beginning of the 1890's the European membership totaled nearly 2,200, of whom 308 were in Russia, 783 in Central Europe (Germany, et cetera), 976 in the Scandinavian countries, and fewer than 200 in England.¹⁷ In 1898, there being then four conferences and several mission fields, with three small publishing houses, the European Union Conference was organized, with a membership of about 6,000.

It was a period of uncertainty as to proper organization, an uncertainty which was not to be settled until further instruction and the experience of the period from 1901 to 1907. Messages from Mrs. White to the General Conference had warned against centralization and “kingly power,” exercised through one man or a few men; and it was assumed by some that this indicated the restriction if not the disintegration of all central organization. Hence, the European field came to

be regarded as a self-sufficient continental unit, and it was called "The General Conference in Europe," while the organization in the land of origin was called "The General Conference in America." And there was, besides, the Australasian Union Conference, which in effect was a third General Conference. Aside from these there were mission fields sprinkling the world, manned and financed from these three centers, but chiefly from America.

At the great General Conference of 1901, held in Battle Creek, Michigan, though the unity of the world work was reasserted, authoritative government was given a further blow by the action to elect, not the officers of the General Conference, but a large General Conference Committee, which should organize itself, electing its own officers for indeterminate terms, these making the General Conference staff. This action was in further pursuit of the idea of "decoration of the king."

This plan was also carried into effect in Europe. But whereas in America this action was amended in 1903, to return to the plan of direct election of officers, the amendment was not adopted in Europe, and the committee government was retained for four more years. And Europe regarded itself as a Seventh-day Adventist General Conference by itself, working, indeed, in harmony with the American General Conference yet independent. It contained the British Union Conference, the Scandinavian Union Conference, the German Union Conference (including Russia and the Balkan States), and also the Oriental Mission field (the Near East) and the Latin Union Mission. It was not only self-supporting, but it furnished mission sinews of money and men.

The experience of these years made it clear, however, that a more unified world organization was essential to the harmonious development of the Advent cause, and that instead of seeking to control the exercise of authority by restrictive arrangements, reliance must be placed upon the work of the Holy Spirit on human hearts, with wide counseling, forbear-

ance, and benevolence. Therefore in 1907 a council was called at Gland, Switzerland, which was attended by A. G. Daniells, president of the General Conference; W. A. Spicer, secretary; I. H. Evans, treasurer; and a number of other American brethren. At this council, among other important actions, it was decided that the European General Conference should be discontinued, and the field should be organized as a division of the General Conference, with a vice-president of that body as its head. This was done.

Six years of this administration saw a greatly expanding work, resulting in nine union conferences and the Levant Union Mission, and with a total membership of over twenty thousand. The problems of administration grew with this expansion. Europe experienced the difficulties which Australia had faced twenty years before, of distant ultimate control and therefore laggard administration and lack of responsibility. The problem in Europe, moreover, was increased by the diversity of nationalities and languages. It became apparent that, while world unity was essential, regional government was equally essential, in matters not only of spirit but of mechanics.

Therefore, at a council meeting held in Skodsborg, Denmark, in the spring of 1912, the European brethren framed a memorial to the General Conference, proposing the formation of a European Division Conference, with its own constitution and officers. This would not be a return to the separatist form of a European General Conference, but rather the introduction of another operating, constituent unit of the General Conference, in recognition of the growth and complexity of the world work. Furthermore, the memorial revealed a broad perspective by foreseeing that such a link in the organization was necessary for the operation of other continental or regional areas, and it therefore proposed that the whole world, including North America, be divided into five or six division conferences. The officers of the General Conference would then be more free, by extensive travel, to at-

tend to the affairs of the world cause. A constitution and by-laws for the proposed division conference was also drawn up.

This memorial was presented first to the Spring Council, meeting in Mountain View, California, in January, 1913, and by them was recommended to the General Conference which met in May, at Washington, D.C. After extended discussion action was taken in harmony, and the European Division Conference was formed.¹⁸

The recommendation for a similar organization of other areas also took effect. The North American Division Conference was formed at this time, and functioned until 1918, taking over all the North American departments of the General Conference. An Asiatic Division took successive forms in 1909, 1913, and 1915. Next, in 1916, the South American Division Conference was established. In 1919 the India Union Mission became the Southern Asia Division; and the African (afterward called the Southern African) Division was formed; in 1922 the expanded Australasian Union Conference became the Australasian Division; and the Inter-American Division was formed of the northern part of South America, all of Central America, Mexico, and the West Indies. Various dividings and rearrangements have been made in succeeding years, until at present there are eleven chief division conferences. The result has been swifter, surer, more satisfactory administration of every field, and the organic and spiritual union of all, in the General Conference, has not been impaired but greatly improved.

The headquarters of this European Division Conference were fixed at Hamburg, Germany, and the following officers were elected, who for the most part served until its dissolution under war conditions: L. R. Conradi, president; J. T. Boettcher, vice-president; Guy Dail, secretary; Alice Kuessner, treasurer. Of its nine union conferences the following were the heads: British, W. J. Fitzgerald; Central European, G. W. Schubert; Danube, J. F. Huenergardt; Latin, L. P. Tietche; East German, H. F. Schuberth; East Russian, O. E. Reinke;

Scandinavian, J. C. Raft; West German, J. G. Obländer; West Russian, J. T. Boettcher; and superintendent of the Levant Union Mission, E. E. Frauchiger. M. N. Campbell succeeded to the presidency of the British Union in 1917. Other faithful builders included: W. C. Sisley, S. G. Haughey, E. E. Andross, W. T. Bartlett, W. H. Meredith, H. C. Lacey, H. R. Salisbury, Doctors D. H. and Lauretta Kress and A. B. Olsen, in England; F. Prieser, Otto Lüpke, R. G. Klingbeil, J. Muth, of Central Europe; Tell Nussbaum, P. A. de Forest, M.D., C. E. Rentfro, W. G. and Frank Bond, J. A. P. Green, of the Latin field; H. J. Löbsack, D. P. Gaede, J. Perk, D. Isaak, of the Russian field.

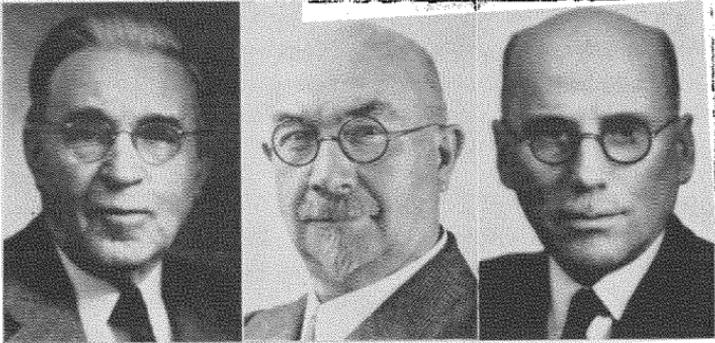
But Europe, luckless cockpit of the world for two thousand years, by her political and military moves gave short lease to this Adventist reorganization. The next year, 1914, the nations plunged into the first world war. The intercommunication between Russia, the Central Powers, and the Western Allies was interrupted; yet in each section the Adventist forces, facing national demands, economic and vital disasters, and prevalence of the war spirit, sought to carry on, and did so to such effect that the church came out of the conflict stronger in numbers, if not in resources, than before. The European Division, as such, could not function, but the union conferences operated on their own responsibility, with the backing of the General Conference.

The United States of America entered the war on the side of the Allies in 1917; it was then necessary for the General Conference to dissolve, outwardly, the organic bonds with their brethren of Germany and Austria. Upon consideration of the world situation, the decision was reached to retrace the steps taken in 1913, by abolishing the division conference plan, with its separate constituency, constitution, and elections, and reverting to the plan of union conferences, all reporting to, and centering in, the General Conference. This action was taken at the General Conference held in San Francisco, March 29 to April 14, 1918.¹⁹

The North American Division, the European Division, the Asiatic Division, and the South American Division, all of which had been formed in 1913 or since, were affected by this action. The North American Division and the European were indeed vacated; but the mandate did not extend so far as to obliterate divisional lines. The plan adopted differed from that of the 1913 plan by making the divisions integral parts of the General Conference, without separate constitutions, each division president being a vice-president of the General Conference, and the whole staff of each division conference being elected at the quadrennial sessions of the General Conference, as a part of the world administration. Thereafter each division operates with its regional staff, giving to its union conferences, and they to their local conferences and mission fields, due authority, initiative, and decision within their respective fields. In the General Conference of 1922 the division conference arrangement was further recognized by the formation of the Australasian Division and the Inter-American Division.

After the world war the reorganization of the European field included plans for departmentalization of the work. The older branches (that is, the literature work and the Sabbath school) had been represented by secretaries, as they had also in America from very early times; but the broader departmentalization begun at the General Conference of 1901 had not been taken up on the continent of Europe. The British Union Conference had begun such departmentalization in 1908, and had expanded it with succeeding years; but this had not been done elsewhere. Now, the European brethren agreeing with the proposal to develop such activities as the educational work, the young people's work, and the medical missionary work, requested some experienced secretaries from the United States to start it.

In response, Steen Rasmussen was sent to Northern Europe and L. L. Caviness to Southern Europe. These brethren each took on several departments, in the Scandinavian Union Conference and the Latin Union Conference, embracing the edu-



L. H. Christian, G. W. Schubert, A. V. Olson

cational, Missionary Volunteer, Sabbath school, and home missionary. The pattern was set, and through example, institutes, and other means of instruction, departmental training went on apace. All the European unions soon had their work departmentalized; and in time the increasing development brought more specialization, and responsibilities were distributed among more secretaries.

At the 1922 General Conference L. H. Christian, who had for three years been acting as associate vice-president, was elected vice-president for Europe; and W. K. Ising was elected secretary. From this time till 1936 Elder Christian was a foremost builder in the Adventist work in Europe.

In 1928 a meeting of nearly all the division presidents, or vice-presidents of the General Conference, convened with the European brethren at Darmstadt, Germany. The cause in Europe had become strong, embracing about a third of the world membership of the Seventh-day Adventist Church. Every branch of the work—evangelistic, publishing, educational, medical, and administrative—was well represented by institutions and organizations; and it was agreed that the time had come to make four division conferences: the Russian, the Southern European (Latin and Slavic), the Central European (Germanic), and the Northern European (Great Britain,

Baltic States, Poland, and the Scandinavian countries). The mission territory in the Levant and in Africa (the European Division now occupied the African mission fields on the Mediterranean Coast, East Africa, and West Africa down to below the continental bulge) was divided among them, the larger portion being given to the Northern European Division, because after the war the victor nations had shut out from colonial territory all German missions, and the Russian Division was not in position to evangelize outside its national territory.

The institutions which had been developed throughout Europe then numbered 16 advanced schools and 18 elementary schools; eight sanitariums, 33 treatment rooms and philanthropic associations; 17 publishing houses, one of them with three branches, and two depositories; altogether 92 institutions. These fell to the lots of the several divisions as follows:

Northern European Division.—Educational: England, Stanborough College, at Watford, and four elementary church schools; Norway, S.D.A. Mission School, at Algarheim, and one elementary school; Sweden, Swedish Missionary School, at Nyhyttan, and one elementary; Finland, S.D.A. Mission School, at Hämeenlinna; Denmark, Naerum Mission School, at Naerum, with seven elementary schools; Poland, Polish Union School, at Slask; the Baltic States, Baltic Union School, at Riga, Latvia; Africa, Kenya Training School, in Kenya Colony, and Pare Training School, in Tanganyika Territory, with one elementary school; Iceland, an elementary school.

Medical: England, Stanborough Park Sanitarium, at Watford, and three health food companies; Norway, Oslo Health Home, at Akersgaten, treatment room at Bergen, three philanthropic associations; Finland, treatment room at Helsingfors, one philanthropic association; Denmark, Skodsborg Sanitarium, three philanthropic associations; Sweden, Hultafors Sanitarium, Hultafors; the Baltic States, legal associations at Riga, Latvia, and Tallinn, Estonia; Poland, a legal association; Africa, Ras Tafari Sanitarium, at Addis Ababa, Ethiopia.

Skodsborg became the largest Adventist sanitarium in the world, established in 1897 and for forty years headed by Dr. J. C. Ottosen, M.D. In the beginning ridiculed as "the cabbage hotel," for its vegetarian principles, it became one of Denmark's most noted institutions, patronized by royalty, and its head was knighted by the king.

Publishing: England, British Publishing House, Stanborough Press, at Watford; Norway, Scandinavian Publishing House, at Oslo, and Iceland Depository, at Reykjavik; Sweden, Stockholm Publishing House; Finland, Finland Publishing House, at Helsingfors; Denmark, Copenhagen Publishing House; Baltic States, Esthonian Publishing House, at Tallinn, and Latvian Publishing House, at Riga, and Lithuanian Depository at Kaunas; Poland, Polish Publishing House, at Warsaw; African depositories in Ethiopia, Gold Coast, Nigeria, and Sierra Leone.

Central European Division.—Educational: Germany, Friedensau Missionary Seminary, and an elementary school, Marienhöhe Seminary, at Darmstadt, and Neanderthal Seminary, at Neandertal; Czechoslovakia, Czechoslovakian Mission School, at Lodenice; Egypt, Arabic Union Mission Training School, at Cairo.

Medical: Germany, Bad Aibling Sanitarium, at Kurhâus, Wittelsbach; Waldfriede Sanatorium and Clinic, at Berlin-Zehlendorf (established 1920), with nurses' training school; treatment rooms at Cologne and Hamburg, eight nurses' homes, and two rest homes. The Friedensau Sanitarium, established in 1899, was the chief German health institution until the disruptions of the first world war, after which it became a nursing home, and Waldfriede, under Dr. L. E. Conradi, took the lead until the second world war.

Publishing: Germany, Hamburg Publishing House, with branches in Holland, Austria, and Hungary, and depositories in Egypt and Turkey; Bulgaria, Bulgarian Publishing House, Sofia; Czechoslovakia, Czechoslovakian Publishing House, Kralovo Pole.

Southern European Division.—Educational: Latin-language countries, Seminaire Adventiste du Saleve, at Collonges, France, with two elementary church schools in Switzerland; Rumania, Rumanian Union Training School.

Medical: Switzerland, Lake Geneva Sanitarium, at Gland, a food factory in Switzerland, and one in France.

Publishing: France, French Publishing House, at Dammarie-les-Lys; Spain, Barcelona Publishing House; Italy, Italian Publishing House, at Florence; Portugal, Portuguese Publishing House, at Lisbon; Yugoslavia, Yugoslavian Publishing House, at Novi Sad; Rumania, Rumanian Publishing House, at Bucharest.

The Russian Division.—Under the very difficult conditions prevailing in Russia, no institutions had been established.²⁰

Workers who largely built up the cause in Europe between the world wars include the following. Northern European Division: L. H. Christian, W. E. Read, J. H. Schilling, C. E. Weeks, A. S. Maxwell, G. E. Nord, L. Muderspach, P. G. Nelson, A. Andersen, M.D. Central European Division: H. F. Schubert, Guy Dail, H. Böx, A. Vollmer, L. E. Conradi, M.D. Southern European Division: A. V. Olson, W. R. Beach, Steen Rasmussen, L. L. Caviness, F. Charpiot, J. A. P. Green, J. Nussbaum, M.D., P. P. Paulini, H. L. Rudy. Soviet Division: H. J. Löbsack, J. A. Ljwoff, J. J. Wilson, K. A. Reifschneider, B. Chr. Schmidt, P. A. Sviridov, G. J. Zirat.

Again, a quarter century later, the foundations of society were shaken by the second world war, and out of it came a Europe and a world changed politically, economically, and socially. The fortunes of the Seventh-day Adventist Church and of its gospel message through these cataclysmic convulsions of the last days, will be presented in the next section. Nations and societies are still in a state of flux, and no man can predict the specific transformations we shall progressively encounter. But the great goal is ever before us, and through whatever vicissitudes, the work of God will go on to the triumphant finish.

In Europe today, excluding Russia and all the former missions in Asia Minor and Africa, the church numbers more than 100,000 members. The British Union Conference has been detached from the European Divisions, its organizational lines reaching directly to the General Conference. It has a membership of more than 6,000; the Northern European Division, over 20,000; the Central European, nearly 40,000; the Southern European, over 57,000. The Russian Division (Federation of Seventh-day Adventists in Union of Socialist Soviet Republics), in 1930 reported a membership of nearly 14,000. Since that time reports have been unavailable; but if the progress of the gospel behind the iron curtain matches its record in the former world war, it may have added many thousands. About this we have no reliable information. As to the Near East and Northern Africa, programs and accessions will be recorded in other chapters.

Scarred and harried as all Europe has been by the last war and the aftermath, there yet burns brightly the torch of truth and of the Advent hope; and by God's grace the church in Europe is carrying on with devoted faith.

¹ Matthew 5:11, 12, 39, 44; 7:1.

² John 15:4.

³ 1 Peter 2:23.

⁴ Luke 23:34.

⁵ John 16:2.

⁶ L. H. Christian, *Pioneers and Builders of the Advent Cause in Europe*, p. 55.

⁷ *Ibid.*, p. 12.

⁸ *Ibid.*

⁹ *Ibid.*, pp. 116, 117.

¹⁰ *Ibid.*, pp. 22-24.

¹¹ *Ibid.*, pp. 140-142.

¹² *Ibid.*, pp. 29-31.

¹³ *General Conference Bulletin*, 1901, pp. 157-159.

¹⁴ *Ibid.*, 1909, pp. 6, 7.

¹⁵ Christian, *op. cit.*, p. 14.

¹⁶ *Review and Herald*, Dec. 9, 1920, p. 16.

¹⁷ Christian, *op. cit.*, p. 93. *Year Book* (S.D.A.), 1891, p. 92.

¹⁸ *General Conference Bulletin*, 1913, pp. 50, 51, 91-93, 108-113. Christian, *op. cit.*, pp. 90-100.

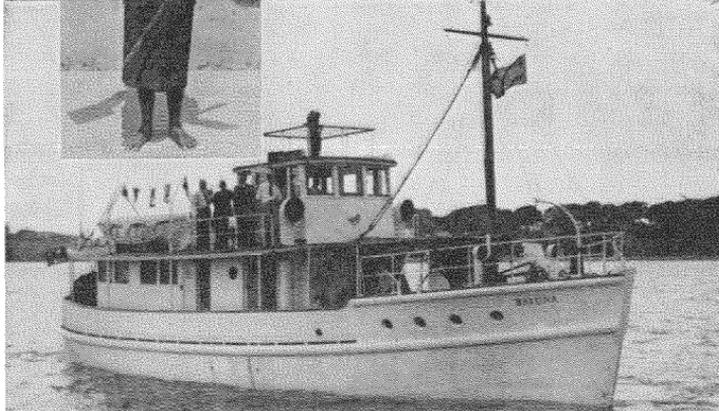
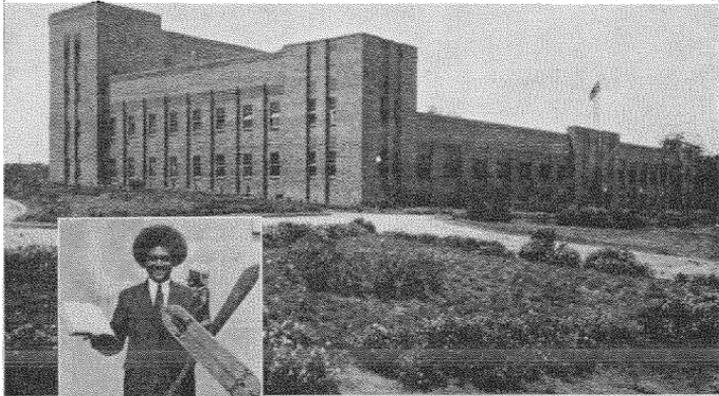
¹⁹ *General Conference Bulletin*, 1918, pp. 39, 40.

²⁰ *Year Book* (S.D.A.), 1929, pp. 104-169.

AUSTRALASIA

AUSTRALIA is a large land, but its people are comparatively few. It is practically the size of the United States of America, and but little smaller than the continent of Europe; yet its population is only about 7,500,000 (besides a negligible remnant of 60,000 black aborigines), compared to the United States' 148,000,000 and Europe's nearly 600,000,000. Not only its late colonization by the English, but its concentration of arable lands and mineral wealth near the sea-coasts, particularly the East and the South, and its distance from the other centers of white population, have contributed to this result. Yet, being situated mostly in a favorable climate, the traditional vigor of its people and the blessings of the gospel have made the citizens of Australia, Tasmania, and New Zealand the most enlightened and enterprising of peoples in the Southern Hemisphere.

If Australia is a continent of great girth and few inhabitants, Australasia (Austral [South] Asia), its zone of influence throughout the islands of the Pacific, is a territory of teeming population. This territory embraces many kindreds and cultures, from the lowest savages to more enlightened peoples, and from the veriest heathenism to the cult of the Moslem prophet, aside from the now wide areas of Christian missions and influence. As a geographical term, *Australasia*, in the restricted sense, includes only Australia, Tasmania, New Zealand, and the adjacent small islands; but in the more comprehensive terminology of some geographers, all this and, besides, the great land bodies of the East Indies, Borneo, New Guinea, the Philippines, Hawaii, and the almost numberless groups of islands scattered over the South Pacific. This Australasia contains a population not fewer than 150,000,000. Most of this territory is sometimes embraced in the term *Oceania*. A more



Top: Sydney Sanitarium, Wahroonga, Australia. Center: Sanitarium Health Food Co., Cooranbong, Australia. Bottom: Batuna, Flagship of Solomon Islands Mission Fleet. Inset: Kata Ragoso

specific division, according to racial characteristics and geographic location, is the following: Malaysia (west), Melanesia (center), Micronesia (north of the equator), Polynesia (east).

In the west the Malay race, spreading from the tip of Asia, have peopled the great islands of Sumatra, Java, Celebes, the Philippines, and parts of Borneo and New Guinea. These people are slight of build, light brown in color, and have straight black hair. On the eastern rim of islands the Polynesian people range from the natives of New Zealand (Maoris), through Tahiti, Samoa, and other groups, to the Hawaiian Islands. This race have wavy or curly black hair, are darker in color and more sturdy in frame. In between them, geographically, come the Melanesians, who are almost or quite black, and wear their frizzy hair in a great bushy mass. The Micronesians are a blend. At the points of contact all these peoples are considerably mixed in blood; and there are, besides, remnants of more primitive tribes, especially in the Malay-occupied countries. There are also in some sectors various numbers of Chinese, Japanese, and Hindus, all comparatively recent arrivals, who have entered as merchants or laborers. The white population is small, and aside from government officials is confined mostly to planters and traders, besides the missionaries.

Australasia as a divisional term in the Seventh-day Adventist Church does not now embrace all this territory, though at first it did, with the exception of Hawaii. Before 1909 it included the Philippines, till 1910 the East Indies; now these territories are in the Far Eastern Division, as is also most of Micronesia. The Australasian Division, with its base on Australia, at the present time contains, from the western half of New Guinea, everything south of the equator and east to Pitcairn. The population is estimated at eleven million.

Next after Europe, Australia was the land to which Seventh-day Adventist messengers sailed. The story of that beginning has been told in the first volume of this work, and also the dynamic leadership of Australia in the fields of education

and ecclesiastical organization. With the General Conference of 1901 this land in the antipodes gave back to America the foremost of its workers: Mrs. E. G. White, W. C. White, and A. G. Daniells. S. N. Haskell, who started the work in Australia and New Zealand, had returned some years before.

At the same time America gave to Australia the past president of the General Conference, G. A. Irwin, who labored there for four years, until another former president, O. A. Olsen, took his place. In 1911 the younger generation moved in. John E. Fulton, who had been a pioneer in the island mission work and who had been vice-president during Olsen's administration, became president of the Australasian Union Conference. He labored there until 1915, when he entered the Asiatic Division (since divided into the China, the Southern Asia, and the Far Eastern divisions) as vice-president and secretary. His place as president of the Australasian Union was taken by C. H. Watson, who had been vice-president during his administration, and who was the first Australian to become president of that union, and later, of the General Conference.

During these years Australia and New Zealand grew vigorously. In 1915 the president, J. E. Fulton, reported six local conferences in the homeland and 14 island group missions. The membership was over 5,000.¹ In 1913 the field had become fully self-supporting, taking on the care of the island missions, with no further appropriations from the General Conference. In addition, in 1916, it voted a quarterly gift of \$5,000 to the Asiatic Division.² In 1922 C. H. Watson, as president, reported nine conferences and 14 missions, with a membership of 8,416.³ At this General Conference the Australasian Union was constituted the Australasian Division Conference. At the General Conference of 1936 W. G. Turner, making his first quadrennial report as president of the division, brought the greetings of 30,000 fellow believers.⁴ Of these, 17,000 were church members, and the remainder mission converts under instruction. At the General Conference of 1946 E. B. Rudge, president since 1938, reported a membership of 22,617.⁵ The number

of native converts, aside from those fully received as church members, was not given. Australasia had just passed through the fearful wreckage of World War II, missions had been disrupted, and while the native believers had proved their loyalty and valor, as cited in the next section, reorganization and statistics were not yet fully completed.

Through the years Australia and her sister commonwealths supplied workers in all branches of the cause, who not only chiefly manned the home field but spread over a large part of the world as missionaries and executives—America, South Africa, India, the East Indies, China. Some of the early recruits have been named in the first volume of this work. Continuing over into the twentieth century were such Australasians as Robert Hare, H. C. Lacey, S. M. Cobb, J. M. Johanson, A. W. Anderson, A. W. Semmens, A. H. Piper, J. H. Paap; such foreign-born workers, in either continental or island work, as W. L. H. Baker, E. W. Farnsworth, J. A. Burden, E. H. Gates, Doctors D. H. and Laurretta Kress, J. E. Fulton, C. H. Parker, L. A. Hoopes, R. W. Munson, C. M. Snow, W. D. Salisbury, G. F. Jones; and such women, experienced in secretarial and missionary work, as Mrs. A. L. Hindson, an American, and Edith Graham, an Englishwoman.

The younger generation, appearing mostly after the beginning of the twentieth century, included some strong men of the southern continent. C. H. Watson successively filled the offices of evangelist, conference president, president of the Australasian Division, vice-president, and president of the General Conference. C. K. Meyers is first listed in 1909-17 as a minister to New South Wales and New Zealand, then in the union conference organization, as secretary and vice-president. In 1920 he was called to America as assistant secretary of the General Conference, then associate secretary, and in 1926, secretary. W. G. Turner entered the work in 1915 as a licentiate in Victoria; the next year he appeared as a departmental secretary in the union conference, afterward as conference president of South Australia. In 1919 he was appointed secre-

tary of the union conference and in 1922 vice-president; and after some years at the head of local conferences he became president of the Australasian Division in 1930, until in 1936 he was called to be a vice-president of the General Conference. In 1946 he returned to the presidency of the Australasian Division for three years.

W. W. Fletcher entered the mission field at Singapore in 1908 and progressed through various executive positions on the continent until, in 1916, he was made president of the India Union Mission, and in 1927 a vice-president of the Australasian Division. A. W. Cormack, in 1911 a minister in New South Wales, filled conference presidencies in Australia and New Zealand until, in 1923, he became president of the Southern Asia Division, and in 1934 was called to the secretarial department of the General Conference. E. B. Rudge entered the work in 1911 as the manager of the Adelaide Sanitarium, but soon he developed in the evangelistic field, and in 1921 went to Fiji as superintendent of the mission, returning to executive positions in Australia, and in 1938 was elected president of the Australasian Division. In 1946 he was transferred to the presidency of the British Union Conference. The Hare family, first converts of S. N. Haskell in New Zealand, have given many men and women to the cause. Robert, seventh son of the patriarch Joseph, has been active in many roles through the years, and is one of the most gifted poets in the denomination. His son Reuben E. is secretary of the religious liberty and temperance departments of the Australasian Division; another son, Eric B., an inspiring youth leader, has had two terms of service in the Burma mission field, and is now in the General Conference Sabbath School Department, while his son Leonard carries on in Burma. Among women workers have been Lizzie M. Gregg and Ethel James, both in Australia and in America. Maggie Hare (Bree) and Minnie Hawkins (Crisler) were valued secretaries to Mrs. White, and Mrs. Crisler later gave great years of service to the China field.

The Avondale School, or the Australasian Missionary Col-

lege, as it was renamed in 1912, had great help from America in its early years. C. B. Hughes, from Keene Academy, Texas, was the first principal. He was followed in 1901 by C. W. Irwin, until in 1908 he was recalled to America to head the new Pacific Union College. Irwin was succeeded by B. F. Machlan, a beloved teacher from South Lancaster Academy, Massachusetts, who for four years built strongly. A succession of Australian principals included G. Teasdale, Joseph Mills, C. H. Schowe, L. D. A. Lemke, and H. Kirk. In the 1920's and early 1930's Americans again took the principalship: L. H. Wood, E. E. Cossentine, and H. K. Martin. During the next decade the principals were A. E. Speck, C. S. Palmer, A. H. Piper, T. C. Lawson, B. H. McMahon, and E. Rosendahl. In 1946 W. G. C. Murdoch came from the principalship of Newbold Missionary College, England, to take the headship of the Australasian Missionary College. Besides this top school New Zealand has its missionary college at Longburn, and West Australia its missionary college at Carmel. Elementary education is given in the local church schools to 1,600 children. There are also 15 training schools in various island groups of the mission field, besides village schools; these engage the services of about 300 teachers, and have more than 6,000 pupils.⁶

Of medical institutions, the first to be established, in 1903, was the Sydney Sanitarium, at Wahroonga, New South Wales, with which is connected the nurses' training school. The second, Warburton Sanitarium, in Victoria, was established in 1910. There have been for different lengths of time three other small sanitariums in the union, at Adelaide, South Australia; Avondale, New South Wales; and Christchurch, New Zealand. There is now a well-equipped institution in the Solomon Islands, the Amyes Memorial Hospital, with a training school for native nurses. In proximity to this hospital a leper colony has been established, where a number of cures have been effected. Throughout the field missionary physicians and nurses are at work, and every missionary to the islands has some training in medical, dental, and nursing practice. Where no other

medical aid is available their service often brings marvelous results. In desperate cases many and many a time prayer has wrought miraculous healing when all other means failed.⁷

Medical superintendents in Australia have included D. H. Kress, F. C. Richards, W. H. James, T. A. Sherwin, and C. W. Harrison. The Australian Union has been and is a leader in the manufacture and sale of health foods, the chief factories being at Wahroonga and Avondale. It leads also in the number of vegetarian cafés operated under conference direction, and in the cities there are a number of hydropathic treatment rooms.

In the publishing business the headquarters are the Signs Publishing Company, at Warburton, Victoria. The colporteur work is active, their annual sales now averaging half a million dollars. There are, besides, presses in the Cook Islands, Fiji, Tahiti, Betikama, Guadalcanal, in the Solomon Islands, and the Papua Mission Press on Vilirupu. Where there are no such regional small publishing houses, literature in the various languages is printed at the Signs office. Altogether, literature in the Australasian Division is printed in some thirty languages.

The latest development in organization came in 1948. The Australasian Union Conference, formed in 1894, was in 1922 constituted the Australasian Division; and through the years since, the two had been identical. But at the special conference session, held at The Entrance, New South Wales, in August, 1948, the growth and complexity of the work indicated the advisability of further partitioning, with appropriate organization. Accordingly, there was formed, first, the Australasian Inter-Union Conference, identical in territory with the former Australasian Union or Division; and second, constituting this Inter-Union, two union conferences and two union missions. The first of these is the Trans-Tasman Union Conference, composed of New Zealand and certain territory in northern Australia; the second is the Trans-Commonwealth Union, comprising the southern and western states of Australia, and Tasmania. The two union missions are, first, the

Coral Sea Union Mission, embracing Papua, Northeast New Guinea, Bismarck Archipelago, and the Solomon Islands; second, the Central Pacific Union Mission, composed of the New Hebrides, Fiji, Tonga, Samoa, Society Islands, Pitcairn, Ellice Islands, the Gilberts, Cook Islands, and scattered smaller islands. This action was confirmed at the 1948 Fall Council at the General Conference Committee. This reorganization is in keeping with the development of the field, and will better facilitate the promotion and nurture of its work.⁸ N. C. Wilson was appointed president of the Inter-Union Conference.

Australasia has a wide and varied mission field. Believing that charity begins at home, it has given attention to the native blacks in Australia, generally accounted the most unpromising of peoples, and to the Maoris in New Zealand, who are the highest in civilization of all native peoples in Oceania.

The Maoris, indeed, have so commingled with the European population as no longer to constitute in great degree a separate people. Joseph Hare, the first Seventh-day Adventist convert in New Zealand, had been a Methodist lay preacher in the Maori country. He was interested in teaching them the gospel, and his second wife, a physician, labored among them for some time. Several Maoris were converted to the Advent faith, and one of them went to America to receive his medical education, afterward serving among his people. Some literature in the Maori language is published. A Maori church is now established at Kaitaia, away in the North Island.

The nomadic black race of Australia were nearly exterminated in the early history of the white invasion, and the few thousands remaining inhabit the most inhospitable and inaccessible parts of the continent. They have generally added to their own vices as many of the white man's as possible. By most white people they have been regarded as too low in intelligence to be hopeful subjects for evangelization; but from among them the Advent message is claiming souls who are lifted by the gospel into faithful and earnest Christians. One black woman in the darkness of her ignorance caught a glim-

mer of the gospel, but without help could make no advancement. One night she dreamed that she was trying to look into heaven for light, but everything was obscured by clouds of smoke, which she soon discovered were coming from her own mouth. She talked over the dream with her husband, and they decided that God was showing them that their tobacco smoking was hiding the truth from them. They burned their pipes. Soon afterward they came in contact with an Adventist teacher, who led them into the full light of the truth.⁹ A mission in the forests of the northeast, at Monamona, North Queensland, was established in 1913, and at present has six workers, who have won a considerable number of natives to the knowledge and cleansing habits of the truth. This station has been cited by the government as a model for all efforts to uplift the blacks.¹⁰ It teaches them practical arts of industry as well as the saving truths of Christianity. In 1936 two students from this school were sent as missionaries to Papua, the first of any Australian blacks to be so commissioned.¹¹ The North New South Wales Conference has recently begun another work for the aborigines in its territory, known as the Kempsey Mission.

The Advent message made its entry into the islands of the Pacific by the mission to Pitcairn a little more than a year after the beginning of the work in Australia. As related in the first volume, this mission was inaugurated by John I. Tay, whose boyhood imagination had been fired by the tale of the mutiny on the ship *Bounty*, the mutineers going to that lone island outpost, almost the farthest east of the Pacific isles. By persistent effort Tay succeeded in visiting the island in October, 1886, and remained for five weeks, during which time he brought the whole population into the Advent faith. His report to America resulted finally in the building of the missionary ship *Pitcairn*, on which he and others returned to the South Seas in 1890. Elder E. H. Gates and his wife were left on Pitcairn, Elder and Mrs. A. J. Read went on to the Society Islands (Tahiti), and John I. Tay and his wife entered Fiji, where the beloved Tay died on January 8, 1892.

The *Pitcairn's* six voyages during the 1890's, carrying successive companies of missionaries, resulted in the establishment of a school on Pitcairn, where Hattie Andre first taught and trained children, youth, and workers; and in the opening of the work in the Society Islands, Cook Islands, Samoa, Friendly Islands (Tonga), Fiji, and farthest west the small islands of Lord Howe and Norfolk, where descendants of Pitcairners live. Several men and women of Pitcairn have figured, not only in the island's church work, but as missionaries to other lands, among them being J. R. McCoy, magistrate and lay preacher, Maud Young, and Rosalind Christian.

This was the extent of the island work after a decade of Seventh-day Adventist labor under the General Conference, when the responsibility was taken over by the Australasian Union in 1901. The nearly fifty years since then have seen great strengthening of the cause in those occupied fields, and extension of the work into nearly all the remaining groups—the Ellice Islands, the Gilberts (which are north of the equator, in Micronesia), the New Hebrides, the Solomons, the Bismarck Archipelago, and Papua in New Guinea.

These last four groups, all Melanesian, represent the final strongholds of heathenism in the South Pacific, containing peoples sunken in vice and crime, in head-hunting and cannibalism, superstitious, treacherous, and cruel, with debased social customs and bloody intertribal and extraneous relations. From the days of Williams, Patteson, and Paton, Christian forces laid siege at their gates, and some fruits were gleaned, but great areas of the darkest hue remained. Some of the greatest victories in Christian history have here been won.

Fiji, whose inhabitants were of the same race and character (somewhat modified by Polynesian admixture), belonged with them; but the Fijians were early won to at least nominal Christianity, with vast improvement in conditions; and when the Advent message had made progress there, Fijian converts became one of the greatest resources in missionary service among other Melanesian peoples. Then, when the gospel has

penetrated into those dark strongholds, the transformations in character and life manifested among the converts in the Solomons, New Hebrides, and Papua stand forth as some of the brightest soul conquests in Christian annals. The limitations of space prevent the telling of the history of missions in all the island groups, but some incidents from the darkest lands will be illustrative.

Fiji, once a most horrible example of the cannibal islands, was from 1838 to 1850 brought measurably and wonderfully under the control of Christianity by Wesleyan missionaries. Wrote Dr. Pierson in 1895: "If one could dip his pen in the molten brimstone of hell's fiery lake, he could still write no just account of the condition of the Fijians fifty years ago: Two awful forms of crime stood like gates of hell to let in demons and shut out Gospel heralds: First, infanticide, and second, cannibalism."²² The euphemistic term the natives employed for human flesh was "long pig." But though infanticide and cannibalism were abolished, the intertribal wars stopped, and some degree of Christian life and service was introduced, there yet remained much of superstition and degrading customs, especially in the interior. Sometimes, under the excitement of their ceremonial feasts and dances, there seemed to be a reversion to their primitive state.

Furthermore, the growing laxity and heterodoxy in Protestant countries, reflected in some of their missionaries and much more in irreligious intellectuals—visiting scientists—more and more confused the minds and damaged the morale of the native Christians. Said Ratu Meli, Fijian chief and delegate to the 1926 General Conference: "A wise man came to Fiji one time; a very wise man he was supposed to be. He said to some Fijians who were Christians: 'Your Bible—I don't believe in it at all; don't believe in your God; don't believe in this religion at all.' This humble preacher said to this wise man: 'Do you see that old oven over there? That is where we used to bake men; and if it hadn't been for this gospel, and if we still believed what you are teaching, you would very likely enter that

oven yourself as a "long pig," and be baked. It is a good thing for you that we don't believe what you believe.'"

The evolution cult, making its inroads in Fiji as elsewhere in the world, Ratu Meli presented thus, J. E. Fulton interpreting: "A terrible thing has happened in Fiji since freedom came. It is preached in Fiji today that man grew up from a worm, a lower order of life. Some of my Fijian friends who are preachers said everything came from a worm. Then I went over to Australia, and heard that in Australia they are preaching the same thing. I have heard that there are two men here who have written a book against such teaching as that. I tell you, young men, Good! Good! If that kind of teaching (evolution) had been preached in Fiji in the early days, when there was cannibalism, men would still be eating human flesh, and we would be using this fork [holding it up] to dig into human flesh and eat it. If this kind of teaching had been the teaching in Fiji in the early days, we would still be using this flesh plate [presenting it], and our men and women would be eating human flesh from it!

"But Fiji has been helped and blessed and brought out of darkness into light by the blessed gospel this Word teaches. That terrible teaching that everything was created from a worm we Seventh-day Adventists absolutely refuse to listen to. But we turn to the teachings of Jesus and the Holy Word of God. Didn't John say in his book, 'All things were made by the Word [Jesus], and without Him was not anything made that was made'? The Word of God is that by which the truth came to us, and that which changes our hearts."¹³

Seventh-day Adventist work was opened in Fiji by the Tays in 1891, on the first visit of the missionary ship *Pitcairn*, but this mission was cut short by Mr. Tay's death in a little over five months.¹⁴ Thereafter there was but token work in Fiji until the arrival of J. E. Fulton and family in 1896. Locating the mission at the capital, Suva, on the largest island, Viti Levu, they soon mastered the language, and the next year Pastor Fulton began to preach in it. He also, in 1900, began to publish

a paper, *Rarama (Light)*, which was the beginning of the now regular publishing work there. Several books were issued in the Fijian language. The Fijian Training School was opened in 1904 on a tract of land at Buresala, Ovalau, and industries were established in connection with it. This flourishing school was for thirty-six years a great factor in the development of young Fijian workers. In 1940 it was succeeded by the Fulton Training School, at Tai Levu. Two other schools, one for the growing Indian (Hindu) population, have since been opened. Because of their teaching of health principles, cleanliness, temperance, right diet, and natural means of treating disease, Seventh-day Adventists were called by the natives, "The Clean Church," and this was more often the title they gave it than its own name.

Elder Fulton was joined in 1903 by C. H. Parker, who succeeded to the directorship when in 1905 Fulton was recalled to Australia. These two pioneers have left their great mark not only on Fiji but on other island groups and in Australia. An early Fijian convert, Pauliasi Bunoa, was a strong leader in the early years, as was Ratu Meli in later years. S. W. Carr and his wife first built up the educational work.

In 1918-19 there occurred a great manifestation of the Spirit of God in evangelism. After the General Conference of that year President C. H. Watson, returning to Australia, stopped at Fiji. As he was conferring with Missionary Parker, there came messengers from inland Fiji with a petition from more than thirty chiefs, saying: "The whole of central Fiji has turned to keep the Sabbath of God, and desires that you shall send missionaries to teach us the way from darkness to light, to lead us from our blindness in the way that we have not known."¹⁵ A messenger had been started by a single chief, but as he proceeded on his way, his mission was made known, and one chief after another added his appeal.

Such a call could not be refused, and workers from the mission returned with the messengers. As they went inland they were welcomed with music and flowers and rejoicing. Whole

villages were found keeping the Sabbath as best they knew how, though needing to be taught the fullness of the way of life.¹⁶ In the presence of this vast, spontaneous movement Parker called for the help of J. E. Fulton, then stationed at Singapore, in the Asiatic Division. He had early built the work on Fiji and was more fluent in the language than any other. He spent some months on the island. And he wrote: "Hundreds living in the mountains of Fiji, along the two beautiful little rivers that flow into the Rewa, the main river of Fiji, have turned to the truth of God. . . . In most cases it seems to be a genuine work of grace. Perhaps a little speech made to us by a chief, Ratu Esala, . . . will answer the question ["Why this abrupt change?"]: . . .

"It may be asked why we accept this faith now, and not before? This is God's time. His word has come to us, and we have been awakened. We have not connected with this message through coercion, or through any bad feelings toward our former church. Light from on high has shone upon us. And in coming into this faith, we come for all there is in it. We come for cleansing. We cast away the old life. We cast away our tobacco, our grog, and our unclean food; and we intend to stand steadfast to the truth of God.'" ¹⁷

Within a twelvemonth Pastor Watson returned, and with others traveled up the Wainambuka River for three or four days. Approaching a town, they saw watchers in a canoe signaling to their people around a bend that the Clean Church people were arriving. When the missionaries came in sight the whole town was congregated on the shore, singing, "*Sa lako mai ko Jesu*" (Jesus is coming again).

They were received beneath a bower of ferns and flowers, where all the inhabitants shook their hands with exclamations of joy. That night the starry sky was the canopy over a congregation that could not be contained within walls, as they listened to the Advent and the Sabbath message. They had put away their evil ways, of secret devil worship and immorality and narcotic addiction and eating of swine's flesh, placarding

their houses with signs: "*Mo ni kila Sa Tambu na Tapako kei no Yangona e na vala ongo*" (Please take notice: Tobacco and yangona are forbidden in this house). Yangona is a fermented drink made by the natives.

Such a scene was repeated in many a village. Fiji became the great stronghold of Christian work in the islands. Hundreds of young people went to the school. And scores of devoted, courageous, persistent missionaries came forth to go into yet unentered fields.¹⁸

The New Hebrides Islands were long a stubborn citadel of heathenism, cannibalism, incessant intertribal wars, and treacherous and violent resistance to civilization and missionary endeavor. Captain Cook named them after the Hebrides Islands in the North Seas; but no greater contrast could be imagined than that between the rugged, storm-whipped rocks off Scotland's coast, with their hardy Christian fishermen and crofters, and the lush tropic isles of the South Seas, with their degraded savages steeped in ignorance and iniquity.

The island group, mostly of volcanic origin but with some few coral isles, stretches in a northwestern direction from Aneityum on the south to Espiritu Santo on the north; in between, like a string of savage wampum, rose such hunks of green-black haunts of evil as Tanna, Erromanga, Efate, Malekula. The London Missionary Society and the Presbyterians of Nova Scotia and Scotland were first to attempt the Christianization of the New Hebrides. Aneityum, the first entered, was soon brought to Christian life, and afterward furnished some magnificent native missionaries for other islands. But John Williams fell under a war club on Erromanga, the Gordons after him, and many others in these and sundry islands. John G. Paton labored diligently on Tanna, but like others before him was compelled to abandon it, triumphing, however, on the neighboring little island of Aniwa. Yet the major part of the island group remained savagely heathen.

Malekula, a large fiddle-shaped island just south of Espiritu Santo, was the haunt of cannibalistic, war-fevered tribes. In

the comparatively low-lying center lived a weak and deformed tribe that traveled in the trees, to escape their marauding enemies. On each end of the island the land rose into mountains, which were inhabited by fierce and warring tribes, head-hunters and cannibals. Particularly feared were the Big Nambus, on the northern end. White traders never ventured inland, but when they visited the island they threw a half-circle cordon of armed men around their trader on the beach, admitting only one or two natives at a time. Many of their class had earned for all of them the enmity of the natives throughout Melanesia, by cajoling or shanghaiing men and carrying them off into virtual slavery on the cotton and sugar-cane plantations of Queensland and Fiji. This blackbirding traffic was for half a century the scandal and the powder keg of the South Seas intercourse, until suppressed in 1904 by the governments of Queensland and Fiji.

Half a mile east of this large island of Malekula lies the little land of Atchin. Its inhabitants were of the same debased, savage character as those on Malekula. Here Seventh-day Adventist missions to the New Hebrides began in 1912. C. H. Parker, who had helped Fulton pioneer in Fiji, came with his wife, and settled there. Most of the contacts the island had previously had with white men were with the godless traders, who sold them rum and rifles and ammunition, to make more dangerous their murderous natures.

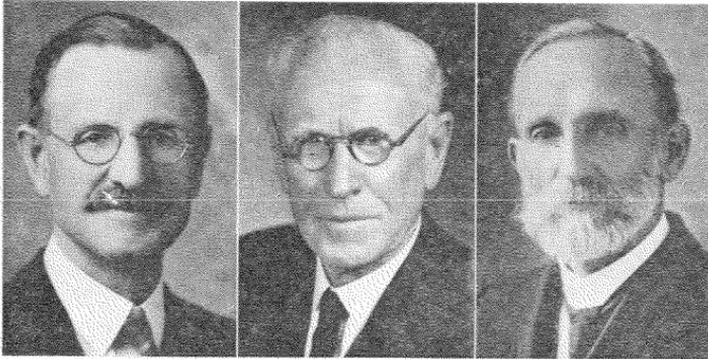
But within a year the influence of the Parker family prevailed, and they saw the natives gradually turning toward God. Some tried to keep their island free of rum, and bowed their hearts before Christ, albeit with dim, groping minds, and thereby the missionaries earned the enmity of the traders. They continued this work alone for two years, when they were reinforced by the arrival of Norman Wiles and his wife Alma, daughter of missionary parents, Pastor and Mrs. E. S. Butz. This young couple were to stamp an ineffaceable impression.

When two years had passed, an anthropologist sent out by the University of London came to Atchin to study the customs

of the people. Finding the atmosphere lacking in the spirit of "the children of nature," he began to excite and bribe the natives to return to their old barbarous customs, so that he might study them. He was all too successful; for he found himself threatened with the fate of the "long pig," and he fled for refuge and protection to the house of the missionaries. Parker for a whole day spent his time and force and influence outside, amid threatening spears and clubs, pressing apart the raging savages, lustful for fight and quarreling among themselves in lieu of their escaped prey, the scientist, now seeking protection within the walls of the man whose Christian teachings he had tried to uproot. Gradually peace and truth prevailed again on Atchin, and today it is a center of Christian faith and activity.¹⁰

Then Parker, whose eyes had often turned toward north Malekula, across the strait, determined to carry the cross of Christ into that land, where white men would not venture without guns to protect themselves. He was accompanied in the launch by Norman Wiles. Their noble wives remained alone on Atchin, sending them forth under the shield of the Almighty. They sailed around the northern end of Malekula for twenty miles, to the district of Matanavat, above which, in the mountains, lived the Big Nambus. Wiles stayed with the boat, after rowing Parker ashore, where by previous appointment a delegation of the Big Nambus met him. They were surprised to see him come among them unarmed and unprotected.

The cannibals welcomed him. They took him inland to a spot under an overhanging cliff, set him down upon a rock, and began to feel him all over. And while they handled him, he showed them his medicine cabinet to divert them, and spoke to them of Jesus. They listened, though little comprehending, but wondering at his readiness to come among them unarmed. He made an appointment to come again and to go up to their chief's village on the mountains, fifteen hundred feet high. On this second visit he went through the same ordeal



J. E. Fulton, A. G. Stewart, G. F. Jones

again, in the village compound, and by his words and looks and acts somewhat satisfied their curiosity.

After that, for a year, he visited them once a month, and gradually the light of the gospel began to shine into their dark minds. Then in 1916, worn down by fevers and intense labors, he was recalled to Australia and Fiji. On his last visit to Malekula he stood and clasped hands with that chief, still a cannibal, still a savage, and he said to him, "I will never see you again. I am going back to my own people. I am a sick man, and must go, or I shall die in this country. But I am going to send you another man, and I hope you will be kind to him."

The chief gazed into his eyes, his meaning broke in on his mind, and with tears streaming down his face he bowed his head on the white man's shoulder and wept and pleaded with him to come back. He said, "You walk along here; you save. You my brother. I take care of you. We love God." He promised that he would one day build a church there and prepare it for the missionary that was to come.²⁰

A. G. Stewart and his family were sent to Atchin to take the place of the Parkers and to join the Wiles. But there came an uprising of natives in an adjacent district on Malekula, which was punished by a warship that shelled the villages of

the Big Nambus, though they claimed they were not involved. But the British government refused permission for any white missionary to settle on that part of savage Malekula. Finally, however, the pleas of the natives prevailed with the commissioner, and he allowed a missionary to enter. Then Norman Wiles and his wife were selected to open a mission for the Big Nambus. Pastor Stewart went over with them. The first world war of "civilized" nations was just ending, but on Malekula war was never ending. At the slightest grievance, or perhaps a murder of one tribesman by those of another tribe, fighting would break loose on the island, and the jungle would resound with the clash of spears, the crash of musketry, and the yells of infuriated warriors. Peace was sometimes brought by the mediation of the missionaries.

Norman Wiles and his wife built their house at Matanavat, and lived there for two years, gathering around them natives sympathetic but not yet real converts to Christianity. Once a month they received a visit from Pastor Stewart, and once or twice they went over to a conference and brief stay on Atchin; but otherwise they labored alone in that fever-infested, semi-savage land, feeding the lamp of love and light, and deeply impressing not only the natives immediately about them but the more distant tribes. Fever-stricken and anemic, they were furloughed home to Australia. Upon returning they received word of savage fighting among the Big Nambus, but insisted on returning to their field, though at another place.

It was one of the interminable quarrels between tribes. There was the sound of the beating of drums, the yells of combatants, the roar of gunfire; there was the slaughter of enemies, the prospect of a cannibal feast. Norman Wiles pushed out into the dripping jungle, up to the Big Nambus village, to mediate between the war parties. He succeeded in making peace, but he came back to his home shaking with the fever. His faithful wife nursed him toward health, but scarcely a week had passed before the tribesmen were at it again. Though far from well, Wiles went forth once more as the messenger of peace. It was

his last effort. After pleading with the natives to observe peace, and planning for a native church building or schoolhouse to be erected, he came home a man doomed to death by blackwater fever. In two days he was gone—May 5, 1920.

There, in that savage land, surrounded by murderous cannibals, his sorrowing wife sewed for him a shroud. But how could she bury him? The natives deserted her, and fled. How could she get help? She turned to survey her situation. The visit of Pastor Stewart was recent; it would be a week or more before he would come again. She must go to Atchin. But how?

A traders' ship was sailing by. She stood out on shore and signaled them, and they sent a cautious boat near; but when they learned what had happened and what she desired, they callously replied that they were not going to Atchin, and left her. A recruiter's cutter, manned by natives, one of whom professed Christianity, came to her help. They landed and came up to the house; then they dug a shallow grave, and laid the missionary there. The member of the crew who professed Christianity offered a prayer, and Mrs. Wiles stood by until they began to cover his coffinless body. It was near night. She closed the house, dropped a last flower on the fresh-made grave, and then embarked with those strange natives, committing herself to her heavenly Father.

The natives sailed their craft around the lee of the island, and tried to make Atchin, but a heavy wind, with drenching rain, assailed them, and at last, at midnight, they gave up. They said they must set the white woman on shore at a new point on Malekula, or she must go on with them to Santo, away in the north. She elected to land.

There in the darkness she faced the vast jungle. The rain ceased. Soon the moon came up, and in its light she found a path leading inland. She followed it, to be greeted soon by the yapping of dogs and the rapid footsteps of a man who beat them off but stared wonderingly at the apparition of the white woman alone. He took her to the village, and the natives received her reverently. It was Friday night, and the Sabbath

was come. She would pause on God's rest day. So there, on that Sabbath of her sorrow, she stayed. It was Matanavat, where they had previously labored, and she spent the day in teaching the people more of the gospel of Christ and His holy day.

The next day, Sunday, the natives conducted her along the jungle trail to the boundary of their territory. They dared not trespass on the ground of another tribe, so they sent her on alone. Twice again she passed through this experience, and finally she arrived at the nearest point opposite Atchin. Here she found some Atchinese tending their gardens; for the islands are close together, and garden land was inviting. She persuaded them to take her in their canoe across to Atchin, and to the home of Pastor Stewart. He had gone away in the launch to look for her, because he had a premonition that all was not well; but Mrs. Stewart received her with motherly solicitude, as one restored from the dead.

A week or two she rested there, to recover somewhat her strength. But as she departed for her parents' home in Australia her thought was not for herself but for Malekula: "Send someone there to carry on the work."²¹ Today north Malekula has been largely won; there are several Adventist mission stations on that coast, and the old savage, cannibal days are gone.

The work in the New Hebrides has extended to many of the other islands, including Espiritu Santo, the largest, Ambrym, Aoba, and historic Tanna, where stations and churches have been established in every quarter and hundreds of people are rejoicing in the truths of the last gospel message. New Hebrides young people, trained and filled with the Spirit, are among the hundreds of native South Seas missionaries who are reaching out into hitherto unentered island groups.

The Solomon Islands (so named in 1567 by the Spaniard Mendaña, their discoverer, because he wished his people to believe that here King Solomon found his gold) lie between the New Hebrides and the Bismarck Archipelago, off the east coast of New Guinea. They consist on the whole of larger islands than those of the New Hebrides, islands which through

the naval struggles of World War II have become familiar to the ears of the world, such as San Cristóbal, Malaita, Guadalcanal, Ysabel, Choiseul, Bougainville, and also Marovo Lagoon between Batuna and the New Georgia islands. Their inhabitants are of the Melanesian type, dark, with bushy hair, brooding, fierce, cannibalistic. There on the little island of Nukapu, near Santa Cruz, the devoted Bishop John C. Patteson was murdered in 1871, in revenge for some traders' recent blackbirding. Bishop Patteson with his helpers represented the Church of England mission, which began work in the Solomons in the 1860's. Two young men of his company, Edwin Nobbs and Fisher Young, Pitcairners transplanted to Norfolk Island, were among the missionaries martyred in the Solomons. But while the centrally located island of Florida was largely Christianized by the missionaries, small impression was made elsewhere. In 1907 the Wesleyans entered the more western islands and began a penetration.

In 1914 the Australasian Union Conference voted to enter the Solomons. Needed for the enterprise was a man of faith and courage, dauntless, patient, enduring, indefatigable. They found such a man in Captain G. F. Jones, an English sea captain who had been converted while on his course homeward, and who had then pioneered the Adventist work in Singapore and served also in the Polynesian field. Like Paul, a small man, he was mighty in word and deed; and as "that little man," "Jonesie," he was to become known and loved through all Melanesia and in New Guinea.

A mission launch, the *Advent Herald*, thirty-two feet long, eleven wide, and drawing four and a half feet of water, was built; and when the crew reached Gizo in the Solomons, seat of British government for the group, the boat was assembled, and in it Captain and Mrs. Jones journeyed to the coast of near-by New Georgia. The savage race dwelling there had only recently left off their head-hunting because of the strong measures taken against them by the government; in heart they were murderers still.

At night Captain Jones and his wife anchored in Roviana Lagoon. In the darkness they heard the sound of paddles in many canoes coming toward them. Shortly naked savages were swarming over their little vessel. The little bearded man stood forth in their midst, and in pidgin English preached to them of Jesus, while inwardly he prayed that God would turn the occasion to His glory. And he asked that crowd of primitive men to give him a pilot.

They paused. They talked excitedly among themselves. Then they put forward a sturdy young man with a scarred face: "Him, Bulehiti. Him go along, master, keep mission boat topside." Others stepped forward and volunteered as the crew. So in the morning, manned by a heathen crew, the *Advent Herald* proceeded on its mission. Some of these young men who that night venturously volunteered, afterward became Christian workers in the cause they had thus espoused.

They crossed the open sea to the island of Rendova, whose natives had ever refused to have white men land. Skirting the island for some distance, they turned in at a large village, where the missionaries were met by the chief and a crowd of his "desperate, savage-looking people." These debated among themselves the request for a mission site, some being favorable, but most opposed. At last they told Captain Jones to leave while his head was safe. This he did, but with the promise that he would come again. Two years later these same Rendovans, after hearing of the blessed results in other islands of the Japa Rane, the Seventh-day mission, repented their early rejection and earnestly begged for a missionary, who was sent in the person of S. R. Maunder, with his family.

Approaching New Georgia again, the launch was boarded by savages, who came out in canoes. But the now faithful crew, beginning to be indoctrinated, earnestly conversed with the newcomers, and they listened to the captain, who persuaded them to accept a mission. Up the Viru River they sailed, and among this people who had only recently murdered some white men they opened the first Seventh-day Adventist mission in the

Solomons. Thirty-eight days after the landing the first Sabbath convocation was held, and Captain Jones, a man blessed with the gift of tongues, addressed the people in their own language.

Soon afterward the government officer stationed in Marovo Lagoon, with a resident trader, proposed to introduce him to a local chief, Tatagu, whom they would seek to persuade into offering land for a mission and school. They drew up to his village, Bambata, when a number of native lads swarmed aboard the vessel, and said their chief was at his gardens farther along the coast. Two of the boys agreed to pilot the vessel there. These two lads, Jugha and Pana, were later to become chief assistants to the missionaries, the former first entering Malaita and then pioneering the work on Guadalcanal, and the latter opening the work on Ronondo, then serving nobly in other places, and becoming a chief leader among his people.

As they came to the gardens of Tatagu there stood the chief, and about him his sons, Peo, Kata Ragoso, Jimuru, and Kolomburu; there was also a younger son later called Joseph. All these were to become strong workers for Christ. But Tatagu did not want to alienate any of his own land for the station, so he told them he had none; he said if they could obtain land elsewhere, he would send his sons to school. The party left, and soon, at Sasaghana, they succeeded in obtaining a grant of land from a man named Panda. Tatagu, true to his word, sent his sons to school, where they not only learned the Bible truths in their own language but acquired a working knowledge of English. This was necessary, if for no other reason than that their only textbook was the English Bible.

Kata Ragoso means "no devil strings." He was so named by his father at his birth, because just before that Tatagu, going with others on a fishing expedition, had forgotten to bring his devil string, without which it was believed no fish could be caught, nor any other enterprise succeed in which a man might engage. But, being of a strong and independent nature, Tatagu resisted the superstition, and paddled on with the rest, resolved to fish nevertheless. But the devils in those demon-

ridden islands are not mere names; they make their presence known in many ways, and demand that their wills be done. And now they shook and rocked Tatagu's canoe in an alarming manner. Paddle as he would, he could make no progress, and fell behind his companions. Yet he refused to turn back, and at last the spirits left him. In after years Tatagu recognized that he here had the help and blessing of the God of heaven, honoring his resistance of the devils. Catching up with his companions at the fishing grounds, he began to haul in fish, while the others had poor success. Finally he returned with his canoe loaded, but they had almost empty boats. And when his son was born Tatagu named him No Devil Strings (Kata Ragoſo).

That was a lad destined for great things in God's work. After schooling, he did secretarial work for the missionaries, then taught and preached and led in missions. At the 1936 General Conference, in San Francisco, he was a delegate, and afterward he toured the United States, creating a sensation with his fine, upstanding figure and strong, handsome features, his bushy head of hair, his brilliant smile, his half native dress, and his bare feet. At first, distrusting his ability to speak in English, he had an interpreter, but when he fell sick Ragoſo went on without him, and his tales and earnest appeals in the English language made a greater impression than before.²² Home again, he led out still more strongly, and when in World War II, Japanese forces came upon the Solomons, Kata Ragoſo was chosen by the white missionaries, as they left, to head the work. The heroic record he and his fellows made through that terrific trial will be related in the next section.

Missionaries who joined or followed Captain Jones in the Solomons included O. V. Hellestrand and D. Nicholson, in 1915; Dave Gray, in 1916; S. R. Maunder, R. H. Tutty, and others, in 1917. In 1920 H. P. B. Wicks was appointed superintendent, and soon after, J. D. Anderson was selected secretary. In 1923 appears the first notice of licensed native workers, Peo and Pana, to be followed in successive years by many such.

Nowhere else in the world were the people more plagued by devil possession and spirit manifestations than in the Solomons, and the manifestations increased as the Christian worship began. Here in a primitive society was shown the final fruit of converse with devils which spiritism in civilized countries courts; and if any doubt the New Testament accounts of possession by evil spirits in Jesus' time, they might here have a demonstration of its actuality. Many were possessed as the demoniacs in Galilee and Judea of Jesus' time, but the devils were subject to the name of the Saviour. Time and again the demons were thrust out by the missionary's prayers and commands, uttered in the name of Jesus. And the converts caught the cure. "We have found out how to drive away the spirits!" exclaimed the islanders to Pastor Nicholson. "It is *tepatepa lapa* Jesus [praying to Jesus]. That will do it every time."²³

Six months after school had opened on Sasaghana five of the boys set out in canoes to obtain food from the gardens across the water. Pana, Kioto, Peo, and Rini were in one canoe, and Jugha in another. They had not gone far when the larger canoe was caught by unseen hands and violently rocked. When Jugha came up his canoe was treated likewise. The boys recognized this as the work of spirits. Desperately afraid, they spoke out and asked the spirits what they wanted. Audible voices replied that the boys were to leave the mission. They answered that they would not; whereupon their canoes again rocked violently. They turned and paddled fast for home. As they passed a small island weird lights were seen darting about, and the spirits called to them, with cursing and swearing, to leave the mission at once. The boys, little removed from heathenism, replied with like cursing and swearing that they would not. Then they were told that in three nights' time the spirits would return.

Three nights later the boys left their house to obtain food near by. As they returned they heard a fearful commotion, and entering, they saw their boxes, which had been locked, now open and the contents—Bibles, schoolbooks, papers, clothing—

being tossed about the room by unseen hands, while the house resounded with the cursing of the spirits. The boys turned and fled to the missionary's house. Mr. Nicholson returned with them, and witnessed the scene. At the door he stopped and told the boys that this was the work of Satan, but that Jesus was stronger than Satan, and he would now ask Jesus to send the spirits away, never to return. He read a scripture, then stepped to the door and prayed. The terrible din increased for a moment; then all was silent. From that day on those boys, growing in grace and power, and ever stronger in Christian ministry, were never troubled again by the spirits. They had passed from the domain of devil worship into the kingdom of light.²⁴

The message in the Solomons spread marvelously. Headquarters were fixed at Batuna, on the Marovo Lagoon, and the central training school was established there. With various other white missionaries arriving and more and more native evangelists and teachers developing, Pastor Jones was made director of the whole Melanesian Mission, comprising the New Hebrides, the Solomon Islands, and Papua. Travel to and fro among the islands being by water, several more missionary launches were provided, and a larger and better-equipped boat, the *Melanesia*, sixty feet in length, was built in Australia in 1917, and sailed to the field by Captain Jones, with three white officers and a crew of four Solomon Islanders. The training given by the schools was industrial as well as religious, and the native boys became variously adept in the practical arts, besides being skilled in sailing and local navigation. The *Melanesia* has since had a long and useful history. Wherever they went missionaries gave physical and medical help; and now the chief medical institution in the South Seas is the Amyes Memorial Hospital in the Solomons.

More white missionaries were sent to the island group, and native boys were rapidly trained in the work and heroically entered the fields, but not without sacrifice and danger. They who were by nature vengeful and violent often endured abuse, threats, and the spoiling of their goods without rancor and

with Christlike gentleness. On Malaita, where Pastor J. D. Anderson and his wife were stationed, a convert named Simi, who had received training in the school at Batuma, his wife Meri, and another native girl were savagely attacked, the women slain and the man maimed. But when the murderer was apprehended and taken on a government boat for trial at Tulagi, Simi was taken along as a witness. On the boat he labored with the murderer to bring him to Christ, and at the prison he sang to him Christian songs. Afterward, refusing to abandon his mission, he returned and labored alone for thirteen years, with splendid results in Christianization.²³

Peo, oldest son of Tatagu, after schooling and initial missionary experience, was taken to Australia as one of the crew of four to sail the *Melanesia*. The wonders of the white man's land were marvelous in his eyes, but they only served to impress upon him the need of his own people. Standing before an audience of Christians, he spoke in clear English of the love of God and portrayed the ignorance and vice in his own land. In conclusion he said, "You have everything; we have nothing. You live; we are dying. You have light; we are a people of dark minds. O sirs, won't you send us missionaries?" Peo was one of the vanguard of Solomon Island boys who pressed on into the darkest corners of their own land and across the waters to the virgin missionary field of New Guinea, where, amid trials, threats, and assaults, they spread the good news of the gospel.

One of these boys was Oti. In 1929 the mission ketch *Veilomani* set out from Rabaul, carrying eight Solomon Island teachers, among whom was Oti, to seek new mission territory. In the Bismarck Archipelago they came to the small island of Emirau, whose 300 inhabitants were friendly but exceedingly dirty, vile, and sick. Filthy, covered with sores, eating all manner of unclean foods, and following many vices, they were so miserable and outcast that the government considered them beyond help, and looked only for them to die out. Oti was left on this island to work.

He came into a native village, where he heard a terrible commotion on the far side, and thither he went. A woman with shrill voice was crying out, while a witch doctor chanted his incantations over her. Pushing his way through snarling villagers, Oti commanded silence, then explained to the crowd that Satan was troubling the woman, but he would tell them of a deliverer, Jesus Christ. Turning to the raging woman, he said, "Do you know who I am?"

"Yes," she said, "you are Oti. You have come from the Solomon Islands to tell us of Jesus. You are a Seventh-day Adventist missionary."

Oti said to the people: "You hear this woman. She has never seen me, yet she is able to tell who I am. This is the work of Satan. I shall now pray to my God, and He will cast out the evil spirit. But you must be quiet."

Then he prayed a short prayer, and in the silence of the crowd he took one step toward the woman, and raising his hand he cried, "In the name of Jesus Christ I command you to come out of the woman and leave her alone."

The woman shrieked; she was lifted by an unseen power and thrown to the ground. She seemed as one dead. But soon she opened her eyes and looked around.

"Give her food and water," commanded Oti. And when she had grown stronger he said to her, "Do you know who I am?"

"No," said the woman, "I have never seen you before."

"But you know why I am here?"

"No; of course not. You are a stranger to me; I have never seen or heard of you before."

Then Oti preached to the crowd about the plan of salvation through Jesus, and before he left, every man and woman in that village had been won for Christ. Within two months the entire island was won to Christ, and a marvelous change resulted. The hundreds of pigs had been slain, betel nut was discarded, and tobacco thrown away. Bodies were washed. Polygamy ceased. Diseases were cured. The whole population was regenerated.

The seven other boys were landed on the larger island of Mussau, seventeen miles distant, which had a population of 2,000. Besides finding the same conditions, they discovered that the several villages were constantly engaged in war with one another. The people were all in a deplorable state. As on Emirau, the government said the people were hopeless. But within two years the whole island was transformed. Every pig that could be found had been killed; betel nuts lay rotting on the ground unwanted and untouched. The captains of trading vessels complained that their tobacco stocks were molding in their ships' holds. New houses were built; churches were erected. Natural means of healing were employed, and many sick were healed by prayer. The British officer in charge of the district called it a miracle. Upward of a thousand worshippers met in the largest church building in the island field. A training school was established, and scores of young native missionaries were soon pressing on to neighboring fields. They entered the mainland of New Guinea; they entered the Admiralty Islands to the north. There they met the conditions their own land had known, and there by the power of God they wrought the same transformations. The British officer overseeing the Admiralty group said to Pastor Turner, "I cannot understand what power you Adventists have, to make such changes among these people." And at that opening the message was given to him.²⁸

New Guinea, which contains about half the total population in all the island field of the Australasian Division, is the home of savages not less debased and cruel than had been those of Fiji, and as still in some degree are those of the New Hebrides and the Solomons. Cannibals and devil worshippers they were, at almost continual war among themselves; and no white man, without show of force, could trust his life among them. The British had a foothold on the southern coast, in a territory called Papua (though the name is sometimes extended to the whole of New Guinea), with their seat of government at Port Moresby. Even though the near-by territory was

settled and covered by plantations owned by white men and cultivated by gangs of half-civilized blacks, the government had only nominal control over the natives beyond this fringe, who were in a state of depravity and ignorance.

To this Papua in 1908 came the first Seventh-day Adventist missionaries, S. W. Carr and his wife, accompanied by the Fijian teachers, Beni Tavondi and his wife Aliti. A mission site at 1,500 feet was obtained, cleared, and improved, at Bisiatabu, twenty-seven miles from Port Moresby. Here through many years the missionaries wrestled with the powers of darkness in the souls of a cannibal people, but seemingly with no results. When the Carrs, worn with labors and fevers, were invalided home in 1915, their place was taken by Mr. and Mrs. Arthur N. Lawson. Another Fijian family also came in to join Beni Tavondi and Aliti. These were Mitieli and his wife Fika. A rare friendship cemented together these Fijians amid the labors and trials and fevers of their service. Beni and Mitieli were as David and Jonathan. On one occasion Beni sought and found his friend, who had fallen sick while on a missionary journey, and, refusing all aid by the natives, carried him on his back through many leagues of mountain trails to the safety of the mission. Mitieli in turn, after removal to Australia and recovery, refused a furlough to his native Fiji, that he might return and be at the side of Beni. In 1918 Beni died from snake bite, but on his deathbed he won the first two converts of the mission, ten years after its beginning.

Mitieli remained and was ever an invaluable assistant to the missionaries, courageous, resourceful, patient, Christlike. His wife, Fika, was a remarkable woman. Small and slight, she had the soul of a Deborah. She devoted herself to the uplift and teaching of the downtrodden women and girls, and, supported by prayer, she met the savage men of the jungles with superb courage, snatching their spears and war clubs from them and putting them to shame. Full of faith, and gentle to her charges, she was known to the heathen, and by them feared, as "the woman warrior of Jesus."

The Lawsons were in turn overcome by the climate and its levers and were furloughed home. No one to take their place! Captain Jones and his wife were just then in Australia, recovering health. The conference asked them to fill in at Bisiatabu for six months. They went; but when the six months were up and they were hoping to return to the Solomons, the appeal came to them to stay on a little longer. Perplexed, they sought a sign from the Lord. Opening his Bible, Pastor Jones' eyes fell upon the message: "Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land." It was Sabbath eve, and as the sun went down a beautiful light suffused the room where they were sitting, like the seal of God upon His message.

To a man of Jones's temperament it was a challenge to go up to the mountain tribes. Sabbath morning he and Mitieli set out for the mountain villages. They came to a scene of high excitement, the center of which they found to be the son of the village chief, writhing in pain upon the ground. The tribesmen were leaping about and shouting, brandishing their spears, looking for the man who, their superstition declared, must have caused the trouble. The turn of a hand might condemn the missionaries to death. But Jones called to Mitieli to get hot water, then come and pray with him. They prayed, gave the boy some hot water to drink, and in a few moments he was relieved.

The grateful chief was ready for anything, and when Jones asked to have land for a school and to have the young men of the village attend, the chief readily agreed. And so the first mission was established among the untamed Koiari of New Guinea. Thus was the wall breached. Instead of six months, the Joneses stayed on the mission for two years.

But Jones did not stop here. He looked upon the high mountains beyond, that shut away tribes in the interior. He determined to surmount them and carry the message. So he prepared an expedition; but at the last moment he discovered

that no native carriers would go with him; they were afraid of the mountain tribes. But would the captain admit defeat by this misfortune? No! Undaunted, he packed what he could upon his own back and fared forth.

Farther and farther, higher and higher, past mountain range after mountain range, he pressed on alone into the vast unknown, everywhere meeting new peoples and preaching the same Jesus. He stirred the hearts of the mountain savages, and at his farthest point he received their promise to give land to erect a schoolhouse and receive a teacher. In three weeks he was back at the mission, to announce to Mrs. Jones, Mitieli, and Fika: "The Lord has said, 'Every place that the sole of your foot shall tread upon, that have I given unto you.' The land is ours! The people are ours! We are going to conquer in heathen New Guinea!"

The teachers obtained from Australia for this work were Pastor and Mrs. W. N. Lock, with their four children. It was July, 1924. Equipped at Bisiatabu, they fared forth with native carriers, now reassured by Captain Jones's journey, and traveled with horses as far as these could go, improvising bridges over mountain torrents, climbing steeps where steps had to be cut or trails zigzagged for the ascent, and enduring torrential rains. Two white men, two white women, four children, a Fijian and his wife and their two children, besides a caravan of carriers, taking the bare necessities of civilized life into their jungle home. Finally, arriving at the village of Efogi, they received a tumultuous welcome from the primitive inhabitants, who proudly exhibited the schoolhouse and home they had built in anticipation. This was the beginning of twenty years' service by the Locks in New Guinea. The wall was breached and the interior was opened.²⁷

In 1929 another point of attack was established, in the Mandated Territory of New Guinea, the northeast, headquarters being established at Rabaul in the Bismarcks, with G. F. Jones superintendent, A. S. Atkins accompanying him. The next year, however, Captain Jones's long mission record

closed, as his health broke. Thereafter for ten years, until his death, he was among the counselors of Israel, witnessing in North America, England, South Africa, and Australia. G. McLaren headed the New Guinea Mission until 1935, G. Peacock took over until 1938, and after that E. M. Abbott.

More missionaries from Fiji and from the Solomon Islands were brought into service in the New Guinea field, until, with the New Guinea boys partly trained, there were over one hundred of them when World War II broke. For long years merely the coasts of New Guinea had been entered, the mountains and jungles shutting away the interior. We have seen how this barrier was passed from the south. Now from the northeast this inland New Guinea was to open up wonderfully. In the 1930's prospectors for gold gradually worked their way up the rivers, sometimes with fighting and losses, until they reached an interior land, six thousand feet high, where they found beautiful country, much of it open field, and free from fevers, with a people degraded indeed, as heathen are, yet comparatively unspoiled, because they had had no previous contact with ruthless white exploiters.

The government of the Mandated Territory, impressed by their island record, invited Seventh-day Adventists to occupy this land with their missions. The only way to go in was by airplane. An exploring missionary party was sent in, and found the natives agreeable to the establishment of a mission. A white worker and ten native teachers went there, established a school, and began their evangelistic work. The workers went out two and two into the villages around, not with guns, as government men did for protection, but with Bibles and healing hands and prayer. Heathen boys poured into the mission school, calls were made by the natives for more schools, and the calls were filled as rapidly as possible. S. H. Gander and family were the first white missionaries sent in, then A. J. Campbell, and others. The interior of New Guinea began to copy the history of the Solomons and the New Hebrides. Soon scores of native teachers were recruited for the work. What miracles of Heaven's

grace are these, that youth who but a few short years before were buried in the devil worship of heathenism, should now go forth as missionaries to teach the graces of Christ and work His works to confound the devil! ²⁸

The providences of God have steadily supported the advances made. Though the world war brought material losses and deaths of missionaries and members, its experiences purified and strengthened the native church. Heroic deeds were done, unyielding faith conquered, and after the storm the forward surge betokened a far greater work to be accomplished. Yet still there remains to be seen in these vast waters dotted by emerald specks of land and greater masses in the big islands a shining forth of the power of God which will make the past seem feeble. There awaits the baptism of the Holy Spirit, the latter rain, and the harvest of the last days for that people who shall consecrate their all to the finishing of the gospel work.

¹ Year Book (S.D.A.), 1915, p. 256.

² *Ibid.*, 1917, p. 234.

³ *General Conference Bulletin*, 1922, p. 325.

⁴ *Review and Herald*, June 11, 1936, p. 263.

⁵ *General Conference Bulletin*, 1946, p. 92.

⁶ *Ibid.*

⁷ J. E. Cormack, *The Isles of Solomon*, p. 251.

⁸ *Review and Herald*, Oct. 7, 1948, p. 15.

⁹ W. A. Spicer, *Miracles of Modern Missions*, pp. 137, 138.

¹⁰ *General Conference Bulletin*, 1930, p. 171.

¹¹ *Ibid.*, 1936, p. 264.

¹² Arthur T. Pierson, *The Miracles of Missions*, Second Series, p. 130.

¹³ *Review and Herald*, June 17, 1926, p. 13.

¹⁴ C. H. Watson, *Cannibals and Head-Hunters*, pp. 64, 65; *Review and Herald*, Dec. 5, 1929, p. 21.

¹⁵ Watson, *op. cit.*, pp. 66-73; *General Conference Bulletin*, 1922, pp. 103, 104.

¹⁶ W. A. Spicer, *Our Story of Missions*, p. 299.

¹⁷ *Review and Herald*, Feb. 3, 1921, pp. 11, 12.

¹⁸ Watson, *op. cit.*, pp. 70-73.

¹⁹ *Ibid.*, pp. 98-103.

²⁰ *General Conference Bulletin*, 1918, pp. 84, 85; Watson, *op. cit.*, pp. 105-108.

²¹ *General Conference Bulletin*, 1922, pp. 106, 107; Spicer, *Our Story of Missions*, pp. 303-305.

²² *Review and Herald*, June 18, 1936, pp. 300, 301; *Review and Herald*, Oct. 15, 1936, p. 18.

²³ Cormack, *op. cit.*, pp. 147 ff.

²⁴ *Ibid.*, pp. 160-162.

²⁵ *Ibid.*, pp. 204-209.

²⁶ *Ibid.*, pp. 183-185; *Review and Herald*, June 11, 1936, pp. 265, 266.

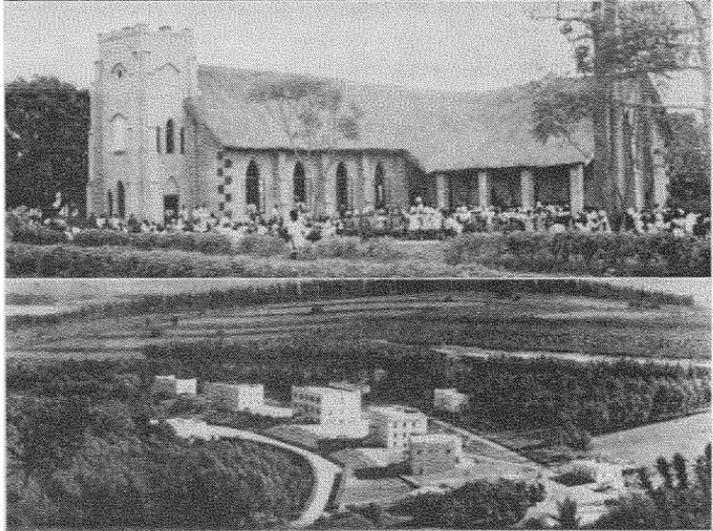
²⁷ Watson, *op. cit.*, pp. 166-209.

²⁸ *Review and Herald*, June 11, 1936, pp. 265-267.

AFRICA

THE African continent, site of some of the most ancient civilizations and haunt of some of the crudest barbarism, is divided, by history and culture as well as race, into distinct if coalescing parts. North Africa, bounded by the Mediterranean Sea on the one side and the desert on the other, and boasting in its eastern part the prodigy of the River Nile, has emerged, as the product of conquests and overlapping civilizations, essentially Arabic. Middle East Africa, astride the equator, is largely saved from torrid climate (save on the coast) by its elevation in the Abyssinian Plateau and the Ruwenzori Mountains and by the presence of the great lakes of Africa. Middle West Africa, lying lower and containing the great river systems of the Niger and the Congo, is largely dense jungle, in which dwell some of the most needy of the Negro peoples. These sections occupy the great bulk of the continent. Below them lies South Africa, typically a high plateau, which ranges from well-watered, fertile lands to veriest desert. The Zambesi, flowing east, and, lower down, the Orange, flowing southwest, are the principal river systems. This land, once occupied by tribes savage and warlike, with only the barest rudiments of civilization, has within three centuries, by invasion of white peoples, been largely transformed, like North America, into European forms of civilization, culture, and religion. Africa is a continent of the tropics: though its Mediterranean lands are geographically in the north temperate zone, the topographical features induce a tropic or subtropic climate; while at the south only the tip of the continent is in the temperate zone and occasionally experiences a touch of winter.

Christian missionary enterprise has taken cognizance of the differences in race, language, culture, and environment. There is an early form of Christianity, much corrupted, in the



Top to Bottom: Missionaries Traveling Into Kalahari Desert, Bechuanaland, Africa; Sentinel Publishing House, Cape Province, South Africa; Church in the Leper Colony, Malamulo, Africa; Helderberg College, Cape Province, South Africa

Coptic Church of Egypt and Ethiopia, and other branches of Christianity are represented by smaller numbers. But all North Africa, having in the seventh century succumbed to the Arab conquest, is dominated by the Moslem religion. For the rest, Christian missions face the worst heathen conditions—animism, fetishism, voodooism, witchcraft, and the social distortions, vice, injustice, and cruelties which go with debased religion. Polygamy is common in both Arabic and pagan lands; slavery and the vicious slave trade had their last stronghold here. After exportation of slaves to America was outlawed by the United States in 1808, and slavery was given its death blow by the Thirteenth Amendment in 1865, the Arab slave traders continued the traffic to the Eastern marts; this traffic was stopped, save for a small trickle, only in the late nineteenth and the early twentieth centuries by the combined efforts of European nations.

The vices and violences of heathenism offer a sufficiently stout resistance to evangelization; yet because they are the product of ignorance, they fall and fail before the assault of enlightened and ministrative Christianity. On the other hand, religious systems like Mohammedanism, Buddhism, and degenerate Christianity, which have some philosophical foundations, are entrenched much more strongly against the gospel. The battle for truth and righteousness takes on different complexions in heathen countries and in lands more civilized and sophisticated. In Africa, Mohammedanism and spurious Christianity have ever proved more formidable than rank paganism, and progress in their territories has been comparatively slow.

Let us take a look at the beginning of the twentieth century. In South Africa the work of Schmidt, Vanderkemp, Moffatt, Livingstone, and their successors had, after long and painful sowing, begun to bear fruit. Fifteen Christian denominations were operating, two hundred thousand natives being full converts or adherents under instruction. The great island Madagascar likewise saw the earnest seed sowing, some of the harvest, and the blood of martyrs. On the West Coast there was like-

wise activity, with many sacrifices and deaths, yet with triumphs for the cross. In East Africa, Mackay and others upheld Christ's banner in the lake region. North Africa, by virtue of its Mohammedan character, was linked to the always difficult mission to the Moslems of the East; only in Egypt was there appreciable progress, and that far less than in Africa below.¹

The Seventh-day Adventist message reached South Africa in 1887, as related in the first volume of this work. In January, 1903, with two conferences of European people and four missions among the natives, the South African Union Conference was formed. W. S. Hyatt was elected president, followed in 1908 by R. C. Porter. The membership was not large, about 700 when organized, and in 1908 a little more than 800. It was a period of seed sowing, by literature, preaching, teaching, and medical work, with industrial elements in the missions, which by the latter date had increased to six. From 1913 to 1920 W. B. White was president, followed by B. E. Beddoe.

The work in South Africa naturally divided itself into two concerns: first, with the white people—and that in two languages, English and Afrikaans; the second, with the native peoples who had yet to be Christianized. The latter work, beginning nine years after the initial efforts among the European population, grew in extent and intensity, supported both by the small South African constituency and by the larger, more affluent homeland of America, and later by the European constituencies.

By 1919, with a thousand white members in the one union, containing three local conferences, and with twelve native missions in two unions, the field was formed into the African Division, with headquarters at Kenilworth, Cape Province. The first president was W. H. Branson; from 1930 to 1941 J. F. Wright was president; and from 1942 on, C. W. Bozarth.

At first this organization was called the African Division. While its occupied territory embraced only the southern part of Africa, and not all of that, it was thought that its progressive extension might come to include all or most of the continent.

But as North, East, and West Africa began to be entered by the European Division Conference, and afterward by its successors the Southern, Central, and Northern European divisions, it was recognized that the Mediterranean and East and West Coast approach prescribed separate administrations from that of the Cape, and in 1930 the appellation was changed to Southern African Division, the name it has ever since retained.

At the times of their organization and until 1928 the South African Union and the African Division contained only the political units then controlled by the British, plus the Congo; but the sphere of operations of the division was gradually extended, until today it holds all African territory on the north-south axis; that is, the long southward thrust of the continent—everything south of French Equatorial Africa on the west, the Sudan, and Ethiopia on the east. Thus it contains about one third of the area and one half of the population of the continent.

The institutions of the division, at its inception, were a college, schools in the several missions, a publishing house, and two small sanitariums. The initial school, which became Claremont College, was first located at Claremont, a suburb of Cape Town, in 1892; in 1919 it was removed to Ladysmith, Natal, and soon renamed Spion Kop College. In 1927 this was removed to a country location at Somerset West, Cape Province, where it received the new name of Helderberg College, and this has continued to the present time the chief training school of the division. The presidents or principals of Claremont were successively E. B. Miller, J. L. Shaw, W. A. Ruble, C. H. Hayton, C. P. Crager, W. H. Anderson, and W. E. Straw; of Spion Kop, J. I. Robison, U. Bender, and E. D. Dick; of Helderberg, Milton P. Robison, G. E. Shankel, and W. E. McClure.

The health work was early represented by a sanitarium established by the Wessels family, in which Mrs. N. H. Druillard, who was treasurer of the conference, secretary of the tract society, and auditor, also in her spare time lent a hand as nurse.

That veteran physician, Dr. Kate Lindsay, who had instituted the denomination's nurse training work, came from America in 1895, and for four or five years superintended the sanitarium. An orphanage was opened at Plumstead, another suburb of Cape Town, which after some time was enlarged and turned into the Cape Sanitarium, with Amelia Webster, R.N., as the first superintendent. In 1904 George W. Thomason, M.D., with his sister Ida Thomason, R.N., came from America, and in seven years' service built up this sanitarium into a highly creditable and beneficent institution. He was succeeded by H. J. Williams, M.D. Miss Thomason served in Africa for nearly thirty years, giving outstanding service. By 1930, however, the Cape Sanitarium was reduced to a nursing home, and the emphasis on medical service was transferred to the native missions. In that year there were six mission hospitals and eleven dispensaries. By 1946 these had increased to nine mission hospitals and twenty-four dispensaries.

In the literature work the field was at first supplied from the British publishing house; but in 1892 a printing press was set up, and two periodicals, the *South African Sentinel* and the *South African Missionary*, began publication. In 1902 the Australian publishing house established a branch in Durban. This eventuated in the establishment of the Sentinel Publishing Association, now a strong institution issuing literature in 18 languages. J. G. Slate connected with the publishing house as manager in 1921, serving until the close of 1948. His very efficient leadership greatly built up the publishing work in the division. In addition to the Sentinel Publishing Association, there are the Advent Press in Kenya Colony, East Africa, and the Malamulo Press in Nyasaland.

South African Missions. While the work among the white inhabitants grew slowly but solidly, the message, after getting a foothold among the native peoples, marched forward with rapid strides. Not easily did it progress, but with toil, sacrifice, illness, often privation, sometimes death, yet with a vigor and enthusiasm that carried it resistlessly. Up, up, through Natal,

Transvaal, Southern Rhodesia (Matabeleland, Mashonaland), Bechuanaland, Northern Rhodesia (Barotseland), Nyasaland, the Belgian Congo. Thus it met the missions, north, east, and west, sponsored by the European base, finally to absorb the British and German missions in East Africa, and the Portuguese holdings in Mozambique in the East and Angola in the West.

All these territories are now embraced in the union missions of Angola, Congo, East African, South African, Southeast African, and Zambesi; and the South African Union Conference, which last, with one European conference in the Zambesi Union, contains all the white membership, except mission station workers. In the South African Union there are two local white conferences, a Cape Field Mission for Asiatics and colored people (the latter of mixed blood, numbering nearly a million), and three mission fields for the native blacks. The total membership of the Southern African Division, 1948, is 55,994; adding the 55,310 native believers under instruction but not yet baptized, the total number of adherents is 111,304. Of these, 5,000 are white; 1,000 colored; a few, Indian; 49,000, native; and a like number, probationers.

The first station among the natives, the Matabele mission, near Bulawayo, with a grant from Cecil Rhodes of 12,000 acres, was later named the Solusi Mission, after a local chief. And as "Old Solusi" it lives even to this day in the affections of the missionaries in Africa, as the mother and almoner of them all. For out of and through Solusi came the pioneers of the lands and mission stations beyond and even behind. Today it is a training school for native peoples, staffed with both white and black teachers, and sending forth well-equipped evangelists and teachers of Bible, science, and industries.

Solusi's great trial in the late 1890's saw the deaths of Dr. A. S. Carmichael, G. B. Tripp, his young son, Mrs. F. B. Armitage, and F. L. Mead, and the narrow escapes and invaliding home of Dr. and Mrs. H. A. Green, J. A. Chaney, and Miss Hiva Starr. At one point, out of nearly a score of

missionaries who had come to the post, W. H. Anderson and his wife were left the sole garrison at Solusi. As first Armitage and then Anderson went on to new enterprises, their places as superintendents were filled by such workers as M. C. Sturdévant and W. C. Walston. Both these men, with their wives, lived long and served much in the cause. The mission also received R. P. Robinson, H. M. Sparrow, U. Bender, and their wives.

The Sparrow name has been long and widely represented in African missions. Fred Sparrow was the first worker at Solusi, H. M. Sparrow has become a veteran in the mission work, and B. E. Sparrow is a recent recruit in the mission of Southwest Africa. The missionary clan of Robinson likewise has a notable record in African missions. The brothers D. A. and A. T. Robinson were pioneers; the son of A. T., Dores E., served both at the Cape and in the interior missions, and his son, Victor E., is in educational work in Kenya Colony. Of the same name but not the same family, R. P. Robinson, who was early at Solusi, is now in Northern Rhodesia; his son, Leonard Robinson, is in the Congo; and C. Robinson is at Inyazura.

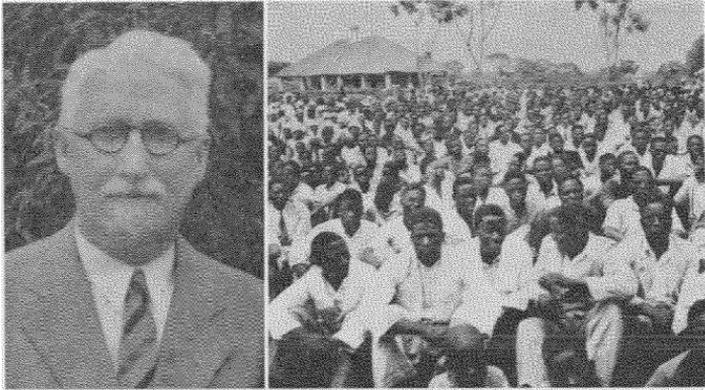
The forward movement from Solusi began in 1901, when F. B. Armitage and his wife (the former Mrs. Tripp) trekked 150 miles to the northeast, with a few native helpers trained at Solusi, and established the Somabula Mission. It is twenty-two miles from Gwelo, which is now on the railroad. Here, on a native reservation, where land could not be alienated, a good 400-acre farm was leased. In a temporary hut the little company met on their first Sabbath, and prayed that God would help them find some whose hearts yearned for the truth. And lo, at their door stood a naked young savage who said (one of the boys interpreting): "Bwana, I have been told in a dream that in this house you have the words of the great God. I have come to hear those words. Teach me the word." He was the first of a tide of natives who rolled in upon the mission. Two years later there occurred the first baptism, eight of the boys who had come with them from Solusi being the first candidates,

Several of these became teachers; and here was continued with good effect the practice begun at Solusi of using native teachers in outschools at various distances from the central station.

Native men who grew into leadership in various parts of the division, in teaching and evangelizing, include the following: David Kalaka, Richard Moko, James Malinki, Isaac Xiba, James Moyo, John Ncube. There are hundreds of others, many of them notable in service, who are pressing the gospel into new areas, teaching outschools, in some cases being directors of missions and headmasters of schools. Filled with the spirit of the message, burning with zeal to bring the blessings of the gospel into the lives of their people, and working with but a fraction of the financial support required by Europeans, they form the great body of the Christian army of workers in Africa.

When in 1907 the Armitages, worn by fevers, left Somabula for the Cape, W. C. Walston took the superintendency of the mission. When he left for Solusi, T. J. Gibson succeeded, and after him, J. N. de Beer. The mission continues as the Lower Gwelo Station, the center of a large work.² The Armitages then first ministered at the Maranatha Mission, in Kaffirland. In 1910 they turned to work among the Zulus, and founded the Spion Kop Mission, on the battleground of that name, near Ladysmith, Natal. In 1919 the work for the Zulus was moved farther north, and Spion Kop became for eight years the South African training college for Europeans. The Armitages continued to serve in the field until 1925, when, after thirty years of mission service, they were invalided home.

In 1905, four years after Armitage's initial venture, and ten years after the opening of Solusi, W. H. Anderson pushed up beyond the Zambesi into North Rhodesia. He had prospected this two years before, in 1903. The Barotses were the most powerful tribe north of the great river, and like the Matabeles below they were a scourge to the other tribes about them, raiding, plundering, and murdering. But around 1898 the British South African Company (Rhodes' empire-building



W. H. Anderson. Natives Attending Camp Meeting in Africa

corporation) extended its rule over this land, established some order, and stopped the raiding. Lewanika, king of the Barotses, did not take very kindly to this overlordship, and another rebellion like that of Lobengula of the Matabeles was in the making. However, he was honored by an invitation to the coronation of Edward VII in 1901. This visit to England opened his eyes to the intelligence and might of the white man, and he came back an apostle of progress. Now he desired missionaries in his country, that he and his people might receive the blessings of the gospel, which had done so much for the white man.

Anderson met and conversed with him on his return, and promised that he would endeavor to open mission stations in his country. In pursuit of this object, Anderson, in July of 1903, started on an exploring trip up country. The railroad at that time ran only a little beyond Bulawayo.

With a number of boys from the farm, who would carry the loads, he went as far on the railroad as it extended, then organized his safari, and struck into the wilds. One hundred miles farther on, at Kalomo, then the administrative headquarters, the chief official advised him to go about a hundred

miles farther, northeast, to the district of Chief Monze, of the Batonga tribe, a wily savage who had raised an insurrection the year before. It would be good to have a missionary at hand watching him; for, as Cecil Rhodes had said, missionaries were much better than soldiers for keeping the natives quiet, and, for the government, cheaper. So on toward Monze's country they traveled.

It was a heroic march, on the trail of Livingstone, who in great degree Anderson typified. Behind he had left his wife and child and friends, while in far America his father lay dying. A native carrier, whom he had hired to lighten the loads of his boys, absconded with much—and the most precious—of his provisions. Deep in the veldt, he fell desperately ill with dysentery, and it seemed he must die. Gathering his Solusi boys about him, he gave them directions for his burial, sent a message by them to his wife, and an exhortation to his mission friends not to let the mission fail, but to have his grave mark the road on to Batongaland. His boys, sorrowing, lifted up their voices in song in Sentebele—language of the Matabeles—intoning, "No, Never Alone." He fell asleep to the strain:

"He has promised never to leave me,
Never to leave me alone."

All night he slept, Detja, his head boy, watching over him, praying. He did not die. In the morning a native came in, reporting that a white man was encamped about eight miles away, on the river. The boys immediately constructed a machila, or litter bed, and carried him to this camp. The white man, an old hunter, took him in and cared for him until he recovered. And two weeks later he was again on his way, weak but indomitable.

Monze greeted him civilly; and, on his making known what he desired—a place for a mission station, with good land and plenty of water—the chief furnished him a guide, who finally brought him to what he described as the most beautiful site in all Africa, a fertile tract of forty acres below a copious

spring on the hillside, with a flow that sufficed for all purposes, including irrigation. In the next two days he staked out a 5,000-acre farm, and turned his steps homeward. Later, when the mission was established, the railroad, as he had anticipated, came through the country, touching one side of the mission land. At Kalomo the government issued him a patent of the claim, at 16 cents an acre, with ten years to pay for it.

Arrived at last in Bulawayo, on Friday evening, he left his boys to follow, while through the night he struck out for Solusi, thirty-two miles away. More than once in the Matabele War, while besieged in Bulawayo, he had taken this night trip to get food at the mission; now he was coming from the siege of the devil's forces far up the country, to get more spiritual food for the hungry. Over a thousand miles he had tramped on this expedition, and he came bearing the grapes of promise. Sabbath morning at five o'clock, he awakened his wife and the mission family. Four months he had been gone, while no one could reach him and none had news from him. There was rejoicing and praise on that Sabbath day.³

He learned that his father had died the day after he had set forth. Their furlough being overdue, he and his wife decided to go to America for a year. This furlough they used in rousing the homeland to enter into the missionary drive up into the heart of Africa. On their return he brought his widowed mother with them, to brave the raw conditions of a new frontier.

Early in the year 1905 Anderson and his family, with several native boys, started for the Batonga country and the mission farm. The railroad had now been extended to Victoria Falls, but it was yet two years before a bridge was thrown across the gorge. They crossed in canoes, four miles above, purchased eighteen untrained oxen, broke them to the yoke, and finally set out for Monze's country. It was varied terrain, some of it veldt (prairie) with high grass, some of it "bush," or forest, much of it waterless. Some parts especially were infested with beasts of prey—lions, leopards, hyenas, wild dogs. Again and

again they encountered raging lions, sometimes witnessing the protecting hand of God when all their own care and effort were unavailing.

They arrived at the mission site September 5, 1905, and set to work building a temporary hut for housing. The language, Chitonga, was new to them, and Anderson planned to set aside the first two years to language study, building, and farming to supply their needs. But the very next day after their arrival, while he was cutting poles to build their hut, a native who had been in the Matabele country and had learned a little of their language, appeared before him and said, "Teacher, I have come to school."

"School!" exclaimed Anderson, "we have no school yet, not even a house. I must study the language, reduce it to writing, make school books. In two years we may have a school."

"Are you not a teacher?" asked the boy.

"Yes, that is my work."

"Then teach me. All this country has heard that you are a teacher and have come to teach us; and here I am. I have come to school."

"No, no! I cannot teach now. There is much to prepare before I can teach."

But the boy persisted. "If you are a teacher, you must teach me." He followed when the teacher went for dinner up to the ox wagon. Anderson talked it over with his wife, saying he felt the boy must be sent home.

"Did you ever hear of Jesus' sending anyone away unhelped?" she asked.

He could not recall any such thing. He must follow the Master. The boy was told he could stay and be taught, though there was neither house, nor book, nor a common tongue. The only semblance of school equipment was a little blackboard and a few slates and pencils. But the next day four more young men presented themselves as pupils, and school was started.

After working all day on the buildings or the farm, the boys and their teacher would sit down around a campfire, while

word by word he learned from them some of the Chitonga language. So he gathered together enough of the speech to prepare for them, day by day, a simple Bible story. The black-board came into use, as he reduced the language to writing, putting the African sounds into Latin letters, which they diligently copied on their slates. Simple arithmetic followed, after teaching them to count beyond five and its multiples.

The school grew in numbers, there being more than forty young men within a month. Then girls came too. After a year of such teaching Anderson prepared a series of Bible lessons, telling the story down to the Deluge, and issued the first reader in Chitonga, which he had printed in Cape Town. Before he could get a second reader ready, this first reader was devoured over and over by his pupils, who became perfect in its reading and spelling.

Meanwhile, provision for the keep of the students must be made. They were set to work on the farm growing corn ("mealies") and vegetables, and putting up a building. They erected a house 16 by 30, with mud walls, dirt floor, and grass roof. This was dormitory, dining room, schoolroom, church. From the lumber of the packing boxes Mr. Anderson built a table that extended the length of the building. At night the boys packed in to sleep, lying on the floor.

But this dormitory would not hold all who desired to come, and did come. One Sabbath, after church service, the director encountered five new boys, sitting near his house. He was afraid they had come to school, but ignored them as long as he could. Finally, toward evening, he called Detja, his native teacher, and through him conversed with the boys. They had walked 150 miles to attend school.

"What shall we do?" in perplexity he asked Detja. "The house is full. The rainy season is coming on. The grass for thatching roofs is burned off; we cannot build any more. The students we have fill the floor full when they go to bed, and these new boys cannot sleep out in the rainy season."

Detja dropped his head, thought a minute, and then said:

"Teacher, I know the floor is all full when they go to bed; but —there is no one sleeping on the table." And so for five months the table served a triple purpose: to eat on, to study on, and to sleep on.⁴

Livingstone had said of the Batongas that if ever they were changed, it would be a miracle of grace. Yet boys and girls from this tribe were transformed in the school until they were unrecognizable. A government official who saw these pupils in school asked the missionary, "Where did you get these boys?"

"From the kraals."

"Not from the kraals about here?"

"Yes."

"Oh, no," declared the official, "you don't mean that! I know the Batongas, vicious and mean, and these could never have been Batonga boys!"

But they were! Bright-faced, keen-eyed, ambitious to learn, singing the songs of Zion, climbing upward every day, they were those miracles of grace for which Livingstone had hoped and prayed.⁵

This thumbnail sketch out of the beginning history of the Rusangu Mission (first called the Pemba Mission) must, for lack of space, suffice to represent all the mission extensions and experiences, varied and thrilling as they are. Men and women ventured and dared in opening up new territory, laboring with hands and brains and hearts. They and their charges suffered want, hunger, discomforts, heathen opposition, sickness, death; yet ever onward went the mission movement.

From Solusi, the hub, the missions rayed out in every direction, the first extensions becoming bases for later extensions, up into the heart of Africa, down toward its southernmost point, out into the territory east and west, to the Indian Ocean and the Atlantic. In 1902 the property in Nyasaland which they called the Plainfield Mission was purchased from the Seventh Day Baptists, and renamed by us Malamulo—"The Commandments." There for the first year Joseph Booth, their resident missionary, ministered. In 1903 T. H. Branch and his

family were sent from America, and the following year J. H. Watson and his family came. But Watson lived only four months on the station when he was stricken by fever, died, and was buried there. Joel Rogers came as superintendent in 1907.

Malamulo is the center of a system of outschools and missions, and there one of the two mission presses is located. There, too, is located the hospital for lepers, which Dr. Carl Birkenstock opened. After him Dr. H. A. Ericksen was in charge, later Dr. E. G. Marcus, and now Dr. S. E. Kotz. It is an institution with a remarkable record of cures and a vast influence throughout the country. There are two other Seventh-day Adventist leper hospitals in South Africa, as well as many hospitals and dispensaries for other patients. And now the South African Union Conference, which includes Basutoland, Swaziland, Southwest Africa, most of Portuguese East Africa, and much other territory, is dotted with missions.

In 1904 the Maranatha Mission, among the Kaffirs, was started by Richard Moko, a well-educated native minister, in which enterprise he was joined by G. W. Shone. They were followed by F. B. Armitage in 1907, who in 1909 transferred the school to the heart of Kaffirland and renamed it the Bethel School, out of which have been established a number of schools. The church at Maranatha has been maintained, ministered to for many years by Charles Sparrow.

To the north, in 1910, M. C. Sturdevant pushed out from Solusi into Mashonaland, where he traded four thousand acres of the large Solusi holdings for an equal-sized farm, and established the mission at first called Tsungwesi, afterward Inyazura. W. C. Walston took his place at Solusi. In 1916 S. M. Konigsmacher, who was with the Rusangu Mission, prospected up above, and the next year started the Musofa Mission, just this side the Congo border. Two years later there were 150 enrolled in the school, and more than 200 attending Sabbath services.⁹ This not only grew to be an important station itself, but became the entry point for the later Congo missions.

These early schools for the native peoples all made much

of industrial education. They tilled the soil, raised most of their own food, and sometimes had produce to sell. They planted fruit trees, developed orchards, and ate the fruit of them. They raised herds of milch cows and work stock. They built their own houses, not only the native style of pole, mud, and grass, but, the substantial, permanent homes and institutional buildings, proofed against termites, molding and burning their own brick, and only in some cases importing iron roofs. They introduced crafts of woodworking and ironworking. Most of them made their own furniture, and some put their manufactures on the market. They taught the girls the housewifely arts: cooking, sewing, housekeeping, laundering, as well as gardening. They made their health teaching practical, not only in the right means of living, but in simple remedies for disease. Their converts and students were clothed, not always in the latest style, yet decently and cleanly; and these students worked to pay for their cloth. All this, along with the three R's, and Bible, and evangelism, was education of the highest order, fitting men and women for Christian living and teaching. Indeed, this practical education was required to build up Christian intelligence and purpose; and before any were accepted into the church, they must pass through a period of training for the basic Christian virtues.

W. E. Straw, who went out from America in 1915, to connect with Claremont College, in 1918 took charge of the Rhodesia-Nyasaland Mission, later called the Zambesi Union Mission. In that year they began to hold camp meetings for the native believers, the first one being staged at Malamulo Mission. While most of the workers, both European and native, at first discounted the possibility of holding successful camp meetings, they were soon converted by the remarkable results. Thousands upon thousands of native believers would come, some from great distances, carrying their food, their children, and their offerings with them; and out in the open air they would worship and sing and listen to the truths of the last gospel message. Then, as they went home, they would carry

new light and new enthusiasm to their villages. The camp meetings have proved a wonderful blessing to the African fields.

In 1919 Elder Straw, with F. R. Stockil, of the Rusangu Mission, went up into the Belgian Congo, prospecting. The site they located was the next year occupied by C. Robinson and G. Wilmore. This was the beginning of the development of the Congo field, and also that of Ruanda-Urundi, part of the former German East Africa. Twelve central stations are now in this field, under the Congo Union administration, with headquarters at Elisabethville, first city just over the southern border, and the administrative center of the Belgian Government in southern Congoland. J. R. Campbell, who in 1948 rounded out forty years of service in Africa, is now superintendent of the Congo Union Mission.

After the first world war German East Africa and German Southwest Africa, also the Portuguese colonies on both east and west coasts, were taken in by the Southern African Division. Ruanda-Urundi was a district in the northwestern part of German East Africa, with the Congo Free State bordering on the west. Seized by Belgian forces in World War I, this new territory constituted a challenge to missions. The first to be established was the Ruanda Mission, at Gitwe, where D. E. Delhove pioneered, with others following; this made the central station. From this, Alfred Matter and Henri Monnier branched out to the Rwankeri Mission Station; and M. Duploux to the Buganda Station. Dispensaries were established in connection with all these. In 1928 the field was organized into the Central African Union Mission, with C. W. Bozarth superintendent, and M. Duploux secretary-treasurer. Ngoma Medical Mission was the next station, established in 1931, with J. H. Sturges, M.D., in charge. In 1932 this whole field was united, for administrative purposes, with the Congo Union Mission.

W. H. Anderson in 1920 prospected through Bechuanaland, after that in Angola. For the former he established headquarters at Mafeking, with outschools; and in the latter field

he founded missions which have now been united in the Angola Union Mission. Anderson in 1945 completed his fiftieth year of service in the African field, the longest continuous service of any Seventh-day Adventist foreign missionary, and he was the next year in honor retired to the United States.

West Coast. The Gold Coast, British protectorate on the Gulf of Guinea, was entered in 1894 by E. L. Sanford and R. G. Rudolph, but they were driven back by fevers. The following year D. U. Hale and a company renewed the effort, and gathered a small company of native believers; but after a year or two they were driven out by fevers, one of their number dying. In 1903, Hale again entered, but was soon ordered out by doctors.

The work was then merged with the neighboring work in Sierra Leone, when D. C. Babcock and others entered there in 1906. A school was built at Waterloo, twenty miles inland, on the railroad, with T. M. French in charge and W. H. Lewis at the head of the industrial education. Teachers for outschools and missions were developed, one of them opening work among the Timni tribe, 150 miles inland, on an elevated plateau, where Dr. E. W. Mayer established a medical mission. Elder Babcock and his family served in this field until 1917, pioneering in several lands, until he was forced out by an attack of sleeping sickness. His eleven years of service here, added to his long career in the West Indies and northern countries of South America, make him one of the veterans of missions.⁷

Workers of long service on the West Coast include J. Clifford, with twenty-seven years of service in various positions, now superintendent of the Gold Coast Mission; J. J. Hyde, who has spent a quarter century there, now being superintendent of the West Nigerian Mission; W. G. Till, a veteran of twenty or more years in the field.

Liberia, that Negro republic first settled, on the coast, in 1822, by American freemen, and organized with a local government in 1847, has had some protective care from the United States, and has demonstrated not a little ability in self-govern-

ment and development. The interior, however, still largely holds a population of native pagan people.

A mission was here established by Seventh-day Adventists in 1927, a mission notable for being now manned wholly by Negro workers. Its president is G. Nathaniel Banks; its educational and youth leader is P. E. Giddings, who is also principal of its main school at Konola; its Sabbath school secretary is C. D. Henri; and there are twelve licensed missionaries. Besides evangelistic and literature work, there are three mission station schools. In a population of perhaps two million, there are five Seventh-day Adventist churches, with over four hundred baptized members and more than six hundred adherents.

Up to 1913 the West Coast missions were under the direct supervision of the General Conference in North America. But in that year they, in common with all the African missions outside the Southern African Union, came under the care of the European Division, with headquarters at Hamburg, Germany. However, only one year intervening before the beginning of World War I, and the fortunes of that war in Africa going against Germany, the African missions were made the charge of the British Union and the Scandinavian Union, West Africa falling to the British.

The directors of the West Coast field, from that time to the present, include L. F. Langford, W. H. Lewis, Thomas Baker, H. W. Lowe, and William McClements. With the partitioning of the European Division Conference, in 1928, into the Northern, Central, and Southern European divisions, the West African missions were apportioned according to their relation to European governments. The Northern Division retained those lands belonging to, or under the protection of, Great Britain, also French West Africa and Northern Cameroons; and the Southern Division took the Southern Cameroons and French Equatorial Africa. No African lands remaining to Germany after the first world war, the Central Division did not share in this distribution, not because of prejudice within the denomination, but under compulsion of the politi-

cal powers. World War II, from 1939 to 1945, still further altered conditions. The school and other properties at Waterloo were taken over by the British Government, payment being made, and after the war some restitutions. But the resources of the European conferences were greatly reduced, in common with all national incomes; and for effective promotion the denomination made some changes in administration.

At present the West African Union Mission is a field detached from any and all divisions, answering directly to the General Conference. Despite all the unfavorable conditions of climate, transportation, and communication, and the wars, the Advent message has made good progress. The union contains the Liberian, the Ivory Coast, the Gold Coast, the Sierra Leone, the West Nigerian, and the East Nigerian missions, with a combined church membership of nearly ten thousand, besides an equal number of probationers, making the total number of adherents approximately twenty thousand. It has five training schools—in Liberia, the Gold Coast, and Nigeria; a mission hospital at Ile-Ife, Nigeria; and two dispensaries. There are three small printing plants and two book depositories, in the Gold Coast, Sierra Leone, and Nigeria.

The East Coast.—Lying on the Indian Ocean and the southern part of the Red Sea, this area, prior to World War I, was politically controlled from south to north by the Portuguese in Mozambique, the Germans in German East Africa, the British in British East Africa and British Somaliland, the Italians in Italian Somaliland and Eritrea, and the French in the small territory of French Somaliland. To the southwest of Eritrea lies Ethiopia, and to the north Nubia, Anglo-Egyptian Sudan, and Egypt. As a result of the first world war, the Germans were dispossessed of all African territory. This necessitated a change in the constitution of missionary forces.

Before the war the German Union Conference entered German East Africa in 1903, continuing the work when re-organized in 1912 and named the Central European and the East German unions. There came to be four main stations, at

Kihuirio, Friedenstal, Vuasu, and Vunta. Some of the pioneers were J. Ehlers, A. C. Enns, B. Ohme, E. Kotz, and W. Koelling. This constituted the North Parè Mission. It was among Mohammedan and pagan peoples. The Bible was not in any of their languages, and one of the projects of the mission was to translate it into Chassu. This great task was accomplished by 1915, and the British Bible Society brought out the edition.

As the missionaries pushed farther into the interior, the second mission field, the Victoria Nyanza, was begun, with both German and Scandinavian personnel. Within a few years there came to be twelve stations, with their complements of out-schools. These were on or near the southern shore of the great lake. Scandinavian workers included V. E. Toppenberg, who came in 1910, Dr. F. W. Vasenius, and J. Persson, who joined in 1911.

In British East Africa, lying to the north and touching the shores of Lake Victoria and the Indian Ocean, the mission was begun in 1906 by A. A. Carscallen, from England, with J. D. Baker and B. L. Morse. The central station was at Gendia, Kisumu, Kenya. By 1915 there were seven stations in this district. Belgian East Africa, bordering on Lake Kiva, was entered in 1919 by D. E. Delhove.

Military actions in East Africa in World War I resulted in the defeat of the scant German forces and the internment of German subjects, including the Seventh-day Adventist missionaries. However, V. E. Toppenberg, a Danish subject, was unmolested, and remained on station till 1917; then, after two years in America, he was advised to return and endeavor to enter Ethiopia, which he did. For the duration of the war, and for three or four years afterward, the stations established in German East Africa remained unmanned; but in 1922 the British Union Conference, securing permission from the British Government to re-enter, again occupied most of the stations.

The British East African missions had been continued through the war, A. A. Carscallen and his associates holding on. In 1920 Carscallen was retired to America; he afterward

had a noted missionary career in British Guiana, South America. W. T. Bartlett, from England, took his place, and remained in the field until 1928, when S. G. Maxwell became superintendent.

The whole field was reorganized in 1942, as the East African Union Mission, and incorporated in the Southern African Division, with headquarters at Kisumu, Kenya. It contains Kenya, Tanganyika, and Uganda Mission fields, with twenty mission stations. It has three training schools, one each in Kenya, Uganda, and Tanganyika; a hospital in Kenya, six dispensaries in Tanganyika, and a publishing house in Kenya. The membership is 110 Europeans, 13,930 natives, with 13,094 probationers, making in all 27,134 adherents. The veteran H. M. Sparrow is superintendent. Dr. Donald E. Abbott is head of the hospital and medical secretary of the union. Kenya Mission, having had an uninterrupted progress, is the strongest in the field, with over half the membership. E. W. Pederson is the superintendent. V. E. Robinson, grandson of the earliest South African director, is educational secretary. In the Tanganyika Mission, H. E. Kotz, son of one of the pioneer workers there, is the superintendent. As in all the South African field, the native workers outnumber the European or American ten to one.

Madagascar.—The great island of Madagascar, off the southeast coast, and Mauritius, near-by island, being French possessions, were entered by French missionaries from the Southern European Division. It is not attached to the Southern African Division, but is a dependency of the European administration. Besides the French workers there are a large number of natives, ministering in various capacities. There are, at Tananarive, the capital of Madagascar, a training school and the Malagasy Publishing House, and on Mauritius a mission depository. The membership in Madagascar is 575; in Mauritius, 842, making a total of 1,417.^s

Ethiopia.—One of the most ancient of nations, Ethiopia has in these last days had a rebirth. From the fourteenth cen-

tury to the twentieth century it was known to the world as Abyssinia, which name is a Portuguese corruption of the Arabian *Habash*, meaning "mixture"; but of recent years it has enforced the ancient name upon the world's consciousness. Ethiopia is many times mentioned in the Bible, in that respect coming but little behind Israel, Egypt, Assyria, and Babylon. There were times, centuries before Christ, when it held sway over upper Egypt, later called Nubia; and though it suffered defeats, it was never conquered in its highest strongholds. Though its borders have variably expanded and shrunk through the ages, it is on record that it once held sway to the coast, and at one time extended to the Arabian shore.

The traditions of the country make Makada, the Queen of Sheba who visited Solomon, to be the queen of Ethiopia; and the rulers of the nation derive one of their titles, "Lion of the Tribe of Judah," from the supposed offspring of Solomon and this queen. A more authentic occurrence is the conversion to Christianity of the chamberlain of Queen Candace of Ethiopia, through the instrumentality of Philip the evangelist, as recorded in Acts 8. Christianity early invaded Ethiopia, perhaps first through the good offices of this official, but the only reliable history is of its introduction in the fourth century by emissaries from Egypt. In any case, the Christian faith became that of the king and a large part of the populace. Its form is that of the Coptic Church, descended from the Athanasian party. Egypt in the first few centuries of the Christian Era was thoroughly won to this form of Christianity, and Ethiopia, likewise, as far south and west as the power of the government extended against the heathen. But to this day there are many pagan peoples in the land, and they have helped to contaminate the church. The Arabian conquest of the seventh century reduced Egypt and all North Africa to Mohammedanism, with the church feebly struggling under the oppression; but Ethiopia successfully resisted the Arabs. Its church kept some of the ancient truths, but on the other hand brought in many corruptions of doctrine and practice. For instance, while

the seventh-day Sabbath was preserved, Sunday was also celebrated, though with less distinction.

Through the dim night of a thousand years Ethiopia, lost to the view of Europe and the Romish Church, was left to itself. But in the end of the sixteenth century the emperor, hard pressed by Mohammedan powers, appealed to Portugal for help. That seafaring nation, devoted child of the church, had rounded the Cape and begun colonies and trading centers on both shores of the Indian Ocean, and so was in proximity to Ethiopia. It responded to the emperor's appeal, and did indeed help him to deliver his kingdom; but then came the Jesuit priests, who would not miss this grand opportunity to extend their faith and power. They succeeded in winning over to their side the emperor, who at their instigation forbade his people to keep the ancient Sabbath, and offered himself and his kingdom as the spiritual subjects of the pope of Rome.⁹ But a rebellion of the people and the native clergy soon reversed this trend, and the Jesuits were expelled from the kingdom in 1663. The nation fell apart into warring factions, headed by rival chiefs, with now one and now another attempting to conquer all. The parties were united, however, in rejecting all foreign influences; and so Ethiopia was closed to the outside world until the early part of the twentieth century.

Egypt, which had become an independent Mohammedan country, but under the protection of Great Britain, in 1880 took as a part of its conquests the Red Sea coast of Ethiopia; but in 1885 they gave this up to Italy, which thus formed the colony of Eritrea. Italy, in pursuit of an African empire, persistently shouldered and attacked Ethiopia; but in the great battle of Aduwa, in 1896, the Italian Army was annihilated, and this put a stop to Italian aggression until in 1938 they succeeded, with modern war implements against the spears of Ethiopian tribesmen, in conquering the country.

The aggressive attitude of the Roman Catholic Church in the seventeenth century and the rapacity of European nations up to the Italian conquest bolstered Ethiopian determination

to keep foreigners, including missionaries, out of the country. Consequently, there was almost no penetration of Ethiopia proper until the accession of Ras Tafari as regent in 1921, as king in 1928, and as emperor in 1930, when he took the name of Haile Selassie I. This enlightened monarch, despite the troubles of his reign, has promoted reforms in administration and internal improvements, and has also favored intelligently the work of missionaries and the blessings of education and health which they have brought with them.

Efforts by Seventh-day Adventists to penetrate into the Ethiopian land were first made in 1907 by starting in Eritrea, that Red Sea coastal country which was once Ethiopian territory and still contains a large Ethiopian population. P. N. Lindegren and J. Persson were sent out from Sweden for that purpose. In 1909 Anol Grundset, of Norwegian descent, came to head the mission, and in 1912 he was succeeded by Hans Steiner from Germany, who remained until the world war. Dr. F. W. Vasenius and V. E. Toppenberg also arrived in 1909 and helped to locate and build our first mission station among Ethiopian people. But in 1910-11 it was found advisable to send four families down to German East Africa, the present Tanganyika, for the authorities in Eritrea did not permit us to open up the other stations planned for.¹⁰

In 1920 V. E. Toppenberg, one of those who had been sent from Eritrea to German East Africa, was called to return to the Ethiopian field, and proceeded to Eritrea, whence the next year he succeeded in entering Ethiopia itself, locating at the capital, Addis Ababa. The Toppenbergs, first in the field, served here until he was called to the superintendency of the Uganda Mission; but again they returned to Ethiopia in 1946, where they continue.

Arrived in Addis Ababa on that first mission, they lived in a miserable, vermin-infested hut by the riverside, the only place within their means, but they were soon rescued by the British consul, who furnished them a good house without payment of rent. Here, through the rioting and disorder of the un-

settled political state, they began to hold meetings. Two in attendance were students from the royal school, which was supported by the regent. Believing, they would obey. They went to the ruler and said, "We are going to quit school."

"Why?" he asked them.

"Because," they said, "we have found some people who are keeping the Sabbath, and we do not feel that we can attend school on the Sabbath."

He answered them, "Go to the meetings on the Sabbath day, and come here on the other days, and I will pay you just the same." He also made a present of five hundred dollars to the mission.

These two young men were the first chosen by the government to be sent abroad for further education. From Egypt they wrote to Elder Toppenberg, "Dear father, we have no greater aspiration than to prepare ourselves in Egypt, so as to come back and preach the glad tidings which you brought of Christ's coming in our own country." And they came.

A beginning in the healing work was also made, though the Toppenbergs were not medical people. But by prayer a remarkable cure was made of a man with a hideous ulcer on his face; and this set the precedent for the later great medical work to be done there.¹¹

The Toppenbergs remained until 1927, when, after furlough, they entered the work in Uganda. The work was extended into other parts of Ethiopia, there being established four missions: Central, Eastern, Western, and Northern. In 1922 the mission received M. J. Sorenson, who the next year was chosen secretary-treasurer, and in 1929 superintendent. G. Gudmundsen, who came to Eritrea in 1921, started work in northern Ethiopia. In 1924 came Carl Jensen; he first acted as secretary-treasurer, and later as head of the Wallega Mission in the west. In 1926 W. Müller, from Germany, became superintendent of the mission for three years. In 1927 came Dr. G. C. Bergman, the first medical missionary in Ethiopia proper.

In ten years the work progressed most encouragingly. Haile

Selassie, successively regent, king, emperor, showed great favor, both by personal visits and by gifts. Four hospitals were established with his aid: Zauditu Memorial Hospital, in Addis Ababa, opened in 1932 with Dr. Bergman superintendent and Esther Bergman, his sister, director of nursing education; Taffari Makonnen Hospital, in Dessie, Begemder Province, halfway to the Eritrean border, with Dr. A. R. Stadin; Haile Selassie I Hospital, in Debra Tabor, with Mr. and Mrs. Erik Palm, nurses; and another hospital of the same name in Debra Marcos, Godjam Province, was under construction but was destroyed during the war.

Mr. and Mrs. Herbert A. Hanson, having joined the mission staff as teachers, and the emperor becoming acquainted with them, he engaged Mrs. Hanson, after the war, as the housekeeper and steward of his palace. A Boys' Training School and a Girls' Training School were established in the environs of Addis Ababa. Miss Mae Mathews, a teacher from Kansas who joined the missionary force in 1930, has given almost uninterrupted service for these twenty years, a beloved foster mother to the girls. Converts increased, and a number of Ethiopian workers began service to their people. Among these were colporteurs who did faithful and fruitful work in selling truth-filled books to those who could read.¹²

Then in 1935 came the Italian invasion and the dreadful slaughter of the poorly armed Ethiopian Army, as well as of great numbers of the populace, by armored ground forces, airplanes with bombs, machine guns, and poison gases. Most of the women and children of the missionary forces were evacuated, either to the homelands or to Egypt; but the nurses and teachers, both single and married, elected to stay.

The Dessie hospital, with Dr. A. R. Stadin and his wife and Nurses Hovig and Halvorsen, reinforced by the director of the field, M. J. Sorenson, and by Dr. Tesla Nicola from Zauditu Hospital, stood directly in the path of hostilities. The situation is thus described by a Presbyterian missionary who arrived there at the time:

In the city of Dessie there was confusion. The wounded were streaming back from the army, and besides there were crowds of sick and famished civilians who thronged their doors. The hospital was filled to overflowing with the wounded and the dying, and the doctors and their assistants continued to operate. Suddenly in the distance huge pillars of smoke began to rise. Shooting, some of it controlled, more of it indiscriminate, filled the air and riddled the ground. Overhead soon the planes arrived, diving, bombing, machine-gunning. The hospital compound was set on fire. The hospital itself was bombed, killing some of the wounded. Nurse Hovig, in jumping into a bomb shelter, broke her leg. The meager staff put out the fires, and returned to work. But the planes returned and bombed again. Littered with debris, blood, bandages, swabs, instruments, and parts of human bodies, the hospital was a shambles. Still the doctors and their helpers worked on, missing much of sterile technique but substituting as best they could.

Two days later a thanksgiving service was held, to praise God for preserving the staff from the worst of the bombing effects and enabling them to keep in service. The emperor, now at the front, attended this service, and at its conclusion rose, and addressing Mr. Sorenson, said: "You have received and cared for our sick, and taught our people, but more than that, you have remembered that our trust is in God, and have not forgotten to pray to Him for us. We thank you."¹³

In Addis Ababa the mission at this time suffered an irreparable loss in the death, from an infection, of the head of the nursing work, Esther Bergman. Her death occurred December 10, four days after the bombing of the Dessie hospital. Not a casualty of the war, Miss Bergman was nevertheless missed as sorely; for her cheerful, courageous, competent presence had been a chief inspiration and factor in both medical and non-medical progress.¹⁴

The war continued to go against Ethiopia; and by April, 1936, the disintegrating army was a mere mob, streaming into

and through Addis Ababa. Retreating to the capital before the routed army, the missionaries from Dessie joined forces with others in relief work in their own hospital and with the Red Cross. There was riot, confusion, looting, and indiscriminate shooting. There, early on Tuesday morning, May 3, Mrs. Stadin, while sleeping, was hit in the temple by a bullet and killed, another deep loss to the cause.¹⁵

The emperor escaped to England. The missionary party remained, and the Italians, when they took possession on May 5, treated them civilly. However, as the Italian grip upon the country strengthened, increased restrictions and confiscations of hospitals and mission properties took place. The Roman Catholic religion was favored and fostered, and most of the missionaries were gradually expelled. Those who succeeded in holding on through part or all of the occupation were the Hansons, the Niensens, and Miss Mathews, and most of the Scandinavian workers, as the Doctors Kahlstrom, Nurses R. Hofstad, Margit Halvorsen, Lisa Johansson, and Alice Lind. From 1938 to 1939 an Italian missionary, G. Cupertino, was superintendent.

The devoted ministrations of all doctors, nurses, and teachers hardly permits any distinction of notice. But one who, after long service, gave her life, may be made the representative of all. Lisa Johansson came from Sweden during the war, arriving in Addis Ababa on that fateful morning when Mrs. Stadin lost her life. Her introduction to the work was amid the fighting and rioting of the disordered retreat of the Ethiopian forces. For two and a half years no word from home reached through to her. Nine years without a furlough she served, caring for the students as her own, living in native huts and often sharing their native fare. Her last year in the field was one of decreasing strength, but her sweet and loving nature brought sunshine wherever she was. An operation failing to arrest her disease, she was in 1948 evacuated by air to Sweden, but she died ten days after arriving at home. The fragrance of her life and service remains a blessed memory among her co-workers

and her Ethiopian people. "One of the saints," is the testimony of a late recruit to the missionary force.

Not long had the Italians possession of Ethiopia. In the second world war, from 1939 to 1944, England, with the help of native troops under Haile Selassie, expelled them and restored the kingdom as before. Gradually the mission properties were in great part returned; and old and new missionaries from America and Scandinavia took up their duties. Today the Ethiopian Union Mission is in the process of building up again. Missionaries, both veteran and new, are in service. Workers more than "double in brass": they not only carry local responsibilities, giving personal service, but function also in administrative offices. N. B. Nielsen, besides being head of the missions in Eritrea, the Somalilands, and the central mission in Ethiopia, is acting superintendent of the whole field. V. E. Toppenberg directs the Arussi Mission, in the south; E. Bjaanes, the Begemder Mission in the north; Herman E. Davis, the Wallega Mission in the west; and J. Wollan is secretary-treasurer and in charge of the mission in Eritrea.

The Boys' School in Addis Ababa is again functioning, with Herbert Hanson as principal; he is also educational secretary for the union. The Girls' School is likewise operating, with Mae Mathews principal; she is besides the union Sabbath school and home missionary secretary. Zauditu Memorial Hospital has been restored, the present medical director being Dr. M. G. Anderson, who is also union medical secretary; he has Dr. Lynn Artress as assistant in the hospital and other work. Haile Selassie Hospital at Debra Tabor, in Begemder Province, has Roland Neilsen, M.D., at its head. The hospitals at Dessie and Debra Marcos have not been restored; but a new institution, at an old-time mission, Gimbie Hospital, in the western province of Wallega, is operated by Dr. Claude Steen, with veteran nurse Alice Lind.

These missions and institutions outside the capital are distant hundreds of miles, without transportation or communication facilities. The postal and freight address of all of them is,

N. E. SAN Y. P. SOC.

in common, Addis Ababa, and the oftentimes impassable roads or trails are negotiated by trucks and native couriers on foot. In great part these missions and hospitals are self-sustaining, the missionaries engaging in and teaching gardening and agriculture, or, as doctors and nurses, teaching their patients to pay as far as possible for their medical care, yet giving the far greater part of their services free.

The emperor and the royal family still show their appreciation and favor; the ministers, teachers, doctors, and nurses, old and young, cheerfully meet the problems of isolation and improvisation, and of the ignorance, poverty, cupidity, and vice of the people; a considerable number of native converts have been developed into workers, evangelistic, educational, and medical; and under the prospering hand of God the work in Ethiopia, consecrated by service and supreme sacrifice, is looking up and pressing forward.

The cause in Egypt and Northern Africa will be presented in the chapter on Moslem lands, of which they are a part.

¹ D. L. Leonard, *Missionary Annals of the Nineteenth Century*, pp. 237-243.

² W. A. Spicer, *Our Story of Missions*, pp. 217-219.

³ W. H. Anderson, *On the Trail of Livingstone*, pp. 164-183.

⁴ *Ibid.*, pp. 184-209.

⁵ *Review and Herald*, Oct. 7, 1915. (Corrected by W. H. Anderson.)

⁶ S. M. Konigsmacher, *In the Lion Country*; Spicer, *op. cit.*, p. 224.

⁷ Spicer, *op. cit.*, pp. 230-232.

⁸ Data on all the denominational developments, personnel, and progress herein recorded will be found by consulting the S.D.A. *Yearbooks* from 1904 to 1948.

⁹ J. N. Andrews, *History of the Sabbath*, pp. 425-429.

¹⁰ Spicer, *op. cit.*, p. 233.

¹¹ *Review and Herald*, June 24, 1926.

¹² *Review and Herald*, Feb. 13, 1936, p. 13.

¹³ *Review and Herald*, April 30, 1936, pp. 10, 11; Feb. 20, 1936, p. 18.

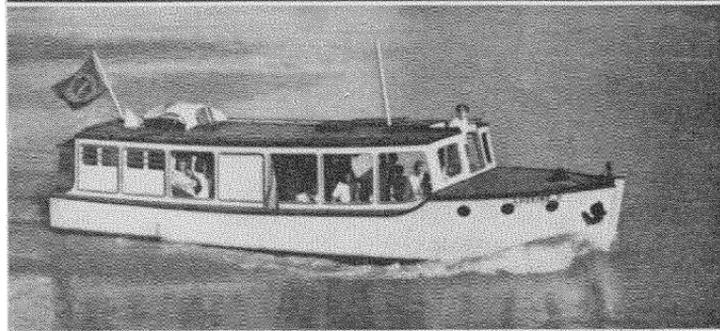
¹⁴ *Ibid.*, Dec. 26, 1935, p. 24; Jan. 16, 1936, p. 13.

¹⁵ *Review and Herald*, Aug. 20, 1936, pp. 11-13.

SOUTH AMERICA

AMERICA was in the beginning solely the southern continent. Columbus had offered his unwelcome services first to Portugal, then to Spain, which tardily accepted them; and he sailed west to fame and neglect and death. The decree of Pope Alexander VI, fixing a line of demarcation between Indian lands showing which should belong to Spain and which to Portugal, gave the eastern bulge of South America to Portugal, a claim which she made good by discoveries and occupation. But the king of England, appealing to Adam, who originally owned the earth, held the pope's decree null and void, and sent forth his own expedition, which discovered the mainland that we now know as North America. Three Italians there were, in the service of three different nations, to share the glory of the New World discoveries: Columbus, by magnificent faith to open the way; Amerigo Vespucci, to strike the southern continent and to give it his name; and John Cabot, to find the northern continent and to lay there the foundation for English claims.

If Spain had been searching for the wealth of soil instead of the wealth of ore, she might have made the whole New World her own, with a share, perhaps, for Portugal. Her adventurers entered the northern continent, threaded the trails of the southeastern forests, and trod the arid stretches of the southwest, seeking the Fountain of Youth and the Seven Cities of Cibola for the treasures they thought they contained. But the fountain eluded Ponce de Leon; De Soto found only a sepulcher in the mighty Mississippi; and Coronado discovered but adobe cities. The gold and the silver were to be found in Mexico and Peru; and there Spain, turning away from the real but hidden wealth of the North, built her glittering and sterile empire.



Top to Bottom: Brazil College, Sao Paulo, Brazil; F. A. Stahl, Shown With Part of a Group of 184 Indians Ready for Baptism, Cascada, Peru; River Plate Sanitarium, Argentina; L. B. Halliwell's Medical Launch, *Luzeiro II*, on the Amazon

In the meantime France, England, and Holland, with little opposition from Spain, occupied the eastern part of the northern continent, which gradually came also to bear the name America. New Holland succumbed to British power; and New France, proud and gay, could not long, with her thin line of soldiers, trappers, and priests, withstand the English march of—

“Pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!”

Thus, in the end, the bulk of North America became English, and Spain kept Mexico, the Isthmus, much of the West Indies, and all of South America save Brazil, which went to kindred Portugal. Three centuries saw the Latin peoples entrenched in all of South America, Central America, and Mexico, which last took in much of western North America.

Following the successful North American Revolution, 1775-83, and the Napoleonic conquests in Europe which overthrew (but did not better) the monarchies of Spain and Portugal, the spirit of liberty entered into the inhabitants of Spanish America, and, led by such patriots as Juárez, Bolívar, and San Martín, nearly all that territory secured independence. But Bolívar's and San Martín's dream of a united continent, or of not more than three great countries, was doomed to failure, because of geographical difficulties and the jealousies and petty ambitions of local chiefs; and so South America finally saw nine Spanish states and one Portuguese. This latter, Brazil, remained under Portugal's House of Braganza until 1889 as a monarchy, yet with a liberal government not out of sympathy with the rest of the continent. Mexico joined the liberated nations; and below Mexico, half a dozen tiny countries emerged in what collectively is known as Central America. But the political history of all the Spanish countries has been stormy, with dictatorships, insurrections, and coups d' état.

In natural resources the sister continents are fairly equal;

and where one or the other lacks, the balance is restored by counter assets. Both lands have agricultural and mineral wealth, deserts also; one has immense frigid areas, the other hot, impenetrable jungles; in both, the mountains of the West raise barriers of height and cold yet shelter coastal regions which require only irrigation to blossom as the rose.

In human resources, however, there has been an imbalance, not in character, but in application. The various national stocks from which European immigration has been recruited had equal or compensating qualities. The vigorous, courtly Spaniard and the enterprising Portuguese were matched by the rugged, pertinacious Englishman and his resolute Nordic companions. And in later times there have been cross currents in the immigration. North America has received a great influx of Latin and Slavic peoples, and South America has taken in more of Germanic stock.

Yet it is common knowledge that North America, particularly the United States, has forged ahead until it stands in a dominant position among earth's nations. Its business energy doubtless has outmatched its culture; in courtesy and social diplomacy it is outshone by its southern neighbors. These qualities are in part heritages, the rude Teuton facing the suave Latin. But culture is achievable even to the sons of churls; whereas enterprise will come even to the indolent, with greater life.

There have been other factors. The Spaniard found denser populations and higher political organizations among his American Indians, but the Englishman found a sparse population and separate tribes; hence, displacement of the aborigines by Europeans in the two continents has been disproportionate. The English came to make homes; the Spanish came, without consorts, to gain wealth. In consequence there was on the one hand preservation of racial purity; on the other hand, greater amalgamation. In political alignments North America had the good fortune of a centrally located power which drew the fringes to itself, but South America had the misfortune of a

division of territory which gave the bulk of the continent to one language group, the Portuguese, and the fringing territories possessed by the Spanish were too scattered for competent union.

But the great differentiating factor has been the Book. In the case of one people the Bible was the text and the guide; in the case of the other, it was almost unknown. For the most part the people who initially came to the shores of English America were men who exiled themselves for the sake of conscience. The Bible was the foundation of their courage, its truths the substance of their faith. In this new land they broke the remaining shackles of superstition and tyranny, and proclaimed liberty to all the people. But Spain in the sixteenth century received no Reformation and inherited no Word of God. The march of freedom which began in the Americas in the eighteenth century was, in the North, formulated and directed by men to whom the Bible was familiar and beloved; whereas in the South it lacked that guide. The liberalism of Latin America was rooted in intellectualism rather than in faith, and it never was competent to establish that reliant and responsible liberty which ensures stability and progress. The Bible was and is its need.

It is impossible to relate the history of evangelization in South America without reference to the role of the Roman Catholic Church. There are and have been within its ranks men of broad vision and enlightened mind, men of liberal thought and generous heart, men who have looked into the face of Christ and caught the reflection of His love. Let us acknowledge brotherhood. On the other hand, it contains also gross men, cruel men, spiritual descendants of Torquemada. Its priesthood, in general, on every level opposes and incites its communicants to assault the evangelicals. From the Catholic viewpoint this is justifiable and necessary if the prestige and power of the church are to be maintained. However illogical this attitude in the eyes of liberal men and in the eyes of God, it is an attitude not confined to the Catholic Church but

exhibited by violent men in every walk of life; and it must be accepted by the Christian as a part of his fellowship in suffering with Christ.

The policy of Seventh-day Adventists in South America is not to assail the church or the priesthood or the tenets of Catholicism, but instead to preach and teach the truths of Christianity and to live the life of Christ. Love only can convert; truth only can supplant error. Hatred, contention, and counteraction are the instruments of the devil, and these the disciple of Christ cannot use.

By the commission Christ gave to His disciples, to go into all the world and preach the gospel to every creature, South America was included in the province of the evangelist. It was a field containing raw heathenism among the Indians; yet in the accessible regions the Indians were nominally Catholic, and under the influence of the priests. Protestantism waited long to attack this stronghold, and thus South America earned in missionary circles the title of "The Neglected Continent."

Aside from early and finally abortive attempts at evangelization, such as that of Allan Gardiner in Patagonia and that of the Moravians in Guiana, the beginning of gospel infiltration was in the advent of the British and Foreign Bible Society, followed later by the American Bible Society. The agent of the British Society, James Thomson, entering in 1820, found enthusiastic response from clergy as well as government officials and the laity. Bibles were eagerly sought by all, some of the clergy purchasing quantities to distribute. But this burst of enthusiasm for the Scriptures, which was a reflection of the then-rampant movement for liberty and of the desire for universal education, was short-lived. Rome's clergy, high and low, soon perceived the threat of the Bible to their teachings and power; and its circulation has since been uniformly opposed, often with destruction of books and mistreatment, even death, of the agents. Nevertheless millions of copies of the Holy Scriptures have been distributed in the Spanish, the Portuguese, and some of the Indian languages.



R. H. Habenicht, M.D., F. A. Stahl and Wife, J. W. Westphal

Different denominations and missionary societies made their ventures into the forbidden land: the Methodists, the Presbyterians, the Congregationalists, the Baptists. But not before 1870 was much attempted or accomplished. Nevertheless, with ardor and persistence on the part of devoted missionaries, and with occasional encouragement and protection from favorable officials, the gospel has made progress.

The beginnings of Seventh-day Adventist work in South America have been related in volume 1, and its continuation for some years beyond 1901 in chapter 6 of this book. As therein stated, the work developed in two sections: the Spanish, in the South American Union Conference, organized in 1906, with J. W. Westphal president; and the Portuguese, in the Brazilian Union Conference, organized in 1911, with F. W. Spies president. At the General Conference of 1913 the combining of these union conferences in a South American Division was authorized,¹ and in 1916 this action was consummated. There were composing the division three fields: the South American Union Conference, the Brazilian Union Conference, and the Inca Union Mission. The first president was Oliver Montgomery; the secretary and treasurer, W. H. Williams; the former serving here for seven years, until called to a general

vice-presidency of the General Conference, and the latter serving until 1928, when called to the Treasury Department of the General Conference. Elder Montgomery was succeeded for short terms by Charles Thompson, P. E. Brodersen, and C. B. Haynes. In 1930 N. P. Neilsen was elected president, and served until 1941, when R. R. Figuhr took his place. C. L. Bauer was secretary-treasurer from 1928 to 1935, Roger Altman from 1935 to 1939, after which H. O. Olsen was secretary and F. L. Harrison treasurer until 1946, when O. A. Blake took both positions.

At the formation of the division the total membership was 4,547; in 1930 it was 19,546; in 1948, 46,572. It now contains two union conferences, the Austral (Argentina, Chile, Paraguay, and Uruguay), and the South Brazilian; and three union missions, the Inca (Bolivia, Peru, and Ecuador), East Brazil, and North Brazil.

The Main Institutions of the Division.—Educational: Colegio Adventista Brasileiro, at Sao Paulo, Brazil; Colegio Adventista del Plata, at Puiggari, Entre Ríos, Argentina; Colegio Adventista de Chile, at Chillán, Chile; Colegio Unión, near Lima, Peru; Instituto Rural Adventista do Nordeste, at Pernambuco, northeast Brazil; Instituto Teologico Adventista, at Petropolis, Rio, Brazil; Ginasio Adventista Paranaense, Curitiba, Paraña, south Brazil; Ginasio Adventista, Taquara, Rio Grande do Sul, Brazil; Instituto Adventista Juan Bautista Alberdi, Leandro N. Alem, Misiones, northern Argentina; Instituto Incorporado "Florida," Buenos Aires, Argentina; Colegio Adventista de Bolivia, Cochabamba, Bolivia; and Colegio Adventista del Titicaca, Juliaca, Peru.

Leaders in the educational work have been J. S. Marshall, T. W. Steen, H. U. Stevens, C. P. Crager, A. W. Peterson, W. E. Murray, H. B. Lundquist, J. M. Howell, N. W. Dunn, L. M. Stump.

Medical: River Plate Sanitarium, in Entre Rios, Argentina; Rio de Janeiro Sanitarium and Hospital, Brazil; also the Chulumani Sanitarium and Hospital, in the tropical east of Bolivia,

the plant of which is leased from the government, but the equipment and staff of which are furnished by Seventh-day Adventists. The institutions at Juliaca, Peru, and Sao Paulo, Brazil, though listed as clinics, are really in the category of sanitariums. There are clinics at Porto Alegre, Brazil, and Lima, Peru, and treatment rooms at Asunción, Paraguay. There are four medical missionary launches on the Amazon River; and there is a food factory at Buenos Aires.

Physicians who have wrought faithfully in practice and in education are R. H. Habenicht, G. B. Replogle, C. E. Westphal, Marcelo Hammerly, M. B. Graybill, R. R. Reed, C. R. Potts, Hersel Butka, J. W. Taylor, R. C. Floren, H. T. Pitman, Wilmer Buller, Galdina N. Vieria, and C. C. Schneider.

Publishing: The Brazil Publishing House, in Sao Paulo; and the Buenos Aires Publishing House, at Florida, Buenos Aires, Argentina. Among the managers of the publishing houses are listed: G. E. Hartman, E. W. Everest, A. Pages, R. C. Gray, M. V. Tucker, J. B. Johnson, Frank L. Baer, and E. E. Doehnert. Among the editors: E. W. Thomann, Edgar Brooks, M. I. Fayard, D. R. Buckner, E. C. Ehlers, J. B. Johnson, and L. Waldvogel.

Brazil occupies nearly half the area of South America; but the hinterland is so largely tropical jungle, in the river system of the Amazon and its tributaries, that development has come chiefly in the eastern portion. The language of Brazil is Portuguese, but in the south, the most progressive part of the country, a great portion of the inhabitants are German, and use that language as well. It was among these German-speaking people that Seventh-day Adventists first began their work with literature in 1893, and they have continued to make much of the strength of the church. However, the work among the Portuguese population advanced, as colportage, medical service, preaching, and lay missionary work reached out to all quarters of the land. The educational work followed upon the heels of accessions and the growing needs of the young; and today's workers have come chiefly from the schools. The com-

bined numerical strength of the Brazilian unions is 139 churches and 22,497 members.

F. W. Spies, who came to Brazil in 1897, remained in the field, and was president of the Brazil Union from its inception in 1911 until its division in 1919 into the East Brazil and the South Brazil unions, after which he continued as president of one or the other until 1927. H. E. Meyer, E. H. Wilcox, J. L. Brown, Rodolpho Belz, H. G. Stoehr, and C. E. Lambeth have been later presidents. As the years have gone on and the schools have done their work, more and more the rolls contain the names of national workers, such as G. F. Ebinger, O. G. Pinho, A. Carvalho, D. Garcia, D. P. da Silva.

The North Brazil Mission.—This field was at first under the care of the East Brazil Union, but was organized for self-containment in 1936, has its field of operation mainly in the basin of the Amazon River and its tributaries, with headquarters at Para, or Belém, a city of 300,000 inhabitants near the mouth of the Para River, which is connected by an estuary with the Amazon, and is commonly included with it. There are, indeed, within the limits of the union, three states on the Atlantic Coast south of the Amazon, the comparatively small rivers of which run into the sea; but the extensive states of Para and Amazonas and the western territory of Acre, all in the Amazon watershed, comprise the bulk of its territory and the scene of its most interesting operations.

In the Amazon Valley there are no roads, the only avenues of travel being the 40,000 miles of navigable streams. The Amazon will bear ocean-going ships all the way up to Iquitos, Peru, 2,300 miles. The only cities of importance between Belém and Iquitos are Santarém, at the mouth of the Tapajós River, with some 12,000 inhabitants, and Manáos, twelve miles up the Río Negro, with a population of about 90,000. But there are smaller cities and many villages, and there are also great estates—rubber, sugar, or cattle—with many workers, and there are isolated homes strewn all along the way. There are an estimated 2,000,000 people dwelling on the rivers.

Seventh-day Adventists first touched the field in 1927, when J. L. Brown and two colporteurs entered it. In 1929 Elder and Mrs. L. B. Halliwell, who had been at work for eight years in the Bahia Mission to the south, were called to the northern field, and here they have remained ever since, he as superintendent. Some thirty workers—evangelists, nurses, teachers, and administrators—have joined them. To Elder Halliwell is to be credited the origination of the unique but obvious means of carrying the gospel to this watery realm.

Outside the cities the dwellers on the rivers have practically no medical help, though the ravages of malaria and other tropical diseases, besides accidents, give them sore need. In almost an equal degree are the medical needs of the more settled country near the coast. The population being almost wholly Roman Catholic, and direct evangelistic methods promising no great success, the Halliwells turned to ministry to the sick, with house-to-house visiting, and thus opened doors to the gospel. But how should they reach the people strung along the great solitudes of the river? A motor launch was the natural answer, and Elder Halliwell, appealing to the young people of North America, received in 1931 sufficient means (\$4,000) to build the first power boat, which they named *Luzeiro* (Light Bearer). Thirty feet long, ten feet wide, weighing seven tons, it is propelled by a twenty-horsepower Diesel engine, and has a speed of about nine knots an hour. Later, one by one, three other launches have been added.

In preparation for a five- or six-months' cruise the little craft is carefully overhauled, repainted—white above the waterline, copper below to repel the borers—its engines tuned, and everything made shipshape. Then it is stocked, even above the gunwales, with provisions and medicines, and last with five hundred gallons of fuel oil. Then out upon the waters, and up the mighty Amazon, here variously accounted, according to definitions, to be from 150 to 250 miles wide. The bore, or tide of the ocean, is felt up the Amazon for a thousand miles. On the other hand, the waters in the rainy season come down

from above, and filling the rivers to overflowing, flood all the low country. The homes of the people are usually built on stilts, but even then the flood sometimes reaches into their houses, so that they have to build temporary floors above the water.

Follow the mission launch to a point seven hundred miles up the river. It is Sabbath, and the boat is anchored while its party hold their Sabbath school. Looking out, they see a man coming in a canoe, a man pale and emaciated with fever. He tells them he has just buried his little child and that all the other members of the family are sick. He agrees to go back and to give them a signal from shore as they come along in the launch, by waving a towel. But when they arrive he is out in a canoe, waving with both hands a bed sheet; he is not going to miss that boat!

A pole-and-mud house with thatched roof, twenty-two hammocks stretched like the spokes of a wheel from center pole to walls, every one with a sick person in it! The hypodermic needles are sterilized, a shot of quinine and methylene blue is given each one, capsules are laid out for continued treatment. Sure that they have the remedy to whip their fever, they all feel much better at once. The man begs the missionaries to sing the hymn they were singing at Sabbath school, so they conclude with song and prayer, and pass on to other homes.

That evening they cross to the other side, and a young man finds them and pleads that they come with him and help his people. This is a settlement on a large lake, where the epidemic has been working havoc, and they had no medicine to stop it. This young man is the leader of a little group of Baptists there, and he says they may use the church building for their clinic.

On the way, at one home they find a sick ten-year-old girl, whose father and mother and brother have all died. She has tried to bury them, but was too weak to dig deep, and the dogs have dug up the bodies and are feeding on them. At another home two little girls, about four and six years of age,

are found alone with their dead parents. The next day the missionaries set up their clinic in the little church building, and all day long the people throng them, for the news of their arrival has spread abroad. Old people, parents, youth, and children! Some of the little tots, worn with the fever, cry at the painful injections, wailing, "*Doeu! doeu! doeu!*" (It hurts; it hurts; it hurts!) And their cries stay in the ears of the mission party until, in the morning, anchored far away, the call of the gay-plumaged but harsh-voiced bird in the branches over their heads seems to be echoing, "*Doeu! doeu! doeu!*"

But such ministrations are the only relief that tens of thousands along the river ever have. Smallpox is another scourge, sometimes depopulating whole areas. And there is yaws, and sometimes leprosy. Besides, there are the hazards of rivers and forests. Jaguars are as predatory and fierce as tigers; and there are man-eating alligators, and twenty-two kinds of venomous snakes, which take a high toll from among the people. These cases are frequently beneficiaries of the mission launch.

The people have confidence in drugs as remedies, but they are hard to convince that water, hot or cold, has any healing value; so it is sometimes necessary to put in some permanganate of potash or something else to color the water and make it "effective." A clinic has been established in Belém, and the workers are looking forward to the establishment of a sanitarium.

The work of the missionaries, however, is not all medical. Everywhere they go the gospel is preached, illustrated by lantern slides, lighted and run by electricity from the auxiliary plant on the boat. And personal work is done in teaching and in the distribution of literature. Besides, the power launches are not the only mission boats on the rivers. The *colporteurs*, who pioneered, are following up valiantly. Some of them are furnished boats twelve to fifteen feet long, partly covered over by palm and banana thatch. In such a boat two *colporteurs* or a man and his wife live and sleep and convey their stock of books, as they sail and paddle their way from house to house

and village to village. A common practice is to ship a boat and themselves up river by steamer, then work down river and off into the tributaries.

In 1932, reaching out among the Indians in the interior after some preliminary work, the Halliwells started a school among the Maues Indians, up on the Andira River. The teachers they left there were Honorino and his wife Maria. The Indians were half favorable, but there was much opposition, especially from the witch doctor and from a short, stout fellow named Querino. He led a gang that poisoned the teachers' cow, killed their dog, stole their chickens; and Querino tried time and again to kill Honorino, but the hand of the Lord always intervened. Honorino and Maria held on, though their child sickened and died; and the school was established. Querino ceased his assaults, but he remained sullen.

Some months later the mission launch came again, and after visiting and ministering for several days, the Halliwells decided to go farther up the river to visit some Indians not yet reached. As a guide they took Querino. Reaching a village about 4 P.M., they arranged for an evening meeting, with an illustrated lecture on the life of Jesus; and the Indians, who now saw electric lights for the first time, were much interested. At the close Mrs. Halliwell sang in Portuguese, "Christ Saves Sinners."

As night fell they started down the river. It was very dark, and there were many rocks to avoid. Querino moved up closer and closer to Mr. Halliwell, until it seemed he would push him off the pilot's seat. Then he whispered, "Please have Mrs. Halliwell sing that song again." So she sang it, and Querino remained quiet for some time. But soon he was pressing close again, and again he whispered, "Have her sing that song again." She sang it, and he joined the chorus with his squeaky voice. Then he remained quiet for a while, but once more pressing close; he asked, "Do you think Jesus died to save the Indians too, or only white men?"

"Oh, Jesus died to save all sinners, including Indians!"

Then Querino said, "I am a very sinful, wicked man! I have killed six men in my lifetime, and three times I tried to kill Honorino."

"Are you sorry for your sins? Do you want Jesus to forgive you?"

"Oh, if it might be! I would love Him and serve Him always."

"Then, Querino, so it is. Jesus Christ forgives your sins; for this He promises to everyone who comes to Him."

That dark night on the river, while *Luzeiro* dodged the jagged rocks, that hardened criminal, Querino, gave his heart to God and became a disciple of Jesus. Thereupon he was very happy, the sullen scowl departed forever from his face, and he came back to his village not only a changed man but a worker for Christ.

Against much opposition, clerical and mob, yet with many favors by government officials and police, and often the clear interposition of the Divine Arm, God's messengers are reaching out into the vast waterways and forests, rescuing and training servants of the Lord Jesus. There are now more than a thousand church members in the North Brazil Mission, and the work, especially because of the medical ministry, is well and favorably known from the border to the sea.²

Austral Union.—This organization, under the name of South American Union Conference dates back to 1906; it received its new name of Austral Union in 1916, upon the formation of the South American Division. The South American Union had included all of the continent south of the Caribbean countries, until in 1911 the Brazilian field was set off, then in 1914 the Inca Union Mission, which includes Bolivia, Peru, and Ecuador. Since that time the Austral Union has embraced only Argentina, Chile, Paraguay, and Uruguay. Its strength is chiefly in Argentina (Buenos Aires and Central Argentine conferences) and Chile, though the Uruguay Mission and the North Mission (in Argentina) have each over a thousand members; and the Paraguay Mission and the Cuyo

Mission (western Argentina) add their quotas. Altogether, the Austral Union numbers 127 churches, with 11,409 members.

That veteran minister and administrator, J. W. Westphal, who had come to South America in 1901, was elected president at the organization in 1906, and continued in this office until 1920, and remained in the field until 1930. His brother, Frank H. Westphal, who as the pioneer minister to South America preceded him by seven years, was president of the Chile Conference until 1916. R. T. Baer succeeded to the presidency of the Austral Union in 1920, and continued till 1927, followed by E. L. Maxwell until 1930, N. Z. Town until 1933, W. E. Murray till 1942, E. N. Lugenbeal until 1946, then Alfredo Aeschlimann.

The establishing of the South American publishing house in Buenos Aires, of one of the two fully equipped sanitariums on the continent, also of the main Spanish college, at Puiggari, Entre Rios, has helped to make Argentina a stronghold of the cause. The educational work which, beginning here, has spread throughout the union conferences of the continent, has produced strong workers. As noted of Brazil, the roll of workers now lists mostly South American names, men and women who have come up within these fifty years to bear the burdens. Not a few also have been called to more distant mission fields.

The Inca Union.—The West Coast of South America, from Peru and Bolivia to Colombia, has been and is a stronghold of Roman Catholicism. Colombia is outside our South American Division, but the country just south of it, Ecuador, which is in that division, is even more a fief of the church. Liberal men in both Ecuador and Peru have striven for greater freedom in religious as well as in civil matters, and progress has been made; still there is a battle. The Bible agent and religious colporteur may yet run the gantlet of mobs, and evangelists, especially Adventistas, are ever the target of the churchmen. Yet in the face of persecution and repression the gospel cause has made progress in these priest-dominated lands.

The Inca Union Mission was organized in 1914, but the

gospel had entered before that time. The name is derived from the ancient race whom Pizarro conquered in the sixteenth century, and, as it would indicate, the bulk of the work in that field, or at least the greatest fruitage, has been among the Indians—the Aymara and Quechua tribes in Peru, Bolivia, and Ecuador, and the overmountain Indians on the headwaters of the Amazon. The Quechuas are the most numerous, no fewer than five million, while the Aymaras, thought to be representatives of a pre-Inca race, number only about six hundred thousand.

Ecuador was entered in 1904 by the veteran colporteur T. H. Davis, and in 1906 George W. Casebeer came and took the superintendency. There has been a succession of superintendents, with a few other workers; the present head is I. M. Vacquer. Orley Ford in 1921 started a work among the Indians at Lake Colta.³ Ecuador has proved a hard field; but the procession of workers, both North American and South American, have persevered through persecutions, imprisonments, mobs, and priestly plottings, until the Adventist Church, though not large, has a respectable standing in the nation and a reputation for service to body, mind, and soul.

In Peru the Seventh-day Adventist cause, outside the great Indian work, centers in the west coast, with headquarters in the suburb of Miraflores, Lima, where also is the union mission office. There are 19 Spanish churches in this Peru Mission, with 2,340 members. The first superintendent of the Peruvian Mission was F. L. Perry, who came in 1906. He was succeeded in 1909 by A. N. Allen, who served until 1913. Superintendents since that time include E. L. Maxwell, L. D. Minner, J. T. Thompson, H. B. Lundquist, Jacob Wagner, R. J. Roy, and G. F. Ruf. The present superintendent is Oswald Krause.

Indian Missions.—The greatest exhibition in the Inca Union of the efficacy of the gospel has been the missions among the Indians, first of the highlands and later of the tropic lowlands. The former, descendants of the old-time dominant Incas, who were conquered by the Spanish conquistadores, have by

the white men been reduced to a most wretched state, conscripted for the mines and the landed estates, and finally made in effect the serfs of the great landowners and the ruling class. They were sunken in poverty, squalor, vice, and ignorance, at once the victims and the tools of proprietors and priests. The church claimed them as its children; yet their worship and their festivals, led by the priests, were but baptized paganism, marked superstition, drunkenness, and violence. They were filthy, besotted with alcohol and the cocaine of the coco leaves, which they incessantly chewed, and subject to virulent diseases. Rarely could any one of them read. They looked out upon the world, upon the superior race, upon their lords and priests, in a dull apathy that could be broken up only by their terrible carousals under the influence of liquor. They knew no benefactor, no friend, no Saviour. Now and then there are found among the Peruvian master race men generous in mind and soul, who have in one degree or another befriended and championed the Indians; but they have been few and far between.

Into this apparently hopeless mass of ignorance and vice came the Seventh-day Adventist mission. At the General Conference of 1909 J. W. Westphal, president of the South American Union, made an appeal for the Inca Indians.⁴ In that conference were a man and his wife who had just sold their treatment rooms in Cleveland, Ohio. They offered themselves for the field and the work, and were accepted. That man was Fernando A. Stahl, destined to become known as the "Apostle to the Indians." They were appointed to Bolivia, and were stationed at the capital, La Paz, where they sought to help the Indians while nursing in Bolivian homes and selling Bibles and religious books.

But in the meantime an interest among the Indians of Peru had been aroused and was demanding attention. A chief of the Aymara Indians, named Camacho, had as a young man served in the Peruvian Army where he had learned to read and had also, through the interest of a cultured Spanish friend, obtained a Bible. This he studied diligently; and after his dis-

charge he began to teach the gospel to his fellow Indians on the Peruvian side of Lake Titicaca. Some of the literature that had been distributed by E. W. Thomann, the first Seventh-day Adventist representative in Bolivia, came into Camacho's hands, and, accepting its truths, he sent an earnest appeal to Lima for a missionary.

In consequence, A. N. Allen, the superintendent, planned a visit to the Lake Titicaca region, and he wrote Stahl, requesting him to meet him there. Arrived in Puno, where they were to meet, Stahl found that Allen had gone on but had left directions for him to follow. Securing a horse, he started down the west side of the lake, and soon was met by a delegation of Indians on horseback, who conducted him to the house of the chief near Plateria, where he found Allen. Camacho and his followers greeted them with gratitude and enthusiasm. It was decided that a request should be made of the South American Union to transfer the Stahls from Bolivia to this Peruvian base; and after a little the transfer was made. It was the year 1911. This was the beginning of the remarkable work among the Aymaras and, later, the Quechuas.⁵ Camacho through the years proved himself a worthy leader of his people in the light of the gospel.

"We found the Indians," wrote Stahl, "in a truly deplorable condition, living in the most abject squalor and ignorance, knowing nothing whatever of the simplest laws of hygiene, and addicted to the most horrible drunkenness and to the cocaine habit. . . .

"They never bathed or changed their clothes. We saw children there that had their clothes sewed upon them, it never being intended that the garments should be removed until they actually fell off because of decay due to the filth."⁶

If now the aseptic missionaries had stood off, loathing the sight of these poor creatures, or had lectured them at room's width upon the laws of health, there would never have been the transformation that did occur. But Mr. and Mrs. Stahl put their hands upon them, cleaned them up, and taught them

to bathe, to wash their clothes, to clean and tidy their houses. Extraordinary cures were effected; and even in cases where death was inevitable, they ministered to them. They put their arms about them, and told them of the Saviour who loved them and died for them and lived for them. And many a one, with that slight knowledge of the blessed Jesus, like the thief on the cross, went down into death with a smile. Such wonderful news these Indians had never before heard, despised as they were, and downtrodden and abused.

In one of the first meetings a young man of gigantic stature, who nevertheless was a wreck from drink and cocaine, came up and, taking Mr. Stahl by the arm, asked fervently, "Do you mean to tell me that Jesus loves me?"

"Yes, my son, He does."

"Oh," he cried, "tell me again. Do you mean to say that Jesus loves me?" Tears were streaming down his rough, scarred face. It was almost more than he could believe, after the life he had lived. But there he found a new life, the life of love.

The Adventista Indians became known both among their own people and among the white people for their clean, wholesome persons, their sobriety, their dependability, and their smiling faces, where before they had been filthy and drunken and sullen. The initial mission station at Plateria became the center of missions among the Aymaras. Helpers came: C. V. Achenbach, J. M. Howell, E. P. Howard, Robert Nelson, Orley Ford, and others from the States; L. A. Rojas, Ignacio Kalbermatter, Pedro Kalbermatter from Argentina. Most of these men were married, and their wives, in that high, cold, barren land, nobly worked with them, in sickness or in health, in prosperity or in adversity, in scarcity or in sufficiency, in persecutions and riots and death. Never were there enough teachers or leaders to meet the calls—oh, far from enough! As fast as possible consecrated Indian youth were trained in the school and sent forth as teachers, but this process took years. The Stahl children were mission workers also, Frenita in her teens proving a mother to the Indian children; and twelve-year-old

Wallace, well schooled in the Indian tongue, was begged for by a delegation to whom no other teacher could be sent, and he was willing to go.

It is a point to be noted, also, that Mr. and Mrs. Stahl's teaching was not exclusively in meetings, nor at sick beds, nor in the schoolroom, nor in patient endurance of persecution. In all these Christian knowledge and grace were inculcated, but the recreational needs of the students were recognized as a due part of education. Besides the work of the school in which all shared, they were given relieving forms of recreation. These Indians were used to festivals, in which they, in the old bad days, had found such pleasure as their starved natures could catch. In their place the Stahls introduced athletic games, social parties, and fairs in which the products of students' hands were displayed. Music was natural to the Indians, and they had their native bands of primitive instruments, and they loved to march with banners and display. Often such bands and companies with banners would welcome the missionaries as they came avisting. Mr. Stahl sent to the States for some modern band instruments for the central school at Plateria, and, along with singing, this instrumental music became a refreshing part of the recreational program.

Among the Indians there developed earnest, consecrated, efficient helpers, until the little mission schools dotted over the land came to be mostly manned by them. Besides the chief, Camacho, there were such missionary heroes as Luciano, right hand of the Stahls, who went with them through fire and blood and stonings and near death, and who became an independent leading teacher. There was Juan Huanca, another teacher, who refusing to join in the feasts or to drink alcohol, was beaten and had liquor forcibly poured down his throat as he was held on the ground. From the effects of this treatment he was saved from death only by weeks of faithful nursing by Mr. Stahl. Like them, there came to be dozens, then scores of devoted Indian teachers, faithful and ministrative, through beatings and robbing and imprisonment and, for some, death.

The vituperative abuse was, however, on at least one occasion, turned to good account. Before Mr. Stahl had acquired a good understanding of the Indian language; he was one day riding through a village with his little son, who, childlike, had already gained a pretty good knowledge of the tongue. The people scowlingly called to the horsemen, and shouted at them; but as they were nearly always scowling Mr. Stahl did not think they were hostile, and understood their shouts as greetings. So, smiling and bowing, he waved his hand to them and, using the common phrase that returned a greeting, he responded, "*Who-maris-ucum-aki!*"

When they had ridden through, his little boy said to him, "Papa, do you know what those people were calling you?"

"No, my son, I do not."

"They were calling you devil, and all sorts of bad things, and said you had horns and hoofs. And you said, 'The same to you!'"

But on their return through the village there were no signs of hostility; and Mr. Stahl remembered the promise of peace if thou "agree with thine adversary quickly!"⁸

Many times there were miraculous deliverances. A blessed phenomenon known elsewhere throughout the world by the servants of God was here several times remarkably demonstrated: the angels, in different guises, appeared as protectors. In the early experience a mob, incited and urged on by the priests, besieged a native house where Mr. and Mrs. Stahl and Luciano were ministering, stoned and wounded them, set fire to the roof, broke in the door, and were pressing forward to kill, when suddenly they turned and fled, the priests foremost in the rout. Wondering, Mr. Stahl asked a lone, trembling Indian who remained, what caused this flight.

"Don't you see that crowd of armed Indians yonder," said the man, "coming to your rescue?"

They looked, but no such rescuing party appeared to their eyes; yet the Indian insisted they were there, advancing; and the flight of the mob proved that they, too, had seen the vision.

Again and again such deliverances occurred. The mission station at Plateria was plotted against by priests and mobs, to be utterly destroyed and the missionaries killed. Three successive nights the mob came, but the first night they heard the drums and saw the march of a company of soldiers debarking from boats on the lake and coming toward the mission station. They fled. The second night they saw the mission property surrounded by defending soldiers, and the third night likewise. Then they gave up; and months afterward some of them, approaching the mission, asked to see where the soldiers were hid. Puzzled, the missionaries let them examine every nook and corner; and then, reluctantly, these Indians told the tale. Yet the mission people had never seen or known how God had placed His guard about them.

In the Moho district, north of the lake, is the station known as the Broken Stone Mission. Mr. Stahl, in 1916, making his first trip through this part, was asked by the chief at a certain village when he would return.

"I cannot tell," he answered.

"But I want to know when you will come to us again and teach us."

"We are so few," he answered, "and your village is so far away, I cannot tell."

"Oh, but I must know," insisted the chief.

Finally the missionary said, "If I do not return, someone else will."

"But how am I to know that someone else will teach us the same things?"

Mr. Stahl thought a moment, then, stooping, he picked up a small, white stone, broke it in two, and handed one half to the chief. "When our teacher comes," he said, "he will bring you my half of this stone, and fitting the two together, you will know."

"It is well," said the chief. And he hid his half stone away so secretly that even his wife did not know where it was. Weary years of waiting followed, with delegations and pleas to

the central station each year. Finally, when a teacher could be provided, and he came, the chief brought out the broken stone, and, fitting it, gladly welcomed him.⁹

In the district in which this village was, the central mission of Occa Pampa was established in 1918 by Mr. and Mrs. Ellis P. Howard. There was much opposition stirred up by the priests, and mobs still formed against the missionaries. When J. M. Howell, from the Plateria Mission, visited the Howards, they, with Daniel Sosa, answered an urgent call from a near-by town, to confer about establishing a school for Spanish-speaking children.

They found the town apparently deserted; but as they started for home, puzzled, two boys appeared and, giving them false information, led them up through a street walled high on either side and closed at the end by a house, where they were invited to wait. After a little they heard the noise of a crowd, and emerging, saw a mob coming toward them up the narrow, walled street. At once mounting their horses they rode down toward the threatening mob. Suddenly there appeared in the wall a breach, through which they escaped, with the howls of their disappointed foes in their ears. On a later visit Howard examined that wall, and found no evidence either of a hole or of repairs. Many such deliverances occurred, yet also many stonings and beatings were endured by both white and Indian workers.¹⁰

The missions were begun and extended first among the Aymaras. The Quechuas toward the north and east were far more numerous, and they soon stirred themselves to ask for missions. But the years dragged; for, despite the efforts to supply the growing work, and despite the heroic efforts of the occupying missionary forces, there never were available enough men or means to answer all the calls.

In the first visit to the Quechuas, in 1917, made by Mr. Stahl with some Indian companions, one of them a Quechua lad from the school who acted as interpreter, their way led over a mountain range seventeen thousand feet high. They en-

countered a blizzard, which stung and cut their faces and numbed their limbs. Because of the high altitude they could scarcely breathe, and their mules bled at the mouth. They passed the night in dismal quarters. The snow fell ever more heavily, and they lost the trail. Only by the conformation of the mountains could the guides tell what way to go.

But at last they reached the edge of the plateau and began the descent. As they came down into a tight little valley Indian huts began to appear; and at first the inhabitants gazed at them in fear and wonder, until the guides began calling to them, telling who was come. Then there was great excitement. Some ran on to tell the news. The chief guide himself impetuously galloped on ahead, shouting the news, leaving the party to follow. Arrived at a large house where a crowd was gathered on the ground and on the roof, Mr. Stahl dismounted. Then the Indians, men, women, and children, made a rush for him and threw their arms about him with exclamations of joy.

The days that followed were like the days of Pentecost. The chief took the missionary to a large new hut, built especially for him, and plastered inside, as were none of their own huts. The meetings that followed were wonderful occasions. The Indians enjoyed the songs, in which they soon learned to join. They listened to the gospel message. Hearts were impressed, and many believed on the Lord Jesus. An old chief, standing in the midst of the crowd, began to weep. Suddenly he raised his arm and exclaimed in a loud voice, "Oh, my people, heaven has come to us! This is nothing less than heaven that has come to us!" And as the meeting proceeded the crowd echoed again and again the words, "Heaven has come to us!"¹¹

The first station established among the Quechuas was at Laro, where the Indians donated land and began to build a schoolhouse and a home for the teacher. Pedro Kalbermatter was sent to open this mission. Immediately he discovered intense opposition on the part of landowners and priests. They threatened him, setting a date for him to get out of the country, or die. The authorities would give no protection. One day, as

the Indians were returning to their homes from the mission building, a mob of mounted white men set upon them and shot twelve of them to death. Still there was no redress from the authorities, but only their added threats.

Kalbermatter, nevertheless, stayed on. He was working with the Indians one morning on the half-completed schoolhouse when they saw in the distance a cloud of dust that signaled the approach of the mounted white mob. Sending his Indians to the shelter of the great rocks near by, Kalbermatter at first determined to protect himself with rifle, revolvers, and machete. But as, barricaded in the building, he waited for the mob to arrive, he reflected what Jesus would do, and he was ashamed. Quickly burying his guns and machete in the earth floor, he committed himself to the keeping of God, and stepped forth as the mob rode up. Cursing and threatening, they commanded him to depart. Courteously he answered them that he could not go until his Lord should send him. Then they tried to ride him down, but lo! not a horse would ride over him or strike him with its hoofs. At last, baffled and still cursing, the mob rode away. The station and school at Laro remained, and still today, the chief of many stations, it is doing a great work among the Quechuas.

Labors, vigils, exploits, deliverances, sufferings in abundance, have attended the work among the Incas, and still it grows. Early in its history its accomplishments, coupled to the outrages committed against its teachers and people, won religious liberty by statute in the Republic of Peru, when the Senate at Lima, against the furious opposition of the clerical party, passed a law granting not only toleration but complete freedom of religion. Thus legally there is freedom of conscience and worship in the nation, though locally the power of the priests often overrides this liberal law.

The Inca Union today has over 12,000 Seventh-day Adventist members. But what are these among the millions? Salt, indeed, and the salt has not lost its savor. Far beyond their professed and recognized members, the influence of the Ad-

ventist mission extends out among the people, greatly mitigating the untoward conditions and benefiting in health and habits and hope thousands who do not outwardly subscribe to the faith.

When Mr. and Mrs. Stahl, after eighteen years of labor in the high Andes, could no longer endure the altitude, they begged leave, in 1927, to go over the mountains to the headwaters of the Amazon, to start work among the Campa Indians and other jungle tribes. There for eleven years they built in the lowlands the same work they had built in the highlands. They were joined and then followed by other workers, among them R. A. Hayden, J. P. Ramos, and Bernabe Chávez. The director of the mission is now S. C. Pritchard, and the secretary-treasurer is A. A. Manrique.

When at last, in their advanced age, the Stahls were retired to the homeland, they could witness to thriving missions at Iquitos and west and east and south and north. It is a field which already has a thousand redeemed souls from these wild jungle tribes, receiving ministry medical, educational, and spiritual, a field which reaches out its hands down the mighty Amazon to grasp the hands of the Brazilian workers below.

And so the gap is closed. The thin line of the soldiers of Jesus, strong under the Infinite Arm, is extended across the broad continent, closing in upon the regions of darkness and of the shadow of death.

¹ *General Conference Bulletin*, 1913, p. 324.

² Leo B. Halliwell, *Light Bearer to the Amazon*, pp. 5-33, 130-145.

³ Mrs. Orley Ford, *In the High Andes*.

⁴ *General Conference Bulletin*, 1909, p. 197.

⁵ W. A. Spicer, *Our Story of Missions*, pp. 274, 275; F. A. Stahl, *In the Land of the Incas*, pp. 35-104.

⁶ Stahl, *op. cit.*, p. 105.

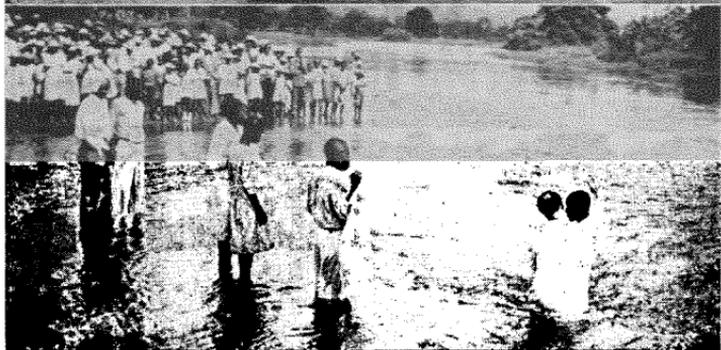
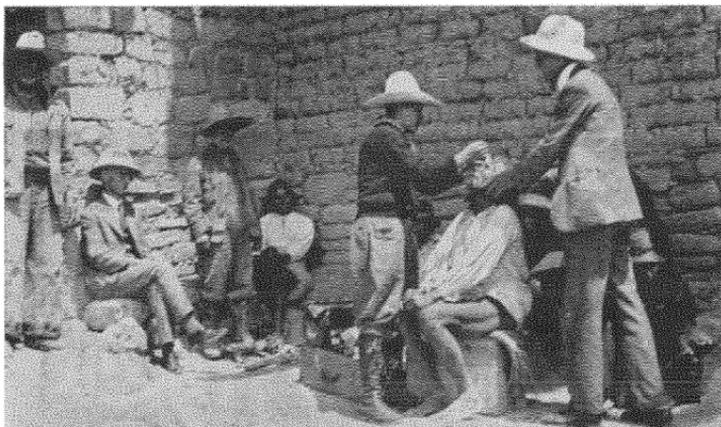
⁷ *Ibid.*, p. 129.

⁸ *Ibid.*, pp. 160, 161.

⁹ *Ibid.*, pp. 197, 198, 220.

¹⁰ W. A. Spicer, *Miracles of Modern Missions*, pp. 158-160.

¹¹ Stahl, *op. cit.*, pp. 261-271.



Top: Daniel Landeros Treating a Patient at Huehuacherare, Mexico. Center: Colombia-Venezuela Academy, Medellin, Colombia. Bottom: Baptismal Scene at Limbe, Haiti

INTER-AMERICA

THE countries bordering the Caribbean Sea and the Gulf of Mexico, except the United States, constitute the area which in the later history of Seventh-day Adventists has become known as the Inter-American Division. These countries include: French, Dutch, and British Guiana, Venezuela, and Colombia on the continent of South America; Panama, Costa Rica, Nicaragua, Honduras, British Honduras, and Guatemala in Central America; Mexico to the north; and the West Indies, or Antilles. With the exception of the Guianas and British Honduras, the language and heritage in all the continental countries is Spanish.

But the West Indies islands make a greater melting pot of races than the traditional melting pot of the United States. Here the ancient Indian tribes have almost completely disappeared, very early killed off by enslavement and massacre. To fill their place in the mines and on the estates, all nations involved—Portugal, Spain, France, England, Holland—inaugurated and exploited the African slave trade. Here, even under the conditions of bondage, the Negro flourished, asserted in insurrections his right of liberty, and first of all in the Western world received emancipation. In some of the islands—Haiti, Santo Domingo, Jamaica, Barbados, Trinidad—this is the predominant and almost exclusive race. In other islands—Bahamas, Cuba, Puerto Rico—and on the continental shores of the Caribbean Sea, their numbers, both of pure and of mixed blood, are great.

Inmigration within this century, much of it heavy, includes Chinese, Javanese, Hindus, Filipinos, and nationals of practically every European country. Add these to the native Indians on the continent and the Negroes everywhere, besides the Spanish and English descendants of the early conquerors, and

you have indeed a heterogeneous population. Linguistically, in the continental areas the official and common language is Spanish; but the West Indies reflect in their speech the political ties which are or once were theirs: the Bahamas, Jamaica, Barbados, and Trinidad speak English; Haiti, Guadalupe, and Martinique, French; and the rest, Spanish. There are, besides, the three Guianas (British, French, and Dutch) on the north-eastern coast of South America.¹

Before the inauguration of the division there was a succession of organizations, beginning with the formation of two island conferences in 1903; followed by the West Indian Union Conference in 1906, which continued in its original form for six years. At no time, however, did this organization include Mexico, which was a separate mission, presided over for different lengths of time by G. W. Caviness and George M. Brown.

But in 1914 a number of these lands were detached from the West Indian Union and put under the direct care of the General Conference. These included, besides Mexico, the northern part of Central America, Cuba, and Haiti, known collectively as the Northern Latin-American Missions. Of this aggregation N. Z. Town was the first director, with headquarters at Washington; but the second year R. W. Parmele was appointed, and headquarters were fixed at New Orleans. Thereafter, however, headquarters were shifted about from year to year. In 1918 this territory was formed into the North Latin-American Union Conference, with E. L. Maxwell president. In 1914 the reduced West Indian Union consisted of Jamaica, the southern countries of the isthmus, the northern coast of South America, and all the islands up to Jamaica. Its president was A. J. Haysmer, its secretary-treasurer F. H. Raley.²

After various mutations the territories of these two unions were welded into the Inter-American Division, in 1922. E. E. Andross was elected president, and served in that capacity for fourteen years, afterward remaining there to work two more years. S. E. Kellman was secretary-treasurer until 1925, when

F. L. Harrison took his place, continuing till 1936. The headquarters of the Inter-American Division were fixed at Balboa, Canal Zone.

In 1936 G. A. Roberts became president and W. C. Raley, secretary-treasurer. In 1941 Glenn Calkins succeeded to the presidency, and the next year C. L. Torrey was secretary-treasurer. In this year headquarters were removed to Havana, Cuba. They did not, however, long remain here; for in 1946 a radical change was made by removing the offices to the mainland, at Miami, Florida, where the suburb in which the office is located, Coconut Grove, was annexed to the Inter-American Division. In 1947 E. F. Hackman was elected president. W. E. Murray is the secretary, and L. F. Bohner is treasurer.

When the Inter-American Division took over, in 1922, there were three conferences and ten missions, combined in two unions, the Caribbean and the Central American, the latter including Mexico. The membership of the whole field was 7,369. By 1930 the membership had advanced to 14,602, and in 1936, when Elder Andross retired from the presidency, there were 28,132 members. The constituency has now, at the end of 1947, increased to 64,481 baptized members, making the largest division, in point of membership, outside North America. In Inter-America there is one Adventist to every 890 inhabitants; in North America (north of Mexico), one in every 635.

The division contains six union missions (or conferences): Antillian Union, with three local conferences and two local missions, H. B. Lundquist, president; British West Indies Union, containing six local missions, R. W. Numbers, president; Caribbean Union, containing five local missions, Robert H. Pierson, president; Central American Union, with one conference and five local missions, A. V. Larsen, president; Colombia-Venezuela Union, containing five local missions, George C. Nickle, president; Mexican Union Mission, containing six local missions, Henry J. Westphal, president.

Institutions.—Today the institutions of the division, with all they signify of education, and healing, and printing and

distributing literature, are widely placed. Of advanced schools: one each in Mandeville, Jamaica; Santa Clara, Cuba; San José, Costa Rica; Santurce, Puerto Rico; Port-of-Spain, Trinidad; Medellín, Colombia; Montemorelos, Mexico; Guatemala City, Guatemala; San Francisco, Atlantida, Honduras; Panama City, Panama; Ciudad Trujillo, Dominican Republic; Diquini, Port-au-Prince, Haiti; Half-Way-Tree, Kingston, Jamaica. Of medical institutions: a hospital each at Montemorelos, Mexico; Kingston, Jamaica; Half-Way-Tree, Kingston, Jamaica; four dispensaries in Mexico. Of publishing houses: a branch house of the Pacific Press in Cristobal, Canal Zone, and one in Tacubaya, Mexico.

The complete roll of the hundreds of workers who have given their labors and their lives to this field cannot be called; but, aside from those elsewhere mentioned, some of the outstanding ones are these: E. van Deusen, E. C. Boger, H. C. Goodrich, J. B. Stuyvesant, D. E. Wellman, A. F. Prieger, H. J. Edmed, D. C. Bahcock, D. D. Fitch, George F. Enoch, E. M. Trummer, C. J. Boyd, H. E. Baasch, W. E. Baxter, Peter Nygaard, C. B. Sutton, J. S. Marshall, A. N. Allen, Ellis P. Howard, H. E. Giddings, A. R. Ogden, E. J. Lorntz, A. G. Roth, G. G. Roth, W. P. Elliott, W. R. Elliott, C. P. Crager, Wesley Amundsen, Orley Ford.

The history of the field is replete with tales of consecration, daring, heroic endurance, the meeting of clerical and heathen opposition and persecution, and the working of the Holy Spirit upon hearts, resulting in harvests of souls; but the limitations of space prevent their recital. Two or three episodes only may be told which illustrate the spirit of leaders and of laity who live and labor in the love of Jesus.

West Indies.—In one of the West Indies islands where voodoo and devil worship are common, there lived a native man who, as a devil doctor, was greatly feared and followed by hundreds of people. His magic and his communication with the spirits were the means of his power and the source of his living; for the wretched people paid him for his charms

and countercharms, his bewitchings and his revelations of bewitchments.

One day on a trail up in the mountains near his house two women going to market met at the junction of the paths, and setting down their baskets from their heads, they stopped to chat. Unknown to them, a girl stood near by, behind a thicket, listening to them. She was the daughter of the devil doctor. One of these two women was a Seventh-day Adventist, a new convert; and shortly she began telling the other of the means by which she had gotten rid of the devil worship, by prayer, laying on of hands by the Christian leader, and invocation of the power of Jesus. After a while they passed on their way, and the girl sped home to her father.

To him she told, volubly and dramatically, what she had heard from the Seventh-day Adventist woman on the trail. "Father," she exclaimed, "it must be a great power, this Jesus name, which the Adventist leader has. It must be a greater power than you have; for he rebukes the devil, and he has to leave."

The devil doctor pondered, and soon, like Elymas the sorcerer, he determined that he must try to purchase that power. So he gathered to himself some coins, a sack of corn, and a bottle of rum, and made his way to the town, where he sought out the Adventist leader.

"I have come to you," he said, "because I have heard that you have great power, that you can even cast out devils and free men and women from their influence. Now I have long invoked the powers of the devils, and have called them to do my bidding. But of late they are not always willing, and I find that I must do their bidding. I have brought you money and corn and rum. These I will give you, if you will bestow upon me that power you have."

"No," said the Adventist leader, "you cannot buy the power of God. But if you desire, I will tell you, without charge, how you may get rid of the power of the devils. You must become Jesus' man, and Jesus has all power in heaven and in

earth. When He lived upon earth the devils obeyed Him, and He cast them out of many wretched men. Now Jesus is in heaven, but He lives with us and He watches over His people. Even today, by His power, we may cast out devils."

The devil doctor sat at the feet of the man of God and listened all day long. His heart responded, he yielded his evil will, and the power of the devils went out of him. At the end of the day he had become a Christian. And when Sabbath came he attended the service, worshiped with the believers, and gave his testimony of deliverance. Wonderful news that was to the countryside about, that the devil doctor had renounced his powers of enchantment and the evil eye, and had turned to be a follower of the Christ. Far and near the word sped, and scores and hundreds were led to renounce their devil worship and turn to the Lord.

Mexico.—The wise leader knows that he will multiply his power a hundredfold if he gets his converts to work. The lay missionary has been a great factor in the giving of the gospel, not less so in Mexico than elsewhere. Down on the Tehuantepec Isthmus, the narrowest part of Mexico, Antonio Guiterrez got possession of a Bible which he carried with him always, often pausing from his labor to read in it. When a Seventh-day Adventist missionary was passing through, Antonio found him, drank in the truths he presented from the Bible, and at once became a messenger of the Word. His immediate family were his first converts, and their remarkable change from dissoluteness to sobriety attracted the community. Quickly the whole village was won.

Then Antonio, his brother, and another man started out into the neighboring state of Chiapas for broader conquests. Their fame, or fear, went before them, so that in one place the people hid their newest images, hoping to placate the oncoming iconoclasts by destruction of the old ones. They went out to meet the three messengers.

In surly tones they greeted them: "We hear you have come to burn our images."

"No," was the reply; "we do not burn images, for we have no right to do so."

So they were taken in, and the villagers crowded around them.

"We understand that you are Christians," Antonio began. "So are we; and if you like, we will read a few verses from the Bible."

Those few verses were the Ten Commandments. And as the next day was to be the Sabbath, Antonio suggested a village meeting. All the village attended this Sabbath school. A period of teaching followed; and a few weeks later the villagers brought out their images, old and new, and themselves set fire to the heap, while they stood around, their faces aglow with the new-old message of Jesus' salvation, His coming, and His Sabbath.

Five men whom they converted set out to win others, and they soon enlisted five other families. Persecution set in, and they were driven from place to place. Then they organized themselves into five bands of two believers each, and began to set the whole country on fire with the Spirit. In eight short years they multiplied until there were twelve churches and over a thousand believers.

In another place a group of laymen carrying their gospel mission were repulsed from one village, and for a time avoided it. But gathering courage, they returned, and in the market place they stood and sang the songs of Zion, ending with that grand old hymn:

"The golden morning is fast approaching;
Jesus soon will come
To take His faithful and happy children
To their promised home."

As they concluded, the crowd cried out, "Where have you been holding meetings the last three mornings, from three to five o'clock?"

"We have not been in this vicinity for weeks," they answered.

"That is very strange," said the villagers, "because for the last three mornings we have heard that song ringing out through the air. If you did not sing it, who did?"

Astonished, the little band could not answer, until with conviction they said, "It must have been the angels!" And the crowd said, "Even so, then, the angels sang!" And Bethlehem was repeated.³

Guiana.—Far in the interior of northern South America, at Mount Roraima, is the junction point of Brazil, Venezuela, and British Guiana. And there dwell the Aracunas, generally known as the Mount Roraima Indians, but in our denominational parlance as the Davis Indians. Back in the 1880's a native chief received in a dream or vision the gospel of Jesus Christ, including the creation, the Sabbath, the fall of man, salvation through Jesus, and the coming of Christ in glory. He was also told that someday a man would come with a Book and teach his people more about these things. The chief was obedient to the vision, and reformed his own life and the lives of his people. Human sacrifices ceased; polygamy was abolished; the Sabbath was kept. Thus these Indians were prepared in measure for the coming of a Christian minister.

But in time the old chief died, and his people began to backslide, though the grossest of their former practices were not resumed and a few kept much of the faith purely. Ever they called, if an explorer or government agent came through, for someone to teach them. Word of this reached Seventh-day Adventist headquarters in Georgetown, British Guiana, early in the century, and desire was kindled to occupy that distant field. But the obstacles seemed insuperable. Not only was there that lonely reach of hundreds of miles through almost impenetrable jungle, threaded only by rivers with rapids and falls, and infested with dangerous beasts and venomous snakes; but the budget would not stretch for the enterprise, and there was no one to send.

Nevertheless, in 1911, O. E. Davis, president of the British Guiana Mission, determined to breach the jungle and moun-

tain walls, and carry the gospel to that waiting people. He had tried the previous year, being conducted halfway by a gold miner in a dugout canoe; but fever had turned him back. Now, securing an interpreter and Indian carriers, he went up the river, around the falls, through the jungle, and out upon the upland savannas; and though smitten again with fever, he reached his goal. His coming was hailed with wonder and joy. Here was the man their old-time chief had promised would come with the Book.

Davis gathered the Indians around him, and through his interpreter taught them the truths of salvation and the Advent message. And he taught them to sing. There was no time to translate songs, so he taught them in the English tongue, and the Indians, scarcely one of whom could speak a word of English, memorized the words and the tunes. But day by day he sank under the fever. At last, calling his Indians around his hammock, with their chief, whom he had named Jeremiah, he prayed with them, and bade them be faithful; for another "God-man" would surely come to teach them. Then he died, and the Indians, wrapping his body in a bark shroud, buried him there near the foot of Mount Roraima; and they built a pole-and-thatch shelter over his grave. Word of his demise reached the Adventist headquarters, and his name consecrated his mission. But there was no one to replace him.

Years later the infrequent travelers who reached Roraima reported hearing the Indians singing, often at the grave, "There's No Friend Like the Lowly Jesus," "Jesus Is Coming Again," and "Shall We Gather at the River?" The intermittent news tugged at the heartstrings of divisional leaders, but thirteen years passed before another expedition could be sent. Then W. E. Baxter and C. B. Sutton, from the mission at Curaçao, pressed through. Worn to sheer exhaustion, they dropped into their hammocks in a hut. Shortly a young Indian entered, and spoke in broken English, "I want to be a good man," and he sang, "There's No Friend Like the Lowly Jesus." Then a son of Chief Jeremiah brought them a package of papers con-

taining a letter written by Pastor Davis before his death, and his list of more than one hundred Indians who had promised to obey God. The travelers returned to civilization; their news went winging up the line, and roused a fervor in the homeland to meet this challenge.

The young division, pressed by many needs and with inadequate funds and shorthanded stations, earnestly sought means to answer this call, but there appeared no way. Then the committee gathered in a season of special prayer for that mission; and lo, by the next mail word came from the General Conference that \$4,000 had been sent in, the donor specifying that it was to be devoted to the Davis Indians. So four young missionaries were selected, sent to the port of Georgetown, and outfitted for the mission.⁴

Mr. and Mrs. A. W. Cott and Mr. and Mrs. R. J. Christian, nurses and teachers, started from the coast in March, 1927. But Mrs. Christian's illness caused that family to turn back when only half way; and though Mr. Christian finally reached the field and remained for several months, doing valuable service, his wife's continued illness required their evacuation to the South Caribbean Conference, where they continued to labor. Mr. and Mrs. Cott and their little girl were hailed with joy, also with curiosity; for only one white woman had ever before visited them, and these were the first to stay. The customs, clothing, and furnishings of this family from the unknown outside were matters not only of chattering comment but of minute inspection and trial. But the missionaries set to work, healing the sick, opening schools, teaching not only the Word of God but the simple arts of civilization, including better tilling of the soil.

But though there was curiosity and thankfulness there was also fear; for the arts of the white man were little known, and there seemed magic in their works. Heal the sick? Some of the Indians were "afraid of your kitchen," "for the spirits are there"; and it took much diplomacy and hard work to persuade them to commit their sick to hospital care. When, very soon,

an operation on a mangled leg was necessary, they crowded in and, despite all pleadings and commands, fingered the sterilized instruments: "Me Indian see!" They marveled at the anesthetic and the suturing of the wound: "Little Brother, does it hurt?" And Little Brother not answering, they groaned and grimaced for him. "*Ake! Ake!*" (It hurts! It hurts!), "*Ege! Ege! Enepe! Enepe!*" (Ouch! Ouch! Stop! Stop!), they cried. And when the boy still slept after the operation they ran away crying, "He's dead! He's dead! The spirit will kill!"

Open a school? Indian youth knew not the meaning of the term, but they were ready for any adventure. The first day they draped themselves on the rafters, climbed trees, and serenaded the teachers with all the animal and bird sounds of which they were masters. Not riotous, not impudent, no! but merely demonstrating to the teachers what, in their jungle school, they already had learned. How should they know what school meant? The first day only boys came, though the girls had likewise been invited.

"Little Brother, why are not the girls coming to school?"

Little Brother smiled. "They are not coming."

"But why not?"

"Because they have no combs to comb their hair, and you said they must have their hair combed and braided before coming to school."

An expedition to the village found fifty girls together, clawing their hair and biting the heads off their prize finds; fifty girls to be coaxed to come to school; four combs brought out, and a Flit gun. By noon they were made ready. The gong was struck—a sword hit with a hammer; school was to begin. The boys came down from the rafters, but not to sit in the seats. What were those funny things for? They sat on the floor and on the mud walls; they lay on the tables. What a time getting order, ready for song and prayer!

Then, too, they must spit. They all spat incessantly, on floor, walls, tables, benches. Stop spitting? "*Kane! Kane!* [No! No!] That is our custom. We have to spit."

"When you have to spit, hold up your hands, and I'll let you go outdoors and spit."

For the first two days half the students were outside spitting and the other half had their hands up. But soon they learned control. And Marjorie (they all had been given names, or new names; many had owned no names at all) at the end of the week came and put her arm around the teacher: "We thought it strange for you to tell us we must break this custom of ours, but now we don't have to be excused any more. I am thankful, too, because I have to clean up the school each week."

Not only children but many adults came to the school, and learned to read. How proud when they could spell some words out of their Bibles or when their children demonstrated their ability to read! The Sabbath school and the church service brought in all the village. They were all communicants or probationers, studying the gospel truth.

After a stay of weeks at Arabopo village the Cotts moved to Acurima and started another school; for they must take turns at different stations, until helpers should arrive, as they did in time. And finally seven missions and as many schools were started.⁵ Eight years the Cotts stayed in the field; then severe illness forced them out. Others took their places, and the cause in that far interior still flourishes. The present director is R. E. Brooks. The Roraima Indians have been raised to a level of Christian civilization of which neither Chief Jeremiah nor the old chief of the visions could ever have dreamed.

¹ Wesley Amundsen, *The Advent Message in Inter-America*, pp. 35-44.

² W. A. Spicer, *Our Story of Missions*, pp. 237-252.

³ *Review and Herald*, July 30, 1936, p. 13; Amundsen, *op. cit.*, pp. 216-219.

⁴ E. E. Andross letter, Jan. 6, 1949.

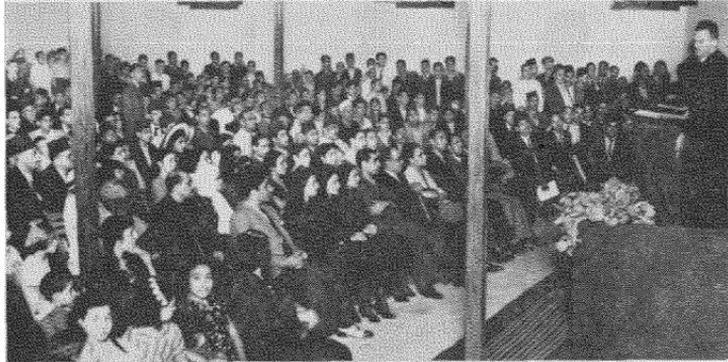
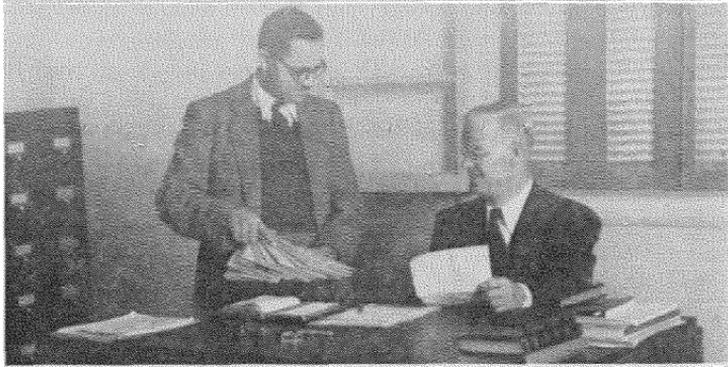
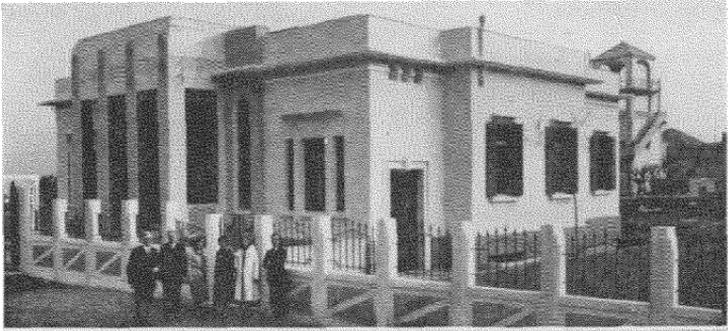
⁵ Spicer, *op. cit.*, p. 239; Amundsen, *op. cit.*, pp. 123-125; Elizabeth Buhler Cott, *Trailing the Davis Indians*.

MOSLEM LANDS

THE religion founded by Mohammed, beginning in Mecca and then in Medina of Arabia in the seventh century A.D., is by Christians usually called after his name, Mohammedanism; and the people are Mohammedans. But Mohammed himself, and after him his followers, called the religion Islam, from an Arabic root meaning "submit"—that is, submission to the will of God—and the people are called, from the same root, Muslims, or Moslems, or Mussulmans.

The Eastern world in which Mohammed was born was dominated by two empires, the Byzantine, Greek, or Eastern Roman, and the Persian. Mohammed, then a person unknown to fame, wrote a letter to Khosru, or, as the Romans knew him, Chosroes, emperor of Persia, inviting him to submit himself to the spiritual and political overlordship of this obscure citizen of Mecca. Chosroes contemptuously tore the epistle into pieces.

"It is thus," exclaimed Mohammed, "that God will tear the kingdom and reject the supplications of Chosroes." Then he watched with satisfaction the mutual destruction which the emperors of Persia and Rome wrought upon each other, opening the way for his fervid Saraceus to fall upon the ragged remnants of civilization and establish the beginnings of a thousand years of Mohammedan conquests in Egypt, Syria, and Mesopotamia. Moslem powers conquered, one by one, Northern Africa, Spain, Syria, Asia Minor, Constantinople, and Southeastern Europe up to the gates of Vienna. They surged east and south, overwhelming Persia, central Asia, and half of India. Their political power began to decline with their expulsion from Spain and their defeat before Vienna in the fifteenth and sixteenth centuries; but the peoples they saturated with their religion extend today from Africa to China, from



Top: W. K. Ising and Workers in Front of Middle East Union Headquarters, Beirut, Lebanon. Center: S. Noujeime and G. A. Keough in the Voice of Prophecy Office. Bottom: Evangelistic Effort by E. L. Branson at Cairo, Egypt

the Balkans to India. There are an estimated nearly 300,000,000 Mohammedans in the world.

While India (along with modern Pakistan) contains nearly ninety million Moslems, and there are great numbers in other countries, our survey of Moslem lands will be held to that compact but extensive region included in the northern part of Africa, Arabia, Palestine, Syria, Turkey, and the modern states of Trans-Jordan, Iraq, and Iran. Greece also will be included, though in religion it is mainly Greek Orthodox rather than Mohammedan; but being adjacent to the Moslem lands, and many Greeks then living in Asia Minor, it was included in the early organization program of Seventh-day Adventists.

The Moslem is no ready convert to Christianity. He includes Jesus among his revered prophets, but he makes Mohammed to be the last and greatest. And he rules a distinction, as well he may in many cases, between the purity and benevolence of Jesus and the character and attitudes of His professed followers and particularly of the so-called Christian nations. Moreover, as a disciple and exponent of a belligerent religion, he is no great admirer of the command, "Whosoever shall smite thee on thy right cheek, turn to him the other also." And although, if he adheres strictly to his religion, he denies himself intoxicating drinks and disciplines himself to frequent prayers and fastings, his dreams of Paradise are voluptuous, and he hopes to be rewarded for his self-denial here by a future of meats and drinks and lovely houris (white-skinned, black-eyed nymphs) as the companions of his amours. To one so schooled in a materialistic and sensuous religion the crystal-clear, pure joys of Christianity are as the waters of a spring to one who lives with wine.

Organizations.—Seventh-day Adventist entry into these Moslem lands was in the beginning sporadic and weak, consonant with their limited resources; but it has grown with the years. Egypt was first opened, and Algeria, though feebly and temporarily; the work in Turkey, begun somewhat later, was more vigorous. Syria and Palestine followed, then Greece, and

last, Persia.¹ In the early years the small Seventh-day Adventist constituency in Europe recognized this field as their legitimate missionary sphere, but America participated in its evangelization. The beginning of this work has been related in volume I. In 1894, and again in 1898, H. P. Holser, president of the Central European Conference, then the only one on the Continent, made extended visits to Turkey, Syria, and Egypt, and encouraged the development of these fields.

More than any other Seventh-day Adventist mission field in the world, this Moslem territory on the east and south of the Mediterranean presents in its history a complicated pattern of organizations, adjustments, rearrangements, and combinations. It is an Oriental rug, which in the weaving shows much of the bare warp, often broken and mended threads, and designs partially executed. The mixed population, dominated by the muezzin's call, and the difficult languages, have presented a sufficient problem; and to this have been added the hazards and obstructions of two world wars and several local wars. These have affected in great degree this area, which in the ancient world was the cockpit of nations, and which will be the stage for final Armageddon.

The reader, even the student, would be wearied with a bare recital of starts and stops and changes, with names, dates, and councils. Better to show quickly the warp of the web and finally to present the fabric as yet incomplete but beginning to take form and substance. Converts from Islam are few; a slightly larger number are Jews; the majority are from the ancient native Christian churches—Armenians, Assyrians, Nestorians, Copts, and others.

Emerging in 1901 from the era of separate—and few—missions, there appears first the Oriental Union Mission, including Turkey, Syria, and Egypt. W. H. Wakeham was director of this union mission, with headquarters in Cairo, Egypt. In its place, from 1907 to 1916, came the Levant Union Mission, which took in also Greece, Armenia, Bulgaria, and at times other fields. This was under the direct supervision of

the General European Conference, without a union head, until in 1912 E. E. Frauchiger, a veteran European worker, who had been in the Turkish Mission for two years, was made director,² with headquarters at Constantinople. From the beginning such work as had been done in Northern Africa west of Egypt—Libya (Cyrenaica and Tripolitania), Tunis, Algeria, Morocco—stemmed from the conference organizations of Southern Europe, and it was supervised by the European union or division. When the Southern European Division was formed in 1928 this area became and has remained its particular field.

In 1919 Elder Frauchiger returned to Switzerland; and later Henry Erzberger, transferred from Syria, became superintendent. He presided until 1923, when the Levant Union Mission organization was dissolved into separate fields, responsible directly to the European Division, with these local mission superintendents: R. S. Greaves, Greece; Otto Staubert, Bulgaria; M. C. Grin, Turkey; Nils Zerne, Egypto-Syrian Mission. This change was caused partly by the disruptions of the first world war, which began in 1914 and ended in 1918—Germany and Austria (the Central Powers) against the West and, at first, Russia. Egypt being initially occupied by the British and North Africa principally by the French, while the Arabs joined the Allies, who shortly conquered Palestine and Syria, all this area, with Persia, was divorced from Central European influence; and such missionary activities as could be maintained were conducted by English, Scandinavian, and American workers.

Four countries represented the four quarters of the field: Turkey, Syria, Egypt, Persia. And these four fields are connected memorably with the names of four men who pre-eminently served in them, though three of them worked also in more than one country and two of them were at different times directors of the union mission. These four men are Baharian the Armenian, Ising the German, Keough the Britisher, and Oster the Swiss-American.

Turkey.—In 1889 the work in Turkey was opened by a Greek from America, Theodore Anthony; and from him the

great apostle to the Levant, Z. G. Baharian, received the Advent faith, and after two years of study in Basel, Switzerland, entered upon his arduous and fruitful labors in Turkey, 1892. Up and down and to and fro through Asia Minor and Armenia, the heart of the Turkish Empire, ranged that tireless, dauntless man, Baharian. Again and again imprisoned, threatened with death by mobs and by officials, restricted for a time by police orders to his home province of Adana, in which is the city of Tarsus, he never relaxed and never cringed. He was at no time in the position of director of the union; though he acted as superintendent of the Armenian Mission, where he had raised up a constituency from 1911 to 1916, when he lost his life in the massacre of the Armenian people by the Turks and the Kurds. But he was ever the zealous apostle, who covered again with the last gospel message the ground that Paul of Tarsus had covered with the first.

Of superintendents of the Turkish Mission there was a succession, those of the short terms being invalidated out of the country: Dr. A. W. George, 1906; C. D. AcMoody, 1907; E. E. Frauchiger, 1909 on into the years of the world war. And there were other notable workers, as Buzugherian, the able successor of Baharian, and Diamondola Keanides, the secretary-treasurer and Bible worker. In 1914 there were reported 342 believers in Turkey and Armenia; following the war, in 1920, the number was reduced, despite accessions, to 179. Thousands of Armenians had been exiled and massacred, and among them numbers of Seventh-day Adventists.³

Greece.—This country may be called an adjunct to the Turkish field, being adjacent, and united by many ties, national, commercial, and ecclesiastical, because of the large number of Greeks living outside national boundaries in Turkish territory. In 1907 W. E. Howell, a classical scholar, was sent from America and settled in a suburb of Athens. Modern Greek, however, is something other than classical or Biblical Greek, and he set himself to master it. He had no more than made it his own when he was recalled to America, in 1909, for

educational work in Washington. Seed had been sown, nevertheless, and R. S. Greaves, his successor, baptized the first converts in Albania, which was attached to the field. Some Greek believers from Asia Minor settled in Salonika, and formed a company there. A few were reported in the city of Janina. The Greek Orthodox Church was as hostile as the Roman Catholic elsewhere. The sale or circulation of the Bible was forbidden in Greece by law, and heavy restrictions were placed upon all evangelization.

The two Balkan wars, which preceded the first world war by two or three years, heavily involved the small nation of Greece, and in the troublous times little progress could be made in evangelization; but in general the members remained firm. However, in the unsettled state of things, the workers were withdrawn, and not until the world war was over did R. S. Greaves again receive a commission to enter Greece.⁴

Syria.—This land, with which we associate Palestine, Lebanon, and Trans-Jordan, is a land laden with sacred memories. Indeed, Palestine and the over-Jordan country are known as the Holy Land, where Abraham, Isaac, and Jacob sojourned, where Israel laid the vivid pattern of its history, where Jesus was born and lived His life and wrought His works of healing and teaching, where He experienced death and the resurrection and the ascension into glory. And Lebanon and Syria, beginning at Tyre and Damascus and going north to Antioch, bore a great part in the early history of the Christian church.

Yet the Holy Land is not and never has been a land of peace, save at that moment when the Christ was born. Mirroring the conflicts of ages, the shrines of Palestine today are centers of warring faiths and factions and nations. Jerusalem and Bethlehem, places sacred alike to Jew and Christian, have been occupied for thirteen centuries and up to the present hour by Mohammedan powers, save for the brief periods of the Crusaders' triumph. Today the Moslem, with his Mosque of Omar (Dome of the Rock) sitting upon the site of the ancient

Jewish Temple, where also Christ taught, disputes possession of the holy places with the peoples of other religions. Not purity and righteousness, but power, is the objective of all.

The first world war wrested Palestine from Turkish hands and made it a League of Nations mandate to Great Britain. Riding the turbulent tide of passion in Arab and Jew, Britain held to the task past the second world war, but finally relinquished it in 1948; and now the newly formed nation of Israel is fighting out the issue of possession with the Mohammedan nations. Syria fell to France; but after World War II that weakened nation could no longer sustain her sovereignty, and the two native states of Syria and Lebanon emerged. An uneasy political air lies over them all.

Seventh-day Adventists first entered Syria and Palestine in the beginning of the twentieth century. H. P. Holser, after a visit in 1898, made a call for workers to enter this field. J. H. Krum and his wife responded, starting in colporteur work among German colonies at Joppa and other points. Later they established a medical mission in Jerusalem, which was maintained for fourteen years, succeeding workers being F. Gregorius and Ludwig Krug, with their wives. In 1905 W. H. Wakeham, who had come to Egypt three years before, held an Armenian workers' convention at Aintab, in Turkey. These came partly from Turkey, but about this time Sabbathkeepers were reported in Beirut and in the island of Cyprus.²

By 1909 there had grown up a small constituency in Syria and a somewhat larger one in Egypt. The two fields were then united as the Syrian-Egyptian Mission; and W. K. Ising, from Hamburg, was placed in charge. He established himself at Beyrouth, or Beirut, Syria (now Lebanon), which had become a considerable missionary and educational center of Protestant societies. Our headquarters for the entire Middle East field has, after different trials in other lands, been moved again to Beirut, as the most convenient center. And here also is the chief Seventh-day Adventist educational institution, the Middle East College, founded in 1939 as the Beirut Training School.

Elder Ising laid large plans, and to prepare for their execution, he traveled widely over his field, in Syria, Palestine, Arabia, and Mesopotamia, reaching isolated brethren and opening the fields for workers. Through all the dangers and discomforts of Oriental travel in that time—on foot, on horseback and camelback, on coastwise trading vessels and crude native river boats, and even in the first few automobiles to appear in the East, he made himself familiar with the conditions and the prospects for the gospel through this wide area.

In Mosul and Baghdad he found and established faithful members, prominent among whom have been the Hasso brothers, merchants. The work in Mesopotamia has proved strong and self-supporting.

In 1913 the territory in Egypt was divided, and Elder Ising was put in charge of Lower Egypt. The combined membership in 1914, however, was but fifty. The first world war then coming on called a halt to the development. Elder Ising, being a German citizen, and at the beginning of the war residing in Egypt, which was controlled by Great Britain, was there interned for the duration of the war. Later, after serving for ten years in Europe, he returned in 1929 to the Near East, as the director of the Arabic Union Mission (territory of the former Levant Union), and there continued for seven years more.⁶ In 1913 his place as superintendent of the Syrian Mission was taken by Henry Erzberger, son of James Erzberger, the first European Seventh-day Adventist minister.

Egypt.—This was really the first Mohammedan field entered by Seventh-day Adventists, though the initial attempt proved abortive. In 1880 Dr. H. P. Ribton, a convert of J. N. Andrews, left Naples, Italy, where he had been working, for Alexandria, Egypt, and here he labored as he could find opportunity, chiefly with literature distribution to ships in the harbor. He was joined by two Italian brethren who had been won in Egypt, but all three lost their lives on June 11, 1882, in the riot connected with Arabi Pasha's revolt.⁷ The work in Egypt then lapsed until the coming of Mr. and Mrs. Louis

Passebois and Ida Schlegel, nurses, in 1899. They established a restaurant and nursing home in Cairo, and conducted Bible readings, raising up a small church.

In 1902 W. H. Wakeham and his family took charge of the work, but they were obliged to leave in 1906, Mrs. Wakeham dying on shipboard en route to England. Their place was taken the same year by J. J. Nethery, who remained until 1908. During these years the names of some Oriental workers appear in the lists, one of whom was G. K. Ouzounian, an Armenian. Another, Awaida Abd Al Shahid, a Copt, was ordained, and long served in the field, for some time as secretary of the mission. In 1906 to 1908, however, there was an apostasy of Armenian believers, which greatly reduced the membership.⁸ George Keough came from England, and began a service in Egypt and the Levant not yet ended. The membership had to be built up again from almost nothing.

In Beni Adi, about 200 miles south of Cairo, a Copt had begun to keep the Sabbath through his own study of the Bible, without knowing of the existence of Sabbathkeepers anywhere else; and he gathered about him a company. In 1912 he learned accidentally of a missionary who kept the Sabbath, and on inquiry found that he was then in Akhmim. He addressed a letter to "The Sabbath-keeping Missionary, Akhmim," and it was delivered to George Keough. Fearing that it might be a false scent, Keough did not go to Beni Adi, but wrote some letters of inquiry. Finally they asked him, "How many letters did Peter write to Cornelius before going to instruct him?" He was not long thereafter in reaching them. He spent much time with them during the war, teaching and baptizing, and raised up a substantial church.⁹

Thus the work in Egypt had made a promising start when the war overwhelmed the world. Keough, being a British subject, was allowed to continue his work, and he carried on in Egypt as superintendent until 1929. After eight years' service in England he returned to the East in 1937, to connect with the work in the Middle East Union Mission.

North Africa.—In 1886 a small company of Sabbathkeepers of French and Spanish nationalities, having obtained some of our literature, formed in Oran, Algeria; but most of these emigrated to South America, and there was then no representative of Seventh-day Adventists in this spot of North Africa until 1905. In that year Mr. and Mrs. S. Jespersson, nurses, established treatment rooms in the capital of Algeria, which they conducted for four years.

In 1909 the Latin Union Mission (Southern European) sent from France, Ulysee Augsburg, an ordained minister, to open and take charge of the work in North Africa. With him was Jose Abella, a licensed missionary, who continued in the North African work for fourteen years. In 1912 Paul Badaut succeeded Augsburg, and in 1913 J. C. Guenin took charge.

Then came the first world war, which, however, unlike the second, did not make North Africa an arena, and the mission did not suffer from that cause. The work was confined at first to Algeria; in 1911 Tunis was added, but not until after the war did it extend farther. Results, counted in converts, were meager, but the light of truth was held up in that predominantly Moslem land.

Persia.—Our first resident missionaries in Persia were F. F. Oster and Henry Dirksen, who arrived there May 18, 1911, and located in Urumia. In 1913 Mrs. Oster came, and they removed to Maragha. O. Staubert and his wife connected with them in this year, locating at Tabriz; but the war forced this family, as German citizens, to leave in 1914. After becoming separated in their flight through Russia, husband and wife heard nothing of each other for over a year, but were finally reunited in Germany.

Maragha is about eighty miles south of Tabriz, the latter a city of two hundred thousand, and the capital of the province of Azerbaijan, next to the Russian border. The early work in Persia was in this northern part, and though the gospel was proclaimed alike to Persian, Syrian, and Turkish people

resident there, the converts were mostly from among German-Russian settlers.

Just before the outbreak of the war Oster made a horseback journey through Turkestan to the east, preaching the message, thus repeating in purpose, in territory, and in mode of travel, the mission of Joseph Wolff eighty years before.

Turkey early in the war cast in her lot with the Central Powers. As Russia was then arrayed on the side of the Western Allies, and as both nations were covetous of influence and power in Persia, they clashed in Azerbaijan. The Kurds, illy controlled tribesmen occupying adjacent parts of Turkey, Iraq, and Iran, raided Maragha, forcing the flight of many of the inhabitants, including the Oster family, who went with retreating troops to Tabriz. Later the Russians abandoned Tabriz, but the missionaries remained, and saw the incoming of the wild Kurds. They survived the war, however, but with impaired health, which required their furlough home. They returned to Persia in two years, and continued in the work until 1938. From then until 1943 Elder Oster was director of the Turkish Mission, rounding out a period of nearly thirty-five years of service. They were then retired to America.

Experience and Exploits.—In the early days of the Turkish work Baharian and Anthony were arrested for circulating Adventist literature. Four days of detention in jail afforded them an opportunity to minister to their fellow prisoners, both political and criminal. Then, called before the judge, they proved that a permit to print had been obtained, and they were released. Thereupon the supreme director of police called them before him and questioned them about their faith. They told him of the coming Christ and the judgment, but he asked:

“How do you know that the coming of Christ is near?”

They answered, “We know it from the fulfillment of signs given in the Bible.”

The Moslem official said, “I do not think there are such signs in the Bible.”

Then Baharian took out his Bible, and opening at the book of Daniel, he preached unto him Jesus, Saviour of men, High Priest of His people, coming King of kings; and expounded the prophetic periods of history, the fulfillment of signs, and the imminent Advent.

The official listened attentively, and in the end he said: "I see that you are a good man. But take care not to publish circulars in this manner. The Protestant representatives raised a complaint against you, stating that they refuse you. But I pity you. We do not interfere with the doctrines of anybody. Only be careful not to stir up the people." And they departed with joy.¹⁰

Baharian visited a lone brother in the faith in Bardizag, on the Bay of Ismid, a short distance from Constantinople. It was noised abroad that the Sabbatarian preacher had come. Then the native Protestants in that place, the followers of a certain mission, flocked to the meeting place, and after the manner of the Ephesians eighteen centuries before, they started an uproar. For three hours they continued in the riot, one crying one thing, another something else; and all efforts to quiet them and have one speak for all failed. Then they left, threatening to drive the preacher out of town. But a deputation of the Armenians who had been quiet and attentive listeners called to express regret and to make apology for the action of their fellow townsmen.¹¹

In Ovajik, a town near Ismid, young Baharian was preaching in a hall, when the place was surrounded by a mob of three hundred people, yelling and throwing great stones. They tried to break in through the barricaded door and the windows. They cried out to take the life of the preacher. Death seemed very near. Baharian and his close friends prayed calmly and confidently. Then there fell a comparative hush upon the crowd. They were divided in purpose. Some said, "Let us take him now, this very night!" But others answered, "No! Let us wait until tomorrow." Finally these latter prevailed, and the mob dispersed.¹²

A Christian hero of the faith was one who stepped down from a professor's chair into ministry of the Word, final exile, and death. Prof. Diran Tchrakian was a man of influence and high standing in Constantinople, an astronomer, a teacher in several Armenian colleges. One day a Seventh-day Adventist colporteur, named Trifonides, brought him a book. After examining it, he said, "I have that book." The colporteur showed him another. "I have that also." Another: "And I have that." It was true. A friend in Egypt who had accepted the Advent faith had been sending him these books, but to him they had been only additions to his library.

Trifonides, observing that the professor was smoking a big black cigar, said to him, "If you know so much about Seventh-day Adventists, I am surprised that you smoke!" Abashed by the rebuke, Tchrakian threw his cigar away, and never used tobacco after that. He began to question the colporteur about his faith, and learning where the little Seventh-day Adventist company met—a poor little room only 12 by 20 feet—he resolved to attend their meeting.

As he came upon the scene that Sabbath morning he found the company engaged in earnest prayer, and he was mightily impressed. Then he saw that the congregation was composed of Armenians, Greeks, Germans, and Jews, nationalities often in violent discord, but here a loving family, and he marveled more. In the service that followed, Elder Frauchiger, a German, preached, and his words were translated into Turkish by a slender young Greek woman by his side, Diamondola Keanides. That day the man of science heard for the first time the gospel of love. Sabbath after Sabbath he came to the meeting, and his heart was bowed to the truth. He became a Seventh-day Adventist.

Now he became an apostle. His family, his friends, his associates, his correspondents, heard his message and received his literature. His wife left him on account of his faith; his professional positions were taken away. Almost immediately he was called into the Turkish Army, and there, refusing duty

on the Sabbath, he was thrown into prison. But to his fellow prisoners and to the guard he preached the gospel with its Advent message. Released from the army, he was baptized, and soon entered the gospel ministry. He made the Bible his one study, and before long acquired a remarkable knowledge of it. Not only did he do personal labor for souls, but he carried on an extensive correspondence, and his letters were like the epistles of Paul. One convert he thus obtained was A. E. Ashod, who afterward held responsible positions as secretary and superintendent, and today is an evangelist.

Drafted again into the army as the world war brought Turkey into it, he found his way more hard and cruel. But everywhere he went, in prison, in chains, in hunger and cold and nakedness, he preached and he lived Christ. When the war was over, and he was released, he entered the ministry again, and was sent to Iconium, where Paul had suffered eighteen centuries before. And again he was cast into prison. Found guilty of preaching a new religion and of forming a church, he was condemned to exile.

Thus he participated in that cruel exodus forced upon the Armenians, and with a column of these exiles he was driven into the desert. Yet ever he preached the love and the patience of Jesus, and he showed in himself the qualities he preached. Starved, ragged, driven by the bayonet, he and his companions staggered across the mountains and the plains, as far as the Tigris. Burning with fever, unable to drag himself along, he was carried, now on the backs of others, now in a rude wooden sedan they fashioned, now tossed across the back of a horse.

At last the end was reached. Arrived at the bank of a river, his wretched companions were allowed to lay him down in a meadow, seeming dead. But soon he opened his eyes upon them and exhorted them to love one another and to have faith in God. Then he breathed his last, and was buried there, July 8, 1921. An Armenian paper afterward said of him: "During the whole journey Tchrakian was inspired by the words

of God. He was against any fanatical feeling and any spirit of revenge, but showed forgiveness to all his persecutors. His faith was never shaken, and he never let the Bible leave his hands." ¹³

Rioters and opposers were more often the native disciples of Protestant societies than they were Turks or Armenians. The rulers of the land, though Moslems, admitted Christian missions, with restrictions; but they were frequently perplexed by the diversity of forms and doctrines and the insensate fury with which leaders and followers opposed another Christian people. Through many experiences of having to settle complaints and charges they came to know the new Seventh-day Adventists to be simple Bible believers, not in any way mixed up with politics, and distinguished by their observance of the Sabbath. The Sabbath was a shield over its people.

At one time, as the Armenian persecutions were beginning, Elder Holser and other European brethren who were visiting there were traveling in company with Armenian believers. They were seized and roughly handled, their Bibles were confiscated, and they were carried before the authorities. But when the officials learned that they were Sabbathkeepers, their attitude changed at once, and they were gracious where before they had been harsh. It was the Sabbath that saved them.

So was it also in other Mohammedan lands. This people, small and humble, became noted, as soon as they appeared, for their ministry to body and soul, their temperance, their abstinence from all political affairs, their strict adherence to Bible teachings. And their sign was the Sabbath. In Egypt, just after the war, when the Egyptians rose against the British, and many foreigners were killed, George Keough was up in the Asyut Province. One day as he was riding his donkey from Beni Adi to Tetaliah, where a church had been established, he suddenly heard a troop riding hard after him, and he thought his end had come. But the leader of the party wheeled, and looking in Keough's face, exclaimed, "Oh! You are the Sabbath teacher from Beni Adi? Go in peace." Saying this, he swung around, and the troop followed him. ¹⁴

Among the early converts of Elder Baharian, in Broussa, Turkey, were the Keanides family, who became the nucleus of a good-sized church there. Elias and Theodora Keanides had eight children, of whom only the two oldest daughters, Alexandra and Susanna, and the two youngest, Diamondola and Despina, survived. At her earnest desire and that of her parents, Alexandra entered as the first candidate in the nurses' class opened by Dr. A. W. George in 1906. But the doctor's failing health and early departure stopped this; whereupon Alexandra made her way to England, to the sanitarium at Caterham, and there finished her nurse's education. Returning to the East just when the first Balkan war broke out, she was inducted into the Greek Army hospitals, where she served as superintendent, and received several decorations for her services. But her joy was to teach the truth to the men for whom she ministered, and to point them to the great Healer and Saviour, Jesus Christ.

Diamondola, her young sister, was only thirteen when she was asked to accompany the superintendent, A. C. AcMoody, newly arrived from America, and interpret for him, because she and her sisters had learned the English language. Armenians were not then allowed to travel, but her family, being Greek, was free. Consequently, she seemed the only resource, and her father reluctantly consented. After that she again attended the American school in Constantinople. But soon she was requested to act as interpreter for R. S. Greaves in Greece. And again she was called out of school to work in the mission office as translator and secretary. At last she succeeded in graduating, and returned to the office to begin a long and fruitful service. She and her sister have had a chief part in the translation of our literature into the languages of those countries. In 1921 she married A. E. Ashod, and together they have since carried on the work faithfully in Turkey, Persia, and now in the island of Cyprus.

During the War, while deportations, executions, and murders of Armenians and suspected friends were going on, Miss

Keanides, as secretary-treasurer of the Turkish Mission, was summoned to appear before the authorities to explain letters which she had written to believers and which had been intercepted. Her friends felt she was going to her death; but, while the church prayed, the slender young woman went to face the ordeal with serene confidence. Under guard she arrived at the town of her trial, and was thrust into prison among depraved women criminals, whose speech was blasphemous and vile.

At first she felt depressed, but after prayer she was comforted, and turned to help her fellow prisoners. Opening her Bible, she read to them the promises of God and told them of His love. Initially they ridiculed her, but soon they were listening with rapt attention. One said, "She is a spirit"; another, "She is an angel." And during her four-day incarceration she prepared well the ground and sowed the seed.

Called before the tribunal, she was interrogated about the letters. She answered with an exposition of her faith. Again her Bible was opened, and for two hours she preached to them Jesus. At first they laughed at her, but soon they showed greater respect, asked her to sit down (only a guest, not a prisoner, may sit before his judges).

Said the judge to her, "I am sorry to have troubled you. A great truth has been revealed to us. We never knew before that such a people existed. When we come to Constantinople, we also will come to your meetings." Then he politely dismissed her, and she returned to her home rejoicing that she had been permitted to give testimony for the truth.¹⁵

In the retreat from Maragha to Tabriz which Mr. and Mrs. Oster were forced to make in the early part of 1915 they were preserved from all dangers. "The Kurds! the Kurds!" was the cry in the oft-times alarmed city, as at last the threatened incursion became a reality. "The Kurds are upon us! The Russians are leaving! Our only hope lies in going with the Russians."

Friends promised Mrs. Oster a place on a camel, but then rushed off without her. With a month-old baby she was in poor

condition to suffer the rigors of the retreat under any condition. But she had not come to this wild land with any hope of ease; and pioneer blood was in her veins. The daughter of W. B. White, one-time leader in South Africa, and the great-granddaughter of rugged John Byington, first president of the General Conference, she faced the realities of mission life with courage and equanimity.

Her husband set out to find some means of transportation, and at last purchased a horse for twice its value, and, wrapping mother and child with quilts, pillows, and blankets against the cold, he tied them on the horse firmly with ropes. Behind them he bound the few possessions they were able to take with them; then, taking a satchel in hand, he set out, leading the horse.

They found a place in the center of the mile-long column of refugees, escorted by Cossack soldiers. The company, to avoid an intercepting band of Kurds reported to be at Binab, a few miles north, took to the hills, and along rough, muddy roads, now freezing, proceeded toward Tabriz. Absolute silence was enjoined, while mounted scouts fanned out on the hills, and the procession trudged on through the night.

A few hours along the road, while they were going up a muddy ravine in the darkness, the horse suddenly stopped. Mr. Oster looked back, and there lay mother, baby, and goods in a heap on the ground. The horse's bellyband had broken, and the whole load had slipped off. He was a good horse, for he stopped. Helpless, bound tightly, Mrs. Oster lay, and the baby did not awake. Quickly severing the cords, Mr. Oster placed the sleeping baby by the roadside while he readjusted the load on the horse. A frosty moon looked down on the scene, and helped.

One of the Cossack soldiers, seeking to help them, picked up the bundled baby, and with other luggage tossed it aside into the field.

"A baby! A baby!" the mother cried to him. "That's my baby!" With many apologies he picked up the precious bundle

and restored it to her. By this time the column had passed on, until they found themselves at the rear; but they made up the lag as fast as possible. And the blessed baby slept on!

Fourteen hours that night and morning Mrs. Oster kept the saddle, but they made Tabriz without further incident. There they stayed, though the Russians left and the Kurds came in. But the hand of God was over them, and they suffered no further loss or injury.¹⁶

The plight of the Armenian people, when in 1915 they were disinherited, uprooted, and condemned to exile, was pitiful indeed. Herded into long lines, afoot, prodded and beaten by Turkish soldiers, they wended their heartbroken way through the defiles of the mountains and the sands of the desert, on, on, they knew not whither. Thousands died by the wayside; families were disrupted never to meet again; many of the children were stolen by Turks, Kurds, and Arabs; and some were bought by them, the parents thus seeking a way to save the lives of the children. The sorry remnants of the death columns at last dispersed in Mesopotamia, beyond the borders of Turkey.

Among the deportees were numbers of Seventh-day Adventist believers. Two families who lived in Ovajik were the Apigian and the Tavoukdjian households, who have since furnished a number of workers for the cause. The Turks called all men from twenty to forty-five years of age into the army, and this took away the fathers of the families. At the same time the women and children were told to prepare for a long journey, and they knew it meant they would never see their homes again. In four days they were forced to the march, guarded and prodded by Turkish soldiers.

Where? Gradually it came to their knowledge, as they stumbled along the way, that they were being herded into the Arabian Desert, and the sooner they perished the better! Ragged, starved, exhausted, they staggered on in a condition that, save for the Christian faith in them, was hopeless. Along the line of march the Turks watched to seize the prettier girls for their harems. Beauty was no asset then; the most comely girls black-

ened their faces and made themselves look as hideous as they could. When the wretched remnants reached the fringe of Mesopotamia, the Arabs took up the role, and seized or bought many girls for wives or slaves.

The Tavoukdjian family, along with the mother, consisted of Lazarus, a youth of eighteen, three girls, Ahavne, Rebecca, and Serpouhi and a little boy, Arasig. The oldest daughter, Miriam, had died a short time before. They had lived in comfort and abundance, the father having, besides his mercantile business, lands and orchards and vineyards, the proceeds from which they all gladly shared with the less fortunate; and more than one youth of the community had been educated by Tavoukdjian means. But now they had not even a crust of bread. Their bundles of clothing and their money were stolen before they had been long on the way, and like the most of their companions, they plucked the grass of the field for food.

The mother was sick when they started, and now, starved and mistreated, she kept on only because of her deep sense of duty to her children. Soon the brother died from starvation, and the older girls were reduced to the last extremity. Only Serpouhi and her little brother retained some strength. But the mother, so sick and weak she could only continue on by being pulled along by Serpouhi, still stayed her children's hands in God, prayed for them and with them, and enjoined them to keep the love of God and the soon coming of Jesus in their hearts. At last Rebecca died, and they closed her eyes in death; but Ahavne in her last moments they were compelled by the soldiers to leave alone on the road.

The three struggled on until the column came to the city of Hamah, where Arabian merchants had set up a bazaar, though there was little any of the Armenians had to barter. As the pitiful remnant of the family rested on the ground they heard that the Arabs were buying girls.

"Oh, sell me, Mother!" cried Serpouhi; "then we can eat again." She did not realize that it meant separation from her beloved.

"Would you go with an Arab?" queried her mother.

"Oh, yes, Mother! I want to go. I am so hungry. I want food."

The kindest-appearing chief offered a small gold piece for the little ten-year-old girl, now nothing but skin and bones and haunting eyes. Not for herself, but to save her child, the mother gave her. Holding her in her arms and kissing her again and again, she gave her parting message: "Serpouhi, someday you must come back and try to find your father. Do not forget to pray to God in heaven, and keep His Sabbath. Jesus is coming soon, and we shall all meet then."

And Serpouhi, crying and stumbling, was led away from her mother and her little brother, who seemed so far gone he did not realize what was happening. They never met again, but how precious the blessed hope: "Jesus is coming soon, and we shall all meet then."

Her Arab master, Allel Moose, was kind to Serpouhi, but his two wives, childless, and jealous of this little purchased daughter, treated her cruelly. Finally, when she fell ill of typhus fever, they put her down to die on the bank of the Euphrates River. Then day after day they and other Arab women would visit her, and beat and stone her, crying, "Die, Armenian pig, die!" Allel Moose was away on one of his journeys, but when he came home he rescued his little adopted daughter, and beat his wives for their cruelty. He placed Serpouhi in the home of his widowed sister until she recovered. Then his wives welcomed her home and were kind to her.

So for over four years she lived as an Arab girl; but she never forgot her Christian faith, and as best she could she kept the Sabbath, and she looked and longed for the coming of Christ. Her foster father, Allel Moose, died, and his possessions and holdings were divided between a brother and Serpouhi. This brother took the girl into his home, his two wives also being childless, and he was benevolent toward her.

The Apigian family were likewise scattered. Before the deportation two sons had gone to America; another, the young-

est, was in the Turkish Navy. When exile came, the mother was left with only the youngest girl, Serarpe, seven years old. She also was purchased by an Arab, who intended her to be the wife of his twelve-year-old son as soon as she came to womanhood. Meanwhile she was set to herding sheep, often days' journey in the desert.

But finally the war was over. The victorious Allies required the Turks to restore, so far as possible, the Armenian exiles. The Apigian son who had been in the navy was released, as was also Father Tavoukdjian, who had risen in the army to the rank of captain. Word came through from Syria to Tavoukdjian that one of his daughters was living in captivity. Said he to John Apigian, "I am now an old man, and cannot travel. Will you go for my daughter?"

"Yes," said John, and he journeyed for six days to Beirut. There he met their informant, a young Armenian. But this young man said to him, "It is not Tavoukdjian's daughter; it is your sister." Actually he knew of both, but he hoped to get Serpouhi for himself as his wife.

John found his sister, Serarpe, and took her with him. Her uncle Tavoukdjian was glad to see her, though it was a blow to his hopes that it was not his daughter. Meanwhile Serpouhi was separated from her Arab family and taken to Aleppo, where a number of Armenian girls were being cared for in an orphanage. The young man was very attentive to Serpouhi, and finally contemplated force to make her his wife. But by protection from the orphanage and the Red Cross, she escaped him and reached home. She had learned while in Aleppo that her father was living, and had gone back to their village, Ovajik.

When her father was told that his daughter was come to see him, he refused to believe that any of his family still lived. Then Serpouhi rushed in and threw her arms about his neck. He held her off and looked closely at her. "Which daughter is it?" he asked. Four years had made such changes that he could not recognize in her any of the lineaments of his little girl. Happy at last in the knowledge that one of his loved ones had

been spared, Serpouhi's father started out to make life over. But the Turks were not through with their persecutions, when they felt they could safely break over; and twice Serpouhi's father's small business was wrecked, first at Ovajik, then at Ismid, and the family fled to Greece. There the father, broken and worn, started up business with a few little items—needles, thread, stockings, and so on; but the days of opulence were gone.

Serpouhi desired an education, and when the opportunity came, through the kindness of friends, her father blessed her and bade her go: "Serpouhi, if I never see you again in this world, let us meet in the New Jerusalem. Let us both be faithful, and careful to do God's will. Wherever you go, little daughter, whatever you do, remember that father is praying for you."

In Constantinople she was taken into the home of Elder Buzugherian, who had returned from exile and was engaged in the gospel work. Later, a Seventh-day Adventist orphanage was opened in that city, and Serpouhi was taken in. The institution, with all its orphans, soon moved for fear of the Turks, and located in Salonika, where Serpouhi again met her father for a short time. She wanted to train as a nurse, but Greek hospitals could not take all the Armenian applicants. Eventually the way opened for her to go to America, in 1924, and there at last she obtained her nurse's training, and ever since has been engaged in soul-saving work, looking forward, with that blessed hope, to the reunion in the kingdom of Christ.¹⁷

Near East Relief.—As always in the wake of war, privation and want stalked devastated lands. Small wars, local wars, limit that distress, which may be relieved from neighboring areas that have escaped the scourge. But such extensive upheavals as the world wars, which did indeed involve almost all countries on earth, wrought such destruction and disruption of economies as to call for the help of more favored lands. And that has been pre-eminently the role of the United States of America. Favored in natural resources, and even more in

native energy, skill, and economic management, the United States, except for its own Civil War, has throughout its history escaped the ravages of armies. Though it participated in both world wars, its industries and finance functioned with comparative normality, and in comparison it was in better position than any other land to heal the wounds of war. Its allies also, particularly Great Britain, Canada, and the Australasian commonwealths, participated in this relief.

The greatest distress resulting from the war appeared in the Near East, particularly among the Armenians. The design of their Turkish, Mohammedan enemies had been to destroy them utterly; and in great degree they succeeded, with the horrible plan of exiling, starving, and slaying them. The victorious Allies sought to remedy this tragedy so far as possible by stipulating that the remnants of this people were to be restored to their homes. Yet even where this could be effected, they were destitute and helpless. Their property, their wealth, had been confiscated; they were beaten in body and spirit. The merchant class among them, scattered throughout Turkey, were illy received upon their return, and were often subjected to abuse and injury. In Armenia itself the land was ravaged, crops were insufficient, and famine and death stalked the land. To this vast need the organization known as the Near East Relief, set up in America, was set to minister.

Seventh-day Adventists sought to relieve, by gifts of food, clothing and money, their own members in these devastated lands, but they also gave liberally to the funds of the greater organization. In 1921 they set aside a day for collection, throughout their churches, of funds for this purpose; and again at the General Conference of 1922 they repeated this action. The representative of the Near East Relief, Mr. E. G. Falbot, who appeared before the General Conference, had this to say, in part:

"I want to tell you that we are glad for the money that you have sent. But the precedent you have established as a denomination means more to the organization which I represent than

the amount of money contributed. Taking as you did a General Conference action, and appointing a special day to receive collections from your people, has meant that other denominations are following this precedent; and that means a tremendous reduction in overhead expenses in raising relief funds, which means that more money will go to those children in the Bible lands the coming year." 18

Later History.—After the war a reorganization of the mission setup was inevitable. The disruptions and disarrangements of the vast upheaval were too great to be remedied immediately. But the work in Egypt had been kept alive by George Keough, and the work in Persia by F. F. Oster, though the latter now went on furlough. As for Turkey, Henry Erzberger had been called back from Syria in 1919 to take the superintendency of the mission. There had also returned from exile Alexander Buzugherian; and there throughout the war years and afterward remained the faithful, energetic secretary-treasurer, Diamondola Keanides. After her marriage in 1921 to A. E. Ashod, a fellow worker, she continued this responsibility for several years, and as a Bible worker always. Her husband is now a minister in the Palestine-Transjordan Mission Field.

Africa was all under British and French control, and the Seventh-day Adventist mission stations there were accordingly manned chiefly by the British and Latin unions. The various mission territories were gradually reoccupied; but the first attempt at unity was in 1923, when the Egypto-Syrian Mission was formed, with George Keough as director. In this union Keough remained in charge of Egypt, and the Syrian Mission had Nils Zerne as superintendent. Prominent also was the name of Ibrahim al Khalil, who held to the work through all the troubled years of the war and its aftermath.

These fields were merged eventually in the Arabic Union Mission, which also included Iraq. Persia remained a detached mission. The Arabic Union functioned through the second world war. Before the war the Seventh-day Adventist mission-

aries in the field were mostly from Germany. Upon the opening of hostilities the majority of these were evacuated in time; but two of them, H. C. Rieckmann and E. Bethmann, could not get out, and so had to spend long years behind barbed wire. But the greater loss was to the cause; for most of these missionaries had had several years of experience in this field, and yet they could not be returned. Again Elder Keough was almost alone, and again a new force of workers had to be inducted into the knowledge of the conditions prevailing in this field. W. K. Ising was superintendent from 1928 to 1936. George Keough kept the superintendency until 1942, when E. L. Branson was elected.

Prominent workers during the thirteen years of the Arabic Union and the separate Persian Mission include, besides those already mentioned: directors and business workers: E. Schubert, E. Maier, S. Nowfel, W. G. Steffen, Bashir Hasso, in the Arabic Union; A. E. Ashod, K. Tulaszewski, A. Hessel, in Persia (Iran) Mission. Physicians: H. E. Hargreaves, A. Arzoo, O. Schuberth. Nurses: Alfred Piorr and wife, Bror Faernstroem and wife, Erna Krüger, Johanna Blauss. Educators: Oscar Olson in Persia, Ibrahim al Khalil in Egypt and Syria, besides a number of church school teachers.

In 1938, however, before the second world war, because of political difficulties all the territory from Egypt east to Iran and north to the Balkan States, was separated into the "Central European Division, Section Two," which was administered from Washington, D.C., with W. H. Branson president and H. L. Rudy secretary. This again brought Turkey, Greece, Bulgaria, and Persia (Iran) into one organization, rather loose though it must be in the circumstances.

At the close of the war, in 1945, nearly all these mission fields were formed into the Middle East Union Mission, an organization administered from headquarters on the ground, at Alexandria, Egypt. Greece and Bulgaria were at this time incorporated in the Southern European Division. At the head of the Middle East Union, as president, was placed E. L. Bran-

son, who had already served some years in the local missions; and he has continued in this position since. The secretary-treasurer was C. H. Mackett; the educational, Missionary Volunteer, and Sabbath school secretary was G. Arthur Keough; manager of the Voice of Prophecy radio, George Keough; translators, Yussif Barbawy, Selim Noujeime.

According to the *Yearbook* of 1949 the union includes the following missions:

Egypt, headquarters Heliopolis. Successive superintendents: G. M. Krick, Neal C. Wilson. Churches, 12; members, 521.

Iran, headquarters Teheran. Successive directors, H. E. Hargreaves, Charles C. Crider. Churches, 7; members, 274.

Iraq, headquarters Baghdad. President, union president. Credentialed missionary, Robert K. Hasso; ordained minister, Hilal Doss. Churches, 3; members, 63.

Lebanon-Syria, headquarters Beirut. President, union president. Churches, 5; members, 250.

Palestine-Trans-Jordan, headquarters Jerusalem. Churches, 3; members, 75.

Turkey, headquarters Istanbul. President, B. J. Mondics. Churches, 1; members, 70.

Altogether, the Middle East Union Mission now has 30 churches, with more than 1,400 members. It has as workers: 43 ordained and licensed ministers, 50 credentialed and licensed missionaries, 44 teachers, 3 physicians, 7 nurses besides nurses in training.

Of institutions it has: the Middle East College, at Beirut, Lebanon, and three training schools or academies, in Egypt, Iran, and Iraq; two hospitals: Dar el Salaam Hospital at Baghdad, Iraq; and Sultanabad Hospital, at Arak, Iran.

The Middle East College has been established on a seventy-acre property in the foothills of the Lebanon Mountains, near Beirut. It is giving both vocational training and full college work to young people who, as they graduate, are going to all parts of the field, meeting the now advancing standards of education and culture in the cities as well as ministering to the

less privileged in the more rural and wild regions of the territory. President F. E. J. Harder, with a competent faculty, containing both European and national teachers, is making this school outstanding in the education of the East. The three academies are doing excellent work, training their young people for village work and sending some students on to college.

The academy in Fayoum, Egypt, is now located on a sixty-five-acre farm which is being gradually improved. The Egyptian Government, attracted by the character of the educational work there being done, requested that Seventh-day Adventists help in the care of the underprivileged village children. In response, a start has been made by opening an orphanage in Mataria, a suburb of Cairo, with Mrs. Erna Krüger in charge. At present it provides for thirty boys and girls from five to ten years of age. The government has expressed great satisfaction with the conduct of the work and the transformations wrought. Typical of the reaction of the children is the testimony of one little girl: "My father is dead. Mother was very poor, and had to beg food for us in the village where we lived. I ate only bread and salt. When I came here I thought I was in heaven."

North Africa.—The North African field west of Egypt, which had always been under Southern European care, was continued in that relation, as the North African Union Mission, containing the Algerian, Moroccan, and Tunis missions. Tripolitania and Cyrenaica have not yet been entered. The North African Union, which was organized in 1928, with five churches and 123 members, has had as successive directors: Albert Meyer, Jules Rey, J. de Caenel, Henry Pichot, and Paul Girard. The headquarters are at Algiers, and its present strength is 17 churches and 598 members.

The second world war had a terrific impact upon the gospel work in Africa and the Levant. The military campaigns of 1940-42 had as one arena North Africa, and the aftermath of the war struck heavily at Syria, Palestine, Arabia, and Iran. Egypt was held firmly by the British against the German-Italian attacks, and the Axis powers were finally forced from the coast

of North Africa. But the destruction was great, and the disruption of all peace-time activities affected church affairs. Nevertheless, with the resilience ever manifest in Christianity, the work, maintained tenuously through the war, was resumed with vigor upon the cessation of hostilities; and the breaking up of old-time patterns of mind is apparent in more receptivity to the truths of Christianity.

The Voice of Prophecy, newly launched by George Keough, is penetrating into the ranks of the varied religions of the East. Many who could be reached in no other way are listening in, and enrolling in the Bible Correspondence School. Among these are Moslems, Jews, Catholics, adherents of the ancient Christian sects, and Yezidis, or devil worshippers. One young man, a Yezidi, sent in his lesson on the origin and nature of Satan, saying he was convinced, and he enclosed the names of fifteen other Yezidis who wished to enroll in the correspondence school.¹⁹

The situation on the east coast of the Mediterranean has been and is perplexing, yet not desperate. There is no desperation in the plans of God. The gospel, amid all the turmoil and trouble of this perishing world, is marching on in ministry and to final triumph. Syria and Lebanon, shortly after World War II, freed themselves from the political suzerainty of France. Trans-Jordan, Iraq, and the separate principalities of Arabia attained or maintained an unstable independence. Iran, balancing between the influences of Russia and the Western powers, still keeps itself free.

In Palestine a new issue and a minor war followed upon the establishment of the nation of Israel in a part of the ancient Holy Land; but some tranquillity has been attained and temporary peace. The United Nations, which as a result of the second world war has taken the place of the defunct League of Nations, keeps a wavering eye and a feeble hand upon the pulse of the nations, but has struggled in vain to give final settlement to any national aspirations and designs.

Nevertheless, the last gospel message is marching forward

in all the troubled world. It carries the only true solution to the world's ills, in its proclamation of the imminent coming of Christ as King of kings and Lord of lords. While the world is in desperate straits, with famine, war, and death everywhere threatening nations and peoples, the hearts of the weary and heavy laden are turning more and more to the promised everlasting peace and righteousness to be ushered in at the Second Advent of our Lord Jesus Christ. In Moslem lands, as in all the rest of the world, this is the promised peace.

¹ *Outline of Mission Fields* (1915), pp. 52-59.

² The terms *superintendent* and *director* were for some years used interchangeably or confusedly. In certain cases *superintendent* was reserved for union mission heads and *director* for local mission heads. Later the universal usage was *superintendent*. But at the Autumn Council of 1948 action was taken to supersede both by naming the head of either local or union mission *president*, as in the case of local or union conference. However, unattached, unorganized mission fields and stations would be supervised by *directors*.

³ *Ibid.*, pp. 52-57; W. A. Spicer, *Our Story of Missions*, pp. 189-197.

⁴ Spicer, *op. cit.*, p. 204.

⁵ *Outline of Mission Fields*, pp. 53-55.

⁶ W. K. Ising, *Among the Arabs in Bible Lands*.

⁷ *Historical Sketches of Seventh-day Adventists* (1886), pp. 28-31, 33, 38.

⁸ *Outline of Mission Fields*, p. 56.

⁹ Spicer, *op. cit.*, p. 233; George Keough letter, March, 1949.

¹⁰ Spicer, *op. cit.*, pp. 191, 192.

¹¹ *Ibid.*

¹² *Review and Herald*, Sept. 5, 1893, p. 565.

¹³ From a manuscript loaned by Mrs. A. E. Ashod.

¹⁴ Spicer, *op. cit.*, p. 233; Revelation 9:4; George Keough letter.

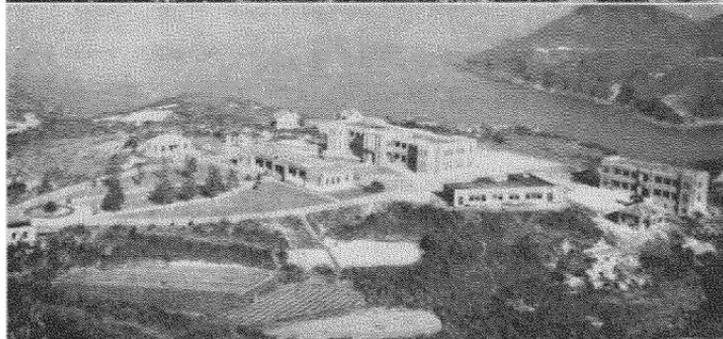
¹⁵ Spicer, *op. cit.*, pp. 198, 199; Mrs. A. E. Ashod letter, March 21, 1949.

¹⁶ Spicer, *op. cit.*, p. 203; F. F. Oster letter, Feb. 3, 1949.

¹⁷ Serpouhi Tavoukdjian, *Exiled*; J. H. Apigian, Arthur Carnig, Serpouhi Tavoukdjian letters.

¹⁸ *General Conference Bulletin*, 1922, p. 139.

¹⁹ E. L. Branson in *Review and Herald*, Jan. 6, 1949.



Top: Chinese Colporteurs With Boxes of Bibles. Center: Sanitarium and Hospital, Shanghai, China. Bottom: South China Training Institute, Kowloon

CHINA*

WHEN God, who "made of one blood all nations of men for to dwell on all the face of the earth," "determined . . . the bounds of their habitation," He marked out a great stretch of land, from north to south and from west to east, estopped by the vast sea of the Pacific and sealed thereto by deserts and mountains; and there He set the people whom we know as the Chinese. Divine Father of all the human race, God has made every nation a text to the world, to teach some lesson of character and behavior. And to the headlong, self-centered West He presents the calm, patient, enduring example of China.

Ancient and venerable, this nation has passed through many vicissitudes: invasions, wars, amalgamations, changes of government. And still it is China. The ancestry of the Chinese people is lost in the mists of tradition and legend; but certain it is that some far fathers, whether sons of Magog or other, set forth, millenniums ago, from the cradle of the race, and pushed eastward until the sea and the fertile plains of the Yellow and the Yangtze rivers marked out their habitation.

In its greatest extent China has occupied practically a third of the great continent of Asia and contained a fourth of the whole earth's population. But this includes outlying dependencies, like Tibet, which own merely a nominal allegiance, if any, to China; Mongolia, which has become increasingly independent; and Manchuria, which has passed successively under the aegis of Japan and of Russia. China proper, called by the Chinese, Chung Kuo, or Middle Kingdom (that is,

* Authors consulted for this chapter include: W. A. Spicer, *Our Story of Missions*; John Oss, *Seventh-day Adventist Missions in China*; C. C. Crisler, *China's Borderlands and Beyond*; Emma T. Anderson, *With Our Missionaries in China, A'Chu and Other Stories*; May Cole Kuhn, *Lantern Light*; Celia R. Brines, *Dragon Tales*.

Center of the World), has an area of only a third of the whole, yet still contains the great bulk of the population.

China is without doubt the nation with the oldest continuous civilization, though with many changes of government. Its history—including tradition and legend—reaches back near to the date of the Deluge; and such contemporary empires as Egypt, Assyria, Babylon, Medo-Persia, Greece, India, Rome, and the brief but extensive realms of Genghis Khan and Tamerlane, have long ago passed out of existence. In times of antiquity it was known as the land of Sinim, or Seres, with several variants; to medieval Europe it was known as Cathay. The name China may be related to all of these, though it is usually held to be derived from the Tsin dynasty, in the third century before Christ.

The firstcomers to China were in time overrun and beaten back into the less accessible regions. Today they constitute such primitive peoples as the Lolos, the Shans, the Nosus, the Miaows, in the southern and western borderlands of China. Those who supplanted them, the Han people, constitute the foundation of the Chinese nation; but they in turn have been, through the centuries, conquered and mixed with successive waves of foreigners—Tartars, Mongols, Mohammedan alloys, and Manchus. Yet from beginning to end the Chinese people have never relapsed into barbarism.

Indeed, the history picture of the whole earth's settlement follows this pattern. One people is submerged by another, and it in turn submits to aggressors, and so on to the end. A recent illustration is America; another, more ancient and complete, the British Isles. There, unidentified aborigines were overwhelmed by incoming Kelts, and they in turn by Romans and then Anglo-Saxons, who made the foundation of the present English stock; but these English have been mixed with later invaders, Danes and Normans, while the Keltish strain is very much in evidence in the Scotch, Welsh, and Irish. So likewise the Chinese are a people of many elements, exhibiting various characteristics. The southern Chinese, largely of

Han stock, are in many respects different from the Chinese of the north, who have more of Mongol blood, and the peoples on the borders, even to Tibet, are still less homogeneous.

"Go ye into all the world," was the command of the Founder of Christianity to His disciples, "and preach the gospel to every creature." The missionary fervor of the first centuries of the Christian Era testifies to the endeavor of the church to obey this command. "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth," was His prediction and promise to them. When they reached China and Japan they might well believe that they had come to the uttermost part of the earth, for here the ocean stopped them. Far over that waste of waters lay a land as yet undreamed of, and not to be known for a thousand years.

While legend relates a visit of the apostle Thomas, the earliest authenticated entry of Christianity into China is the advent of the Nestorians in the sixth century. They flourished for several hundred years, and had considerable influence on the thought and culture of the Chinese people. But with the decline and destruction of the mother church in Western Asia, scourged in the fourteenth century by Tamerlane, the Mohammedan conqueror, the Nestorian Church in China also perished, no less from internal decay than from outward suppression.

While still the Nestorian Church was strong and in favor at the emperor's court, Roman Catholic infiltration began. In the thirteenth century the Venetian merchants and travelers, the brothers Nicolo and Maffeo Polo, reached China by caravan. Through their influence, and especially that of the son of Nicolo, Marco Polo, who entered the emperor's service, a Franciscan monk was introduced, and he was followed by others. They met with vigorous opposition from the Nestorians, who, themselves not wholly pure, found greater heresy in Roman Catholicism. This internal dissension in the professed Christian church was all obliterated, however, with the destruction of both parties when the Mongol Empire, upon whose

favor they depended, went down in ruins before the native Chinese Ming dynasty, 1368.

But the time soon came when the West knocked loudly and imperiously at the gates of the East. In the end of the fifteenth century Portuguese seamen made their way around the Cape of Good Hope to India and eventually to China. In their wake came Jesuit priests. Neither traders nor missionaries, however, were welcome to the Mings, and in 1550 they lost their slender hold in China. Settling upon an island off the coast of Southern China, the Portuguese built the city of Macao, and from this point, with the Jesuits, laid siege to the empire both commercially and religiously.

The Ming dynasty ended in 1644, with the Manchu conquest, and the dynasty then set up lasted until in the twentieth century the republic emerged. This period of nearly three hundred years was one of increasing contacts and conflicts with the Western powers, and it embraced also the increasing missionary efforts of both Catholic and Protestant churches. At the beginning of the period the Jesuits succeeded in establishing themselves in China, and they were joined by monks of other orders. These fell out among themselves over questions of doctrine and policy; and though the Manchus were more tolerant toward foreign religions than were the Mings, the emperor K'ang Hai finally limited their privileges and activities. Roman Catholic missions nevertheless survived, and in the nineteenth and twentieth centuries made great progress among the Chinese people.

Protestant missions began with Robert Morrison, who arrived in Canton in 1807. The English East India Company persistently refused passage to missionaries, so Morrison went by way of New York and an American ship. The Christian religion being strictly prohibited by the Chinese Government, and the East India Company consequently being very apprehensive of any missionary effort, lest their trade privileges should vanish, Morrison was commissioned by the London Missionary Society, his sponsors, to devote himself first to

acquiring the language, and, following that, to a translation of the Bible. This, and the great Anglo-Chinese dictionary which he prepared, were his lasting monuments, though he performed, besides, prodigious tasks in evangelizing, teaching, and founding educational institutions. He endured hard living conditions, suspicion and persecution from the Chinese authorities, and opposition from the Roman Catholics in Portuguese Macao, where he resided much of the time; but through it all he persisted for twenty-six years, till his death. Within eighteen months after his arrival at Canton and Macao he was appointed official translator for the East India Company, his extraordinary talent thus being recognized, and he soon was acclaimed the greatest of European Chinese scholars.

Morrison was later joined by other missionaries, but progress in evangelization was slow. After twenty-five years of labor only ten converts had been baptized. Nevertheless, it was a period of preparation. Differing in policy from all previous missions, Nestorian and Catholic, the Protestants did not seek favor at courts, but went to the common people, thus laying a solid foundation for the church.

Politicians and mercantile companies generally worked at cross purposes with Protestant missionaries. They were devoted to money-making and power, and they commonly despised and resented the message of justice, love, and forgiveness which the missionaries brought. In the case of the Portuguese and the Catholic missions the situation was different, for their viewpoints more nearly coincided. But through all the East—India, East Indies, Japan, and China—both the Dutch and English East India Companies, which for two centuries administered in their areas government as well as trade, shut out, hindered, and ridiculed the messengers of Christ. Their policy, as also to a great extent the policy of their national governments when these took over, was inimical to Christianity, both theoretical and practical. Yet sometimes the results of their scheming and warring turned in the end to the advantage of the gospel; and occasionally among their officials were just men and true.

Despite the essentially pacific nature of her people, China has had her full share of troubles and wars. European nations have liberally contributed to this state by their commercial and sometimes military invasions. In the early part of the nineteenth century the only port open to foreigners was Canton, and the trade here was dominated by England. Because of differences over port and trade restrictions, war ensued in 1840-42 between the British and the Chinese, in which the former were completely victorious. The resulting treaties, which opened certain ports to European nations and gave special privileges to foreigners, including the provision of extra-territoriality, exempting them from China's jurisdiction and making them subject only to courts of their own nations, were thorns in China's flesh until their recent abolition under the increasing prestige of the Chinese Government.

Nevertheless, these treaties did much to open China to Western influence, mostly beneficial, and to the spread of Christianity. The more lenient and benevolent attitude of the United States through all the joint dealings of the Western nations with China gave it special favor with the Chinese. England usually went along with this more generous policy. In consequence, the influence of these two nations has been greatest upon China, especially in the fields of education and industrial development. Thus also the English-speaking world has done most in the extension of Protestant missions and education.

The course of Seventh-day Adventist missions in China through most of the first decade of the twentieth century has been told in chapter 6. At that time there were five churches, with ninety-four members. Since 1909 the Seventh-day Adventist cause in China has been successively under these general organizations: the Asiatic Division, 1909-18; the Far Eastern Division, 1918-30; the China Division, 1930 to the present time. It is apparent that these organizations corresponded to the gradual development of the Eastern Asian and adjacent island field, the first covering all that territory, the second

setting India with immediate neighbors by itself, and the last separating China from the island areas.

At the 1909 General Conference, held in Washington, the work in China was for the first time well represented and presented. J. N. Anderson, the director, Doctors A. C. and Bertha Selmon, Ida Thompson, E. L. Miller, and O. J. Gibson were in attendance, and most of them had a part in telling the story of the field.

It was a stirring panorama they painted of a missionary frontier: the southern and central coast—Canton, Amoy, Shanghai, where the headquarters were now established; outposts in the interior—in Kwangtung, Hunan, Honan; calls from the far West provinces—Yunnan, Szechwan, Shensi, Kansu; a man here, a company there, who had read one or more of the little tracts that then composed their literature, and who were pleading for instruction; one and another and another native minister who had accepted the Advent faith, and was ministering to his people; medical work, school work, missionary men and women alone amid multiplying calls working to exhaustion, some having to be invalided out of the country. Come over and help us!

The mission's fruits were thus summed up by Elder Anderson: "Now we have a Chinese membership of ninety-four, all of whom are gathered into one or another of the five local churches. . . . This is not a large constituency; but it is a precious seed which, under the fostering care of the Holy Spirit, will yield an abundant harvest in that land."

The unstable financial foundation of the mission, which had no budget and no regular appropriation, and which frequently was supported in part by the personal funds of the missionaries, was challenged in these words: "It does not seem quite right to me, brethren, that the support of this great work should rest upon the uncertain foundation of the free-will offerings, as sacred and as good as they are, while we rest the home work on the certain foundation of the tithe. I am anxious for the time when a certain fraction of the tithe shall regularly

go to the foreign fields, in addition to the free-will offering, in order that this work may go forward. . . . The work must not surrender. It can not compromise. It can not retrace its steps. It must go forward. This message to-day stands in China facing forward, and brethren, we must do what we can to let it advance."¹

The appeals were answered by new organization, new recruits, and plans for financial support. These first eight years of the China Mission laid an indispensable foundation. Few and scattered were the gallant soldiers of the cross who first lifted up the banner of the Sabbath and the Advent in this land; but they made rallying points to which recruits should gather, receive training, and press on into the field. The publishing work, the medical work, and the educational work, had been begun to supplement and to prepare the way for the evangelist. Now the structure of the China Mission was to rise higher and higher on that foundation.

At this 1909 General Conference the Asiatic Division was formed, and it was successively reorganized in 1913, 1915, and 1917, to meet developments. It included India, China, Japan, Korea, Philippine Islands, Malay Peninsula and Straits Settlements. In 1913 the East Indies were added. From 1916 to 1918 the Australasian field was included in this division. Headquarters were established in Shanghai. I. H. Evans was the first president, succeeded in 1913 by R. C. Porter, and he in 1917 by J. E. Fulton. C. N. Woodward was secretary and treasurer from 1913 to 1915, when H. W. Barrows took over. During its ten years under this organization China advanced to 70 churches and 2,862 members.

The years of the Asiatic Division saw great changes in China politically. Opposition to foreign intrusion had never ceased, and this was complicated by resentment of the native Chinese against their Manchu rulers, who were only slightly older foreigners. In 1900 the Boxer Rebellion, which arose in the northeast provinces, was primarily aimed at the imperial throne, but was cleverly captured by the empress dowager,

Tzu Hsi, and made a crusade against foreigners. The crushing of this movement by expeditionary forces furnished by eight foreign powers left the European nations, America, and Japan in practical control of China, and only by the insistence of the United States was the nation left intact. In 1909 the new and infant emperor, Hsüan T'ung (Henry Pu-yi), was placed on the throne, with his father, Prince T'ung Ch'un, as regent. The persistent threat of foreign aggression, coupled with dissatisfaction over the corruption and oppression of the ruling class, precipitated the revolution.

In 1911 revolt broke out in Hankow, Hupeh. Sun Yat-sen, the genius and first leader of the revolution, was a Christian convert, American-educated. The great majority of the revolutionary leaders were also foreign educated. They conceived a new China, loosed from tradition and superstition and led abreast of the modern world. Sun Yat-sen's ideal was a republic, though he recognized that successive steps were necessary to prepare China's masses for that. But once started, the revolution was hard to control; for all subversive elements, from war lords to bandits, joined it, and looting and massacre followed as the revolution swept northward. It was the beginning of forty years of disorder and suffering for China, not yet ended.

Missionaries in the areas of war were greatly endangered, and escaped only through experiences of suffering, abuse, and in some cases loss of life. Seventh-day Adventist workers in Changsha, Hankow, and Nanking made their way to Shanghai through scenes of looting, war, and murder. Much mission property was destroyed. But within a short time the workers were able to return to their posts and begin rehabilitation.²

The result of the revolution was the overthrow of the Manchu dynasty. An ostensible republic was formed. Sun Yat-sen stepped aside, in the interests of harmony, and a northern general, Yuan Shih-kai, was elected the first president. Yuan's preference, however, was for a constitutional monarchy, and he so influenced the formation of the constitution as to make the presidency a life tenure; but he died in 1916. Meanwhile,

he had cast out the Kuomintang, party of the South, which reacted violently. Ensuing civil war rent the country for twelve years, during which our missionaries worked amidst many perils, not only in territory already occupied, but in the opening of new provinces such as Shensi and Szechwan. The national picture was clarified when in 1928 Chiang Kai-shek, the brother-in-law and general of Sun Yat-sen, and after the latter's death his successor, entered Peking at the head of his victorious troops. He moved the capital to Nanking, the old seat of the Ming government, and started on a reform of the government and improvement of conditions. Soon after, he announced his conversion to Christianity, under the influence of his wife, who was born Soong Mei-ling.

Amid all the political turmoil the Advent message went forward. In 1909, upon the organization of the Asiatic Division, the several local missions in China were formed into the China Union Mission, an organization which continued only till 1912. During most of this time Elder Evans, president of the division, was also acting as director of the China Union. Small though it was, the work in China was further developed than in any other field of the division. There were five local missions composing the union: South China, with George Harlow as director; Southeast China, W. C. Hankins; East China, A. C. Selmon; South Central China, R. F. Cottrell; North Central China, F. A. Allum. This was in 1912. It was noted at the same time that unentered sections included Northwest China, North China, West China, Mongolia, Chinese Turkestan, and Tibet. The departmental organization of the union was: Sabbath school, Mrs. Louise H. Roberts; education, B. L. Anderson; medical, Dr. H. W. Miller; publishing, R. F. Cottrell. In 1912 the China Union Mission was dissolved as an intermediate agency, and the local mission fields reported directly to the division. The extension of the work into the north and the west next engages our attention.

Central China.—The strong work in Central China, begun in 1903 by Evangelist Pilquist and the Doctors Miller and

Selmon, was reinforced in 1909 by extension eastward to the province of Anhwei. Believers in Honan, sending out literature, placed a tract on the Sabbath in the hands of Han Tsung-djen, pastor of an independent Chinese church. He became interested, and asked for a living teacher of the faith to meet him. In response, F. A. Allum and a Chinese evangelist went from Honan to visit him. Eight days of travel through wintry blasts and frozen mud brought them to his town, Yingshan, at nine o'clock at night. Immediately a preaching service was held, presenting "The Sure Word of Prophecy"; and after that they talked with Pastor Han until three o'clock in the morning.³ They stayed for five days, and the pastor, with most of his flock, coming into the Advent faith made a nucleus in this province that spread and grew.

Frederick Lee and his wife, who had just come from America, were sent up into Anhwei, where, as he said, "in the buoyancy of youth and the bliss of ignorance" they started their long and fruitful service for China. The buoyancy and the courage remained, though the ignorance of the novice gave way to the wisdom of the veteran.

North China.—Three northern provinces, Shantung, Shensi, and Chihli, were entered in that order. But Shansi, between Chihli and Shensi, was not entered till much later. F. E. Stafford, from the Pacific Press, was in the employ of a commercial firm in Shanghai. Upon completion of his contract he remained in China to enter the church work. In 1913 he used his vacation for an itinerating trip into Shantung Province, on that northeastern peninsula which juts into the Yellow Sea. He sold literature and preached as he went, and pioneered the way which was followed by Chinese colporteurs and evangelists. C. P. Lillie and his wife began work in the province two years later.⁴

Shensi was entered in 1915. This province, in the interior, bordering the Yellow River, is the oldest site of Chinese civilization and culture, and here, at Sianfu, was the first capital of China. A colporteur found there a town called Gospel

Village, which had been built thirty years before by a company of Christians emigrating from Shantung. Here his literature was gladly received, and the Advent faith made steady progress. One of the converts became Pastor Liu, a faithful and long-time evangelist. Dr. Selmon and Frederick Lee visited the province and city in 1916, going through some harrowing experiences with bandits and revolutionaries. S. G. White entered in 1917, and the mission was organized that year.⁵

Chihli (now called Hopei) contains the great city of Peking (since the revolution called Peiping), which was long the capital of China and the center of culture under the Manchus. The work in this city was opened by R. F. Cottrell in 1917. Frederick Lee took over the leadership in 1919, locating in Peking. Among a more phlegmatic people than those of the South, the work here had slower growth. The political disturbances which so largely affected Peking also hindered the work. But progress was made, and a goodly number of converts were won through the years. Thirty years later, in 1948, Frederick Lee, as one of the editors of the *Review and Herald*, made a visit to China, and in this same city joined his son Milton in a great evangelistic effort. Through all the vicissitudes of the years a constituency of a thousand members had survived; and now a large commercial hall in the Forbidden City was opened for their Christian meetings. Crowds of Chinese, upper-class and common people, thronged to hear.

Manchuria.—This northern three-province division, semi-independent and the pawn of three nations, was first entered by the Advent message in the northern city of Harbin, among refugee White Russians. There were some Seventh-day Adventists among these, who sought to spread their faith. A Chinese named Feng Chang-chun learned of the faith through them, and journeyed to Shanghai to attend the mission school. There he found four appointees, Bernhard Petersen, O. J. Grundset, and their wives, studying the Manchurian dialect, in preparation for entry into that field. In the autumn of 1914 they went up to that outpost, locating in Mukden, then the capital. As a

result of evangelistic efforts and personal work a church was organized there. Elder Grundset then went north to Changchun, which later, under the Japanese, became the capital. The work in Manchuria went slowly and hard, but the faithful laborers, who saw service there for a score of years, first laid a good foundation, and afterward saw the fruition.

Far West.—As early as 1909 there was a call from the far West. It came from a borderland, the province of Szechwan and its metropolis, Chungking, afterward to become famous as the war capital of the government of Chiang Kai-shek. Colporteurs, those scouts of the Christian army, had penetrated so far, widely distributing their literature and arousing an interest that demanded a permanent mission.

The road to Chungking is not a primrose path, and it was more difficult then than now. Even yet no railroad penetrates those fastnesses of mountain and gorge; and thirty years ago the airplane had not yet created a path in the air. Roads were nonexistent, or of the crudest form. The one great artery of travel was the Yangtze River, but it was an artery with many an embolism. Up to Ichang, one thousand miles from Shanghai, the river's broad, placid tide will bear vessels from the ocean; but then come the mountains, through which the mighty stream plows its furrows of gorge and rapid. The four hundred miles from Ichang to Chungking, the most laborious, tedious, and dangerous part of the journey, took as long to traverse on the small river boats, by sail and tow, as the trip on the lower river, three times as far. Many are the portages around the rapids which passengers and often goods must take while the boats are being tracked, or towed, through, with long bamboo ropes, by fifty or sixty trackers. Many are the wrecks of boats, with loss of lives and cargoes. Improvement of river travel by means of dams and locks would be a tremendous undertaking, one beyond the present resources of China. However, at present stout little river steamers successfully breast the rapids and both shorten the trip and make it more comfortable. But now there is swift travel by air.

The call for missionaries of the Adventist faith was insistent. It was repeated year after year. It must be answered. Who should go? The Asiatic Division Committee, sitting in Shanghai, fixed upon an experienced worker, who had labored in Central China, then our most advanced mission. This was F. A. Allum, who had come from Australia in 1906, and had labored mostly in Honan. He received his appointment to Szechwan in 1909, but means to establish the mission were not available, and for five years he was employed in already entered fields, while looking and longing for the advance.

Then in 1914 the action was consummated. For a companion missionary the committee selected M. C. Warren, a young man who had recently come from America, and who with this far western mission began his long and fruitful toil for China, a service not yet ended. Elder and Mrs. Allum had three little boys in their family, Elder and Mrs. Warren a little girl. For this initial adventure the men left their families behind, but several months later they returned and took them up into the West.⁶

On March 3 the two men left Shanghai; it was six weeks later when they arrived in Chungking. Pausing at Hankow, where they were met by Frederick Lee and S. G. White, Allum and Warren went by train up to the mission headquarters at Yencheng, to seek for Chinese helpers. R. F. Cottrell, director of the Central China Mission, and his committee told them to select any native workers who were willing to go. The choice fell upon two members of the Mission Committee, Dju Dzi-ih and Shi Yung-gwei, evangelists. These men, after the decision on a Friday, went thirty miles to their homes, consulted with their wives, rested on the Sabbath day, packed up Saturday night, and were at the railroad station with their families on Sunday. At Ichang another Chinese worker, Li Fah-kung, joined the company.

Hiring a large houseboat, they loaded their goods, took themselves and their Chinese helpers and families on board, and sailed and were towed up the river through the fearful

gorges and the raging rapids, and through the beautiful interspersed lake-like stretches of river, for three weeks. Once their boat shipped so much water that it nearly capsized, damaging boxes of books and food, and threatening the lives of the crew and of Allum, who alone of the missionary party had remained on board. But by the good hand of God they escaped the fate of many another boat and many passengers who at these most dangerous rapids were lost.

They arrived at Chungking on April 17. Every Sabbath on the way they had tied up to the bank, usually at some city, where they held Sabbath school among themselves and then preached and scattered literature in the town. The first Sabbath school in Szechwan was formed at An Pin (meaning, "rest" and "peace"), with M. C. Warren superintendent and Dju Dzi-ih secretary. Chungking was then a city of about six hundred thousand. Later, while it was the war capital of China, the population swelled to one and a half million. The sandstone hills on which the city is built proved a great protection when the war planes bombed it; for the people dug numberless caves in the sides of the hills, and these refuges greatly lessened the casualties.

The mission began with the rental of a house near the principal gate, which was turned into a chapel below and living quarters above for one family. Though a noisy, dusty location, it was favorably situated to attract attention, and it served for some time as headquarters until better property could be secured, four miles out of the city, where offices, school, and dwellings could be built. Later, near by, a hospital was built, which, though partly destroyed by the bombs of the enemy, served magnificently during both war and peace. In far Szechwan the standard of the Advent cause was thus planted, in 1914, a forward post that served as a base for the advance into other western provinces and into Tibet.⁷

Elder Allum served as superintendent until 1916, when M. C. Warren took the leadership, and spent eighteen years in this area, itinerating over 20,000 miles, where roads were

mountain paths and lodgings were native huts or Buddhist lamasaries. Between trips, on his short stays at home, he constantly exercised and conditioned his physical powers to meet the hardships of the trail. Experimenting on reduction and condensation of supplies, which must be borne on carriers' backs, he produced a standard emergency ration of cereals, raisins, and powdered milk, to prepare which only water need be added; the larger portion of his baggage consisted of literature. In this he was emulated by the colporteurs who went before him and the evangelists and medical workers who followed in his steps.

Others joined as time went on: the E. L. Lutzes, the C. L. Blandfords, the S. H. Lindts, Dr. and Mrs. Andrews, and Chinese of honorable names and records: Shi Ru-lin, Liao Hsian-hsien, Mao Bin-lan, and many others.

Dr. J. N. Andrews, grandson and namesake of our first foreign missionary, and his wife, Dorothy Spicer Andrews, trained nurse, daughter of the veteran missionary, editor, and secretary, W. A. Spicer, came to China and Chungking in 1916, where for two years they gave medical and evangelistic service. Scarcely had they arrived in Chungking, however, when they were beckoned by Tibet, toward which the missionaries' eyes had been turned ever since coming to Szechwan. Accordingly, Elders Warren and Blanford and Dr. Andrews made a trip up the river Yangtze and its tributary Min, and reached the town of Tatsienlu, then on the borderline between Szechwan and Tibet. In recent years the Chinese have extended the border three or four hundred miles west, formed a new province of it and a part of Szechwan, which they call Sikang; and they have given a new name to Tatsienlu, its capital, Kangting. This scouting expedition by the three men resulted soon afterward in the mission which was to open the way into Tibet.

Departmentalization of the work grew slowly. In the first years of the division organization there was none, this specialization being left to the constituent fields. The first division

department to appear was the Sabbath school, in 1914, with Mrs. C. N. Woodward secretary. In 1916 a fairly full departmental slate is presented. During most of the remaining years of the division the secretariat was thus filled: publishing and home missionary, C. E. Weaks (for China, H. M. Blunden); medical missionary, A. C. Selmon and W. C. Landis; education and young people's, S. L. Frost; Sabbath school, Mrs. C. N. Woodward and R. F. Cottrell. The first distinctive provision for women's work occurred in the last year, as a subdepartment of the home missionary, with Mrs. C. E. Weaks as its secretary. This work, especially fitted to the field, was to become a prominent feature in later division organization.

Publishing.—The publishing business, which dates back to Abram La Rue's two tracts translated from the English and the Andersons' authorship of another two, received its first chief impetus with the hand press which Dr. H. W. Miller brought with him into Honan in 1903. Under most primitive conditions a number of small tracts and the first periodical, *Fu Yin Hsuen Pao* (Gospel Herald), appeared from this 10 by 20 print shop, with its incomplete fonts and improvised inking facilities.

In 1908 this publishing work was removed to Shanghai, where a small printing plant was purchased from Charlie Soong, Christian father of the famous Soong family, who have figured so largely in the late history of China. The press was located in the Soong compound, the rented quarters being partitioned off from living quarters, and having a private entrance. The future first lady of China, Mei-ling (Madame Chiang Kai-shek), as a little girl played about the yard and on the doorstep.

Various shifts in location and facilities ended in 1912 in the building of the Signs of the Times Publishing House, on the new mission property in Shanghai. During the regime of the Asiatic Division the managers of the publishing house were successively A. C. Selmon, W. E. Gillis, and W. P. Henderson; the editors of the *Signs* were A. C. Selmon and J. E. Shultz.

This missionary journal, promoted by evangelists, Bible women, and colporteurs, rose in time to have the largest circulation of all religious papers in China, finally equaling all others put together. The house also published other periodicals and an increasing number of tracts, pamphlets, and books. Other smaller presses were in time established in different parts of the field.

Education.—Educational work started with Ida Thompson's Bethel Girls' School, in Canton, followed very soon by a corresponding boys' school. This type of school made a part of the evangelizing program, and especially was this true of the girls' school, which aimed at the uplift of the women of China. The Chinese, however, have an educational system of their own, and the mission type of school did not in China occupy so prominent a place as it did among less-cultured peoples, as in Africa and the Pacific islands.

But from the first, as urged by J. N. Anderson, plans were in the making for schools of lower and higher grades, to train the children, youth, and adult workers of the Chinese converts. Thus the Adventist schools in China occupied much the same position and served the same purpose as denominational schools in America and Europe. There was also the necessity of teaching the Chinese language to new missionary recruits. The early missionaries found great difficulty in getting competent Chinese teachers; for though there might be scholars who understood both languages, they were seldom pedagogical-minded. Carefully follow their teacher's pronunciation as they might, the students would usually be rewarded only with his bland comment, "Lee-ta diff'ence"; and not until they employed a better missionary-trained teacher, did they discover what the "little difference" was.⁸

Later, resort was had to an interdenominational school of language. But in 1916, under the impulsion of Dr. A. C. Selmon, who was noted for his linguistic ability and knowledge of Chinese dialects, "the first Seventh-day Adventist language school in a mission field" was opened in Nanking with a five-



Open-Air Clinic at Wuhan Sanitarium, Hankow, China

year course, primarily for the benefit of sixteen new recruits. It was continued for some years, in Shanghai and elsewhere, though intermittently because of political conditions, and it was finally placed under the direction of the Oriental Branch of the (S.D.A.) Home Study Institute.

While other elementary schools were opened in South China in those early years, it was the one founded in Honan Province in 1910, in charge of Dr. H. W. Miller, which through several mutations finally became the supreme central training school of Seventh-day Adventist China. Moved to Nanking for a short time, where F. A. Allum and O. A. Hall were successively principals, it was in 1913 forced by the revolution to remove to Shanghai. There it was housed in buildings on the headquarters compound. At first it was called the China Missions Training School, with A. C. Selmon and H. O. Swartout among the principals. When in 1920 its name was changed to

Shanghai Missionary College, S. L. Frost took the presidency. Its later development and that of the whole educational cause came in the régime of the Far Eastern Division.

Medical Work.—Medical work has played a large part in the Seventh-day Adventist mission in China. Even Abram La Rue, although he had no medical training, taught healthful living and sold health foods as well as literature. The Wilburs, second missionary family to come, were nurses. Dr. Law Keem, the first missionary of Chinese blood, was a physician, and established a medical practice and a small sanitarium in the South. The entry into Central China in 1903, aside from one family of evangelists, consisted of four physicians and two nurses. The Doctors Miller and Selmon, while strongly pursuing evangelistic, teaching, and publishing interests, were primarily health workers. Later recruits had a large proportion of medical workers.

The emphasis on medical work had two reasons, the first to preserve the health of missionaries, whose hard living conditions and extreme exertions often imperiled their lives and invalidated many home; the other to teach and exemplify the gospel of health to the Chinese people. There grew out of this mission the design to train Chinese young people as nurses and physicians, and this design has been effectually carried out. At the present time there are sixteen Seventh-day Adventist sanitariums, hospitals, and dispensaries in China, the chief being the Shanghai Medical Center.

Doctors A. C. and Bertha Selmon carried on dispensary work in Shanghai; and, joined in 1917 by Dr. C. C. Landis, they started a small sanitarium in leased quarters. The need for their own plant was clear; and in 1918 the Shanghai Sanitarium was built with a General Conference appropriation and considerable help from wealthy Chinese, a key figure among them being Dr. Wu Ting-fang, great Chinese statesman and former ambassador to the United States. At about the same time the dispensary-hospital at Yencheng, in Honan, where Dr. D. E. Davenport had begun work, at first in a mud

hut, was planned and built, most of the funds being solicited from merchants and rulers by Frederick Lee, H. M. Blunden, and their Chinese associates. These two were all that appeared under the Asiatic Division. Others have been developed since.

But the medical work was not confined to institutions; far from it. Everywhere throughout the field, physicians, nurses, and other missionaries gave service of relief, healing, and education, to the great benefit of the people and the enlistment of their sympathy for the gospel work of the Advent message. Adventist workers were noted as health teachers.

Institutions.—An institutional center had been opened at Shanghai. There, in 1909, was purchased, in what was then known as the International Settlement, a property on which it was designed to build the division headquarters, a publishing house, a school, and a sanitarium. This plan was carried out, with the exception of the last, the sanitarium work being developed on other property.

In 1918-20 the Asiatic Division was divided into the Australasian Union (a reversion to its former separate state), the Southern Asia Division, and the Far Eastern Division. The Far Eastern included Korea, Japan, the Philippines, Malaysia, and China with its dependencies. The twelve years during which China was included in the Far Eastern Division were years of strengthening the stakes and lengthening the cords. A strong administration, continuous and unbroken, helped.

I. H. Evans, the president, devoted himself earnestly, strenuously, and competently to his great task, traveling and helping the workers from one end of the field to the other.

The secretary, Clarence C. Crisler, a man of deep Christian experience and great executive ability, gave the last twenty years of his life to the work in China. He traveled throughout the field, even into the most inaccessible regions, assisting the men on station, studying conditions, and planning to follow up openings. It was, indeed, on the last of these strenuous expeditions, in the far West, on the borders of Tibet, that he was stricken with pneumonia and died, in 1936.

The treasurer, H. W. Barrows, built strongly the financial structure. While China, like all mission fields, has regularly received appropriations from abroad, there has been a constant effort to impress upon the consciousness of the national church its responsibility to become as nearly self-supporting as possible. The plan of tithing, Sabbath school offerings, and other mission offerings, has been encouraged, and Missions Extension (Harvest Ingathering) has brought in considerable assistance from non-Adventist and non-Christian Chinese men of wealth, as well as from the less-privileged classes. Special objectives, as of student support, building of churches, and projects such as the "On to Lhasa" (Tibet) movement, which was undertaken by the Chinese Young People's Societies just before the world war, have brought great response from the believers.

Departments and Institutions.—The Departments initiated in the administration of the Asiatic Division held through in the main, and were manned by the same secretaries: publishing and home missionary, C. E. Weaks to 1925, J. J. Strahle to 1930; educational and young people's, S. L. Frost; medical missionary, C. C. Landis to 1926, H. W. Miller to 1930. A literature bureau, with C. C. Crisler as chairman, was in charge of that side of the publishing work. The Sabbath school department had Mrs. I. H. Evans as its secretary. Work for the women, mothers, and homes of China was continued, in 1925 being organized as the Far Eastern section of the Home Commission, with Frederick Griggs chairman and a working membership of both men and women. I. H. Evans was secretary of the Ministerial Association, organized the same year. These departments all functioned for the entire Far Eastern field, but China shared their benefits. Outstanding workers for women were Mrs. Bothilde Miller, Misses Petra Tunheim, Lucy Andrus, Abbie Dunn, and Mrs. C. C. Crisler.

The Signs of the Times Publishing House, in Shanghai, grew with the needs. A factory addition was built in 1927-28. The manager for most of this period was W. P. Henderson; the editors, H. O. Swartout, E. R. Thiele, and Frederick Lee. Small

mission presses were established in Manchuria, and at Tatsienlu on the borders of Tibet.

In the medical field the two sanitariums already mentioned, at Shanghai and Yencheng, Honan, developed and expanded. The former had Doctors Landis and Miller successively as superintendents, with a city clinic headed by Dr. R. W. Paul. In Yencheng Dr. L. H. Butka was in charge. Other sanitariums, hospitals, and dispensaries were established in connection with various missions, as at Canton, Fatshan, Nanning, Waichow, and Tatsienlu. Others were founded later.

The educational work bloomed and flourished. There came to be twelve "middle schools" (secondary level), in nine provinces, including the Far Eastern Academy at Shanghai, the Shanghai Nurses' Training School, and the China Theological Seminary at Chiaotoutseng, in Kiangsu, thirty miles below Nanking. This last was the school for the training of Christian workers which had journeyed from its beginning in Honan to Hankow and Shanghai, where it was known as Shanghai Missionary College. In 1922 it was decided to remove it to a rural location, where agriculture and other industrial subjects could be taught and demonstrated. This was effected in 1925, when the name was changed to China Missionary Junior College. D. E. Rebok, who came to China in 1917, then became president of the school, and his faith in the revealed principles of Christian education was largely responsible for the removal to a country site.

The national revolution was still boiling, and at this point the Communist participation in the government was very active. A strong movement to be rid of foreign and Christian influence arose. A proposal was made to enforce a plan of regimentation and accreditation which would conform to a classical mold, eliminating all Bible teaching and religious instruction. Heavy pressure was brought to bear upon all schools to submit. The officers of the Adventist college, through tactful approach to Christian officials in the government, secured permission to operate as a vocational school, with exemp-

tion from most of the hampering conditions. The name was changed, first to China Theological Seminary, and later, to China Training Institute. In addition to Bible teaching, agriculture was made a foundation study, and shopwork and the manufacture of furniture were added. The vocational aspects made this school a unique experiment in the evolution of Chinese education. Many educators and officials visited the institution to inspect and study its principles and methods. Its educational program appealed to China's leaders, and its teachers and administrators were invited to sit on boards, foundations, and conferences, to present its distinctive features. In later years one of the teachers, P. E. Quimby, was secured by Generalissimo and Madame Chiang Kai-shek as supervisor of the National I Tsu School for Boys, at Nanking, of which Madame Chiang was honorary president. Professor Quimby's work at this school, teaching by his example the dignity of manual labor connected with mental culture, was a revelation to the boys, steeped in the Chinese scholar's contempt of working with the hands. It was likewise, as the Chiangs intended, an object lesson to Chinese educators.

Looking to Tibet.—In 1919 Dr. and Mrs. J. N. Andrews, with their one-year-old Bobby, started to follow up the opening made by the scouting expedition two years before. There was with them also a Chinese worker, a carpenter and formerly a colporteur, who proved himself one of the most adaptable and resourceful of helpers. Tibet was the Forbidden Land, ruled by lamas, or priests of the Tibetan form of Buddhism. The highest functionary is the Dalai Lama, residing in the capital, Lhasa, and exercising supreme civil as well as religious authority. Suzerainty was claimed by China, but only on the debatable borderland was there even the semblance of Chinese rule. Strangers, and especially Christian missionaries, had never been allowed, and conversion to Christianity of any Tibetan was punished with death. But the gospel must be ministered to them no less than to others, and medical missionary service was the best entering wedge.

Tatsienlu was the gateway for trade and travel between China and Tibet, and many Tibetans dwelt there or visited for trade or other purposes. The China Inland Mission already had a station in Tatsienlu, and they welcomed the coming of the medical reinforcement of the Seventh-day Adventists.

It was a fifty-two-day journey, first by river on a large houseboat, then by carriers over mountain roads. Their route was up the Yangtze to Suifu, then on the Min River to Kiating, then overland to Tatsienlu. Within eight miles of Kiating their boat struck a rock and sank in four feet of water, which thoroughly wet their goods and spoiled much of them, though they spent a week in drying them out. At Kiating they organized a caravan, with sixty-nine coolies carrying their goods and with an escort of twelve soldiers. Over the mountains on a good road—the military road into Tibet—up the gorges of dashing streams, over the passes, through rains, heavy winds, and sometimes without shelter or comfort at night because their slow-footed carriers failed to come up, they made their way for nearly a month, and finally they entered the little border city toward which they had been so long struggling.

The members of the China Inland Mission stationed there received them cordially, and had rented quarters for them, in which they gratefully rested. Shortly the energetic doctor found and leased a substantial house and compound, in which he set up his dispensary, and bargained for land on which to put up our own buildings. There were many surgical cases, due to accidents, fights, and abdominal troubles, for the cure of which the stoical Tibetans would endure any ordeal, once their confidence in the doctor had been established. He reported of them: " 'I have a little pain in my stomach,' says one; 'won't you cut me open and see what is the trouble?' " ^o

A printing press and money for type had been promised by the Review and Herald, a fitting testimonial to Dr. Andrews' early apprenticeship in that establishment. The press came in a few months, but there was no easy shipping means. Brought up to headwaters by boat, it was then taken apart, and the parts

were strapped upon the backs of coolies, who took twice the time it had taken the mission party to cross the mountains to Tatsienlu. But where to get the types? In all China there were none, save those carved from wood by the China Inland Mission at Tatsienlu. They generously lent to Dr. Andrews the four-hundred-odd characters, and these with infinite care and precaution he sent to Shanghai. There the Commercial Press, glad to get the key to the Tibetan language, made for themselves a set of matrices, and type which was duly delivered to Dr. Andrews. The doctor had translated, with Tibetan help, several standard tracts, and thus the first Seventh-day Adventist literature in Tibetan came into being.

Even before this, however, the first publication had come forth from the hand of Dr. Andrews and his lama teacher. With great pains the law chart was prepared, and the precious painting sent to the Signs of the Times office in Shanghai. Sooner than could have been expected, the press had duplicated it and sent the first two copies by first-class mail before the complete edition could go by freight. Dr. Andrews hung one chart up in their little meeting room. "A great wild-looking Tibetan, who had not combed his hair yet this year, came in. I pointed to the chart. He read part of it, then turning, asked if I had another one to give him. I pulled that one down in a hurry, and gave it to him. He went off smiling—the first Tibetan to receive an Adventist sheet in his own language."¹⁰

The medical service soon became famous on that borderland and far into Tibet. Besides his hospital work, the doctor made itinerating trips, ministering to the hundreds of cases of all sorts which thronged him, and preaching the word. On one occasion a severe earthquake wrought havoc in a large area northwest of Tatsienlu. Gathering supplies together, Dr. Andrews, with some of his Chinese and Tibetan helpers, went over high mountain passes to reach the scene of the disaster, which had been made more horrible by the depredations of bandits. Burns, fractures, contusions, amputations, occupied his time and that of his helpers. The expedition alleviated

much of the misery, and gained for the doctor and his work wide acclaim throughout the land, the influence of which is still felt.²¹

Twelve years the Andrews spent at Tatsienlu, seeing the work develop into a stable mission, with influence far into Tibet. When they had to leave, Dr. Harold E. James took the medical side of the work. Successive directors of the mission were P. Bartholomew, F. W. Johnson, and M. H. Vinkel, with various Chinese and Tibetan workers. The mission is now in charge of Nurse Kung Ping-shan and his wife.

A Summary.—Thus from the starting points at Hong Kong, Canton, and Shanghai the Advent cause had emerged into China like the head and shoulders and arms of a man reaching up to possess the land. Central China was solidly occupied, the head in Honan and Shensi, the shoulders and chest in the provinces to the east and south, a long right arm through Shantung and Hopei to Manchuria, the left arm extended through Szechwan to the borders of Tibet and beyond. But these were handholds only. To possess China, they must be strengthened and their grasp extended. The work was hampered and confined by lack of resources in men and means.

The Advent message throughout the world had greatly expanded. The world membership during the twenty years of Seventh-day Adventist China missions had tripled; in China itself it had mounted from one or two Chinese to 3,710. A hundred other fields than China were opening, growing, calling for help. The burden of supplying the money and the men fell chiefly upon America and, in varying degrees, upon the parts of Europe longest occupied, and upon Australia. But North America still had the preponderance in constituency, having in 1920, 95,877 members, to 89,573 in all the rest of the world, 54,412 of these being in Europe and 8,061 in Australia. In 1920 foreign mission offerings from North America amounted to \$2,310,048; from all other countries, \$941,501, a total of \$3,251,550; but these sums comprised only freewill offerings. Besides these, large appropriations were made by

the General Conference from the tithe, the total amount for missions that year being \$4,550,792.

Yet without doubt if members in the homelands had been as self-denying and as self-sacrificing as the missionaries and their converts, a hundred times the amount given could have been realized, and a hundred times the number of missionaries could have been prepared and sent forth. For eight years China's budget sufficed only to hold the territory already entered, though the membership therein rose to 6,616. But of China's original eighteen provinces, four had not been occupied, and of the 1,900 hsiéns or counties composing them scarcely 200 had been entered.

At the General Conference of 1926, held in Milwaukee, I. H. Evans, reporting for the Far East, set forth the great needs of China: "During the last eight years we have not opened the work in one new province in China! How long before we are to enter these open doors? There are Yunnan, Kweichow, Shansi, and Kansu. . . . Still they wait. They are waiting while we sit here in Council,—unmanned, untaught, untouched by this great world message. Must they continue waiting? *How long shall they wait?*"¹²

Forward.—From the 1926 General Conference a new surge of activity in mission lands went forth. Tithe and mission offerings increased, and special offerings swelled. All mission fields felt the impulse. Yet at this same time the work in China was passing through a crisis due to political conditions. The movement to drive out the foreigner rose to its height. In 1926 and 1927 many mission societies, on the advice of British and American consuls, withdrew their nationals from the interior posts. But some stayed, among them the Seventh-day Adventist forces. After a year or two the political picture changed somewhat, the animosity died down, and for a few years, while the Nationalist government under Chiang Kai-shek solidified its position and entered upon great projects of building, education, improvement of communications, and comity with Western powers, the future of China seemed bright.

Under these favoring conditions, not less than in troublous times, Christian missions flourished.

The last provinces of China were soon entered. The long arm of mission endeavor, which reached out from Honan through Szechwan to the borders of Tibet, had on the south the provinces of Kweichow and Yunnan, and on the north Kansu; in the north, between Hopei and Shensi, lay Shansi. These four provinces, which figured in the appeal of Elder Evans at the 1926 General Conference, had been sampled by the colporteur, and in the case of the first three had received itinerating visits from American missionaries. These three contained, besides some Chinese, tribes of aborigines, millions of them.

Out of the colporteur work and itinerant trips by M. C. Warren in Kweichow Province, an interest in the Advent cause sprang up. A member of the Nosu tribe named Abraham Lo was brought into the faith, and forthwith gave himself in service. In 1927 the West Kweichow Mission was organized, with headquarters at Pichieh. To head the mission a proved soul winner, Ho Ai-deng, was appointed director, the first Chinese worker to be so placed. Now every local mission, all union missions, and the division are headed by Chinese.

In one of his early trips into this province, M. C. Warren found a young man in a grave state of health from gallstones. He also had a double harelip. Elder Warren agreed to take him to Chungking for surgery. An older brother carried the lad on his back for twelve days over mountains to Chungking. The surgeon not only operated for gallstones but remedied the harelip. When the boy, Dan-i-li, was well, he bowed before Pastor Warren, saying, "I am your servant for the rest of my life." A profitable servant he proved in the cause of God, becoming an ardent evangelist and teacher, known as Hang Tsong-gwang, learning four languages of the aborigines, and for his outstanding service among the tribes, known as "the apostle to the Miaos."¹³

In 1928 Herbert K. Smith and A. B. Buzzell, with their

wives, entered this field, and at the capital, Kweiyang, opened the East Kweichow Mission. Tragedy befell the next year, when Elder Smith, traveling with a party into Yunnan, was killed by brigands in the western mountains. But the work was continued by his widow and by Pastor Buzzell.

Likewise was there sacrifice of life in the establishment of the mission in Yunnan Province, most southwesterly of China's lands. This province was entered in 1928 by C. B. Miller and D. R. White, with their families, and by the native pastor, Feng Deh-sen. This time the stroke fell upon the wives of the missionaries. While Elders White and Miller were itinerating near the border of Burma, in 1931, word reached them that their wives had been murdered in their beds, though their children had escaped. Thus the cause in Southwest China was sanctified by the death of its servants. Nevertheless, the work in these provinces was maintained, strengthened, and forwarded.¹⁴ In 1937 Milton and Helen Lee pioneered the work for the tribespeople in new territory, at Mokiangu, Southwest Yunnan, where a large interest was developed. The membership in Yunnan now numbers nearly two thousand. The last foreign officers were: William A. Hilliard, president; D. M. Barnett, secretary-treasurer; J. E. Christiansen, director of the Mokiangu district.

Szechwan through these years had been developing two missions, East and West, of which for a long time J. H. Effenberg and A. E. Hughes were directors. Pastor and Mrs. Hughes also served for the first years in the West China Training Institute, which was established some sixty miles north of Chungking to prepare workers from that field. Mr. and Mrs. Cecil G. Guild joined the western forces in 1932, developing into positions of responsibility. Entry into the remaining fields, though in some cases begun under the Far Eastern regime, belongs in the main to the following administration of the China Division.

At the General Conference of 1930, held in San Francisco, it was apparent that the work had so grown as to recommend

the setting off of China as a complete division. Accordingly it was separated from the Far Eastern Division, and made an entity by itself. The statistics for China in that year show 156 churches, with 9,451 members, revealing an advance during the twelve years of Far Eastern administration of more than double the number of churches and triple the number of members, with great increase of mission property and institutions, ecclesiastical, educational, medical, and publishing.

The administration of the new China Division consisted of H. W. Miller, president; C. C. Crisler, secretary; C. C. Morris, treasurer. Departmental staffs included: educational and young people's, S. L. Frost; publishing and home missionary, John Oss; Sabbath school, Bessie Mount; ministerial association, Frederick Lee; home commission, E. R. Thiele.

In 1936 the following changes appear: Frederick Griggs, president; S. L. Frost, secretary; educational and young people's, D. E. Rebok; home missionary, E. L. Longway; medical, H. W. Miller; home commission, O. A. Hall. In 1940 the following changes are noted: N. F. Brewer, president; M. D. Howard, treasurer; publishing and home missionary, E. L. Longway; medical, A. W. Truman; ministerial association, W. E. Strickland; home commission, Mrs. Minnie (C. C.) Crisler.

There were to human eyes great prospects, and in human thought high hopes, as the China Division started on its work. The troublous times upon which it was soon to enter, although not wholly unexpected, greatly altered its plans. But the strategy of God envisages the troubles of earth as opportunities for the operation of His grace; and through war and desolation the cause of Christ still presses on toward victory. There is no turning back.

All China.—The arms of the China cause were drawing together. Between them lay, still unentered, Shansi, Kansu, and Inner Mongolia, and as yet beyond their grasp Outer Mongolia and Tibet. These latter are outside the territory of China, though some parts of them, such as Ninghsia, Chinghai, and Sikang, were about this time brought into the sisterhood of

provinces by the then strong Nationalist government. They were all included in the China Division.

The Northeast.—The long right arm of the Advent message had been uplifted into Manchuria in 1914. The work expanded, not only in that section, but westward, at first among the borderland Russians, and then to native Mongols. T. T. Babienco led workers trained in our Harbin Institute into northern Mongolia, about one hundred miles below Lake Baikal, then down into Chahar, Inner Mongolia, and Jehol. In 1930 I. H. Evans, the departing president, and H. W. Miller, the incoming president, joined at Peiping by George J. Appel, superintendent of the North China Mission, and by Dr. Elmer F. Coulston, went north to Kalgan, in Chahar, where they purchased adjoining properties on which a hospital was built, with Dr. Coulston in charge, and a mission station, with Otto Christensen in charge. The work was extended westward among the Mongols, chiefly through the agency of Russian brethren. A part of the North China Union, it was called at first the Mongolian Mission, then Cha-sui, now Sai-pei Mission, manned by Chinese workers. The membership is over 200.¹⁵

The North.—Shansi, though long beckoning, waited until 1928. In that year W. J. Harris, C. B. Green, and Su Dien-ching, with their families, came to the capital, Taiyuanfu. This had been a center of the Boxer Rebellion in 1900, and here in this city whole families, parents and children, missionaries of the Baptist Missionary Society and the British and Foreign Bible Society, were put to death by the infuriated rebels. Yet the province is one of the most literate and advanced.

Pastor Harris was called the next year to headship of Shantung Mission, and Pastor Green soon after to Hopei. An experienced Chinese evangelist, Meng Chao-ih, became director of Shansi. Under his leadership in evangelism and building, the work in Shansi grew. When he was called, in 1932, to a more frontier post, his place was taken by Chao Wen-li, formerly the bookman in Shantung.

The colporteur work was vigorously pushed, one worker devoting three years to the covering of the western mountain district, infested by brigands and hostile to Christianity. His love for the people shone through his every word and act, and he gathered a good harvest of souls from among them.¹⁰

All through the North China field the literature work, under the union field missionary secretary, A. A. Esteb, was a main factor in building up the cause and its self-support. Every hsien (county) in the field was covered by the colporteur, and this was one reason why the circulation of the *Signs of the Times* became the greatest of all religious papers in China.

The Northwest.—Kansu, north of Szechwan and west of Shensi, had been worked by colporteurs, but not until 1933 was a permanent mission established there. Shensi had for fifteen years been a part of the Central China Union Mission, with headquarters at Sianfu; now it was to be joined to provinces farther west, and made the Northwest China Union Mission. These western provinces were the ancient Kansu and three new political administrative areas, namely, Ninghsia on the north, formed out of a part of Inner Mongolia, Chinghai on the south, formed out of the near part of Tibet, and Sinkiang, still farther west. The superintendent of the Northwest China Union Mission was J. H. Effenberg, experienced in the Szechwan work, and the secretary was Z. H. Coberly. J. Harold Shultz was to direct the work in Kansu, and Chinese workers in Ninghsia, Chinghai, and Sinkiang.

Dr. H. W. Miller, president of the China Division, who thirty years before had pioneered in Honan, just below, came up to lead into Kansu the party composed of Pastor Effenberg, J. H. Shultz, the union evangelist Wu Tsieh-shan, and three Chinese assistants. Pastor Effenberg had purchased a Dodge truck for service, and this truck, loaded with the missionaries and their goods, was the first vehicle to pass over the military road then being constructed into and through Kansu. Their objective was Lanchow, the capital of the province, just over the border.

The pioneering required of all the workers in this far northwest was in no degree less than in the earlier work in Szechwan and Sikang. But in a short time a center was established at Lanchow, with mission buildings, a hospital, and a training institute. By 1935 all this had been accomplished, and the work had been opened in the province of Chinghai, and an advanced station in Chone, among Tibetans in Kansu and Chinghai, was explored and planned.

It was on an expedition to this latter place in 1936 that C. C. Crisler, secretary of the division, lost his life. The Northwest China Union Mission had received a new superintendent in 1935, George J. Appel, and a new secretary-treasurer, L. H. Davies. They and some Chinese workers were with Brother Crisler on this expedition, and did all they could to preserve his life, but the high altitude and the hardships of the road were against him.

Political Events.—Then came the war. In China, World War II was preceded by the Sino-Japanese conflict, beginning in 1937 and merging into the world war. Japan attacked first in Manchuria and in the Peiping area, then at Shanghai. Beaten back from the coast and his capital of Nanking, Chiang Kai-shek in 1938 led a gradual and orderly retreat behind the mountain wall to Szechwan and neighboring provinces, where also millions of his people emigrated. There he established his war capital at Chungking. When in December of 1941 Japan entered upon war with America and Great Britain, the removal of their nationals, where possible, was imperative. Many were caught and interned by the Japanese.

Missions, manned mostly by Americans and British, were overrun and destroyed. The foreign missionaries, so far as they could, fell back, some in the earlier stages to the coast, others westward with the Chinese armies. The bulk of the Chinese population naturally stayed where they were, and endured as they could the occupation and the fighting.

Seventh-day Adventist missionaries retreated, first to Shanghai, then to Hong Kong, and finally, as many as could be

evacuated were either sent home or to the Philippines. On the other side, those in the western part of the country remained in their territory under the Nationalist government.

Mission properties generally were destroyed, either by the exigencies of war or wantonly in the lust of loot and hatred. The fine plant of the China Training Institute, at Chiaotou-tseng, twenty miles below Nanking, was reduced to rubble. The publishing house at Shanghai and the division buildings in the same compound were damaged. The Shanghai Sanitarium likewise suffered, but because of the need for medical service, the Range Road Clinic was permitted to operate under a Chinese physician in chief, Dr. Andrew Chen. Later the army appointed a Japanese Seventh-day Adventist named Uchimura, whose wife was a nurse, to take charge of the institution; he cooperated excellently with the Chinese doctors.

Conduct of the gospel work was, of course, disrupted. Now was shown the wisdom of the policy long in practice, of placing increasing responsibilities upon Chinese workers. For the most part they took over the work, the only American missionaries being now in the Far West. Until America became involved in the war, the China Division, abandoning Shanghai as the Japanese moved in, sought to carry on the work from Hong Kong, and then from Manila. But as the swift advance of the Japanese buried the Philippines under its avalanche, the whole remaining staff of the China Division there, and many more of the Far Eastern, were interned for the duration of the war.

From this time on, through the war, the work in China was administered from two centers. A temporary division headquarters was set up at Chungking, with E. L. Longway as acting president, and G. J. Appel as acting secretary-treasurer. The publishing staff, reduced by scant rented quarters to small facilities and output, published the *Signs of the Times* regularly. Faithful colporteurs carried on their work in both Nationalist and occupied territory. At the risk of their lives, and sometimes with the loss of lives, they kept the literature work going in China.

A branch committee, consisting wholly of Chinese, maintained headquarters in Shanghai. Of this committee Y. H. Chu was chairman and S. J. Lee, secretary-treasurer. Despite all the horrors of war which surged up and down through the land, and indeed through the whole world, the China field was maintained by native and foreign workers, so that, in spite of losses of life as well as of goods and of property, the census at the close of the war revealed an increase of 3,461 members, to the number of 22,940. As Pastor Wang Fu-yuan, of Manchuria, reported at the close of the war: "We had to sell our clothes and our land, but we did not sell our faith or our souls. And thus God brought us through this time of trouble."¹⁷

The war in the Orient closed with the crushing of Japan's resistance, in September of 1945. China was reoccupied by Nationalist forces, and Nanking again became the capital. But the Communists, who had resisted the Japanese equally with the Nationalists, though the alliance between them was partial and uneasy, now refused to lay down arms or to submit to the Nationalist government; and in Manchuria, aided by the Russians, they made steady progress. In consequence, China still was writhing in civil war.

The Present Case.—The Seventh-day Adventist front was speedily restored. The General Conference of 1946, held in Washington, planned rehabilitation measures for all devastated areas of the world. Large appropriations and the raising of special funds for this purpose, as well as for relief of the misery following war, were features of the years following.

At this General Conference W. H. Branson was elected president of the China Division; N. F. Brewer, secretary; W. E. Abernathy, treasurer. The departments were again officered with returning missionaries and national workers, and the field was manned not only by Chinese nationals but by old-time workers and new recruits from America. The damaged and destroyed buildings of publishing, medical, and educational institutions were restored. But the light that now fell on the cause came through only a rift in the clouds.

The missionary horizon was still obscured by the political state of the nation. The Nationalist government, though for a time victorious against its Communist foes, finally lost Manchuria, and the tide turned against them. Through 1948 the battle front surged south, and in the early part of the next year Chiang Kai-shek, his supporters dwindling and his capital threatened, retired from the presidency.

In view of this state of things and of probable isolation from outside contacts if enveloped within the Communist lines, the China Division Committee decided in December, 1948, to remove division headquarters, the college division of the China Training Institute, and the Far Eastern Academy, to Hong Kong, and the radio work to Canton. The Shanghai Medical Center and the Signs of the Times Publishing House remained at Shanghai. A number of foreign workers remained in Hankow, in Shanghai, and in South China points, also at the school location in Chiatoutseng, to look after the interests of the work.

Anticipating further developments, the administration now formed a Provisional Division Conference, manned wholly by Chinese workers. This provisional organization progressively took over the management of the work, although still in contact with division leadership in Hong Kong. Some foreign workers remained in stations behind the advancing Communist front, and by varying accommodations with the revolutionary forces, endeavored to hold the lines and carry on, with the aid of their Chinese co-workers.

The Communist armies pressed the war, and by the end of 1949 they had engulfed Shanghai, Canton, and all South China, and all the West. With the exception of the island of Formosa, they were the masters of all China, including Manchuria. They organized what they named The People's Government.

In Seventh-day Adventist mission work all this territory now came under the care of the Provisional Division; this left little for the Hong Kong office to administer directly. There being no state of war between the Communists and foreign nations, some missionaries remained within the lines. But, canvassing

the situation, the General Conference, at the Fall Council of 1949, held at Saint Louis, Missouri, from November 3 to 11, felt the time had come to place the work wholly in Chinese hands. A similar state and policy had been in operation during World War II, with confidence-inspiring results; and it was now evident that a permanent arrangement of this sort was indicated.

Already the Executive Committee had taken action to withdraw all foreign missionaries from territory under the newly established People's Government; and now the council voted: (1) to look to the liquidation of the Hong Kong organization of the China Division; (2) to constitute the present provisional organization the regular China Division.

While the complete organization of this Chinese administration will take time, the initial personnel consists of the following officers: President, Y. H. Chu; secretary, David Lin; treasurer, S. J. Lee; medical secretary, Dr. Herbert Liu; secretary of education, H. C. Shen; publishing and home missionary secretary, H. H. Tan; Sabbath school, Chen Ming; Missionary Volunteer, David Lin; Ministerial Association, C. I. Ming.

With all confidence and brotherly love, the General Conference welcomes this accession to its official forces, and looks forward to the vigorous prosecution of the gospel cause, under the power of the Holy Spirit.

¹ *General Conference Bulletin*, 1909, pp. 62-69, 229-232.

² Anderson, *With Our Missionaries in China*, pp. 217-235.

³ *General Conference Bulletin*, 1909, pp. 231, 232.

⁴ Spicer, *Our Story of Missions*, p. 357.

⁵ *Ibid.*, p. 352. Anderson, *op. cit.*, pp. 190-216.

⁶ *Review and Herald*, Dec. 24, 1914, p. 15.

⁷ Anderson, *op. cit.*, pp. 138-158.

⁸ *Ibid.*, pp. 38, 39.

⁹ Crisler, *China's Borderlands*, pp. 18-20.

¹⁰ *Ibid.*, pp. 22, 23.

¹¹ *Ibid.*

¹² *Review and Herald*, June 6, 1926, p. 8.

¹³ Crisler, *op. cit.*, pp. 108-111.

¹⁴ *Ibid.*, pp. 81-146.

¹⁵ *Ibid.*, pp. 151-185.

¹⁶ *Ibid.*, pp. 201-213.

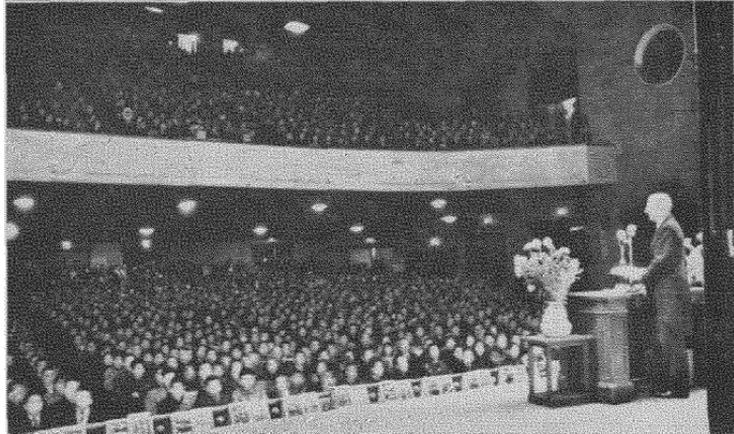
¹⁷ *Review and Herald*, June 14, 1946, p. 182.

THE FAR EAST

THE Far Eastern Division as at present constituted consists of Japan, Korea, the Philippines, Indo-China, Siam, Malay Peninsula, Singapore, Sumatra, Java, Borneo, Celebes, some intervening islands, and the west half of New Guinea. The small island groups of Micronesia are also included in the division. These make a predominantly insular territory, the only continental countries being Korea, Indo-China, Siam, and Malaya, and by the geographical conformation the last named is almost an island. Thus the Far Eastern Division stretches for four thousand miles from north to south, from the winters of northern Japan to the ceaseless summers of the equator. Its greatest breadth is in the south, where from Indonesia to Papua it covers a territory over two thousand miles west to east and a thousand miles deep.

Like India and China, these countries have through the years been under successive organizations in the Seventh-day Adventist missions program. After the period of separate and at first unrelated missions, beginning as early as 1894, there came the first over-all organization, the Asiatic Division, from 1909 to 1918; then the Far Eastern Division, which included China, from 1918 to 1930; and from 1930 to the present time the current division arrangement. The divisional headquarters till 1930 were in Shanghai. Its administration has been recited in the chapter on China, up to the separation of that field in 1930. We have here to trace the development of the constituent fields, excluding India and China, from the time of the formation of the Asiatic Division through the regime of the Far Eastern Division.

In a field so extended as this, a distance comparable to that from the Canadian border of the United States of North America to the boundary of Argentina in South America, and



Top: The Sanitarium and Hospital at Manila, Philippine Islands. Center: Workers in Singapore Pray Around the First Bible Correspondence Lessons in Malay Language. Bottom: B. P. Hoffman Speaks to a Large Japanese Audience in Tokyo, Japan, 1949

divided by the waters of the seas into numerous regions in different climes, it is to be expected that distinct races and different cultures will be found. And this is true if we consider the Japanese at one extreme, the Malays in the middle, and the Polynesian peoples at the other end. Yet on the whole, there is to the Westerner a homogeneity in the mass, because to him the Oriental makes an integrated if complicated problem; and except for the fringes and pockets of aborigines, he meets civilizations considerably advanced, related, and older than his own.

The language map, however, mirrors the divergent ethnic origins. Human speech is inventive, absorptive, and subject to constant change from factors internal and external, and therefore great admixtures and modifications take place through the centuries; however, a broad classification applied to the insular Far East presents to us two families of speech: the Mongolian on the north, represented by the Korean and Japanese languages, and the Malay-Polynesian on the south, cleft in two, with Malayan languages and dialects in the ascendancy. These two families of speech come together and make distinct lines where Malays and Japanese meet, typically in the border island of Taiwan, or Formosa. Another language family, the Southeast Asian, of which the Chinese are the chief representatives, is also diffused through the South Pacific, because of the infiltration of Chinese commerce and colonization. This variety of speech in the different fields makes regional language problems for the missionary. When we add to this the wide differences in social, economic, and political states, the many well-entrenched and hostile religious concepts and practices, and the ferments of racial and national ambitions, brought to the boiling point by the issues and the outcome of the second world war, we begin to see the great complexities of administration resting upon the Far Eastern Division.

Japan and Korea.—As compared with China, both Japan and Korea are young nations. Since civilization in the Orient went from west to east this was the natural progression. Tradi-

tion and legends, indeed, in both nations extend the accounts to more ancient times, but these, like all legends, are unreliable. Traditionally, Korea was settled by Chinese, who established the first government eleven centuries before Christ. Authentic history begins, perhaps, about 1000 B.C. While most of the time semi-independent, Korea has had with China closer relations, cultural and governmental, than with Japan, though the latter country at different times, and particularly in the twentieth century, dominated it. The name, Korea, dates from the tenth century; its earlier name was Chosen, a name which was restored to it upon the Japanese occupation in 1907, and again changed upon conclusion of World War II.

Japan's authentic history begins with the first and great emperor, Jimmu, who conquered regional lords and reigned, five hundred years before Christ. This dynasty, lasting for twenty-five centuries, even to the present time, is the longest known in all earth's history. In Japan the prehistoric inhabitants, of whom there are still remnants, were crowded to the fringes of the land, and gradually subdued.

The ancient religion of Japan was Shintoism, a religion of nature, hero, and ancestor worship. This was modified and in part supplanted by the entry of Confucianism in the fourth century A.D., and of Buddhism in the sixth century. In Korea the earliest observable religion was the animistic Shamanism, with its magic and spiritism; but with the higher classes Confucianism superseded it; and in the sixth century Buddhism overran all.

Contact and trade relations of Japan with Europe began with the coming of Portuguese ships in the middle of the sixteenth century, followed by Spanish ships from the Philippines, by Dutch traders in 1600, and by the English a few years later. The Portuguese, true to form, introduced and aided Jesuit missionaries, the first of these being that Francis Xavier who, even more than Loyola, was the great apostle of the order. The Dutch and the English, whose nations had become Protestant, were not at all inclined to missionary endeavors, especially

as they observed in the Portuguese the adverse effects of combining religion with commerce.

The converts of the Jesuit missionaries constituted the earliest Christian following in Japan. Less than a century had elapsed, however, when, because of the intolerance of the ecclesiastics and their political machinations, all but Dutch ships were forbidden the ports; and, with no little provocation from priests and people, Roman Catholicism was apparently wiped out, in any case driven underground, by the Japanese rulers. For two centuries Japan pursued a policy of strict isolation, its sole concession being one port open to the Dutch, who remained the only link with Europe. This isolation was broken in 1853 by the arrival of an American fleet under Commodore M. C. Perry, whose diplomacy, not a little emphasized by the might of his warships, inaugurated the modern era in Japan.

After the emergence of Japan from isolation, steady if slow progress was made toward Christianity. Europeans and Americans resident at the ports received ministers of their religion, and gradually these made their way outward against popular prejudice and opposition. In 1864 Joseph Hardy Neesima, a Japanese who had, against the law, acquired some knowledge of Christianity and Western science, was smuggled out of Japan and reached America, where he received further education. In 1875 he returned and established a school in Kioto. This school and its founder had a profound influence upon the Japanese people, and became a chief factor in the spread of Christianity. Early mission societies were of the Episcopal, Presbyterian, Reformed, Baptist, and Methodist churches. By 1907 there were reckoned to be 789 Protestant missionaries in Japan, over 57,000 communicants, and altogether 71,818 adherents.

In Korea, Roman Catholicism made some headway in the eighteenth century, extending over into the nineteenth, and it is still maintained with some strength. Protestant missions began in 1884, under the Presbyterian and the Methodist mis-

sion societies. Medical men have had a unique and very successful role in the history of missions in Korea, and the cause of Christianity there has had much freer and greater results than in Japan, the number of Protestant Christians in 1909 being more than 120,000.¹

The Philippines.—This important group of islands has a population predominantly Malayan. But the population is divided into a number of tribes, speaking distinct languages, Tagalog, Visayan, and Ilokano being the principal ones. The few aboriginal tribes are of the Negrito type. The Philippines are remarkable in the Orient as being the only people to become en masse nominally Christian, that is, Roman Catholic. This was due to their early conquest by the Spanish, with accompanying church missionaries. The main exceptions to this classification are the pagan Igorot of northern Luzon, and the Moro tribe, or people, in Mindanao and other southern islands. They are Mohammedans, and of old time were fierce warriors, who made many incursions even into Luzon, the northernmost and largest of the islands.

The Philippines were discovered by Magellan in 1521, on his voyage around the world. He lost his life there, in alliance with one tribe and conflict with another. The Spanish viceroy, Legazpe, established Spanish rule around 1570, and Franciscan friars accompanying him soon made the Spanish conquests church conquests. A number of monkish orders took part in this work; but they had frequent quarrels among themselves, and particularly with the Jesuits, who at one time were banished from the islands. The church authorities grew wealthy in property and money, and by their rapacity alienated great numbers of the people. Added to this, government oppression and exactions provoked rebellion; so that when the Spanish-American War came on in 1898, there was a very large body of insurrectionaries, who cooperated with the American invasion, and the Spanish rule came to an end.

Under American occupation, which was to result after fifty years in the complete independence of the Philippines,

Protestant missions first had a chance. At the same time schools and other free institutions were fostered by the government, and the islands made progress unexampled in the East. The mission societies generally combined industrial, medical, educational, and evangelistic features in their work. In 1908 there were reported to be 126 foreign and 492 native missionaries, with 35,000 communicants and 45,000 adherents.

Southeastern Peninsula.—In early times called Farther India, that peninsula of Southeastern Asia which juts out into the China Sea has resolved itself in modern times into three chief nations or governments: on the west, Burma; and on the east, Siam (Thailand) and French Indo-China. This last is composed of ancient principalities, known as Tonkin, Annam, Cambodia, and Cochin China. The peoples both of Siam and Indo-China are an admixture of northern and southern blood, caused by the meeting of the Malay invasion from the south and aboriginal Chinese from the north, there displaced by successive conquests. But in the interior there are also unassimilated aboriginal tribes; and there are two million Laos, who are close kin to the Siamese. The languages are, in the south, of a Malayan complexion, whereas toward the north they are of the Southeast Asian family, showing more or less affinity to the Chinese.

The ancient kingdom of Siam, on the western side, bordering Burma, has maintained its independence, but the east coastal tribes or nations have led a turbulent and almost continuous revolt against French occupation. This part of the Far East is the chief and almost the only possession which France has kept, out of the centuries-old struggle with other European maritime powers for Oriental empire; and as a result of World War II and its upheavals, she bids fair to lose this.

The religion of these countries, if it can be put into the singular, is Buddhism, which is purer in Siam and much more vague in Indo-China, there being largely mixed with ancestor worship. As in all the East, the Portuguese were the first European adventurers, and they for a century dominated the

trade and the diplomatic relations. As elsewhere, they were accompanied by Jesuit priests, by whom the Roman Catholic religion was introduced. Dutch enterprise ousted the Portuguese in the seventeenth century, and the Dutch were superseded in time by British influence in Siam and French force in Cambodia and gradually up the coast.

Protestant missions in Siam have been conducted chiefly by the Presbyterians, who in 1908 could report some 4,000 communicants, seven eighths of the number being among the Laos, who present a more receptive front to Christianity. In Indo-China, Roman Catholicism has made great strides, while Protestant missions were discouraged and hampered by the French. However, the Christian Missionary Alliance has done good work here, and infiltration of Christian converts from Siam in the north has also affected the native population.

East Indies.—The Malay Peninsula, Sumatra, Java, Borneo, Celebes, and New Guinea, which chiefly constitute this territory, were, before European exploitation, mostly tribal possessions under Malay chieftains in the civilized coastal regions, and in the interior ranged by pre-Malay tribes. However, anciently, in Java and Bali there was a strong Indian kingdom, which has left traces of a distinct Hindu culture. The first European power to exploit these "Spice Islands" was Portugal, which reached them in the sixteenth century, and which for nearly a century had almost a monopoly of the lucrative trade. But going down before Holland and England, they gave way in the East Indies to the Dutch, who for three and a half centuries held the trade and governed in a degree, until now, as an aftermath of World War II and its spirit of native independence, their supremacy is threatened. The name adopted for the East Indies by the Nationalist government is Indonesia.

The Mohammedan religion, entering in the twelfth century, had become well established through all this territory before the European emissaries arrived, and the population remains largely Moslem. Under the Netherlands regime Protestant missions made but a feeble showing. But in the beginning of the

nineteenth century, a revived Dutch church became more active, and it was joined by representatives of other societies in England and America. Dutch colonial authorities, however, showed none of the religious fervor of the early Protestants of the Netherlands, being dominated more by commercial than spiritual considerations; consequently, the government continued to show bias toward Mohammedan and Chinese enterprise, and Christian missions made comparatively slow progress. Nevertheless, in 1908 there were reported throughout this vast but scattered territory, 269 foreign and 592 native missionaries, with 148,708 professed Christians. The Roman Catholics reported 50,000 adherents.

Singapore.—Unique in many respects in the midst of this conglomeration of colonies and petty kingdoms was the Straits Settlements and its metropolis of Singapore on an island at the tip of the Malay Peninsula. Leased in 1819 by the Sultan of Johore to Sir Stamford Raffles, a British subject, it became, from its strategic situation, the emporium of the East, and in time a strongly fortified post and naval station of Great Britain, which took over in 1867. Under this government all religions had freedom, and Singapore became a stronghold of Protestant mission societies. Its population was small compared to other States, being only three quarters of a million, but its commercial importance, its freedom of worship, and its institutions of enlightenment, as well as its strategic naval position, gave it a prominence out of all proportion to its size. In World War II it collapsed under the Japanese attack, but it was restored to the British at the end of the war; and while doubtless its inflated military importance will never again be assumed, it remains in commercial and in mission circles the queen of the East.

We shall now trace, briefly as we must but chronologically, the development since 1909 of Seventh-day Adventist missions in the several fields under consideration.²

The first comprehensive organization of Seventh-day Adventist work in the East came in the formation of the Asiatic

Division in 1909. There were put into it at this time missions in India, Burma, Singapore, China, Japan, Korea, and the Philippines. From the Philippines down to the East Indies all this territory had been under the Australasian Union Conference, which was pioneering the way, chiefly by colporteurs; but only three or four points had been touched. First of the missions in the East was India, which was opened in 1894 by American missionaries.

Japan.—The mission to Japan was opened in 1896 by W. C. Grainger and T. H. Okohira, as related in Volume 1, pages 620, 621. But as with all Protestant missions in Japan, progress was slow; and as Seventh-day Adventist resources then were small, their impress upon Japanese life was in accordance. When the Asiatic Division was formed the Seventh-day Adventist representation in Japan consisted of 13 American and 12 Japanese workers, with 140 native believers.³

F. W. Field had been the director of the mission since his arrival with his family in 1901, two years after the death of Professor Grainger. The year after the organization of the Asiatic Division, F. H. de Vinney took the leadership, which he kept until 1918, when he was given other responsibilities in the division. During this period the secretary and treasurer of the Japan Mission was, successively, H. F. Benson, F. W. Field, C. N. Lake, C. C. Hall, and A. B. Cole. Departmental positions were filled by W. D. Burden, T. H. Okohira, H. Kuniya; S. Miyake, H. Stacey, H. F. Benson, and B. P. Hoffman.

The policy established by the mission committee and the superintendent, Elder de Vinney, was for every recruit from America to spend the first two years in language study, then, regardless of his ultimate work, to use four years in intimate contact with the people, in evangelistic work; after that to be assigned to his respective department of work. While this initial six years of their occupancy might seem to delay the missionaries' entry upon the specialty for which each was initially prepared, it ensured their better understanding of the people and a greater familiarity with the language, without which

qualifications their labors would be largely abortive. This was particularly true of the educational and young people's work; for although in a degree the publishing work and the medical work could be entered upon before the missionary had acquired a mastery of the language, the teacher and the youth worker, as well as the evangelist and pastor, required a thorough knowledge of the vernacular. Meanwhile national workers, such as the veterans Okohira, Kuniya, and Miyake, were carrying the load. The policy proved its worth in the production of such masters of the language and worthy workers in evangelism, youth leadership, and school work as H. F. Benson, B. P. Hoffman, A. N. Anderson, P. A. Webber, and A. N. Nelson.

Publishing work and medical work were features from near the beginning. A few tracts were prepared and printed, and a missionary paper, *Owari no Fukuin*, with T. H. Okohira as editor. W. D. Burden set up a small printing shop in the basement of his home, and in 1909 established the Japanese Publishing House; in 1911 C. N. Lake took over. Sanitarium work was conducted in Kobe from 1903 to 1909 by American doctors, and after that by a Japanese woman physician, Dr. Kiku Noma. The nurses, Mr. and Mrs. J. N. Herboltzheimer, worked both in Kobe and in Yokohama. Dr. E. E. Getzlaff began his service in Japan in 1928, establishing the Tokyo Sanitarium-Hospital. From 1935 to 1941 Dr. P. V. Starr was medical superintendent of this institution. After the war Dr. Getzlaff returned to Japan, and is now engaged in building up the medical missionary work.

The first American missionaries, Professors Grainger and Field, were educators, and gave attention to school work in English; but the definite training school for Japanese was begun in 1908, the principal being H. F. Benson, who gave thirty-five years of devoted service to Japan. The school was at first located in the city of Tokyo, in the mission compound with the conference headquarters and the publishing house. P. A. Webber, coming out in 1913, took charge of the school in

1919, and, supported by both Armstrong and Benson, was chiefly instrumental in removing it from the close confines of the city to a country location at Naraha, where it has since developed.

B. P. Hoffman and his wife went out in 1912. He became director of the mission in 1917, and attained such fluency in the language as to make him a foremost exponent of the faith in Japanese, though conditions of health have compelled him and his wife to retire to America, except for occasional visits to Japan. A. N. Anderson and his wife gave long service in the evangelistic and educational fields, even to the time of World War II, when they were interned, and nearly suffered death, in the Philippines.

When the Asiatic Division turned the work over to the Far Eastern Division, in 1919, there were in Japan 14 churches and 305 members of the Seventh-day Adventist Church.

Korea.—As we have seen, the Advent message reached Korea through Japan; but owing to several factors, Korea soon outran the former country. Two of these factors were less prejudice against foreigners, and the character of the government, which, though an absolute monarchy, was more responsive to the attitudes and moods of the people.

When the Asiatic Division was formed, the Korean Mission had this staff: C. L. Butterfield, superintendent; H. A. Oberg, secretary-treasurer; Riley Russell, M.D., medical department; Mimi Scharffenberg, Sabbath school and educational secretary. There were also engaged in the mission Elder and Mrs. W. R. Smith, who had been the first American workers sent to Korea, Mr. and Mrs. R. C. Wangerin, Mr. and Mrs. H. M. Lee, and Miss May Scott. E. J. Urquhart and his wife entered the work in 1916, and labored there for twenty years.

The Korean Industrial School (later, the Chosen Union Training School) was established at Soonan in 1909, with H. M. Lee as principal, and May Scott in charge of the girls' school. This school gave training to many workers who later figured largely in the evangelistic field.

Korean women were not, in general, taught letters, and as they could not read, it was very difficult to interest them in the truths of the gospel, though many would come to the gospel meetings, sitting meekly on the floor on one side of the hall. Said one woman to Miss Scharffenberg: "My husband tells me I have no soul, and I am not worth saving. He says it is useless for me to come to these meetings." But come she did, and others too, and learned by hearing and by looking at pictures. And they were faithful. Having no money of their own, they paid their tithe by putting aside from their bowls one spoonful of rice in every ten. For the girls and for some of the women, the school was the opening of a window into a new life in the liberty of the gospel.⁴

At first the Korean believers said it was impossible to sell any literature; all the other mission societies gave their literature away. But the Korean Mission Press, established in 1909, furnished free to members the missionary paper and tracts, and told them to support themselves in the field by selling them. To their surprise, they found that the literature would sell, and moreover, that the purchasers prized it the more for their investment. Thus a new policy in mission work was established, and Adventist literature soon came to take the lead in Korea. The publishing work began just at the time of the Japanese annexation of Korea. The Japanese were very strict in their censorship, and the mission workers were apprehensive about the reception of their first book, one on the prophecies of Daniel. Just before it went to press, the wife of a high official visited them, and seeing the pictures of the prophetic symbols which were to illustrate it lying on the table, became greatly interested, and asked many questions. When they took the book to the police, they were cordially greeted and told that they knew all about it, and were greatly pleased with it. It was doubtless good news that all the kingdoms of the West were to be smitten on the feet by a great stone cut out of the mountain, and to be blown away like the chaff of the summer threshing floor!⁵

Medical missionary work was begun in 1908, by Dr. Riley Russell, who served in Korea for fourteen years, and established the Soonan Dispensary Hospital. Medical work had a great part to play in the Advent message in Korea.

As the Asiatic Division closed its work there were in Korea 17 churches and 923 members.

The Philippines.—As noted before, J. L. McElhany and his wife were the first Seventh-day Adventist residents here, working in English only. Evangelistic work in Tagalog, the first of the native tongues to be mastered, began contemporaneously with the formation of the Asiatic Division. L. V. Finster and his wife were the initial workers in this language. R. A. Caldwell, who pioneered in the book work here as well as in Malaysia and China, was already in the islands, selling books in the Spanish language, and he remained for some years, being joined by other colporteurs, first of whom was Floyd Ashbaugh. Elder and Mrs. E. M. Adams came in 1912, and gave long service to the Philippines. In 1913 came R. E. Hay, who located in northern Luzon, and R. E. Stewart, who did self-supporting canvassing, later superintended the colporteur work, and in 1920 took charge of the Panayan Mission. Dr. and Mrs. U. C. Fattebert came to the Philippines at the same time, and for several years did valuable work in medical missionary lines on the island of Cebu.

The publishing work was begun in 1913 by R. E. Stewart, with a job press first in a basement, then in an old stable in the rear of Elder Finster's house; but even so, 3,000,000 pages of message-filled literature were put forth in a year.⁹ By 1918 a fairly well-equipped publishing house was in operation, under C. N. Woodward. Three periodicals and publications in seven native tongues besides English and Spanish were being produced. Annual sales had reached \$22,000.

The educational work had progressed from the classes for prospective workers inaugurated by Elder Finster, to establishment of the Philippine Academy at Pasay, Rizal, with I. A. Steinel as principal and O. F. Sevrens as dean.

There were 42 churches and 2,177 members in 1920.

Singapore, East Indies, Siam.—While at its formation in 1909, the Asiatic Division received from the Australasian Union only the Philippine and Singapore missions (the intervening countries being as yet unoccupied), in 1912 the East Indies were also transferred to it. In 1915 the Australasian Union Conference was united to the Asiatic Division; and for the first time there is mention of Siam as a part of the Malaysian Mission. A beginning in Sumatra had been made by R. W. Munson in 1903, in Singapore by G. F. Jones in 1904, in Java in 1906 by Elder and Mrs. G. Teasdale and Petra Tunheim from Australia, and in 1909 by Elder and Mrs. G. A. Wood. The Singapore Mission made progress, with R. A. Caldwell selling much literature, and G. F. Jones as pioneer evangelist and first director, later with W. W. Fletcher as superintendent. The Java Mission had J. W. Hofstra as director for 1908 and 1909, when R. W. Munson transferred there from Sumatra, where Bernard Judge took the superintendency.

In 1919 Siam was first entered by Mr. and Mrs. F. A. Pratt and E. L. Longway. The Pratts, joined in 1923 by Mr. and Mrs. R. P. Abel, continued in the work in Siam until 1931, when A. P. Ritz took charge. The states of French Indo-China were not entered until after the division of the Far Eastern territory; but in 1930 Mr. and Mrs. F. L. Pickett entered Cambodia, and R. H. Wentland went into Cochin China. In 1937 all the states of French Indo-China were united in one mission, with F. L. Pickett as director.

Beginning with 1917 all the above territory was organized as the Malaysian Union Mission. At that time it embraced Singapore, Malay Peninsula, Sumatra, Java, Borneo, and Celebes, later Siam and Indo-China. F. A. Detamore was director. In 1922 L. V. Finster took the directorship until 1928. The Dutch-controlled islands received a number of recruits from the Seventh-day Adventist church in Holland, among them being the J. van de Groeps and the Misses Petra Tunheim and Emma Brouwer.

The work was extended in 1913 to British North Borneo, entered first by R. P. Montgomery and his wife, followed in 1915 by Mr. and Mrs. Roy Mershon, who were joined in 1919 by Mr. and Mrs. G. B. Youngberg.

There were in the Malaysian Union at the time of the transfer to the Far Eastern Division 9 churches, with 455 believers. There had been established in 1915 the Singapore Training School, having preparatory grades and advanced classes for workers, with K. M. Adams as principal. In 1917 the Malaysian Publishing House was established, and soon after, W. E. Gillis was elected manager.

Altogether the Asiatic Division (excluding the Australasian Union Conference, which was united to it during its last three years) delivered to its successor a total of 5,478 members, with 840 laborers, 10 schools of advanced grade, seven medical institutions, and five publishing houses, with annual sales of over \$45,000.⁷

Far Eastern Division

The Far Eastern Division took over from the Asiatic Division in 1918-20. The General Conference of 1918 answered to the suggestion of the administration in the Orient by separating from the Asiatic Division, India, Burma, and Ceylon, which formed the India Union Mission, and making it responsive to the General Conference, and by detaching the Australasian Union Conference, letting it revert to its former status. The remaining territories were formed into the Eastern Asian Division,⁸ which functioned under that name for little more than a year, when it took the name of the Far Eastern Division, beginning the first of 1920. It contained China, Korea, Japan, Philippines, Malaysia, and Dutch East Indies. This organization continued until 1930, when China with its dependencies was set apart as the China Division. However, from 1928 to 1938, for mission experience, the Netherlands East Indies were placed under the care of the Central European Division, of which Holland was a part. Thus the Far Eastern Division, in

this first phase of its existence, had about twelve years to develop.

This period was marked with great advances. From its initial institutional strength, stated above, the Far Eastern Division advanced in these twelve years to 22 schools, 7 publishing houses, 11 sanitariums and dispensaries. The next year, 1931, excluding China, it started with 6 schools, 4 publishing houses, and 4 sanitariums. In the Asiatic Division we considered each nation separately; with the better integrated Far Eastern Division we shall mark the progress by departments of the work throughout the whole field.

Administration.—If we compare the missionary body to an army, we may say that the literature branch is the air force, now shielding the ranks, now far ahead scattering its missiles "like the leaves of autumn"; the evangelists are the artillery, the great guns at the base and the field pieces nearer the front; the physicians and nurses make the medical corps, ministering to the sick and the wounded both on the battlefield and behind the lines; the schools are the training camps and posts, where the new recruits and the officers are instructed and conditioned for field work; the administration is the headquarters and the field posts. But all these in the Christian army are ready, in greater or less degree, to take up the duties of every other and become all things to all men. There are then the great body of believers who, enlisted in the army of Christ, make up the infantry, the indispensable foot soldiers. And they, too, provide, with their tithes and offerings, the commissary, without which no army can march or fight.

The administration of the Far Eastern Division from its inception to its division in 1930 has been cataloged in the chapter on China. From 1931 to 1936 the president was Frederick Griggs; the secretary-treasurer, Eugene Woesner. The department heads: educational and young people's, W. P. Bradley; publishing and home missionary, J. H. McEachern; medical, H. A. Hall, M.D.; Sabbath school, Mrs. Blanche Griggs; ministerial association and home commission, Frederick Griggs.

At the beginning of this administration the division headquarters were removed from Shanghai to Baguio, Luzon, Philippine Islands, where they remained for six years.

From 1937 to the present time the president of the division has been V. T. Armstrong. The headquarters were removed to Singapore, where, except for the interim of the Japanese conquest, they have remained to this day. C. L. Torrey was secretary-treasurer until 1940, then treasurer alone, W. P. Bradley taking the secretaryship. The department heads: educational and young people's, W. P. Bradley; publishing, G. A. Campbell; home missionary, Sabbath school, and home commission, J. H. McEachern; medical, H. W. Miller, M.D.; religious liberty and ministerial association, V. T. Armstrong. From 1940 to the interruption of the war, the Sabbath school and young people's departments were headed by F. A. Mote, the home missionary by G. A. Campbell, the home commission by Mrs. V. T. Armstrong.

After the conclusion of World War II the revised list stands: V. T. Armstrong, president; C. P. Sorensen, secretary; P. L. Williams, treasurer; home missionary and Sabbath school departments, F. A. Pratt; publishing, G. A. Campbell; educational, W. O. Baldwin; young people's, C. P. Sorensen; ministerial association, R. S. Watts; home commission, Mrs. V. T. Armstrong; building supervisor, H. R. Emerson. This last is a testimonial to the ravages of war. As in all devastated countries, a great part of the energies and resources must be given to the restoration of publishing plants, medical institutions, schools, and mission homes and offices.

The constituent missions and union missions and conferences, beginning with the inception of the Far Eastern Division, will be represented by their directors:

Korea (Chosen).—C. L. Butterfield, 1918-22; H. A. Oberg, 1922-40 (E. J. Urquhart acting in 1928); R. S. Watts, 1940-41; M. Hirayama, through the war. After the war R. S. Watts, till 1948, then E. W. Bahr.

Japan.—B. P. Hoffman, 1917-22; H. F. Benson, 1922 (then

furloughed till 1924); V. T. Armstrong, 1922-37; A. N. Nelson, 1937-40; S. Ogura, 1941 through the war; after the war, F. R. Millard.

Malayan Union (name changed from Malaysian).—F. A. Detamore, 1918-22; L. V. Finster, 1922-30; J. G. Gjording, 1930-36; E. A. Moon, 1936-42; K. O. Tan, 1943 through the war; after the war, J. M. Nerness.

As the war tide overwhelmed the East, in 1942, the work in Borneo found G. B. Youngberg in charge of the British Borneo Mission, at Jesselton; and W. W. R. Lake the director of the Sarawak Mission at Kuching. Both of these men were interned by the Japanese, and endured with other internees the horrors of that experience. In anticipation, their families had been evacuated in time; but they elected to stay by the work until it was too late to escape. Elder Lake survived through the internment; but Elder Youngberg succumbed to the rigors of the confinement and starvation, one of the noble martyrs of that time to the cause of Christ.

Philippines.—S. E. Jackson, 1918-29; F. Griggs acting, 1930; E. M. Adams, 1931; R. R. Figuhr, 1932-41 (1936, F. A. Pratt acting); during the war, L. C. Wilcox, till the Japanese forced his retirement, after which Pedro Diaz ably carried the burden; after the war, M. E. Loewen.

Indonesia Union.—P. Drinhaus, 1937-40; W. P. Bradley, 1941; K. Tilstra, 1942 to the present.

Evangelism.—There are never enough soldiers in any arm of the service. There never, in all the history of the church, have been enough Christian workers. And this, though not of God's design, answers one of God's purposes. Swollen ranks, like Gideon's, make "Israel vaunt himself"; three hundred instead of thirty-two thousand will ascribe the victory to God. Yet it is not the few numbers; it is the absolute devotion of the few or the many that enables God to work through them. And ever there is the call and the need for more workers. Changing the figure, "The harvest truly is great, but the labourers are few."

"Most of all," wrote C. C. Crisler, the secretary, in 1920, "we lack evangelists. Of the total of 803 workers, there are only 37 foreign and 25 native ordained ministers in our entire field. We are encouraging young men of promise to give themselves wholly to the ministry of the word; and from our 107 native licentiates we expect much. It seems absolutely essential, however, that more recruits with evangelistic experience be coming out from the homelands to assist in the training of our native laborers, in order that a strong evangelistic mold may be given our work."⁹

Progress was made, though not to the satisfaction of leaders or equal to the needs of the fields. In 1930 there were reported for the Far Eastern Division 164 ordained ministers, 241 licensed ministers, 635 licensed missionaries (including wives of workers, and single women), 321 colporteurs. There was a total of 1,969 laborers. This was an increase of 1,166. The membership had increased to 24,651.¹⁰

Of these, Korea held 1,936; Japan, 648; Malayan Union, 808; the Philippines, 11,842; the rest belonged to China and its dependencies. The rapid increase in the Philippine Islands will be noted. It marks, doubtless, not a greater natural leaning of this people to the Advent truths, but rather, under the blessing of God, first, the superior culture of a people acquainted with a form of Christianity, however distorted, over those in rank heathenism; and second, the greater freedom and enlightenment enjoyed by them under the political rule of America. This Philippine lead has been maintained, showing in 1948 a membership of more than two thirds of the Seventh-day Adventist constituency of the Far Eastern Division.

Publishing.—While China was a part of the Far Eastern Division, the total population of those lands amounted to more than 600,000,000 people, at that time a third of the earth's population. At the 1930 General Conference, I. H. Evans said: "Say there are a hundred million families in the Far Eastern territory. Now suppose we undertake to place in the homes of this hundred million families one dollar's worth of our printed

literature—just one dollar's worth! We would have to place in their homes a hundred million dollars' worth, and we have only circulated in the eighty years of our work [throughout the world] \$85,000,000 worth of literature."¹¹

The literature work in all the fields was vigorously pushed through the years by such outstanding leaders as R. A. Caldwell, C. E. Weaks, J. J. Strahle, in the first period, and after the division, J. H. McEachern and G. A. Campbell. Native colporteurs have pioneered the way in the farthest frontiers of China, through the north in Manchuria and Korea, in thickly populated Japan, through the lowlands and the mountains of the Philippines, and on the islands of the East Indies, until Seventh-day Adventist literature has exceeded all other in those lands. Yet how far from the goal suggested!

The secretary of the General Conference Publishing Department, N. Z. Town, reported in 1930: "A prominent editor in the Far East wrote, 'Wisely and well has this [Seventh-day Adventist] mission seen beyond the more limited horizon that bounds most of us, and put their emphasis on books, thus reaching a world where no missionary goes. I propose that we take off our hats to the Seventh-day Adventists, and make a deep bow. They have had more sense and wisdom in regard to missionary work than the rest of us.'"¹²

With a publishing house in each of five main fields—Korea, Japan, Philippines, Indo-China, and Malaya, and a depot in Java, the division in 1931 was well equipped to publish the truth in most of the languages of those areas. Publishing houses need not multiply as must schools and sanitariums, because they may by expansion meet growing needs, whereas educational and medical units must meet the increasing demands of their individual fields. But by the time of World War II there had been added a publishing house in French Indo-China and another in Netherlands East Indies, representing the extended work in those fields. These seven publishing houses were restored after the war, making the same number today, with greatly increased and improved facilities.

Medical.—Medical missionary work is carried into the field both by trained personnel—nurses and doctors—and by clerical missionaries who have received, in almost all cases, the elementary health and healing techniques that are possessed by the Seventh-day Adventist denomination. In many cases the local needs inspire the establishment of small institutions. They may at first be only a room or two in the missionary's home, with bath and sunshine and diet therapy. In time some of these develop into considerable institutions. But generally the larger medical institutions are founded at or near the headquarters bases, or in rural locations and high altitudes, to ensure protection from the heat and epidemics of the tropics.

The role of the medical missionary in Seventh-day Adventist work in the Far East, as in other lands, has been notable. It needs to be greater. At the General Conference of 1926, I. H. Evans made an impassioned plea for more medical help: "The world has no parallel in need, in destitution, in disease, in filth and poverty, to the Far East. In only a few more years, what will it matter to us in this assembly if, instead of luxurious automobiles, high salaries, and splendidly equipped institutions, we have trudged on foot over dusty or muddy roads, ridden on wheelbarrows, entered the hovel whose only floor was mother earth, and whose only roof was dripping straw, and sat down on a backless stool, with dogs, pigs, and chickens running around our feet? Never did a multimillionaire pay such satisfying fees as these poor, sick, helpless ones pay with their hand pressure, their falling tear, their kindly smile, their look of appreciation. . . .

"Our Medical Department owes a tremendous debt to the Far East. . . . What means the message that this department of our work is to serve as an 'entering wedge'? Are its confines bounded by the United States? Are there to be no medical pioneers in our work? . . . The medical work affords wonderful possibilities in helping men to know Christ. It was as a healer that Christ led many to know Him. Come, poor, blind Bartimeus! Here, you healed lepers! Ho, you restored paralytics!

What think ye of Christ? Hear their glad shouts of praise as they declare their faith. Whence came such praise and zeal and fire? It was begotten through blessings bestowed, by the personal touch of the Great Physician." ¹³

The blessed ministry of the medical missionary is not to be measured alone by the number of institutions established but also by the broad service, the incalculable benefits of the missionaries in the field. However, of medical institutions, from the total in 1931 of four sanitariums—one each in Korea, Japan, Philippines, and Straits Settlements—the division advanced to nineteen sanitariums and dispensaries in 1941. With restorations, after the war such institutions numbered sixteen in 1948, and the work of rebuilding and extending goes on.

Education.—Most important to the present welfare and to future increase of the working force and the constituency is the educational work of the denomination. Such work is indeed carried by all branches of the cause; for all Christian faith and doctrine is educational, and every worker is a teacher. But the process of developing the child and the youth into Christian men and women, workers for Christ, belongs to the institutions: first, the homes; second, the elementary schools; third, the academies or secondary schools; and fourth, the colleges or finishing schools.

This educational work has been a prominent part of the Seventh-day Adventist program from the start of the denomination. In China and the Far East special attention has been given to the education of parents and the upbuilding of the home; for, as in all non-Christian lands especially, the influences of the home need to be measured and bettered by Christian teaching and usage. Under the fostering care and promotion of such workers as Frederick Griggs, S. L. Frost, Mrs. C. C. Crisler, Mrs. Theodora Wangerin, J. H. McEachern, Mrs. R. R. Figuhr, Mrs. V. T. Armstrong, and W. P. Bradley, the Home Commission has done a great work in teaching and in providing literature for parents. And the level of home culture and training has been raised in Christian homes.

After this the establishment of elementary schools, where possible, has been an objective of the missionary forces; and above that level, the academy has been a great influence in the education of Christian converts and youth. Finally, at the top is the training school, in some cases special evangelistic training schools, in some the junior or senior college level.

From 1918 to 1930 there were developed in the Far Eastern Division these educational institutions: China and dependencies, fourteen secondary and four training schools; Korea, Japan, and Malaya, each one training school. In 1941, excluding China, there were in the division: Korea and Japan, one training school each; the Philippines, three secondary and one training school; French Indo-China, Malaya, and Netherlands East Indies, one training school each; Borneo, one elementary and secondary school and one training school; Siam, two secondary schools; a total of fifteen schools. Since the war there have been re-established and newly founded seventeen schools.

Educators who have had a great part during the regime of the Far Eastern Division include these workers: Korea, H. M. Lee, C. W. Lee, May Scott, S. W. Lee, N. Matsumura; Japan, H. F. Benson, P. A. Webber, A. N. Nelson, A. N. Anderson, H. Yamamoto, T. Yamagata, W. W. Konzack; Philippines, I. A. Steinel, O. F. Sevens, A. M. Ragsdale, L. M. Stump, A. N. Nelson. There have also been a large number of national workers who have served well as teachers and educational leaders.

Summary.—The statistics of 1948 for the Far Eastern Division show 751 churches, 42,809 members; 16 schools, 17 sanitariums, hospitals, and dispensaries, and six publishing houses. The membership is divided thus among the several unions: Japan, 1,079; Korea, 1,986; Malayan, 2,398; Netherlands East Indies, 8,191; Philippines, 29,097.

Scourge and Recovery.—Deep as were the wounds of World War II in Europe, deeper still went the curse in the Far East. There was not a country or a province in all the territory of the Far Eastern Division but felt the ravages of the invading

armies. Japan advertised to the peoples of the East her intention to rid their lands forever of the hated Westerner and of his foreign religion. It was against Christianity and all its works that the war was most furiously waged. Consequently, it was in the predominantly non-Christian nations, such as Indo-China, Siam, Malaya, Burma, and Indonesia, that the Japanese forces were at first most generally welcomed; and it was in those nations which had felt most fully the Christian impress, such as China and the Philippines, that the most tenacious resistance was met.

When the war tide was at last rolled back and the forces of the Allies were victorious, assessment of damage was counted in martyrdoms and demolitions. Not only had internees, missionaries, and others died by the thousands in the concentration camps; not only had resisting patriots suffered ambush, fire, and death; but institutions and buildings, educational, medical, and mission, had been wiped out. A tremendous rehabilitation bill had to be met.

But the church came through triumphant. The Seventh-day Adventist census revealed 10,000 new baptisms during the occupation. And this without benefit of white missionaries. The national members of the church took up the challenge from the beginning and heroically carried on. In Japan the Seventh-day Adventist Church, refusing to obey the imperial command to unite in a national Christian church, was proscribed, its leaders imprisoned and tortured, some meeting death, and all church properties were confiscated. But still the believers held. In Korea a like persecution was let loose upon them, but here too the faith triumphed. In the Philippines only these who could escape to the mountains were free, yet, while the properties of the flourishing mission were confiscated and in large part destroyed, secretly the native believers and workers continued the proclamation of the last gospel message. In the more southern lands of Indo-China, Siam, Malaya, and the East Indies, the heroic tenacity of the native believers made a bright chapter in mission annals.

Reporting at the 1946 General Conference, in Washington, V. T. Armstrong, president of the division, said: "While the war brought great privation and persecution, our members went through the test of fire and proved true to their faith. We saw our people scattered and torn, our churches destroyed, but . . . God has done wonderful things. He has answered prayer." In Hiroshima, where the first atomic bomb was dropped by the American Air Force, the Seventh-day Adventist church building had previously been destroyed by the Japanese, and its members scattered in the country round about, so that they were absent when the bomb fell. In the Philippines wonderful deliverances came to the internees in the camps, while outside the faithful national believers kept the work alive.

After the war "we wondered how we were going to get into Japan and contact the people of that territory. We knew all our Japanese had been in prison and had suffered much. . . . But we did not know how we could get in touch with our people at an early date. God worked it out in answer to prayer."⁴ F. R. Millard and A. N. Nelson, who had been working as interpreters for the United States, were by that Government flown over to Japan on a mission. They had their Sabbaths and their evenings to look up our people and help reorganize the work. And, responding with wonder and gratitude to the mild administration of the occupying American military forces and the civil government which they set up, the Japanese people are turning to Christianity with an avidity that would have been unbelievable before the war, and which promises to make up in accessions a membership to the level of other fields in the Far Eastern Division. Responding to the evident call of Providence, the Fall Council of 1949 voted a large special appropriation to Japan for investment in evangelistic, publishing, and educational projects.

Likewise in Korea, R. S. Watts, the director of the mission, was enabled to get into the country early, through the Philippines, and help reorganize the work. When Dr. Waddell, of the Bangkok Mission Clinic, came back with a small party

by boat to Siam, "They saw," reported J. M. Nerness, "a little junk coming out from the shore. The people were waving wildly; and as the boat neared, they saw that in it were a number of our workers. Nineteen of them had traveled eighty miles the day before, and spent the night on the beach to come out to welcome them." Said Dr. Waddell, "They cried, and we cried."¹⁵

At this same General Conference, American missionaries from various fields of the Far Eastern Division who had spent years of internment in Japanese concentration camps reported: K. Tilstra from Netherlands East Indies; E. M. Adams from the Philippines, W. W. R. Lake from Borneo. National representatives reported from Korea, Philippines, Siam, Malaya, and Netherlands East Indies or Indonesia. They all told only incidentally of the trials and persecutions and sufferings of those days; their voices rang rather in praise of the deliverances of God and the joy of emergence from under the clouds. Hope and courage soared in exultant strains of eloquent thanksgiving. It was indeed a little foretaste, a rehearsal in miniature and in embryo, of the great day of rejoicing when the King shall come in glory to redeem His own.

¹ Religious statistics in this chapter, up to 1909, are taken very largely from Schaff-Herzog's *Encyclopedia of Religious Knowledge*, under appropriate articles.
² Books consulted concerning Seventh-day Adventist history in the Far East include: E. J. Urquhart, *Glimpses of Korea*; L. D. Warren, *Isles of Opportunity*; Elizabeth Mershon, *With the Wild Men of Borneo*.

³ *General Conference Bulletin*, 1909, p. 142.

⁴ Mimi Scharffenberg in *General Conference Bulletin*, 1913, pp. 138, 139.

⁵ *Ibid.*

⁶ *General Conference Bulletin*, 1918, p. 90.

⁷ *Year Book (S.D.A.)*, 1919, pp. 157, 241, 244-246.

⁸ *Ibid.*, pp. 142, 244.

⁹ *Ibid.*, 1920, p. 279.

¹⁰ *General Conference Bulletin*, 1930, pp. 39, 41.

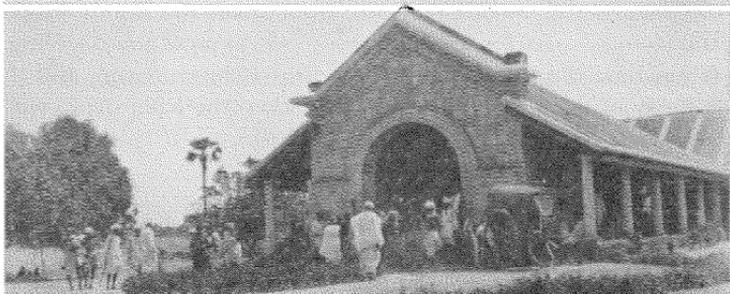
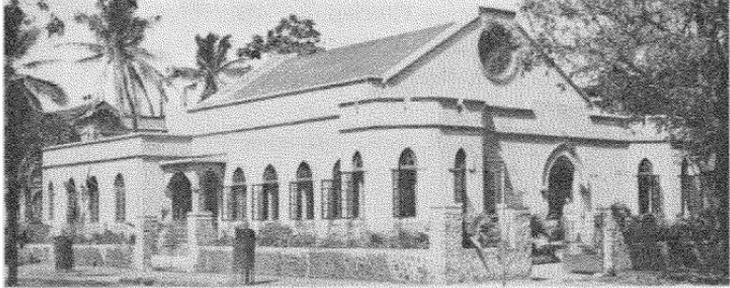
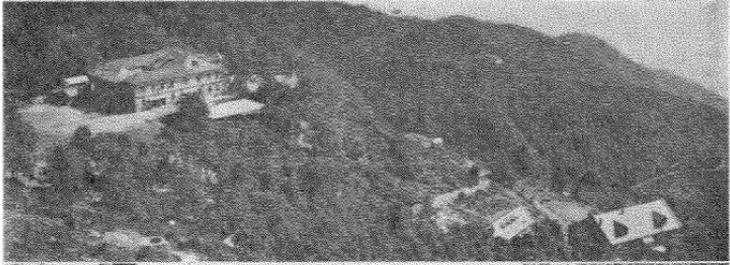
¹¹ *Ibid.*, p. 52.

¹² *Ibid.*, p. 55.

¹³ *Review and Herald*, June 6, 1926, pp. 6, 7.

¹⁴ *Review and Herald*, June 20, 1946, p. 227.

¹⁵ *Ibid.*, pp. 227-229, 240.



Top to Bottom: Vincent Hill School, Mussoorie, India; Church, Bombay, India; Hospital, Nuzvid, India; Ohn Daw School Band, Kamamaung, Burma

SOUTHERN ASIA.

THE broad continent of Asia wears about its ample waist a belt of deserts, from which depend, like aprons over the tropic sea, three great land areas: Arabia, India, and that southeastern peninsula which contains Burma, Siam, Indo-China, and Malaya. Arabia belongs to the West; Siam and Singapore belong to the East. India in the middle, with Burma across the bay and the island of Ceylon off the southern tip, makes our Southern Asia.

India has a diversified terrain, marking off distinct sections. It is confined on the north by the mighty rampart of the Himalayas. In the eternal snows of these mountains rise the greatest rivers of India: the Indus, flowing southwest into the Arabian Sea; and the Ganges, flowing southeast into the Bay of Bengal. Likewise in these mountains, but a thousand miles to the east, start the affluents of the Brahmaputra, third of the great Indian rivers, which, flowing southwest, paralleling the mountains which shut off Burma, joins the Ganges near its mouth. The broad valleys of these great rivers and the lands lying between make the most fertile portion of India, though containing also, in the central highlands, India's lone desert. All this is North India, the continental part of the land.

South of this is the peninsular portion, marked off by the Vindhya Range, from east to west, and the Eastern and Western Ghats, or mountains, which follow their respective coasts, meeting in the southern tip, the three chains forming a triangle which is an elevated plateau that makes, with the narrow coastlands, Southern India. These mountain chains are low, as compared to the mighty Himalayas; only in places do they rise above three thousand feet. The chief rivers of the south are the Nerbudda, flowing west; the Godavari, flowing east; the Kistna; and the Cauvery.

Northern India was anciently called Hindustan; and Southern India, the Deccan; but these terms have been so shifted about that today they have only partial relation to these sections. The great cities of India are Bombay on the west coast; Madras and Calcutta on the east coast; in the interior, Hyderabad, Ahmedabad, and Delhi, capital first of ancient kingdoms, then of British India, and now of nationalist India or Hindustan; in the northwest, Lahore, capital of the Punjab, and Karachi, on the west coast, capital of the new Mohammedan state, Pakistan.

As in all the rest of the world, so in India, no one knows the original settlers, whose sons they were, what culture they brought with them, how fared their rule. Tradition lifts the veil first upon invaders, the tall, bearded, fair sons of Japheth, rushing through the Himalayan gaps to the fruitful plains below, perhaps fifteen hundred years before Christ, as two thousand years later their counterparts in Europe, the Teutonic tribes, swarmed through the Alpine passes upon Italy. These invaders smothered or drove before them the darker-skinned Kolarians and Dravidians. In turn they were tanned by India's fierce sun, and became the Hindus of today, mixed somewhat with the aborigines, it is true, yet Aryans still.

These Aryan immigrants divided the land into many and changing small kingdoms and states, none of them India entire. They were disturbed through the ages by successive invasions and partial conquests, most of them coming from the north and west, starting in the valley of the Indus and sweeping east and south. The Persian domination, begun under Darius in the sixth century before Christ, was more commercial than political. But Alexander, coming in person with his Macedonian phalanxes in 327 B.C., meant to conquer, and but for the mutiny of his troops might have gone farther than he did. The Greek influence, here as elsewhere more potent in the arts than in arms, long survived in Western India; but the weak Seleucid successors of Alexander could not maintain empire, and the land reverted to its former order

and disorder. In A.D. 664 came the first Mohammedan inroad; but within a century and a half these invaders had been driven out, and for nearly two hundred years the land had rest from foreign troubles. The permanent invasion of Mohammedan peoples began in A.D. 829; and by the sixteenth century they had conquered all North India from west to east, and so stamped their image upon the land that they now make a fourth of the population, and present to the Christian missionary the complex problem of another and stubborn religion. It is the presence of this Moslem population that in our day has resulted in the cumbersome and fragile partition of the land into two countries and two governments.

The tongues of India are tenscore and more, varied and mixed. Marked off by the lines of conquest and resistance, the languages of Northern India are, generally speaking, of the Aryan family, such as Bengali, Hindi, Urdu, Punjabi; and in the west, Marathi and Gujerati; those of South India are mostly Dravidian in origin, including Tamil, Telugu, Kannarese, Malayalam; and in Ceylon, Singhalese. Sequestered in the mountains and the hill country are various tribes antedating the Dravidians, and with speech more alien.

Tragedienne on earth's racial stage, India is a land starved by her fecundity, fabulously wealthy yet abysmally poor, wretched under conquerors yet more wretched in freedom, a land made for empire yet never achieving empire save as a pendant in the necklace of a foreign owner. Many have been the invaders and more than one the native rulers who have sought to weld together the iron and clay of India; but their dominions have been partial or transient things. And now that the strong hand of Britain has been removed India deserts even her semblance of unity, and parts in two, Hindustan and Pakistan.

Most miserable fate of all, India in her multiplicity of gods knows not any god. Hers is a history of progressive religious degeneracy. Led by no pillar of fire, possessing no Shekinah and no oracle, the Aryan host that peopled the land fell

gradually back from a comparatively pure monotheism to a pantheism that sees deities in every plant and creature under heaven, envisages an eternity of soul transmigration, and worships with obscene abandon the emblems of reproduction. With the degeneration of their religion came the degeneracy of their moral and social codes. Womankind, in the beginning held in high regard, became in the end a mere appendage to man, deemed soulless, and loaded with obloquy for every misfortune. All men were thrown into castes, the Brahmans arrogating to themselves godlike privileges and scorning the very ground on which the lower castes might let their shadows fall. Fear, all-pervasive and deep, rules the life. An endless round of religious duties, pilgrimages, penances, enthralls the souls of the pious and the desperate, with never a look or a gesture of compassion from their stony-faced gods. To the pure Hindu there can be no communion with any god, but only propitiatory sacrifices. This is Hinduism, Brahmanism.

There is a heretical or dissenting sect of Brahmanism, the Jains, numbering about a million and a half, scattered throughout India, but more numerous on the west coast and in the south. They hold essentially the Hindu religion, their differences being merely metaphysical and symbolically physical.

Buddhism arose in India in the sixth century B.C., under the teaching of Gautama, a native prince, who sought through philosophy and austerity a reformation in religion and in the lives of men. Buddhism became a missionary cult, carried by its enthusiastic disciples to other lands, and entrenching itself in Burma, Tibet, China, Korea, Japan, Siam, and other lands of the East. But in the country of its birth its early promise of enlargement of the human soul and mind, small though that promise was, became engulfed in the morass of Hinduism and of its leaders the Brahmans, until today pure Buddhism is unknown in India itself, though it does flourish in Ceylon.

Mohammedanism indeed presents the worship of one God, the absence of caste, and, at least in precept, certain virtues of living; but it offers no source of life, no salvation from sin, no future but sensuous indulgence. Its polygamy is destructive of the virtues of home and society; its arrogance and cruelty are inimical to the amity of nations and peoples.

The Sikhs, who have figured so dramatically in the military history of India, were not originally a race; but a brotherhood, who nevertheless by the pressure of religious and political foes, became transformed into the most compact and forceful fighting machine in India. Their origin was in the fifteenth century, when a Hindu reformer, Nanak Shah, rose to teach the abolition of caste, the unity of the Godhead, and purity of life. That pure ideal has degenerated much under the influence of surrounding and dominant religions, yet the Sikhs remain apart from both Hindu and Mohammedan. Other religious bodies, as the Parsees and the Jews, number only a few thousands.

A form of Christianity, in the beginning more pure than later, came to India very early. The tradition is that Saint Thomas was the first apostle to India, and left there a body of Christians. Later, Nestorians, fleeing from the early Mohammedan persecutions in Syria, settled on the southwestern coast of India; and, here known as Syrian Christians, they comprise today a considerable element. The Roman Catholic religion came in the sixteenth century with the Portuguese, whose proselyting zeal, both among the Syrian Christians and the Hindus, resulted in large accretions of poorly comprehending converts to their faith. The Inquisition was established at Goa in 1560, and was as infamous here as in the land of its birth. Protestant missions waited to begin until the eighteenth and nineteenth centuries.

The religious complexion of India's population, in round numbers, is this: Hindus, 254,000,000; Mohammedans, 94,000,000; Sikhs, 5,000,000; Christians (including Syrians, Catholics, and Protestants) 6,000,000; aboriginal tribes (animists),

25,000,000, in a total of some 389,000,000, a sixth of the population of the world.

Burma is in many respects a land of great contrast to India. Its people have a different origin; their languages are of a different family; they are gay, irresponsible, and tumultuous, where the Indian is grave, accountable, and superficially submissive. Their religion is in general Buddhism, while the religions of India are chiefly Brahmanism and Mohammedanism. Closed in by high mountains on the east and the northwest and by the sea on the west, Burma was largely isolated until reached by the maritime powers of Europe, chiefly Great Britain. Burma is smaller than India, both in area and in population, having but one sixth as much territory and one twenty-sixth as many people. Its great rivers and cities are the central Irrawaddy, with Mandalay in the interior and Rangoon at its mouth; and the Salween on its eastern side, with Moulmein a seaport.

The Burmese are of Eastern Asian origin; no tinge of Aryan blood is in them. Besides the Burmese proper, there are in the mountain regions of the north and east other peoples of closer affinity to the Chinese, such as the Shans and the Karens. One tribe of the latter, the White Karens, have become almost entirely Christian. All Burmese languages are of the Eastern Asian family, monosyllabic like the Chinese and the Siamese. Burmese society differs from all Indian society, being affected by neither Brahmanistic nor Mohammedan influences. Burma is without caste and without class, except such as in every country may be made by wealth, education, and social or political position. Women have greater freedom than in any other Eastern land. In marriage monogamy is the law, but concubinage is permitted. Though a volatile people, Burmans have shown in Christian history that they are capable of steadfastness, sacrifice, and loyalty.

The political history of Burma is mostly a history of internal struggles of local chieftains or kings. The greatest Burmese dynasty, that founded by Alompra in the middle of the

eighteenth century, sought expansion to the east; and they actually conquered Siam, which, however, within a few years recovered its independence. But the dynasty had not a century to run until its rash encounter with the British put an end to it and to the troubled independence of the country.

Ceylon.—This island, famed in song and story, lies at the tip of India. In size, as compared to Burma and India, it is but a cherry to a plum and a melon, having but one ninth the area of the former, and one seventieth of the latter. Nor does its history partake greatly of the heroic, it having been overrun at various times by marauders from the Indian mainland, and later subjugated by European nations. Reginald Heber sang:

“What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though ev'ry prospect pleases,
And only man is vile.”

It is closely akin to Hindu India in blood, social pattern, and religion, Buddhism, however leading. Kandy, in the interior, is the ancient seat of the chief rulers; but the present capital and metropolis is Colombo on the west coast, founded in 1517 by the Portuguese. After the second world war, Ceylon, like India and Burma, has attained independence.

The sixteenth century saw the beginning of that European invasion which three and a half centuries have not sufficed to overthrow completely. A different invasion indeed; for it came in ships, not by land; it was formidable, not by its numbers, but by its knowledge, it sought trade and empire only as a corollary; and—here it holds closest to type—it brought great blessings as well as curses with its overturnings.

Vasco da Gama led the merchant seamen, and Albuquerque with his guns established the primacy of Portugal in the East. But after political changes in Europe the Portuguese were ousted by the Dutch, and then came the French and the English. The two latter, crowding the Dutch off Ceylon, disputed each other's influence and power in India, until the

English under Clive prevailed. It was the East India Company that fought the little wars, and made alliances with native princes, and gradually extended English overlordship in India. But with the outburst of native unrest and vengeance, in the Sepoy Mutiny of 1857, the affairs of the East India Company were taken over by the English Government, and India became the chief jewel in the crown of the British Empire.

Burma, hermitlike behind her mountains and seas, arrogant, and ignorant of Western power, was not loath to try combat with her new neighbor. Successive wars, from 1823 to 1885, established England as the master of Burma, first of the seacoast, called Lower Burma, and later of the interior, Upper Burma. So this land was added to Britain's Indian Empire, until the eruptions of World War II changed the face of the East.

As noted elsewhere, the East India Company was nowhere favorable to Christian missions. Markedly different from Catholic Spain and Portugal, which believed in and practiced the coupling of commerce with religious propaganda, the Protestant nations, Holland and England, were quite averse to missionary effort. Little credit is due them for this; for though their policy did mirror faintly the freedom of religion, it was motivated chiefly by commercial greed. In their treaties with native rulers they guaranteed that there would be no interference with the religions of their countries; and indeed, in the case of the English company, they helped to support the temples and priests of the heathen. Their opposition to missionaries arose out of their fear that evangelism would interfere with their trade rights and riches, and therefore with their rule.

Indeed, there was in the Protestant world for more than two centuries an apathy toward Christian missionary effort strangely contrasting with the propagandizing of the Jesuits and other Catholic orders. In general, Holland, England, and America were content to leave the heathen in his blindness so long as they could pick his pockets. The commercial urge

of these enterprising nations was as opium to their missionary zeal.

But in the eighteenth century the evangelical conscience of the Protestant world was pricked into life by devoted men of God. In Germany, Zinzendorf and his Moravians led the movement to Christianize the heathen world, and they went far toward doing it. In Denmark, which had a small commercial hold in India, King Frederick IV responded to a rising missionary spirit by sending, in 1706, the first Protestant missionaries to India, Ziegenbalg and Plütschau. This mission was at least a help to later English missionaries, proscribed by the East India Company.

From England, William Carey, "father of missions," came to India in 1793, and by his literary as well as evangelistic labors laid the foundation for all later Protestant missions. Balked and banished by the company, he found refuge in the Danish settlement until aroused sentiment in England resulted, in 1813, in the act of Parliament which opened India to Christian missions.

Burma was attempted first in 1807, a son of Carey's being one of the missionaries. But it was not until the arrival in 1814 of the first American missionaries, Adoniram and Ann Judson, joined later by others, that progress was made. Judson translated the Bible into Burmese; and through war, imprisonment, and abuse he held on until the way was fully cleared under British rule.

The beginning of Seventh-day Adventist missions in India and their extension during the first decade of this century have been related.¹ Robinson, Brown, Spicer, Georgia Burgess, Place, Ingersoll, and Shaw are names that shine in that earlier period, when this was simply the unattached, unassociated India Mission. From this point the Adventist work in this area has been conducted under two successive organizations; namely, the Asiatic Division, 1909-18, and the Southern Asia Division; 1919 to the present time.

The organization of the Asiatic Division, in which was in-

cluded India as well as all the rest of Asia adjacent to the Oriental seas, has already been told in the chapters on China and the Far East. Southern Asia—India, Burma, and Ceylon—was connected with the Asiatic Division for less than two years, however, when in October, 1910, it was separated and formed into the India Union Mission, responsible directly to the General Conference. But upon a reorganization in 1915 it was again included in the division, which this time took in also the Australasian Union Conference. In 1918 India and its neighbors reverted to their former status, but the following year it was formed into the Southern Asia Division.

Administration.—Of the India Union the initial staff included J. L. Shaw, superintendent; C. E. Weaks, secretary as well as field missionary agent; and Mrs. M. M. Quantock, treasurer. In 1913 H. R. Salisbury was elected president; J. S. James, vice-president; W. E. Perrin became secretary the following year. Professor Salisbury, returning from official business in the United States, lost his life on December 30, 1915, going down with the torpedoed steamship *Persia* in the Mediterranean. For the next year J. S. James, as vice-president, took over the leadership. Beginning in 1917, a new staff was installed; W. W. Fletcher, president; R. D. Brisbin, secretary; A. H. Williams, treasurer. With slight changes, this concluded the administration up to the formation of the Southern Asia Division in 1919.

Departments and Institutions.—The three departments of the work most closely associated with institutions and in a degree dependent upon them are the publishing, the medical, and the educational. Like all phases of the work, they are employed in evangelism.

In India and Burma, as everywhere else in the world, the literature work pioneered the way. The Advent message was introduced in this land by colporteurs; and tracts, periodicals, and books continue to feature largely in its advancement. At first only publications in English were available, but as the workers mastered the vernacular languages, literature was pro-

duced in more and more of the tongues, until now there are twenty-three of the languages of India, Burma, and Ceylon thus served.

The first outstation opened was at Karmatar, 168 miles west of Calcutta; and here were begun in embryo all three services: a printing plant, a medical dispensary, and a school in connection with an orphanage. The selection of Lucknow, in 1909, as headquarters in place of Calcutta, saw the removal of the main publishing work to that city. Known in the beginning as the India Publishing House, its name was changed in 1913 to International Tract Society; in 1919, to Seventh-day Adventist Publishing House; in 1924, to Oriental Watchman Publishing Association, the name it still retains. With branch houses in Burma and at four points in India, this press serves all Southern Asia, the only other denominational publishing house in the field being the small press still retained at Karmatar. The literature produced is not only doctrinal but also health and educational; the circulation of this literature is dependent largely upon the great and devoted company of colporteurs and their leaders, whom the burning suns, the fastnesses of the jungles and mountains, and the vengeful ire of priests and people have never turned aside. The chief periodicals in English have been *The Oriental Watchman and Herald of Health* and the *Eastern Tidings*, the editors of which through the years include the following: W. A. Spicer, J. L. Shaw, G. F. Enoch, S. A. Wellman, J. S. James, H. C. Menkel, R. B. Thurber, and E. M. Meleen. Periodicals in various of the vernacular languages are also published. The editor of the Burmese health paper *Kyan-Ma-Yai*, resumed since the war, is Saya Saw U.

In the medical field India was early served, Dr. O. G. Place first founding a small sanitarium at Calcutta. He was succeeded by Doctors R. S. and Olive Ingersoll. After them, in various parts of the field, came Doctors H. C. Menkel and V. L. Mann, the former serving for thirty years not only in medical but in evangelistic and editorial work. As the work

has spread out, a considerable number of physicians and nurses have given their lives and services to the cause. The nurses may be represented by some of the earliest and most devoted: Samantha Whiteis, Della Burroway, Helen Wilcox (nurse to Lady Curzon, wife of the viceroy), Louise Sholz, Mabel McMoran Beckner.

In 1908 there was purchased the Annfield property at Mussoorie, seven thousand feet high, in the foothills of the Himalayas, where a rest home was conducted for some years, Mrs. E. E. Bruce first having charge. It was primarily intended as a recuperating place for the missionaries, who could not too long endure the intense heat of the lowlands. "O Daddy," pleaded the little daughter of one missionary family, after a rest at Mussoorie, "let's don't go back to the hot place. Let's go to heaven!" Later, in a near-by location, William Lake opened treatment rooms, which finally developed into a sanitarium, under the care of Dr. H. C. Menkel.

Treatment rooms were opened in Rangoon, Burma, in 1914, under the management of W. A. Wyman. In every mission station dispensary work was carried on, in some cases by trained personnel, physicians and nurses; in others, under the urge of necessity, by clerical missionaries whose basic knowledge of Seventh-day Adventist health and healing principles, supplemented by some special training, produced wonderful success and influence. When the India Union Mission delivered its assets to the Southern Asia Division in 1919, there were three hospitals, three dispensaries, and four treatment rooms, besides the various relief ministrations in the field stations.

Schools—missionary schools and schools for the education of missionaries' children—have been the right hand of Adventists through all the history of missions. A school was begun in Calcutta in the earliest days; one accompanied the founding of the orphanage at Karmatar, in the days of the cholera epidemic at the turn of the century. In Mussoorie a school was opened which developed in time into the Vincent Hill School, which later became a junior college.

In Burma an unusual opening pointed up the ways of God in extending His work beyond the borders of missionary endeavor. The Votaws in Rangoon, in their evangelistic work, interested several telegraph operators. One of these being transferred to Meiktila, 320 miles north, carried with him some literature which he distributed among his neighbors, and also talked with them about the new truths. Two of his neighbors were lawyers, one of them, A. W. Stevens, being in government employ; he fully embraced the Advent faith. Some of his acquaintances were prominent Buddhists; he interested them in the health and educational phases of his new faith. The vocational aspects of this education interested them; for it was notorious that the Burmese preferred office work to the trades, which did not endear them to Europeans or give them a balanced education. These Buddhists were anxious to reverse this trend, and therefore they pleaded for the mission to open such a school, and they voluntarily raised several hundred rupees as a start.

The superintendent of the mission, Elder Votaw, at the 1909 General Conference made an impassioned plea both for funds and for qualified teachers. In response the enterprise was approved; and R. B. Thurber and his wife, well-qualified teachers, went out the same year to open the school. Thus was founded the Meiktila Industrial School. Several Burmese teachers and helpers were in time employed, and industrial as well as literary education was launched. In the midst of pagan darkness this school was a shining light of Christian education. It not only taught the academic subjects in English and Burmese and Bible but led its students into the learning and practice of manual sciences and arts. Agriculture was the basic subject, to which were added carpentry, mechanics, cane work, and shoemaking. The school flourished and produced Christian workers, who were of service not only in Burmese circles but in opening the work among the hill peoples.² In 1914 Mr. and Mrs. D. C. Ludington joined the faculty, and two years later took charge, when the Thurbers went on furlough. The

latter afterward returned to India for a second term of service.

At the time of transfer to the Southern Asia Division there were established ten schools on the secondary level: a boys' and a girls' school in Bengal, two schools in Karmatar, the Mussoorie school, the Gerwhal school, one in Lucknow, two schools in Southern India, and the Meiktila school in Burma.

The missionary character of the schools is evidenced in the reports of daily experiences in every one of them. The school in Nazareth, Tinnevely, province of Madras, may serve as an example. Its principal was E. D. Thomas, the first Indian (Tamil) man to be ordained by Seventh-day Adventists. A Hindu father brought his son, and said, "I will leave my boy here, but you must not teach him anything of your religion." The teacher replied, "I cannot take him on such an agreement." Nevertheless, the father left him. Soon impressed by the spirit and teaching of the school, the boy became a Christian. He went home on vacation, and when his father came back with him he said, "My boy is entirely changed. I did not want him to become a Christian; but when I see what this religion has made of him, I am willing for him to be a Christian."

A woman rushed into the school compound one day, disheveled, weeping, beating her breast, tearing her hair. "What is the matter?" "Oh," she said, "my boy has threatened to kill me and my daughter. He was in your school some time ago, but I was persuaded to send him elsewhere, and he has taken to smoking cigarettes, and drinking, and now he has threatened me. What shall I do? Let my boy be brought back to this school."

So the teacher, taking her at her word, sent out twelve students, who caught the boy, bound him hand and foot, brought him to the school, then, loosing him, stood around and gave him a good lecture, or several of them. The boy changed from that moment. He stayed, and soon became converted. But before he announced his intention he went home for a visit. His mother reported that he was wonderfully better,

and that they had a happy time. But she did not know he was determined to profess himself a Christian. Soon afterward she learned this, and then, one day, she was back in the compound, tearing her hair, beating her breast, weeping tempestuously. "What is the trouble?" She cried. "I did not ask you to change my boy's religion. I would rather anything happened to him than have him become a Christian. Let me take him out of the school." But the boy said, "Mother, I cannot return home; I must stay and learn more at this school." Afterward he said, "I would like to have mother and sister come into the school, so that they may learn of Christ too." Astonished and confounded, the mother calmed down and went away, leaving her son, to become in time a Christian worker.³

Evangelism.—At the time of its formation as a union mission, India contained five local missions: Bengali, W. R. French, superintendent; Burmese, H. H. Votaw, superintendent; North India, L. J. Burgess, superintendent; South India, J. S. James, superintendent; and West India, G. F. Enoch, superintendent. There were thirty-three foreign and twenty-eight local workers. The number of Sabbathkeepers was 230.

Most of the earliest workers, eager to harvest, and with limited opportunity, had tried to carry on evangelistic and literature work, with language study as a side line. The result had been very indifferent success in learning any native language, and proselyting was limited mostly to English-speaking residents. The change of policy in 1906, prescribing the first two years for language study in the case of all foreign workers, was by now beginning to bear fruit. Some had progressed to the point where they could teach, preach, and converse freely, and work was being conducted in eight languages, including English. L. G. Mookerjee, son of A. C. Mookerjee, and with his father's family an early convert, opened the first station outside Calcutta for the Bengalis; and after more than forty years of missionary service he still continues as a member of the division committee.⁴

East and North.—The Adventist work having begun, like Carey's, in Calcutta, was naturally first expanded in that region and extended up the valley of the Ganges. It reached out among, first, the Bengalis, then the Santalis, then the Hindustani people. An English church and a Bengali church were the fruits of the first labors in Calcutta. The history of this has been related in a former chapter and in the first volume of this work. In 1913 the membership throughout the province of Bengal was 153. But Calcutta was a city of half a million inhabitants, and the province of Bengal had 78,000,000. The workers must have faith that the grain of mustard seed would grow.

Work in the Punjab, around Lahore, was begun in 1914 by F. H. Loasby and Doctors H. C. Menkel and V. L. Mann. That intensely Mohammedan area was a difficult field. Our first worker there, John Last, lost his life by mob action, being beaten in the streets, then sent to prison, where he died of his injuries. But the new workers, using medical service and lantern pictures in their telling of the gospel story, both on itinerating trips and at mission headquarters, made progress, establishing within two years a Punjabi church of 108 members, and from this extending the work.⁵

South and West.—Two families that came out in 1906 and 1907 were soon to be pioneers in opening the south and west. These were Mr. and Mrs. J. S. James and Mr. and Mrs. George F. Enoch.

There had arisen in Tinnevely, South India, a sect of Sabbathkeepers who had a religion which was an admixture of Christian and other cults. Their leader, trained in an Episcopal mission school, had in 1857 seceded, and made up his own faith, in which he acquired a following. At the time of the Chicago World's Fair in 1893, he saw in reports from its Congress of Religions, notice of Sabbathkeeping Christians. So he wrote a letter requesting literature, addressing it to "Seventh-day Keepers, New York City, U.S.A." The postal authorities sent this to Battle Creek, and in response literature was sent

to him. Studying this, he was induced to present the Sabbath to his people, and they all embraced it. However, no further contact was maintained.

In 1904 H. E. Armstrong and G. K. Owen went on a preaching mission to Ceylon, pitching their tent in the seaside park at Colombo, and preaching only in English. Some Tamil traders from Tinnevely, who were of this Sabbathkeeping sect, attended some of the meetings, since they understood a little English, and soon they discovered, "He is talking the Sabbath!" They made themselves known to the ministers, and told them of their Sabbathkeeping brethren.

This word was relayed to the superintendent of the India Mission, J. L. Shaw, at Calcutta, but definite directions had not been obtained, so there was no means of making direct contact. Elder Shaw took J. S. James and G. F. Enoch with him to the south, to Bangalore, Madras Province; but inquiry failed to discover the people they sought. However, Mr. and Mrs. James and Miss Belle Shryock were located in Bangalore, where they set to learning the language. After a while the language teacher inquired of Elder James where he was intending to locate; and learning that he thought of going to Tinnevely because he understood there were some Sabbathkeeping people there, the language teacher revealed that he was well acquainted with the sect.

The missionaries, communicating with the Sabbathkeepers, were invited to visit them. This was in 1908. They were received with ceremony, garlands, and music; and they were royally entertained. Soon they located in the village, Mukkupairi, which was a mile and a half from the town of Nazareth, a missions center, and through interpreters began to teach the people. They also established a dispensary—at first a bare little house, with an earth floor and a bamboo partition to separate the men from the women patients—no furniture, very little equipment. But from fifty to a hundred patients came daily for treatment.

They found, however, that the sect was disintegrating.

The leader, now an old man, had lost the confidence of many of the younger, more progressive people, and the village was divided between the new and the old leadership. After the old man's death the sect was destined to be dissolved. At the present opportunity, however, they labored, and a number of converts came forth from among these people, some of them to make outstanding leaders. Much more progress, however, was made among the Tamils outside this community, and the work in South India soon took a lead among the missions in India which it has never lost.

Elder and Mrs. G. F. Enoch pioneered the vernacular work in Western India, opening a mission for the Marathi people at Pungal, near Bombay.⁶ Later, a mission school and dispensary were located at Kalyan, and this was for a time made the training school for the Marathi language area, with R. E. Loasby in charge, J. B. Carter succeeding him. In time other stations among the Marathi were opened. G. W. Pettit conducted a series of meetings in Bombay for English residents, and a good constituency was thus built up.

Burma.—Through the circulation of literature and personal labor, interests sprang up in many towns in the interior. Not only Burmese but the hill tribes were brought into contact with the message. Dr. Ollie Oberholtzer married an Adventist businessman named Tornblad, who had connections among the Shans, in the mountains east of Mandalay. They established a rest home at Kalaw,⁷ among the Shans, and brought the faith to these people.

The Karens were also reached. Elder Votaw at the 1909 General Conference made a special plea for these people, a wonder among the heathen tribes of earth; for they held traditions of having once known the true God which they lost through disobedience, but there remained yet a promise that sometime white foreigners would bring to them the Book that would again reveal to them the truth. Judson and later missionaries brought thousands of them to Christianity. Could we not have one worker to begin with them?⁸

The first worker to respond was Miss Mary Gibbs, afterward Denoyer, who came out in 1910. She mastered the Karen language, but to get into their hills was a difficult matter. She became acquainted, however, with three Karen youth whom she induced to attend the school at Meiktila; and after training, they became teachers. Up the Salween River, a hundred miles above Moulmein, a station among the Karens was opened in 1915, by Mr. and Mrs. G. A. Hamilton and Miss Gibbs, whose nurse's training and service opened the hearts of this people.⁹

From the Thirteenth Sabbath overflow of 1913, money was appropriated to build this station; and a few months after the Hamiltons and Miss Gibbs started the work, there came from Australia to take charge of this mission, Eric B. Hare and his wife, whose long service in the Burmese field, now extended to their children, has set its mark upon the work. And through the books of mission tales this inimitable storyteller has made the heart of the Karen country speak to tens of thousands in the homelands.¹⁰

Southern Asia Division.—By 1919 the lands embraced in the India Union Mission had been so far entered, and the missions so grown and expanded, that it was deemed best to organize them into a division. There were at this time 978 baptized members, and the annual tithes and offerings amounted to \$27,500, sufficient to pay the workers. There were fourteen institutions, two thirds of them schools. The Advent message was being printed in twelve languages. One hundred foreign missionaries and seven national missionaries were listed as in responsible positions, and there were many more helpers in various capacities.¹¹

This India Union Mission had been in and out of the Asiatic Division twice, and in 1918 and 1919 was an independent unit, with W. W. Fletcher, president and A. H. Williams, secretary-treasurer. The reorganization was proposed in 1919 to the General Conference Committee, which approved the change, to be effected at the meeting of the union mission in

December. The necessary action was there taken, and the Southern Asia Division started upon its work at the first of the year 1920, and has continued to the present day. In 1921 the headquarters of the division were moved from Lucknow to Poona, on the west coast, near Bombay, the present location.

Administration.—The presidents of the Southern Asia Division, with their terms of office, are as follows: J. E. Fulton, 1919-21; W. W. Fletcher, 1921-23; A. W. Cormack, 1923-34; N. C. Wilson, 1934-41; G. G. Lowry, 1941-42. Lowry dying within the year, E. M. Meleen was acting president until the arrival, in 1943, of the elected president, A. L. Ham. Elder Ham had long been a missionary in China, was interned by the Japanese during their occupancy, and having been released, hastened to his new post in India.

The secretary-treasurers: A. H. Williams, 1919-28; C. L. Torrey, 1928-36; A. E. Nelson, 1936-41; A. F. Tarr, 1941—. Departmental workers have included: Sabbath school, S. A. Wellman, E. D. Thomas; education, I. F. Blue, E. M. Meleen, J. M. Steeves, E. W. Pohlman, C. A. Schutt; home missionary and young people's, J. F. Ashlock, E. W. Pohlman; publishing house managers, J. S. James, J. C. Craven, C. H. Mackett, L. C. Shepard; field missionary secretaries, G. C. Jenks, L. C. Shepard, A. J. Johanson.

As workers of long experience, in evangelistic, educational, and administrative positions, we note: M. M. Mattison, who served from 1915 until his death in 1928; O. O. Mattison, who has served from 1922 to the present time, now as president of the South India Union Mission; and O. A. Skau, who came in 1924, and is still at work, now as president of the North-east India Union.

Extensions.—The Burma Union Mission was in 1922 superintended by J. Phillips, with L. W. Melendy secretary-treasurer. It was divided into the Irrawaddy Delta Mission, the Rangoon and Upper Burma Mission, and the Tennasserim Mission, the last named being on the Salween River, from

Moulmein up to the Karen stations. By 1926 the North Burma Mission had been added. In 1933 J. L. Christian took the superintendency, and the field was divided into five mission stations. Successive directors were G. A. Hamilton, 1937; J. O. Wilson, 1938-41; E. M. Meleen, 1941; M. O. Manley, 1946—.

In 1922 the Northeast India Union contained four missions, including Bengal. Its superintendent in 1921 was H. E. Willoughby; its secretary, L. G. Mookerjee. In 1926 A. H. Williams was superintendent; in 1930-36, G. G. Lowry, ten missions; in 1940, F. H. Loasby, five grouped mission fields, containing thirteen stations.

The Northwest India Union took in the United Provinces, the Punjab, and Bombay Presidency, besides other smaller states. In 1921 I. F. Blue was superintendent, and there were three missions. In 1930 A. H. Williams, superintendent, five missions. In 1936 the West Coast provinces having been detached, G. G. Lowry was superintendent, two missions with seven stations and five unattached stations. In 1940 there were seven stations in three mission fields.

The western coast, composed mainly of the Bombay Presidency, and having Marathi as the chief language, was organized in 1929 as the Bombay Union, and in 1933 as the Western India Mission. J. S. James was superintendent most of the time.

South India, at the time of the formation of the Southern Asia Division, included only the central Hyderabad, the Madras Presidency on the southeast coast, and Ceylon. G. G. Lowry was superintendent. But in 1920 there was added to it the southwest coast, containing the kingdoms of Travancore and Cochin China. These, with native princes of dynasties reaching back into the sixth century, are accounted the most progressive states of India. Without doubt this is due largely to the influence upon Hindu customs and ideas of the body of Syrian Christians here resident, which, though small in comparison to the whole population, and presenting only a partial likeness of the Christian religion, is the salt in the

mass. These Syrian Christians are among the most intelligent and progressive of India's peoples.

This southwestern field was entered by Mr. and Mrs. H. G. Woodward, who embraced the faith in Madras in 1915, and labored in India for thirty-four years, fifteen of them in the Travancore territory and in the Malayalam language. Joined by other foreign missionaries and more especially by a corps of faithful Indian workers, they developed a good Christian constituency in this field, chiefly from among the Hindu population. A few converts were also brought in from among the Syrian Christians, but to date this inviting field of missionary endeavor has not been sufficiently recognized and developed. In later years the superintendency was filled by E. R. Osmunson.

In 1930 the South India Union, with H. Christiansen as superintendent, had four large language areas: Singhalese (Ceylon), Malayalam, Tamil, and Telugu. In 1936, with E. M. Meleen superintendent, it had about 2,000 members, the largest constituency of all the unions in the division, and in 1940 the membership had advanced to more than 2,700.

Constituency.—In this most difficult field for evangelization, the growth of the Seventh-day Adventist constituency has been, not spectacular, but steady. The reports of membership at the General Conferences since the inauguration of the Southern Asia Division are as follows: 1922, 1,438; 1926, 2,425; 1930, 3,262; 1936, 5,366; 1941, 7,414; 1946, 8,512. At the end of 1947 the constituency of the several unions in this division stood: Burma, 880; Northeast India, 1,301; Northwest India, 1,950; South India, 4,243; Western India, 682; Ceylon, 282; the total membership of the division being 9,338. The Southern Asia Division stands lowest in membership of all the eleven divisions of the General Conference; yet when the Lord gathers His jewels at the last great assize, will not those taken with most diligent effort from this stronghold of Satan shine brightest for the polishing of their laborious rescue?

Institutions.—The publishing institutions are two: Karamatar Mission Press, and the Oriental Watchman Publishing House, the latter of which was moved to Poona at the same time as the mission headquarters. It has depots at Bangalore, Calcutta, Colombo, New Delhi, and Rangoon.

Through the years much was made of health literature, for this not only met great needs but appealed to multitudes and sold where religious literature was refused. Indeed, it was a proverb in India that Christian literature could not be sold, at least in the northwest, where the Mohammedan influence was greatest. In such circumstances, health literature, like medical service, proved an entering wedge. But with the convulsions of World War II came new conditions, and after the war a greater and increasing demand for Seventh-day Adventist literature was apparent, so that at the 1946 General Conference it was reported that the sale of religious literature was three times that of health literature.¹²

A new door for literature distribution is opened through radio, the Voice of Prophecy. Pertinent to this fact is the observation of A. L. Ham, "There is many a Nicodemus in India who longs to know and to enjoy the fellowship and freedom of the religion of Jesus Christ, but is restrained from coming to public meetings by his communal ties and customs. Such can be reached, we believe, very successfully by an adapted Voice of Prophecy Bible school. . . . All our leaders are convinced that this is one of the very best ways to carry this message to those in prominent places who are longing for something better which can satisfy their heart's desires."¹³

In medical missionary service, besides the field work, there were established various units, some of which were enduring, others of which flourished for a time, then lapsed, giving way to others. In 1941, as the world war was beginning, there were listed four hospitals and sanitariums, and fourteen dispensaries. The four hospitals were well distributed to serve India, east, north, west, and south: Gopalganj Hospital, in Bengal; Simla-Delhi Sanitarium, in the Punjab and United

Provinces; Surat Hospital, in Bombay Presidency; and Giffard Mission Hospital at Nuzvid, South India. Of the dispensaries six were in Burma, the others distributed throughout India. Since the war the Rangoon Mission Hospital has been established, the only one in Burma, and two dispensaries have appeared to begin the work of rehabilitation.

Physicians of long and faithful service during the administration of the Southern Asia Division include H. C. Menkel, Emma Hughes, A. E. Coyne, D. W. Semmens, Joseph Johannes, G. A. Nelson, A. E. Clark. Some who more recently entered service are T. R. Flaiz, I. S. Walker, and J. B. Oliver.

Of educational institutions there were, in 1941, eleven elementary and secondary schools in India, one in Ceylon, and four in Burma. There were also a junior and a senior college in India. The Vincent Hill School at Mussoorie, established in 1911 as an English elementary and secondary school, was made a junior college in 1926. A. J. Olson was long the principal of this school; he was followed in 1928 by I. F. Blue, who was succeeded in 1938 by R. A. Garner; and in 1946 H. T. Terry became the principal. This school was the most advanced of Seventh-day Adventist educational institutions, until the establishment of Spicer College at Poona in 1937.

Spicer College developed out of the primary school first established in Mukkupairi, then transferred to Coimbatore, then to Krishnarajapuram, outside Bangalore, and then known as the South India Training School. L. B. Losey was principal of this school when it was moved to Poona, and took the presidency of the college for the first two years. He was succeeded by E. W. Pohlman; in 1946 C. A. Schutt became president; and in 1949 I. D. Higgins. After the war, although the schools in India remained intact, those in Burma required new buildings and new forces. This rehabilitation work has been begun, but its conclusion rests with the future.

Evangelism.—In the lands of the East and of Oriental religions the greatest gospel is the “gospel according to me.”

True everywhere else, it is transcendently true here, where European and American assumptions of superiority are challenged, and where other religious philosophies contest the ground with Christianity. Men of the East scrutinize the actions and spirit of Westerners, to see how they comport with the life and teachings of Jesus; and only those can win favor who mirror the meekness and the gracious service of the Master who went about doing good and healing all that were oppressed of the devil. Preaching is effective, not on the intellectual level, but in the language of the heart. The imperial and mercenary motives of European nations, while no whit greater than those of the peoples of Asia, comport illy with the idea that they are Christian. The truth is, of course, that there is no Christian nation, but only that nations of Europe and America have received a greater impress from Christianity than have others. The controversy between Christ and Satan goes on in every quarter of the globe; but where there are more Christians, there is more power. Christian missionaries, therefore, bear the burden not only of proving their own selflessness but of neutralizing as far as they can the arrogance and avariciousness of many of their compatriots.

Such an ideal leads the missionary to minister to the health and social comfort and better education of people. It keeps him from assuming airs of superiority and exhibiting impatience or ridicule of customs different from his own. It leads him to deny the incentives of ease, selfishness, and rivalry, and to be, more and more fully as he can, like his Master, who came not to be ministered unto but to minister. This is an ideal to which few fully attain. It took a Hindu ascetic, Gandhi, who had imbibed much of the philosophy and the spirit of Jesus, to show what tremendous influence is gained through following the simple life of sacrifice and ministry.

The gospel of health and healing is in the tradition of the Great Physician; and while recovery is being won, there is opportunity to drop some seeds of Christ's doctrine. The lift-

ing of the veil of ignorance in schools and in personal contacts is on the order of the Great Teacher; and not only the rudiments of learning in the arts of men but the greater teaching of noble life by precept and example echo the arts of the Master. Not only do these teach their immediate beneficiaries, the patient and the student, but more often than not they reach into the social circle of home and community, inclining to favor those with whom they are connected.

The Christian schools teach their converted youth to go out and witness for Christ. Often the boys of a school accompany their pastor or teacher into the villages around. Taking up their position on the street or in the town center, they begin to sing their Christian songs, and with their sincere and well-trained voices they bring a crowd to listen to the short gospel talk.

Over in Burma, up the Salween, at the school at Ohn Daw, among the Karens, Eric Hare regularly took out his older, best-trained boys to tell the story of the gospel to the devil worshipers. The bush people at first were deathly afraid of the God worshipers and what the devils might do to them if they listened or, worse, took heed. So their audiences in the villages were slim; most of the people kept out of sight. But *Thara*. (Teacher) Hare had a trumpet, and he used it, and it attracted some who would not otherwise have been seen there. Then one time two visitors from Rangoon headquarters came, each of whom also brought a trumpet; and the three, going out with the boys, made a combination that drew a great crowd where the village had seemed deserted.

Then the great idea was born! "We know, we know!" cried the boys, "we know what did it! It's the trumpets! Just imagine, Thara, how wonderful it would be if every one of us had a trumpet! We should be like Gideon's band!" And, startling as was the idea of making a band out of jungle boys, Pastor Hare vowed that, by God's blessing, it should be done.

Soon afterward, going on furlough to Australia, he interested the young people's societies there, in getting a set of

band instruments; and they collected and bought twenty-three instruments, from silver trumpets to big bass drum and tuba. These were shipped to the mission among other goods. Mr. Hare selected twenty-three of the boys who had shown the most musical talent, to come and get their instruments—and 153 came! Oh, what a babel of excited voices, of tentative toots, of discordant noises! But the boys tried hard; they not only tried but prayed. Every night they prayed, "O God, help us to blow the band, so we can help *Thara* preach the gospel."

In time, with patient teaching, they learned to play three little gospel hymns. Then out into the villages! Soon they learned more tunes, and by-and-by they made a most creditable band, away out there in the jungle. At the very first village there was a tremendous audience. There was never anything like it before; and, devils or no devils, the people were determined to hear that band.

The band takes up a position in the center of the village, they eye their conductor, and then they play. From every house and every field and every nook of the jungle about, the people come running. "The band! The band!" they call, "Come on! The band!" A hundred, two hundred, three hundred, or more crowd around and listen intently. When a few pieces have been played the teacher explains that it takes wind to blow the band, so they will rest a little while. One of the boys comes forward and begins to tell the story of Jesus. Then the band plays again, and rests again, while another boy continues the story. And never a villager leaves the scene while there is more music for the band to blow and more story for the boys to tell. Hundreds and thousands were brought willingly to hear the gospel, through the brass-and-silver band.¹⁴

Seed was sown that sometimes sprang up many days after and far away. A. W. Cormack reported at the 1930 General Conference: "Recently, I met a young Burman who came to a local meeting we were holding there. Talking with him afterward, we learned his heart's desire: 'I have decided to change

my heart from bad to good.' We found, dear friends, that two years previously, he had been visiting in a way-back village in the Karen country, and there had met Brother Eric Hare, on tour with his brass band, and that standing on the outskirts of that group, he had heard the gospel of the kingdom preached, and it had gripped his soul. I suppose the young men from the school may have felt weary on that tour, and wondered what would come of all their efforts, as they talked and played their music under the blazing sun. But two years after that particular day's sermon had been preached, this young Burman came forward and confessed his hope in God through Jesus Christ."¹⁵

Many the tales of trials and hardships and persecutions, of soul triumph and wonderful conversion and development in the channels of God's grace, that come out of the experiences of evangelism in this field, as elsewhere in the world. Some of them are written in different books; most of them are recorded only in the books of heaven, soon to be opened for the study of salvation throughout eternity.

Into the fields of Southern Asia, now burgeoning in victories for Christ, came the holocaust of war. India was spared, save for a few bombings; but Burma felt the full force of the wrath of men. Restive under the British rule, the majority of the Burmese, taken in by the slogan, "Asia for the Asians," and believing all that the Japanese promised, turned against the white man, and helped the invaders to enter. Burmese Christians were suspect, both by the Japanese invaders and by the natives who sided with them, as being devoted to their white missionaries, and therefore traitors to the cause of Burma Free!

The missionaries stayed by their posts, helping in the medical and ambulance corps in the bomb-swept and bullet-riddled capital, until they had evacuated their families to India through perils and marvelous escapes, and had all their church people out. They stayed still, to serve, while the alien armies swept ever closer, and the hospitals and the jails and the

asylums were emptied by their keepers, who fled. They stayed till the government agencies closed, and the officials ordered them, with all that were left of the civilians, to leave. Then the last of them—Meleen, Sargent, Hare, Baird, Wyman, Walker, Christensen, Baldwin, in two parties, started their retreat up country by car, through Meiktila, and Mandalay, soon to be laid in ruins, and by great providences they made their way, first by car and ferry, then on foot over the mountains, to India. Some of them found duty there; most were evacuated, along with hundreds of other missionaries, by troopship to America.

The faith, the fortune, the martyrdoms, and the deliverances of the faithful Burmese believers and workers who stayed to hold the fort for God, will be brought to view in another chapter. Burma was laid waste. When the war was over and the Allied forces again got control and the missionary forces came back to resume the work, while they found gaps in the ranks, there were tales of wonderful exploits, and of conversions and baptisms by the faithful national workers, that add a glorious chapter to missionary annals. And though the political scene is still of troubled waters, and none but those who are enlightened by the prophecies of God may foresee a happy outcome, the forces in Southern Asia, with all the rest of the army of God, press on.¹⁰

¹ A. W. Spalding, *Captains of the Host*, pp. 619, 620; pp. 109-111 of this work.

² R. B. Thurber, *In the Land of Pagodas*, pp. 12-20. Other illuminating books by R. B. Thurber on conditions, customs, and experiences in Burma: *Min Din; Beautiful Gold*.

³ *General Conference Bulletin*, 1918, p. 83.

⁴ W. A. Spicer, *Our Story of Missions*, p. 311.

⁵ *Signs of the Times*, Oct. 5, 1915; *Review and Herald*, June 17, 1920.

⁶ *General Conference Bulletin*, 1909, p. 274; interview with J. S. James, April 2, 1949.

⁷ *Kalaw* is the Burmese name for the chaulmoogra tree, the oil from the seeds of which have been used for the cure of leprosy. It is here, of course, a place name.

⁸ Thurber, *In the Land of Pagodas*, pp. 296-304.

⁹ Spicer, *op. cit.*, pp. 321, 322.

¹⁰ Eric B. Hare, *Jungle Stories, Jungle Heroes, Clever Queen, Treasure From the Haunted Pagoda*.

¹¹ *General Conference Bulletin*, 1922, pp. 44-47; *Year Book (S.D.A.)*, 1919, pp. 176-179, 246-248.

¹² *General Conference Bulletin*, 1946, p. 54.

¹³ *Ibid.*

¹⁴ Hare, *Treasure From the Haunted Pagoda*, pp. 122-131.

¹⁵ *General Conference Bulletin*, 1930, p. 191.

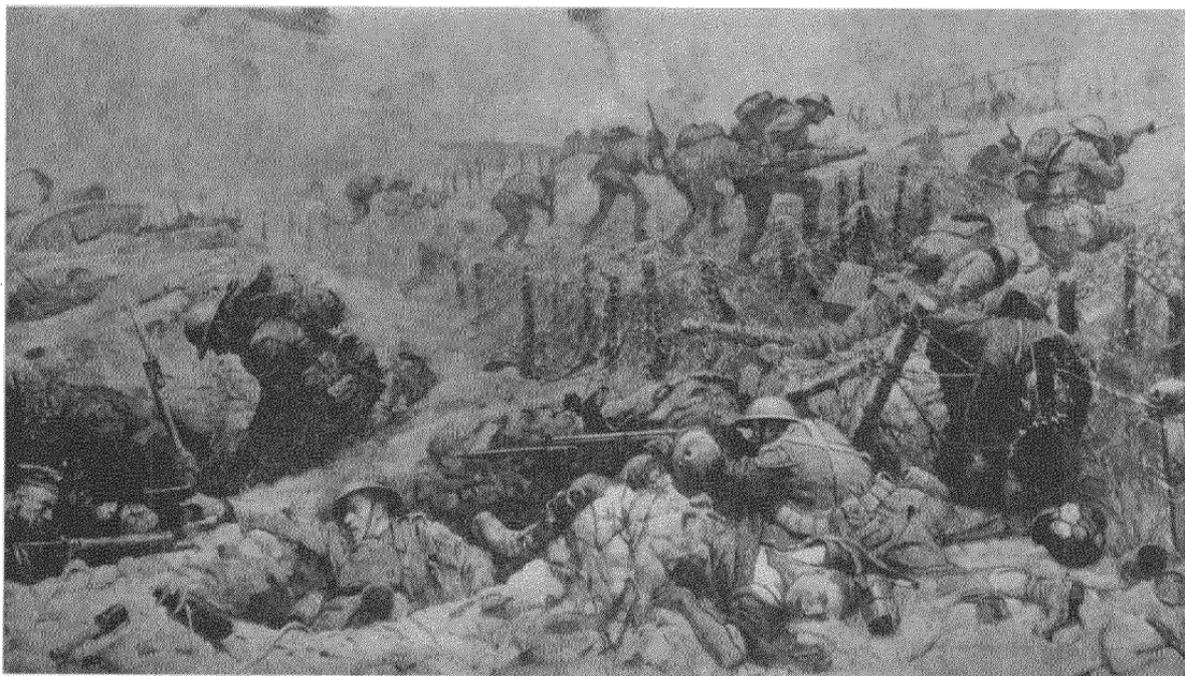
¹⁶ Besides those to which reference is specifically given, the following books on India and Burma have been consulted: H. G. Woodward, *Kerala, the Gem of India*; A. H. Williams, *Afoot and Afloat in Burma*; T. R. Flaiz, *Moonlit Trails in Indian Jungles*; Elva B. Gardner, *Lure of India*.



SECTION IV



A Changing World



F. E. SCHOONOVER, ARTIST

The Church Faced a New Problem in Keeping Her Young Men for Mission Service When World War I Suddenly Broke and Drained the Man Power of the Nations .

THE FIRST WORLD WAR

THE twentieth century dawned upon a world lying in fatuous contentment. Despite some disturbing symptoms of disease—inconsequential fevers of small wars, little boils of corruption in government and business, rashes of poverty, underprivilege, and vice, irritable spirits in the society of nations—the self-appointed physicians of the world were reassuring in their diagnoses and prognostications. The world was getting better. The blessings of civilization were being extended to backward peoples around the globe and from pole to pole. Modern medicine was conquering the physical and mental ills of the peoples. The press, the telegraph, the steam-driven ship and train, the new automobile, the promising airplane, the enterprise of merchants, and the good will of statesmen—all were binding the world together in a brotherhood of peace. The world was learning to beat its swords into plowshares and its spears into pruninghooks. It was nearing the evolutionistic equivalent of the millennium.

How could it be otherwise? This was the program of the great enlightenment, this the doctrine of the new science. And science was master. The old crude priestly methods of analysis of the world's ills, the offering of a divine restoration, the horrific predictions of doom, the wishful visions of a cataclysmic intervention of a Deity, had been consigned to the realm of the race's childhood, and were beginning to molder amid the myths and folk tales of its superstitious infancy. Man, who through billions of years had with painful, patient persistence evolved from the amoeba into *Homo sapiens*, now had his head above the mists, and despite the torments of his body could perceive in the clear shining of the sun the glorious fleecy platform of a new world. What need of gritty earth to stand upon? Here were purity and peace, perfection and

power! With faith in the command of the new master, science, let mankind step forth and walk upon the waters!

Alas that sun-bathed clouds make no better foundation for marching feet than fogs that shroud the precipice! This fool's paradise was rudely rent to pieces ere fourteen years had passed. A pistol cracked in Sarajevo, the thread of peace was broken, and like a raveling stocking the world disintegrated from top to toe. Austria shook her palsied finger at the miscreant; the mailed fist of Germany backed her; Russia took up the challenge; France followed; Italy wavered and fell in; Belgium was invaded; and England, would-be balance wheel, was enmeshed in the grinding of the gears.

So far it was only Europe at war, but Europe owned lands around the world. In the Western Hemisphere, Canada joined the Empire; in the southern seas Australia acknowledged her kinship. India and Burma were British controlled, South Africa also. The fires spread. Colonies now, footholds, toeholds, fingerholds, ports, territories, islands, became involved. The torrid lands of Africa felt the fiercer heat of strife for empire. Britain, France, Holland, and Germany claimed rights in China, the southeastern peninsula, the Indies, the islands of the Pacific. Japan watched with jealous eyes, and siding with the stronger, joined the Allies. The East was scorched, but only scorched, because Germany's small possessions were easily appropriated. But throughout Africa the flame of conquest swept, and over the seas, and under the seas. Then, because her commerce and her sovereign rights could not be maintained inviolate in the conflagration, the United States of North America at last threw her power into the conflict, and South American states followed.

For the first time in history there was truly a world war. And such a war as mankind had never yet seen, nor scarce conceived. The ancient prophet saw distantly a conflict beyond description: "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire."¹ Lesser seers, nearer the event,

could evoke no adequate vision of implements. Milton could conjure up for celestial warfare no more destructive power than cannon balls cutting ethereal beings in twain.² But Tennyson, almost on the scene, could see the drama more clearly:

“For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain’d a ghastly dew
From the nations’ airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro’ the thunder-storm.”³

Mankind indeed had risen with dizzying speed to heights of knowledge and invention and skill. In conception of natural laws and processes, in application of that science to communication, transport, healing, convenience, comfort, organization, men had made themselves a race apart from their fathers. But they had forgotten God. Like Nebuchadnezzar of old, they spake and said, “Is not this great Babylon, that we have built for the glory of the world, by the might of our intellects and for the honor of our names?” And while the word was in their mouths, there fell a voice from heaven, saying, “O man, to thee it is spoken, The kingdom is departed from thee. And thou shalt be driven from thy throne of pride, and shalt eat grass like the beasts, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.”⁴

All the increase of knowledge which characterizes this time of the end might have been turned to the benefit of men. Some of it indeed has been so turned in the diffusion of learning, in the amelioration of harsh conditions, in the healing of the sick; this has been the work of the men of good will. But even this expansion and beneficent application of science has been made the basis of boasts by the arrogant, who would build their tower of Babel and in its building deny God.

Then, when the pride and haughtiness of men and nations brought them to blows, all the science of the age was stolen from the benevolent and turned into the destruction of war. New and tremendously effective explosives, deadly gases and microbes, were pressed into service. The new-found wings of man were turned into aerial fleets, raining their ghastly dew of death, while his fishlike shells dived beneath the waters, to vomit forth their missiles of hate and destruction. The whole economy and life of nations were geared to the mission of race suicide. Where now was the man-made millennium?

Every generous mind must feel sympathy with the hopes and objectives of the heralds of peace. None more than the students of Bible prophecy and promise could wish for the advent of human perfection in the likeness of God. It is not hostility to the concept of a kingdom of heaven on earth that inspires a puncturing of this inflated hope. Indeed, it is not at all the human proponents of a Biblical basis for a kingdom of everlasting righteousness and peace, who wreck the picture of these creators of a mythical paradise. God has spoken, and God still speaks, and God will speak the final word. The castles of sand men build upon the shores of time cannot withstand the mighty tides of prophecy. The toy balloons of men's hopes, though cunningly made and fancifully colored, are as leaves of autumn in the swift winds of divinely appointed destiny. Because they have not heeded the Word of God, men have been led astray, and except they repent and turn to their Maker, there is no hope for them.

The Bible, the Word of God, presents a scenario at variance with the philosophy and anticipation of men: a world created, not evolved; a race fallen, not ascending; a rescue by God, not an achievement by man; a divine judgment, not a human accolade; a kingdom of righteousness and peace instituted solely by the Advent in glory of our Lord and Saviour Jesus Christ.

This is the rock of ages: all the beatings of human thought and contempt cannot move it; all the undermining of vain

philosophy and errant science cannot discover its foundation. Systems of false religion and spurious science there have been from the days of the antediluvian giants to the present age of puny moderns. The deceptions of ancient times have failed, they have passed away; but the Word of our God stands sure. And now this pseudo science of evolution, latest delusion from the devil, this cunning web of gratuitous assumptions, specious deductions, and lavish imaginings, which has gripped the world, allying itself with heathen faiths and atheistic negations, shall likewise perish. Its roseate promises of the progress of the human race have already been proved false by the events of recent history; its utter discomfiture will be apparent in the tragic dashing of the hopes of the multitude, at the last day.

The earth is waxing old as a garment; as a vesture it shall be changed; but the Lord God, Creator of the heavens and the earth, is the same through eternity; and He shall make the children of His people to continue and to be established forever before Him. For though in the coming of the day of God the heavens shall be dissolved and the elements shall melt with fervent heat, nevertheless, according to His promise, there shall be new heavens and a new earth, wherein shall dwell righteousness. The tabernacle of God shall be with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.⁵

Ours is a changing world, and its recent and continuous change is swift. "Great changes are soon to take place in our world, and the final movements will be rapid ones."⁶ "An intensity such as never before was seen is taking possession of the world. In amusement, in money-making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. 'Be still, and know that I am God.'"⁷

To the prophet Daniel was revealed this time of the end, which shall culminate in a time of trouble such as never was. But, marvel of marvels, God, the God who created and who

rules the universe, stoops down to protect and reassure His children of earth. "At that time Thy people shall be delivered, every one that shall be found written in the book."⁸ The children of the Highest maintain a connection with the Infinite which no threats and no punishments of man can break.

The first world war was the beginning of the sorrows of the last days. Sorrow to men in the armies of the nations, who went forth to slaughter and to be slaughtered. Sorrow to the mothers and children of invaded lands, doomed to hunger and cold and nakedness. Sorrow to the people of God, whose adherence to the laws of God ran counter to the decrees of men, and who endured imprisonment and torture and death in support of their principles. Sorrow to the world, which could not recover from the blows of the first war before a second was upon them. But God was watching.

"Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the
Word;

Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim un-
known,

Standeth God within the shadow, keeping watch above His
own."⁹

We trace, in examples, the experience of Seventh-day Adventist soldiers in the first world war. They were not alone among dissenters from the art of killing, but our history is concerned with them. The noncombatant principles of the denomination had been set forth to the American Government in the Civil War; they were on record.¹⁰ The Government of the United States placed Seventh-day Adventists in the category of conscientious objectors, along with Friends (Quakers), Mennonites, and some others. They themselves make a distinction between the typical conscientious objectors and their own noncombatancy. For they did not and they do not maintain that there should be no war. Good indeed would it be, they acknowledge, if all the world and every man should adopt

and rightly live the Christian ideal of peace; but this is dreaming. Realists in this matter, they recognize that the civil or national government, basing its authority upon force, may be bound to engage in war when the councils of statesmen meet an impasse. War in the affairs of the nations they hold to be inevitable, if history's testimony be accepted. And some wars there have been which were righteous wars, wars of defense, wars of survival, wars to maintain liberty of conscience and the cause of God. Such wars may be akin to that war in heaven, when Michael cast out the dragon.¹¹ But this is not a sound footing for the Christian, both because partisanship may unjustifiably assume virtue for his nation's making of war, and because even a war righteously begun may degenerate into senseless and indefensible carnage. They who embrace the ultimate doctrine of Christ will be nonresisters; and whether or not all Christians can rise to this height of faith, the nearer any can approach to it, the closer is he to the heart of God, to whom alone vengeance belongs, and who will repay.

The one safe position for the Christian is to keep to the Spirit of Christ, who came "not to destroy men's lives, but to save them."¹² This, as a church, Seventh-day Adventists do. They hold, for themselves as Christians, that they are forbidden to take life. They do not legislate for other Christians, whose consciences are their own. At the same time they may, and indeed must, serve their country and humanity in such ways as do not conflict with their consciences. Mostly they prefer the medical service, because their training has inclined them to it, and they may thus best alleviate the evils of war; but they are willing to serve also in any other noncombatant capacity. No fear of danger or death and no reluctance to labor and to suffer enter into this attitude. The medical corps and often other services participate in the dangers of battle and of the whole campaign; and the gold stars that mingle with the white on banners of Seventh-day Adventist institutions and homes attest the valor and the sacrifice of their sons. There is no prospect that they will become so numerous as to deplete the

fighting force of the army, for the self-discipline and devotion required to be a Seventh-day Adventist prove a vital barrier to most men.

There is, admittedly, in their position a twilight zone of conduct. What any man should and would do, in case of attack upon himself or his family, is left to the individual and to the event. No one can certainly tell beforehand what he would do, since the instinct of self-preservation and of responsibility may conflict with the extreme doctrine of Christ. Some officers of the army were not slow to seize upon this gap in the argument, and from the particular seek to build up a generality of patriotic duty to bear arms. They might confuse the more simple by their reasoning; but the basic principle is clear, and the law of the nation, with the directives of government heads, from president to chief of staff, were clear. In the United States the principle was sufficiently emphasized to permit the conscientious noncombatant to escape the bearing of arms.

The question was neatly turned by one recruit. The captain had posed the familiar problem to him—"Enemy at large in America, plundering, destroying, raping; your mother and sister mistreated; and you, *you* refuse to bear arms!"

"Sir," replied the young soldier, "let me paint for you another picture. Suppose that all the world believed as Seventh-day Adventists do, that it is wrong to kill. Then there would be no war, no bloodshed, no destruction; wouldn't that be a better world in which to live?"

The officer sat pondering for several moments. Then he leaned forward, fists clenched, and spoke with vehemence, "I wish that every man had the conviction you Seventh-day Adventists have. Yes, it would be a better world."¹³

But another obstacle, not covered by law, was the conscientious refusal of Seventh-day Adventist inductees to perform common and unnecessary duties on the Sabbath day. In medical service they offered no alibi, for the care of the sick or wounded was clearly a part of their Christian duty, though they did seek for relief from such duty on the Sabbath when

possible, and when in camp they requested church privileges if available. In the matter of the Sabbath they were unique among conscientious noncombatants, for none other kept the Sabbath day. In this they received various treatment, according to the temper and bias of their officers. It was this issue that brought greatest pressure and punishment upon young soldiers, and created the greatest problem for the church.

This problem was brought by responsible officials of the church before the commandants of the several cantonments in the United States, with the result that in most cases Sabbath privileges were granted to Seventh-day Adventist soldiers; and after some time orders were issued by the chief of staff to this effect. The issue naturally belonged to the Religious Liberty Department, which at first undertook it; but the pressure soon pointed up the need of a special commission to handle it; and accordingly, C. S. Longacre, secretary of the department, was asked to head the War Service Welfare work. With his associates, he was diligent in bringing before proper officials, in Washington and throughout the land, the rights guaranteed by the letter and the spirit of the Constitution, and in securing relief in cases of injustice.

In keeping with the practice of several other denominations, camp pastors were selected by the Seventh-day Adventist church and accepted as such in the several camps; they gave incalculable aid to the boys in camp, and ensured better understanding on the part of officers. Nevertheless, before such service had become everywhere available, a considerable number of Seventh-day Adventist soldiers were court-martialed and condemned to imprisonment for from five to twenty years, for refusal to work on the Sabbath. At the close of the war there were still thirty-five such men in the Federal penitentiary at Leavenworth, Kansas; but within two weeks' time after the close of hostilities, the Secretary of War released all these non-combatants, with honorable discharge from the Army.¹⁴

Of the trials of upright manhood common to all Christians and all gentlemen, nothing will here be said. The camps were

not Christian training schools. Amid the profanity, obscenity, dissipation, and general toughness in the barracks it was not easy for a lad to open his Bible and read, then kneel down to pray, while jeers, epithets, and missiles came his way. Yet some there were, both of officers and men, who maintained high standards; and the discipline enforced, if not always even-handed, was in the main salutary. And while thousands of boys, decent but not firmly anchored to Christian ideals, were led astray, there were some who held to their integrity. It took more than mortal strength to resist the evil and to maintain uprightiness; but there were stout souls from various churches who kept their probity and, more or less aided by chaplains, Y.M.C.A., and camp pastors, sought solace and strength in their religion.

In this none had so hard a course to run as the Seventh-day Adventist young men. Not only were they Christians, with the highest standards of physical and social life to maintain; they were popularly numbered with the conscientious objectors and were far from being in the good graces of the Army. Not only were they noncombatants, with a status recognized by law even if obnoxious to many officers; they were also Sabbath-keepers, and for this there was no covering law, and for some time no Government directives. That the great majority of Seventh-day Adventist boys kept and practiced their religion through ridicule, abuse, punishment, and in some cases courts-martial ending in long sentences, testifies to the reality of their faith. They impressed their officers, from low to high, with the sincerity of their belief, the diligence with which they performed their duties, and the sobriety and cleanness of their lives. Many a time they were singled out for responsibilities which others, because of their dissolute and careless habits, could not hold. The Army did not make men of them; they made men of a unique Army.

Behold the camps, the Army! Six or eight privates rush into the barracks. "Where is that man who won't work?" they cry. He is sitting on his bunk, studying his Sabbath school lesson,

for it is the Sabbath day and he has refused to work. They take him out, toss him in a blanket, stopping now and then for breath and to ask him whether he will work. Then they strip him, turn the cold shower on him, pour ice water over his head. But still he will not yield. So they set him on a bench, and hang a cardboard sign on his chest: "I'm yellow and won't work." But right here the sergeant appears: "What does this mean? You men are going to get yourselves and me into trouble over this. Go get that man some dry clothes to put on." He is out just in time to meet with the other Seventh-day Adventist boys in Sabbath school down by the river; and he testifies, "Seldom has my mind been clearer than after this cool, invigorating treatment."¹⁵

H. was an early draftee, before the status of noncombatants was well understood in the Army. He obtained his exemption card from his local draft board, but it was ignored by officers until he found himself in training camp in Texas, assigned to a combat unit. There was no one to help him—no one but God. He prayed earnestly, and on Friday he approached the commanding officer, to ask, first, for noncombatant appointment, and, second, for his Sabbaths free. At first brusque and unsympathetic, the officer slowly melted under the young recruit's presentation, but said that he must refer the matter of his standing to superiors at division headquarters. Mellow at last, however, he granted Sabbath relief from duty.

Then came the arms test, before any orders from above had arrived. With his company, he was called to the parade ground, to receive rifles. The sergeants came along, handing each man a gun. H. knew that if he accepted it and drilled with it this time, he would have no ground for exemption to stand on. So he quickly passed his rifle to the next man, and the sergeants went on to the end of the line. Just enough guns! Then the commanding officer passed down the line to inspect. As he came to H., he stopped, eyed him, then called the top sergeant. "Why haven't you given this man a gun?"

The sergeant replied, "I ordered a gun for every man in

this company. There must have been one short." And that in the middle of the line!

"Well," said the C.O., "see that he gets a gun tomorrow."

The next day H. saw to it that he was the last man in the line. The rifles were passed out, but the supply lasted only to the man next to H. When the commander, with other officers, came to the end of the line, he angrily called the sergeant and demanded to know the reason. The sergeant earnestly vowed that he had ordered one hundred guns, but for some reason there were only ninety-nine. The guns and men were checked over, but there it was! The group of officers came down the line again, stood and silently eyed H., and then turned away. They could never understand how it happened; but H. knew the hand of God was in it. After this, until his noncombatant status was allowed, he was left in his tent at inspection time.¹⁰

M., after various experiences in camp and after being left behind as a noncombatant when his outfit went overseas, found himself assigned to headquarters of a California camp as a clerk and typist. There was loud talk around him about Seventh-day Adventists, and the sergeant major told what he would do to the first one that appeared. Shortly a Seventh-day Adventist orderly did report for work, and M. saw him literally booted out. So he thought he would do better to keep quiet, work hard, and wait until the end of the week. He followed this resolve, worked twice as hard as any other, and gained the favor of the sergeant. So, since every man might have a day off in the week, and could pick the day, he innocently asked for Saturdays off. That was granted. But just before sundown Friday, as he was preparing to leave, the sergeant said to him, "Now, M., we are in a rush this week, getting things organized. You come and work tomorrow, and after this you may have Saturday off." So M.'s clever scheme came to nought; he faced the crisis.

He turned, looked the sergeant in the eye, and said, "Sergeant, I am a Seventh-day Adventist. Tomorrow is my day of rest, and I can't come back to work."

The sergeant, reddening to the ears, turned in and gave him such a cursing as made him shudder. "You come back tomorrow, and what is more, you come back tonight!" He refused M. permission to appeal to the commanding officer.

But after meeting with the other Seventh-day Adventist boys in prayer meeting that night, M. felt he should go back and have it out with the sergeant, submit to arrest, and go to the guardhouse. Just as he came to the door it opened, and out came the commanding officer. Saluting, M. asked permission to speak with him. It was somewhat like Esther going in before the king when she had not been called. But the C.O. was a kind old man, and he held out the golden scepter. "Let's just step around the corner," he said. There M. (and his name might have been Mordecai) explained his position, and the C.O. said, "You are willing to work on Sunday, aren't you?"

"Yes, sir."

"Come," said the C.O., "let's step inside, and I'll speak to the sergeant about this." (It was Haman called to the banquet!)

The sergeant sprang to his feet and stood at attention.

Said the commanding officer, "Sergeant, this man is a Seventh-day Adventist."

"Yes, sir."

"I want you to arrange his work so that he will have nothing to do from sundown Friday to sundown Saturday."

"Yes, sir," said Haman.

"He will be back to work Sunday morning," concluded the C.O.

M. felt it would be better not to see the sergeant too soon again, so while he had the opportunity he asked for a five-day pass to attend the camp meeting at Santa Ana.

"All right. When do you want it to begin?"

"Right now, sir."

"Sergeant, write him out a five-day leave of absence, and I'll sign it here."

"Yes, sir."

And M. took the midnight train for Santa Ana. When he

came back the sergeant was cool but correct. M. worked hard for him, and it is pleasant to relate that he won his confidence and made him his friend. When the sergeant was sent on, M. was given his place, in charge of the headquarters office.¹⁷

C., with another Seventh-day Adventist soldier, had applied for transfer from the coast artillery to the medical service, because he objected to shooting men. "Young man," admonished his C.A. officer, "do you realize what you are asking? You are in a branch of the service which has had the fewest casualties so far in this war, while the medical corps has next to the most. Wherever anyone is shot, there the medical men are sent. Whenever there is any contagious disease, it is the medical men who are exposed."

"Yes, sir, I know all that. I know the exact figures, that machine gunners on outpost have the highest mortality rate, and the medical corps is second on the list of casualties, while the coast artillery is twelfth. But to avoid taking human life, I am willing to forgo any personal advantage."

So to the medical corps he was sent, with noncombatant status. But the Sabbath was another matter, and every time he was transferred, or every time his officers were changed, he had to go through the ordeal again of applying for Sabbath privileges, being refused, threatened with court martial, imprisonment, death; yet always somehow being delivered. After a while, through the appeals of the Pacific Union president, E. E. Andross, the military authorities on the Pacific Coast sent out general orders to exempt Seventh-day Adventists from hospital duties on the Sabbath, unless in emergency. When other conscientious objectors complained that they could not get their Sundays off, and wanted to know what was the difference between them and Seventh-day Adventists, the officers asked them, "If you had to choose between doing duty on Sunday or being shot, would you choose the firing squad?" No; they hardly thought they would go so far. "Well," was the response, "that is the difference between you and Seventh-day Adventist soldiers."

C.'s regiment was sent to France, and he with it. The chief surgeon in his hospital unit was not at all favorable to his Sabbath liberty, having once been overruled by a higher officer in the matter; and now he intended to make him work. But the top sergeant soon picked him to take charge of the office work, looking after prescriptions, and so forth, because he said he was the only soldier whom he could trust not to get drunk or be otherwise delinquent in duty. This position gave him independence, so that he was able to arrange his duties for Sabbath liberty.

But soon he was called to the front, during the battle of Saint-Mihiel. Here he found that officers and men, facing likely death, were more considerate of one another, and there were many willing to change places with him, they for his Sabbath, he for their Sundays or other times, and so during those battle days he would spend the Sabbath in the woods, studying his Bible.

When the armistice came he was sent back to the hospital, where the chief surgeon made him his chauffeur. "You are to have the car ready for me at any time, any hour, day or night," he directed. The young man tried to secure his Sabbath time, but the major angrily replied, "That means Saturday, and every other day." "In case of an emergency, or anyone's needing medical help, I could go," replied the soldier.

One Sabbath he was sent for, to drive to a village fifteen miles away. He learned that the call was for sixteen men who were seriously ill, and he went at once. The officer got into the front seat with him, and soon remarked, complacently, "I *thought* you would have gotten rid of that religious nonsense by this time."

The young man explained to him his principle of action, at which the surgeon grew angry, and said he would get that nonsense out of his head. The next day he found that an assistant chauffeur had been appointed, who drove all through the week. It was evident he would have another test when the Sabbath came. His comrades watched the plot with interest.

But Sabbath morning a young man came up to his ward and asked for the keys of the car, saying that General Pershing had ordered it sent that morning to Chaumont. A few minutes later the Adventist boy, passing by the office, heard the chief surgeon say to the top sergeant, "So they took the car away from us, did they?"

"Yes, sir. Just a few minutes ago they came with a special order from General Pershing for the car to be sent immediately to Chaumont."

"What shall we do about getting around for the medical calls?" asked the major.

What, indeed! Before he had another chance at the Adventist, orders came to evacuate the hospital and return to America.¹⁸

S. was brought up as a Seventh-day Adventist by a devoted grandmother, his mother being dead. His father apostatized and drifted away. The boy soon went out into the world, and lost all track of his relatives, as he lost also his faith. Then came the draft, and he was in the army and soon overseas in the front lines.

In the midst of battle his major called for a man to take a message to the command post. Though new to the unit the boy volunteered. The major looked at him in surprise, then jerked out his fountain pen and wrote a message, "Go to it, man, and if you get through, we shall all owe our lives to you."

He crawled out of the trench and started. Bullets whizzed around him, and he ran faster. Then the enemy artillery opened up on him, with high explosives and shrapnel. The rain of iron was too thick, and he jumped into a shell hole. He saw that he could not go on, and that he could not go back. The terror of death was upon him. Then he began to remember his boyhood teaching. Sobbing, he began, "Our Father"; and then the wells of petition opened up, and he prayed as he never before had prayed. He promised God to return to His fold if He would show that He was indeed his Father and would take him safely through to battalion headquarters.

He rose from the shell hole and began to run and dodge. But something told him there was no use running, that he was safe, so he walked the last five hundred yards, straight and confident. The men watching him said he came in cool as a cucumber, with an artillery barrage playing around him that would have stopped the best infantry battalion on earth. The colonel congratulated him, but his heart was too full to pay attention. From that moment, though with much struggling against habit, he walked in the paths of God. He was later wounded and hospitalized, but he came through the war with his life newly consecrated to the God of his childhood.¹⁹

But all this was of the United States of America. In Canada there was about the same experience. But the cause of Seventh-day Adventists had special favor in these sister nations, for both were acquainted from the beginning with the history of this people. How fared it elsewhere? In Great Britain and in the dominions of Australia, New Zealand, and South Africa the status of Seventh-day Adventists as noncombatants and as Sabbathkeepers had not been established, because there had been no military emergency sufficient to invoke the draft in those countries since the appearance of this people. Their position and their appeal for consideration had now to be presented.

Great Britain, of course, was in the war before America, and the dominions were not behind. England was of old the citadel of personal freedom. Her tradition, which the United States inherited, was to compose her small peacetime army of volunteers; and even when war came she tried to carry on with the tradition. But this was overwhelming war, demanding the most strenuous and absolute devotion of resources to its prosecution. In 1916 the desperate need required compulsory service, and the act passed Parliament.

Seeing the coming crisis, the Seventh-day Adventist British Union Conference prepared a brief letter, setting forth the position and consistent history of the Seventh-day Adventist Church in relation to war, and sent it to the Prime Minister. The appeal

was accepted, and Seventh-day Adventists, then numbering about three thousand members in the United Kingdom, were granted the status of noncombatants. Pastor W. T. Bartlett was placed by the conference in charge of the War Welfare Service, and throughout the war he ably represented the denomination both in the larger aspects and in the specific cases of injustice and ill-treatment which occurred under lower-rank officers. "Conchies" were anathema to most of the military, because they would not fight, and some of them would not do anything. Seventh-day Adventists, a small minority, had to establish their individual reputation, so different from the most of those with whom they were classed. The British Government was in no way and in no degree less ready to do justice than was the American Government, giving to sincere men the rights claimed by conscience. And though there was difficulty in the camps and in the war zones, and some instances of persecution and injustice, these were speedily righted when the attention of the government was called to them.

The Australian and the New Zealand governments likewise, after initial unfavorable rulings due to lack of understanding, accorded to Seventh-day Adventists the rights of noncombatants, and in the best British tradition were at least as lenient in the matter of Sabbath observance as was the United States. In Australia the cause of the Seventh-day Adventists was represented before the government chiefly by A. W. Anderson, G. Teasdale, and F. W. Paap; and in New Zealand, by W. H. Pascoe. In South Africa likewise the same privileges accorded to British subjects elsewhere were granted to Seventh-day Adventists as noncombatants.²⁰

The experiences of Seventh-day Adventist draftees in England are an interesting part of the long history of the struggle for freedom in this land of ancient liberty. The government provided for exemption of those professing noncombatant principles, but this provision was hedged about with careful restrictions, to see that the insincere were screened out. No artful dodgers were to be passed under this label.

In a camp in England an Adventist whom we shall call D., a mature, married man, with five children, while securing non-combatant status, was subjected to every pressure to bear arms, but in vain. Finally he was sent to Canterbury and placed in a noncombatant company. Here he found two younger Adventists. They were getting their Sabbaths off, and for some months this was still their privilege. Then the three were called before the new commandant, who first complimented them upon their efficiency in work, then said ingratiatingly: "The War Office has been very considerate in giving you noncombatant service. Now take my advice, and don't cause any trouble about this Sabbath business. I, too, am a Christian, and when in civil life a strict Sunday man; but now in the army, and facing the enemy, I forget my Sunday, and go out and fight."

The boys looked to D. to answer. "Sir," he said, "it may be all right for you to disregard your Sunday, as you say; but the Sabbath is not ours, but God's. He commands its observance, and we cannot change His law."

The captain cut him off with a fearful oath. "You are a bunch of cowardly hypocrites," he shouted. "You are not fit to live. I'll line you up on the barracks square and turn a machine gun on you. Christians, bah! You'd sit on your beds all day Sabbath, reading your Bibles, and if the hospital, full of wounded men, should catch on fire, or the drain should choke up, you'd fold your hands and pray."

"No, sir," spoke up D., "if such an emergency should arise, call on me any Sabbath, and I'll clear the drains if it takes all day and all night."

"You'd make me an object of derision," went on the captain. "I should be pointed out as 'the captain who had three men who refused to obey orders.'"

"You should not suffer for us," replied the spokesman. "Punish us by imprisonment or otherwise. We have nothing to fear or to suffer in prison. We do not drink, or smoke, or chew tobacco. We do not eat meat, or fish, or fowl. We do not drink tea or coffee. Prison would deprive us of nothing. We do not

go to shows, play cards, or gamble. If it would put you right with your equals and superiors, you could put us in the guard-room on Saturdays, and we would be ready for business as soon as the sun sets."

The captain wheeled in his chair. "Sergeant major," he asked, "is this man speaking the truth? Don't they eat meat, drink tea, or smoke?"

"He is telling the truth, sir."

"Well!" and he swore, "have all the noncommissioned officers in here at once."

They came in, and stood at attention.

"Do you see these three men? From now on, one half hour before sunset on Friday, no matter where they are or what they are doing, send them back to barracks!" From that day until their discharge they had no more trouble over the Sabbath.²²

But some of the Seventh-day Adventists in noncombatant units were sent overseas to the battle line. They had various treatment, some receiving much favor and advancement, others being cruelly used. Thirteen young men from college went together into the N.C.C., and in course of time were sent to France, at first being well treated. But new officers determined to compel them to work like others on Saturday. They disobeyed orders, were court-martialed, and sentenced to a long term of imprisonment. According to government regulations, they should have been sent to England to a civil prison; but instead, they were put in a military prison in France, their officers being determined to handle this themselves. They entered the prison but two hours before the Sabbath. Their immediate request for release from work on the Sabbath was contemptuously refused, and the cursing guards, with fists and whips, drove them like wild beasts to the cells. Immediately they were hung up in irons by the wrists, while the sergeants amused themselves by punching them all over their bodies. Then the next day, Sabbath, they were punished with inhuman treatment, until the one whom the military regarded as the leader was completely exhausted and fell frothing at the

mouth. His companions thought he would die, but he recovered sufficiently to be cast back into prison.

The following Sabbath, instead of receiving this treatment, they were put in solitary confinement on bread and water for seven days. The next Sabbath they received the same sentence for fourteen days. When they had been reduced to a very low state of body and mind, they were separately told that their companions had all yielded, and each was urged to do the same. But every one declared that though all should forsake their Lord, he would not. Left alone, one of them began to whistle the tune of a hymn. He was heard, and soon the adjacent cells were in unison in this declaration of faith.

Meanwhile the brethren in England, having heard of this sentence, made protest to the government. Some other agencies also, interested in noncombatant soldiers, protested. In consequence, orders were given from the War Office for the immediate return of these Seventh-day Adventist prisoners to England, where they were incarcerated in a civil prison, treated well, and given religious privileges. The government also acted to punish the officers who had been guilty of this breach of orders and inhuman treatment. Pastor Bartlett was called to the War Office, where he was shown the thick volume of testimony on the case, and told that officers had been reprimanded and some demoted for their part in this affair. That was the end of persecutions for Seventh-day Adventist British soldiers.²²

Toward the end of the war one Adventist was sent to a camp where the sergeant major was notorious for his harsh treatment of Seventh-day Adventists; and a new commanding officer threatened more. But the Adventist was surprised to overhear a conversation between the captain and the sergeant major. Said the latter: "Take my advice, and leave the man alone. I have tried to make these Adventists work on their Sabbath, and I found I could not do it. I have seen a good many officers try their hand at the job, and I never saw one succeed yet. What is more, the War Office has tried and failed. I am not going to have anything more to do with it."

The advice was followed, as by this time it was throughout the land.²⁰

The Continent was a different matter. There militarism, born in ambition and fear, was the rule among the nations. In Germany, from the days of Frederick the Great, through the years of the Napoleonic humiliation and the triumphant revenge of the Franco-Prussian War in 1870, to the ambitious design of Kaiser Wilhelm, there had been built up a sense of destiny and power which exploded in World War I. France, deathly afraid of German aggression, answered with equal military machinery. Everywhere in Europe training in the army in peacetime was obligatory, and when war came service was compulsory. There was no national sense of the rights of conscience in making war or participating in it.

Seventh-day Adventists, as other churchmen in Germany, had difficulty in assimilating the ideals of independence of conscience which prevailed in England and America; and they, with all other people of that country, were subjected to the inflexible discipline of government. Yet such ideals did permeate the souls of the more deeply spiritual; and some young men, standing for the rights of conscience in the matters of fighting and of Sabbathkeeping, went to their death in consequence. Others passed through long and serious periods of confinement and punishment.

In France there was no more consideration for the conscience of dissenters. The existence of the Seventh-day Adventist denomination was scarcely known, there being then but a few hundred in that country. A young Seventh-day Adventist, B., who was secretary and stenographer to the president of the Latin Union Conference, with office in Paris, was called into the service. When he was brought in to receive his instructions he ventured to tell the captain that he was a Sabbathkeeper, and asked whether arrangements could not be made so that he could observe the holy day.

The captain flew into a terrible passion. Jumping to his feet and slamming his fist on the desk, he exclaimed, "Are you a

fool? Do you think you are going to run the French Army and boss the lot of us? Don't let us have any more such nonsense from you. You are going to obey orders, like any of the rest of us, and we will teach you that you are not going to run the affairs of the army."

B. said, "I don't wish to dictate to the army. That isn't it. And I don't think I am a fool, either. I tell you plainly, I do this from a conscientious standpoint. I fear God, and believe the Bible, and am trying to live a Christian life; and I feel it is my duty to obey that commandment of God."

But the captain said, "When you enter the army you have to forget all other authority and obey its laws. A soldier has supreme allegiance to the army."

The young man replied, "I can't do that in disobedience to God."

"Stop!" cried the captain. "Go back to your barracks, and obey orders. If you don't, I shall send you to the fortress."

"Then I shall have to go, captain."

"Well, you'll only want to go once."

"Captain," replied the young man, "we may as well understand this thing now. I shall go to the fortress until death before I'll work on the Sabbath. You may as well know, when you start in, that it is not the fortress for one week, or one month, but for the rest of my life. That is where I stand."

The captain declared, "I'll draft you off into the African fortresses. I'll send you to the worst climate in Africa, and with the scum of the French army, with the worst lot of rascals we have."

"Very well," B. answered. "I can go there, but I cannot work on the Sabbath and disobey my God."

The captain drove him out, saying, "You will report Saturday for duty." But he did not report for duty on the Sabbath. Instead, he took his Bible and went to the woods and studied and prayed there all day.

On Monday the captain called him in, and said, "You were not on duty Saturday."

"No, sir, I was not."

"Where were you?" And when the young man told him, he was furious. "Now I shall take you to the colonel, and you'll be given your sentence."

So to the colonel they went. Again God had selected His man. The colonel looked at him kindly. "Tell me, my man, what's the matter," he said. So the young man explained to him.

"You think you can't do any work whatever on the Sabbath, on Saturday?"

"No, sir," said he.

"Well, do you think the French Government can surrender to your whims?"

B. answered, "I don't know what they can do. I only know what I cannot do—I cannot work on the Sabbath day."

The colonel called the captain outside, leaving the young man in the room, praying. Soon the colonel went away, and the captain came back in.

"How do you feel now," he asked, "after seeing the colonel?"

"I feel just the same."

"You don't intend to do any work on Saturday?"

"No."

"You say you were a stenographer and secretary before you came here. Can you do the same work now?"

"Yes, if I have a chance."

Surprisingly, the captain asked, "How would you like to be my stenographer and secretary?"

"Why, captain, I should like it fine, only no work on the Sabbath."

"Very well," said the captain, "that's understood."

And that is how the Sabbath truth was held up to the army of France. The young man served as secretary for two years, then as interpreter at the front; and through it all he upheld the banner of the Lord's Sabbath.²⁴

Thus throughout the world, where the war machine rum-

bled and crushed, did Seventh-day Adventist youth uphold the standard of their God. That first world war, terrible as it seemed to the men of that period, and terrible as it was, was but a rehearsal for the more terrific world war which should come ere scarce a generation had passed. And these are but the beginning of sorrows. Yet through the thick tempest that looms ahead the eye of faith can see the bright shining of the coming kingdom of glory. "And lo," said Christ, "I am with you alway, even unto the end of the world."

¹ Isaiah 9:5.

² Milton, *Paradise Lost*, book 6.

³ Tennyson, "Locksley Hall."

⁴ Daniel 4:28-32.

⁵ Psalms 102:24-28; 2 Peter 3:12, 13; Revelation 21:3.

⁶ Ellen G. White, *Testimonies for the Church*, vol. 9, p. 11.

⁷ White, *Education*, p. 260.

⁸ Daniel 12:1.

⁹ Lowell, "The Present Crisis," viii.

¹⁰ A. W. Spalding, *Captains of the Host*, pp. 284-303.

¹¹ Revelation 12.

¹² Luke 9:26.

¹³ Darrell Winn in *Youth's Instructor*, May 6, 1947, p. 6.

¹⁴ F. M. Wilcox, *Seventh-day Adventists in Time of War*, pp. 149-159.

¹⁵ *Ibid.*, pp. 168-171. It is the policy of this work to give the actual names of those mentioned, including those still living. But in this chapter on the first world war, the main source of incidents is the book cited, which follows a different practice. With one or two exceptions, the identity of the men whose experiences are given is not known to me.

¹⁶ *Ibid.*, pp. 198-205.

¹⁷ *Ibid.*, pp. 216-232.

¹⁸ *Ibid.*, pp. 186-193.

¹⁹ *Ibid.*, pp. 179-182.

²⁰ *Ibid.*, pp. 255-270, 299-323.

²¹ *Ibid.*, pp. 283-286.

²² *Ibid.*, pp. 260-263, 280-282, 289-293.

²³ *Ibid.*, p. 265.

²⁴ *Ibid.*, pp. 182-186.



U.S. ARMY. PHOTO

Missionaries in Santo Tomas Internment Camp, Manila, Philippines, World War II

THE SECOND WORLD WAR

TWENTY years of uneasy truce among the nations—enough time for a child to come to military age—then war broke out again. "An old man's war," some bitter young veterans had called that first world conflict, after going through its sweat and grime, its mud and blood, its horrors and vindictive hate. "These old gray politicians bungled, and then called the young men to fight their battles. Let us get our hands on the reins of government, and there will be no more war." From a generation disrupted, maimed, frustrated, it was a charge quite understandable and a promise that mirrored the self-confidence of youth.

But it is not in man that walketh to direct his steps. Other men have objectives too, and the paths cross. If they will keep out of our way, if they will veer off when collision seems imminent, then peace; but if in their foolish conceit they dispute our progress, woe be to them, and woe to peace! But peace is not peace if it please only us, for there are also other men to please. The generation that went through World War I came in great part to hold the helm of affairs before the second world conflict, but it did not abolish war. It made the machinery for peace (the old gray heads set it up, and started it), but it could not make over man; and man is the catalyst in this bubbling caldron of earth's history. The League of Nations secured its signatories, organized its secretariat, built its palace, sent out its investigators in times of crisis; but its hand on the controls of earth's plunging engine was puny and ineffectual.

The United States refused to join, and men seeking a scapegoat blamed this for the league's failure, but later events belied the charge. Germany, feeling discrimination, and Japan, ruled against in the affair of Manchuria, withdrew. Russia, in dudgeon over defeat of certain proposals, left the league. Italy em-

barked upon a career of conquest in Africa, sneered at the protest of Ethiopia's emperor; and the league, now chiefly Britain and France, bowed before the *duce's* threat. The League of Nations signed its own death warrant.

What makes man's miscalculations? What ditches his schemes for peace? It is a factor which has operated since the gates of Eden closed behind the exiles, since Cain lifted up his hand against his brother, since the giants lorded it over the antediluvian world. All the ancient wars, the wars too old to be recorded in history; all the wars for empire; all the wars of feuding tribes and proud, jealous nations; and all the furious hates of peoples and races and classes today spring from this root of evil. From Nimrod, who struck down the patriarchs and made himself the first postdiluvian king, to Alexander, who wept his melodramatic lament that he had no more worlds to conquer, from Julius Caesar, first autocrat in Europe, to Napoleon and the little modern lords who would be supreme—there has operated this ruling passion.

What is it? It is rivalry, the negation of love. It is ambition drained of benevolence. It is emulation gone sour, curdled into competition, strife, war. And so accustomed, so addicted, to this fermented wine have men become that they can neither reform themselves nor recognize their vice. They cry for peace, while they practice strife. They praise competition, calling it the dynamo of learning, the spark plug of sport, the life of trade. They can neither study, nor play, nor work, nor achieve, without this stimulant, this wine of Babylon.

A nation in which team is set against team, faction against faction, class against class, race against race, will never be able to sponsor peace among nations. How can nations write peace whose peoples have been trained to strive in the school, in the sports stadium, in the shop, in the counting room, in the temples of government? How shall statesmen plan and effectuate peace whose whole philosophy and scheme of life has been to master opponents, to rise victors over enemies social, commercial, political? O generation besotted by strife, wallow-

ing in the mire of war, you set your hand to the pledge of peace; but, issuing forth from the council chamber, you hie you to the dramshop of rivalry, where the fiery liquor of militancy sends you back to the gutter.

Christ presents a totally different incentive, a working principle diametrically opposed to this breeder of wars. To His followers He gives the motivation of love, unselfish love, sacrificial love, the love of God. "Ye know," He said to His disputatious disciples, and He says to us: "ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."¹

War cannot be abolished by treaty, or by league, or by peace propaganda. No agreement that men may makè between themselves can banish war, because it is in unregenerate human nature to seek advantage, to assault, to resist, to strive. War can vanish from the nations only when the peace of God comes into the hearts of men. Will the nations establish peace? Then let them refuse to learn war within their borders. Let them start with the home, and teach the babe through loving service to love and serve. Let them go to the school, and in place of competitive honors reward effort with the satisfaction of accomplishment and charity. Let them find in recreation the sweet rewards of peaceful activities, in place of fierce and brutal sports. Let them go to the market and the shop, and replace competition with cooperation. Let them in social, professional, and political life display amity, unselfish service, absolute devotion to the common good. And there shall be peace among their people and between their nations.

Chimerical? Fantastic? Impossible? Yes, in the state of the human race, impossible! And therefore, war! All the efforts of men to build their oaken temples of peace will be thwarted

by the termites of rivalry. The bright escutcheon of the school will be stained with the dyes of mean strife. The milk of human kindness in society will be poisoned with the jealousies and petty partialities of members. Where men meet to transact business and to plan and legislate welfare, the evil spirit of selfish ambition will preside. The soothing influence of true recreation will be spurned, and the playing fields of Eton will continue to bring forth their Waterloos.

How, then, shall peace come? For peace there will be. There will be peace over all the earth when God possesses, not human governments, but human hearts. The transformation from war to peace will come, not from edicts to the multitudes or agreements between the nations, but from conversion of individual men from the mastership of Satan to the sovereignty of God. "On earth peace, good will toward men." The proclamation at the first advent of Christ will see full fruition at His second coming.

The church is the agency of Christ to bring peace. That the church has not brought universal peace to the earth is in part its fault and in part not its fault. It is not its fault in the sense that the wholesale conversion of the world is among the impossibilities, and only the elimination of the impenitent can consolidate the kingdom of the righteous. All the testimony of history, all the revelations of God, show that the great mass of the people in every generation choose evil rather than good, that the people of God have been always in the minority. Mass conversion means Christian adulteration. Charlemagne demonstrated that on the pagans of Europe; Xavier illustrated it among the heathen of India. Men must be converted individually, by personal conviction and acceptance with God. In this fashion the church, faulty though it is, has been successful, doing the work of Christ in saving men from sin. As long as it holds to this vision and does this work, the church is in line with the purposes of God.

But the church is at fault in not bringing peace, because it has not seen clearly its mission, its necessary preparation, and

its mode of operation; and it has not taken hold completely of the divine power which would make it irresistible and triumphant. The church that sees its mission a mission to convert the world is following an *ignis fatuus*. And it will be betrayed, by its failure to win the multitudes, into leaving the doctrine of Christ and appealing to legislation, force, and persecution, the fierce but feeble weapons of civil government.

God has waited long upon His church to complete His work in the earth. He waited upon Israel, and Israel rejected its Messiah. He waited upon the early Christian church, but after a burst of magnificent energy it subsided. Through zeals and apostasies, through reformations and recessions, through missionary movements and the betrayal of missions by enervating errors, God has waited and worked to end the reign of sin and to bring in everlasting peace.

All this He foresaw and revealed to His prophets. He foresaw also, and through the prophets He predicted, this time of the end, this gathering together and focusing of all His agencies and powers, this marshaling of His last legion, the church which shall do His will and finish His work.

That legion will be armed with the weapons of peace. It will be filled with the love of God. It will forget self, and know Christ and Christ only. Its members will be in Christ, and He in them. No thought of self, no base ambition, no striving for place and power, will be found in them, but instead thereof love, pity, self-abnegation, unselfish service for the bodies and souls of men.

Their homes will be homes of light and joy and peace, where parents are understanding and children are happily obedient. Their schools will be schools of Christ, in the environment and under the influence of God's creation, with natural and beneficent work and recreations in place of competitive sports and rivalries; their studies will be undertaken not for personal prestige and comparative standings but for intellectual and moral power to minister to their fellow men. Their churches will be training camps of Christ. the members

praying and studying and working for the completion of the gospel mission, rejecting the livery of the lord of misrule and rivalry, and wearing the armor of the Prince of Peace.

That legion, few in numbers but invincible in power, will conquer the world for Christ, not by enveloping its nations and its peoples, but by drawing out and consolidating the elect of God from all nations and kindreds and tongues and peoples. With self cast out, with Christ all and in all, with the principles of the kingdom ruling their lives, they will meet the prince of darkness, deliver his captives, and see him put to rout. Then will universal and everlasting peace be ushered in.

Earth is the battlefield on which for six thousand years the wars of God have been waged. His campaigns have covered far more than the wars of men; yet those wars have been a part of the great conflict. For always in war there is an issue between right and wrong; and however mixed the values, the eye of God perceives the vital point, and in His own good time He puts His finger there.

At the opening of World War II, in 1939, the nations of the world had new leadership, different from that of the first world war. Germany had its Hitler; Italy, its Mussolini; Russia, its Stalin; China, its Chiang Kai-shek; Japan, its Hirohito; the United States, its Roosevelt; and Britain soon had its Churchill. For good or ill, these men played their parts through the world war, and made the new alignments which the world faces today. The United States was plunged into the war by the Japanese attack upon Pearl Harbor, December 7, 1941.

It would be impracticable and out of proportion to present here the causes, the successive eruptions, and the spread of the great war. Only as it affected the cause of Christ has it an integral place in this account. In essence the attacking powers, at least their rulers, were anti-Christian; and the assault, however connected with the lust for national supremacy, was primarily against the concepts and ideals of Christianity. For we have reached the time when, according to the prophecy, the spirits of devils go forth unto the kings of the earth and of the whole

world, to gather them to the battle of that great day of God Almighty.³ We have not yet come to Armageddon; but, like the early partial eruptions of the volcano which presently will bury the land under its ashes and lava, these lesser world upheavals indicate the devilish impulsion which is preparing for the final explosion. It takes no occult eye to discern the malignant character of the forces that launched the world war. To recall the rapacity of their leaders is sufficient.

World conquest by brute force, by ruthless suppression of human rights and dignities—this was the program launched from inner Europe westward, and from insular Asia eastward and southward. These forces were here the tacit, there the avowed, enemy of all the liberties and virtues that Christianity had established. On the other hand, while the nations, principally America and those states that composed the British Commonwealth, which upheld those rights and liberties, were far from perfect in their demonstration of them, they yet did hold up the banner of freedom, and were victorious in their defense of it.

But the mystery of iniquity doth still work, insidiously and persistently, in the midst of all peoples and nations. When the final battle comes there will be only a handful of the knights of the cross around the standard of God. Yet it will not fall, for behind the human legionnaires of Christ stand more than twelve legions of the hosts of heaven; and above them, God.

The internal impact of the war in each of the nations involved was like that of the first world war, but intensified. The art of war was more advanced; weapons and munitions more efficient; the commitment of minds to its prosecution more complete; and the consequent disruption and violence seemed enough to shake the world to pieces.

Christians of noncombatant convictions in America and in Britain and its dominions had the advantage of the recognition accorded them in the former war. Though there were individual trials, in general the status of conscientious noncombatants

was understood and allowed. But as before, Seventh-day Adventist inductees had a battle over their observance of the Sabbath. They were better known, but they were not universally known; and there were plenty of officers, noncommissioned and commissioned, who held them fair game for arrogant authority and persecution petty or major. Nevertheless, these sons of veterans fared better than their fathers had.

But Seventh-day Adventists now were in every nation under heaven, whether nominally Christian or heathen; and the rights and privileges granted by the Anglo-Saxon nations were not generally recognized elsewhere. Yet it was so ordered that on the Allied side, at least, these liberties were granted, because the principal and almost the sole military forces were Anglo-Saxon.

In France and the Lowlands the agony of the nations was short and sharp. Holland capitulated to the invading Germans in four days, Belgium two weeks later. The British, rolled up on Dunkirk, rescued their battered troops in a heroic evacuation by sea. The French retreated southward, abandoned Paris, capitulated six weeks after the German armies began their push. Thereafter, of them there were only the exiles of the Free French, and on Gallic soil the Underground Resistance. Thus the tyrannies of military rule were for the most part lifted from the shoulders of conscientious noncombatants.

But with the Axis countries it was otherwise. In Germany and in the lands it absorbed or dominated—Austria, Czechoslovakia, Poland, Hungary, Rumania—the crown of thorns was pressed down. There was heroic resistance; there were martyrdoms; but by the good grace of God many Seventh-day Adventists received favor from authorities, and were enlisted in noncombatant services, with consideration for their religious convictions.

A young Austrian worker, A. Gratz, was called into the army, along with all other Austrians of military age, as soon as Germany's Anschluss had overwhelmed and incorporated that country. There was no provision in the German Army for

exemption from either bearing arms or working on the Sabbath. Every Seventh-day Adventist had to meet his problem personally, and his only help was from God. Not all Germans, not many Austrians, not even all army officers, were members of Hitler's Nazi party; and the difference in party and nonparty men was very apparent in their treatment of nonconformists. No mercy and no consideration could be expected by a Seventh-day Adventist from any Nazi.

A series of remarkable deliverances from Sabbath work, due to divine interposition, accompanied young Gratz in his experience through seven years of military service in Poland, on the western front, and in Norway. Every Sabbath was a test, for there came no order from the German Government to exempt noncombatants, much less Sabbathkeepers. There were, of course, noncombatant services; and Gratz succeeded in getting into one and another of these, ending up in the medical corps. Time and again God so ordered it that friendly noncommissioned and even commissioned officers favored him in crises where Nazi officials sought to crush him.

When he was transferred to the western front he found himself in the command of a Nazi officer who had some months previous inquired of him closely about Seventh-day Adventist doctrine, ending with the comment on Sabbathkeeping, "That is not good comradeship." On Friday, Gratz sought an interview with him, and said, "Sir, you know that tomorrow is my rest day."

"Yes, I know." The officer's words were clipped. "I have waited a long time for this opportunity. Now I have you where I want you. *You will work tomorrow!*"

Refusing to obey the order, the young man was court-martialed, and sentenced to be shot. Higher officers, however, suspended the sentence, on condition of future obedience. He was at that time transferred to the medical corps. A little later his medical unit was ordered on the Sabbath to clean up the streets of the town where they were quartered. Gratz's refusal now would be equivalent to summary execution.

He walked to the edge of the town, and knelt down in a grove to pray. As he rose there approached him a soldier whose head was pushed to one side by a large swelling on his neck. Being a medical corpsman, Gratz saw his duty, and immediately took the man to the company doctor. The doctor ordered him to put the man to bed, give him a hot drink, and take his temperature every hour. He obeyed, and the man immediately fell asleep.

Gratz stepped quietly to the window and looked out. He saw his comrades sweeping the street, but here was he, delivered from such service on the Sabbath. After a while he turned to look at his patient. Startled, he looked again, then went over to him. The swelling had completely disappeared! He took the man's temperature; it was normal. But the doctor had ordered him to take the temperature every hour, and he must obey. He did that, but meanwhile he read in his *Steps to Christ*, and communed with God. The patient slept all day, and another Sabbath was saved.

Transferred to Norway, he found himself under Nazi officers whose orders still made his Sabbath deliverances miracles of God. But here there came sweet comradeship with members of his own faith, Norwegians. What! Norwegians hobnobbing with Germans? Were they Quislings? No; they were loyal patriots, and he was loyal to his fatherland. But there is a stronger tie that binds together brothers in Christ under the Sabbath flag.

In Hammerfest on an errand with an officer he inquired diligently for Seventh-day Adventists, and was at last rewarded by being conducted to the minister's house. As soon as the Norwegian minister learned that this German soldier was an Adventist, he threw his arms around him in a hearty embrace of Christian welcome. He was invited to stay over Sabbath and preach to the church. He went back to his superior, and asked leave to remain over the Sabbath.

"I am going back in my car on Friday," answered the officer. "You can remain at your own risk."

Gratz told him he thought the car would not go on Friday. The officer assured him that it would. But Gratz took the chance, and stayed over Sabbath. There was a cordial reception from all the church members, and services and conversation carried them to a late hour. The young man then returned to army headquarters, and there he found his superior still delayed. The officer had had experience with Gratz's Sabbath-keeping before. Now he looked up, grinned, and remarked, "You are always right."

In other places also Gratz made contact with his Norwegian brethren, and the occupation in Norway, as long as it lasted, was full of a continuous series of deliverances, triumphs, and blessed fellowship. A. Gratz is now back in the ministry in his homeland.³

Italy was the ally of Germany, for the most part an unhappy ally. The Latin temperament, more amiable if more impetuous than the Teutonic, lent itself illy to the dragooning tactics of the Northerners; and the arrogance of the latter did not help. Most of the higher military officials in Italy were considerate. They seemed to appreciate the sterling characters of young men who were willing to suffer rather than violate their consciences. Yet some were hard and cruel.

One recruit explained to his officer that he was a Seventh-day Adventist, and requested to be freed from Sabbath duty. His request was roughly refused. When he failed to report for duty on the Sabbath, he was subjected for weeks to savage treatment, but he held firm. The infuriated officer, seeing that he could not break the young man's determination to serve his God, sentenced him to many years of imprisonment.

He suffered all the privation, abuse, and torture of the military prison for one year. Then there was a change in officers, and the new man proved a very different sort. The case being reported to him, he, instead of calling the prisoner before him, came in person to the prison to see him. Kindly questioning the young man, and learning the facts in the case, he expressed surprise that, when the world stood in need of

men of principle, one should be made to suffer for conscience' sake.

He said to the young man, "You are free. From this moment you are my son. Now first of all, I want you to go home and visit your mother, for she has suffered even more than you." The young man thanked him, but said he could not travel, because he had no money. Reaching into his pocket, the officer drew out several bills. "Take these," he said. "They will pay your fare home and back again. After a good, long visit you will return to your post."

Shortly after this, orders were sent out from general headquarters to all Italian military officers, to grant Seventh-day Adventists in the service freedom to worship on their Sabbath. Thus, because of one young man's faithfulness, unheard of liberty was granted to his fellow members.⁴

In Russia proper, and in the Baltic states which it absorbed, there was no report from Sabbathkeepers to the outside world. Flourishing constituencies of the Seventh-day Adventist Church there were in Russia, even through the vast reaches of Siberia; but the policy of the Soviet authorities, long before the war, shut off communication; and from 1930 on, the state of the Russian believers, numbering about 14,000, was little known to their Western brethren. How they fared during the war is equally unknown.

For two years, from 1939 to 1941, Russia was ostensibly neutral, but really in league with Germany; then Hitler treacherously struck at his ally, and Russia perforce lined up with the Western powers. In neither period, however, was her policy toward religion affected; and to this day we have no complete information about Seventh-day Adventists in Russia. This includes the Baltic states of Estonia, Latvia, and Lithuania, which were taken over by Russia at the beginning of the war, and where we then had more than 5,000 members. Nevertheless, from fragmentary information it appears probable that the Seventh-day Adventist constituency in Russia has multiplied four or five times.

Since the war, as is well known, larger territories have been absorbed or have come under the influence of Russia, including Poland, Czechoslovakia, Hungary, Rumania, and Yugoslavia. These countries had a Seventh-day Adventist membership of about 30,000 before the war. Since the war, until very recently at least, church officers in Europe have had access to these lands, and report high Christian courage and aggressive evangelism. In all of them the Second Advent message is making great headway. Rumania, for instance, reports more than 13,000 baptisms in the three years from 1945 through 1947, and in 1948 between five and six thousand. This practically doubles their membership as it stood at the end of the war.

In the north the Scandinavian countries have marched with their brethren. Finland, after a heroic resistance in the war against Russia, was defeated, and its territory and independence reduced, yet it retained and still has relations with the West. At that time it had 2,000 Seventh-day Adventists; it now has 4,000. Norway, through its fearful trial, added a thousand members. Denmark, which was overrun, and Sweden, which remained neutral, have also added to their membership.

In the Far East there had come to be, in the period between the two wars, a far more significant Seventh-day Adventist constituency. China had over 18,000 Seventh-day Adventist members; Korea, nearly 4,000, Japan, 1,200. The Philippines had more than 20,000 baptized members; Malaysia, 1,600; the Netherlands East Indies, 5,000. All these lands were overrun by the Japanese armies, as was also Burma, where there were promising missions, though with a native constituency of less than a thousand.

In Japan itself, and in Korea, under Japanese rule, Seventh-day Adventists fared bitterly. Conscription, of course, took into the army their young men, and men not so young. But the Japanese Government, inimical to all Christian interests, could hardly bring itself to countenance any body of Christians. It decreed that, ostensibly for greater administrative ease, all the

Christian denominations in Japan should merge into one organization. The Seventh-day Adventist, as well as the Protestant Episcopal, church refused to do this. The government then ordered all Adventist work destroyed. Church, school, publishing, and sanitarium properties were all confiscated. More than forty of the clerical and lay leaders, then the men of the rank and file, were imprisoned for the duration of the war. Under the rigorous conditions of war imprisonment some lost their lives; all endured starvation and torture. But they came through triumphant, a church purified by persecution, to rise with energy at the close of the war.

In the Philippines the membership was too great to be dealt with wholesale. Indeed, the Philippines constituted a peculiar problem to the conquerors, because they alone of all the occupied countries were predominantly Christian, especially Catholic. It became the opportunist policy of the Japanese authorities here, in contradistinction to that in Japan, to placate Christian sentiment as far as possible. While alien missionaries were incarcerated, especially in times of military stress, and suffered through the hard conditions of the interment camps and prisons, the religious services of the native population were not commonly interfered with. But through all their occupation the Japanese were in a state of internal warfare, confronted not only by the armed opposition of guerrillas but by the passive resistance of practically the whole populace. Though, as everywhere else, there were a few traitors, who carried favor with the invaders, the great body of the people were loyal, and the conquerors could place no dependence upon native support. When the American forces came back there was universal rejoicing and effective cooperation.

French Indo-China was speedily overwhelmed, and Siam submitted. Both these little nations were composed mostly of non-Christian Orientals, who felt some kinship with the Japanese and hopefully, though somewhat dubiously, cooperated with them. Then from southern Siam the invaders marched down the peninsula to take Singapore in the rear, and branched

off to subjugate Burma. Next, in February of 1942 the Allied fleet defending the Dutch possessions was nearly annihilated in the battle of the Java Sea, and the Japanese lost no time in occupying Borneo, Sumatra, Java, and Celebes, and made their landings upon northern New Guinea. They took the Bismarcks and the Solomons, and aimed then at Australia.

Here the tide turned; for in May, 1942, in the six-day naval battle of the Coral Sea, a United States fleet turned back the Japanese with heavy losses. A month later, in a far distant area, the eastward push of the Japanese toward Hawaii and Alaska ended in the battle of Midway Island.

But though thus contained, the Japanese were still aggressive. While they sought to consolidate their rule in the occupied territories, they threatened India and lashed out toward Australia. They staged air raids on Darwin and surrounding territory, and launched a land campaign against Port Moresby, on the southern side of southeastern New Guinea. But the Allies assumed the offensive, ensured Port Moresby, and began action against Japanese posts on the eastern coast.

The Americans captured Guadalcanal in the Solomons, and the fierce attempts of the enemy to regain this vital stronghold led to the disastrous mauling of their fleet. Then MacArthur began his inexorable progress northward, which after two years of heavy fighting, landed him in the Philippines. Manila and Luzon were liberated in January, 1945, and the end was in sight.

Naturally, white leadership in all these subjugated areas had been wiped out. American, English, and Dutch nationals, reluctant to abandon stations and caught by the swift advance, were imprisoned, and suffered the horrors of the internment camps. On the other side, German missionaries in the East Indies were arrested by the Dutch and interned by the British, first in Singapore, then in India. The wives of four of them had been evacuated to Japan, where they had their freedom during the war, since Japan was in alliance with Germany.

The American and Australian missionaries in China, upon

the breaking out of hostilities between the United States and Japan, near the end of 1941, either retreated with the Nationalist Government to Western China; or as far as possible withdrew to Canton and Hong Kong, and from there the greater number were removed for safety to the Philippines—Manila, or Baguio in the mountains. Mr. and Mrs. John Oss, remaining on duty in Shanghai, were interned there, where he nearly lost his life.

Hong Kong was speedily invested by the Japanese, and fell on Christmas Day. There were then taken captive ten Seventh-day Adventist missionaries: N. F. Brewer, president of the China Division, A. L. Ham, and others, including Mrs. B. L. Anderson, wife of our oldest missionary then in China. Her husband and J. G. MacIntyre were interned in Amoy. In Canton there were interned Dr. and Mrs. D. D. Coffin, Mr. and Mrs. J. F. Anderson, and Helen Anderson.

The Philippines proved no secure refuge, for it was attacked at the very beginning; and though the American and Filipino forces held out for five months on Bataan Peninsula, and for a month longer in the fortress of Corregidor they had early surrendered Manila and all the rest of the Philippines. Here at Manila and Baguio in the mountains the greatest number of Seventh-day Adventist workers, along with many other missionaries, both Protestant and Catholic, and civilian American and British citizens, were taken into custody. In various camps and prisons in the Philippines there were altogether eighty-seven Adventist missionaries, including twenty-seven children.

In general, the missionaries were taken into custody in the localities where they were found. In the South, Camp Davao received Mr. and Mrs. A. N. Anderson and W. B. Riffel and his wife and three children; in Iloilo Prison were Mr. and Mrs. James M. Lee and their two children, and Mr. and Mrs. F. A. Pratt and one child. The missionaries in and around Manila were sent to Bilibid Prison and to Camp Santo Tomas, on the grounds of the ancient university. These internees included

fifteen adults and seven children of the missionaries from China, among whom were S. L. Frost, secretary of the China Division; Mrs. E. L. Longway, wife of the acting president, who was at emergency headquarters in Chungking; and Mrs. C. C. Crisler, widow of the former secretary of the division. Single workers from China were Rachel Landrum, Mildred Dumas, and Mary Ogle. Here also, caught by the war, while en route to their mission field in Africa, were E. P. Mansell and his wife with their two children.

Baguio, in the north, was the mountain resort of the Philippine workers; it was also for some years the headquarters of the Far Eastern Division. Here, as the war overwhelmed the islands, were found a number of Seventh-day Adventist missionaries, who were interned first in Camp John Hay, then in Camp Holmes. C. W. Lee was from Korea, Mr. and Mrs. R. L. Hamill and their child from Indo-China, Mr. and Mrs. C. E. Wittschiebe from China; and Mr. and Mrs. P. H. Eldridge, with their two children, Norma and Lawrence, were from Japan, where Mr. Eldridge had been connected with the Japan Junior College. Mrs. Eldridge's graphic and lively account of experiences in camp and out is contained in her *Bombs and Blessings*.

The greater number of Adventist internees, consisting principally of Philippine workers, were in Camp Los Banos, on the grounds of the Agricultural College, forty miles from Manila. There were the veteran missionaries, Elder and Mrs. E. M. Adams. There was L. C. Wilcox, superintendent of the Philippine Union Mission, with one child; his wife was permitted to stay outside with her invalid mother. And there were O. A. Blake, secretary-treasurer of the union, his wife, and his mother, Mrs. Mary Blake, who died just after being released from internment. Others of the Philippine contingent included Doctors H. C. and Vera Honor, with their two children; Mr. and Mrs. J. A. Leland and one child; L. M. Stump, president of the Philippine Union College, and his wife; and Mr. and Mrs. E. J. Urquhart, who after long service in Korea, had been transferred to the Philippines in 1937. Single women,

nurses and Bible instructors, included Bessie Irvine, Pauline Neal, Emma Pflug, Merle Silloway, and Edna Stoneburner. Mr. and Mrs. A. G. Rodgers and child, en route to their field in the Middle East, were also stopped here by the hostilities, and interned.

There were two periods of internment for the missionaries. The first came immediately upon Japanese occupation, but later they were released, under restrictions; and only when the advance of the American forces put fear into the Japanese were the missionaries again incarcerated, with the other "enemy aliens" who had not been so fortunate as to be released. The internees from camps John Hay and Holmes were also brought here. This second internment lasted from July 7, 1944, to the liberation, the last of February, 1945. Though but eight months in duration, it was the most severe, for living conditions in the islands grew worse and were reflected in the prisoners' fare. Many of the internees died of malnutrition. During the time of comparative freedom, B. B. Davis, head of teacher training in the college, died from natural causes.

Missionaries caught in Japan, and there interned, were W. J. Pudewell and Mr. and Mrs. George Dietrich with their four children. In Bangkok, Siam, the superintendent of the mission, R. P. Abel, his wife, and six other missionaries, with four children, were interned for a few months, when they were exchanged, and returned to America. In Java there were eleven missionaries, three of whom died in prison; namely L. M. D. Wortman, Mrs. Klaas Tilstra, and Mrs. E. Neimann. In Sumatra, of the three adults interned, two died; namely, G. A. Wood, and the director, H. Twijnstra, leaving alone Mrs. Twijnstra with her two children.

In Borneo, from the two pioneer missions, British Borneo and Sarawak, the Japanese took the directors, G. B. Youngberg and W. W. R. Lake. Their families had been evacuated before. Both these men entered into that grueling experience of privation and starvation, which Elder Youngberg could not survive. Today, the war having passed over, his son, Robert R. Young-

berg, fills his place as president of the North Borneo Mission.

The work did not stop because of the removal of the foreign missionary leadership. Faithfully and nobly national workers took over the burdens and responsibilities. Among these were Pastor Y. H. Chu, who was China's wartime leader in the occupied area, and S. J. Lee, who was secretary-treasurer. Pastor Wang Fu-yuan, our Chinese leader in Manchuria, was a tower of strength to the work in that area during the Japanese occupation. In Korea the principal leaders of the work were thrown into prison, and T. H. Chae, superintendent of the union, died there. In the Philippines, Pastor Pedro Diaz assumed wartime leadership of our union after Elder L. C. Wilcox was unable to carry on. In Java, R. O. Walean, and in North Celebes, A. Londa carried responsibilities of leadership during these critical and difficult times. It would be impossible to mention by name the hundreds of national leaders in the movement in various countries who were faithful and energetic, and who risked their lives again and again to uphold truth and to advance the well-being of the church.

Some of our national doctors, like Dr. Herbert Liu, of China, were instrumental in keeping institutions in operation, at least on a restricted basis; and they were even able here and there to open up new medical work. Schools were kept going in the face of very great difficulties; and there was a considerable amount of printing done by some of our publishing houses. Elder Robert Bentz, our French worker in Indo-China, was never interned during the period of the war. He and Mrs. Bentz carried on the work in Saigon, where she operated a nursing home; and he was able to produce and circulate a number of new tracts and pamphlets. In China, at Tsingtao, a medical center was opened by the Chinese workers and operated during the occupation. The loyalty and faithfulness of the national workers made many bright spots in an otherwise dark picture.

Nineteen forty-five was the year of victory, the year that ended the insane destruction of property public and private,

the slaughter of soldiery and citizenry, the incubus of fear and terror of earth's inhabitants.

In the European theater the Germans and their allies had, during the previous year's operations, been thrust out of Russia on the east; and in the south and west, under the over-all command of Eisenhower, all of Africa had been cleared, and the drive begun up the Italian peninsula; then the invasion of German-held France by Britain and America, begun on June 6, 1944, had driven the alien armies almost across the Rhine, out of France, Belgium, and the Netherlands.

In the Pacific, MacArthur had made good his promise, given after running the gantlet from Corregidor to Australia: "I have come through; and I shall return!" Combined with naval operations under the over-all command of Admiral Nimitz, his forces had landed on Leyte, October 20, and from there fought their way up to Luzon, where they landed January 9.

Inexorably the pincers of the United Nations' armies in Europe squeezed the Germans between them, the Americans delaying their later operations, according to the political agreement at Yalta, until the Russians could reach Berlin simultaneously with them. On May 7 Germany surrendered.

Then began a redeployment of three million men from the European area to the Pacific, marshaling all forces to the showdown with Japan. But America had a new and fearful weapon readied, which by its terrible display might save half a million lives and remain a temporary deterrent to war, yet hang like a sword of Damocles over humanity's head. It was the atom bomb, newly invented and brought to perfection by scientists working under government orders. Though left alone by Germany's surrender, and thrust back from their extensive conquests to their home islands, the Japanese still refused to surrender. Then, after due warning, the atom bomb was dropped on Hiroshima, and again on Nagasaki. Japan collapsed. Now, the issue having been decided, Russia declared war on Japan, two days before the Japanese sued for peace. The war ended officially September 2, 1945, with the signing of

the surrender aboard the battleship *Missouri* in Tokyo Bay.

The world went wild with rejoicing—army and populace, parents and children, sinners and saints. Peace again! Might it last forever! And straightway they set to work to make another safeguard for peace, a better League of Nations, called, after the name they had adopted in war, the United Nations. Now it was a peace organization, signed in San Francisco by all nations of the Allied world. To this date it has had a difficult and sorry career; its future may be read in the light of history and prophecy.

But of all the rejoicing that hailed the coming of peace, none could be so poignant as the joy of those who were loosed from bonds and imprisonment in the concentration camps of Europe and the internment camps of the East. The experience of the internees at Camp Los Banos will serve to illustrate.

The planes, American planes, had been coming over for weeks; but they were on reconnaissance, or they were in combat. The prisoners below, now starved, ragged, ill, heard many rumors of what was taking place, and of when rescue would come; but mostly they were left to surmise from the actions of the occasional fleets of planes and from the anxiety of their prison guards. Once the Japanese commandant and his staff hastily departed, leaving the camp in the hands of the internees' camp committee; but in six days he was back again, probably heartened by some appearance of success. Then more waiting, longing, hoping, praying.

Suddenly, early one morning, nine transport planes came in sight and began dropping paratroopers, half a mile away. A deep rumble was heard; it was the roar of amtracs on the road. The prisoners hurried to their barracks and their cubicles. The missionaries dropped to their knees, praying. Battle was imminent. Soon bullets began whizzing above their heads. Propping mattresses behind their beds, they flattened themselves on the floor, while the short, sharp battle continued.

Then all was silence. Someone came walking through the barracks. "Are there any Japanese here?" a voice in English

asked. They looked out. It was an American soldier, at the ready, but with a beaming smile. The camp was in the hands of the Americans.

It was an expeditionary force from Manila, volunteers who offered themselves at the call of their general to rescue the prisoners in Los-Banos. There was no lack of volunteers for the task. "We were afraid we wouldn't get in on this rescue," said one paratrooper, "because we had jumped before, at Tagaytay. Imagine our happiness when we got this assignment too!"

It was a daring raid; and every arm of the expedition worked in perfect unison—paratroopers, amtrac soldiers, and the native guerillas. They went deep into enemy territory, reached Los Banos at seven in the morning, by three o'clock had every one of the two thousand internees out, and were on their way home, fighting snipers here and there as they went. And they came through, with a loss of but two soldiers wounded and two guerillas killed at the camp. Three hours after they left, the Japanese were back, only to find a camp empty and burned to the ground. "God was certainly with us today," said General MacArthur; and missionaries and soldiers echoed him.

Wrote Mrs. Eldridge: "As I think about it now, it seems to me that our war experiences were like one more Bible story. At the beginning of the war our soldiers were outnumbered, overwhelmed. We were declared enemy aliens. We had but one hope, humanly speaking. All during the long months of waiting, we remembered General MacArthur's promise, 'I shall return.' His road back to the Philippines was long and dangerous, but we had faith. He had pledged his word. We knew that someday, as soon as he could get to us, we would be delivered.

"I recall the words of another General, who said, 'I will come again.' He was on His way to heaven, but He thought of His followers. He would come back for them and deliver them from the hand of the enemy.

"Years have passed, and the waiting has been long. Today we see the signs of His return all about us. One day, not far from this, He will come in the clouds of heaven with all the holy angels. The deliverance of His faithful ones in every land will be complete. No more trials, no sickness or hunger, will ever trouble them. Eternal life in God's presence will be theirs.

"While we are deeply thankful for our temporal deliverance in the Philippines, yet how much more earnestly do we all long for the coming of our great Deliverer, the King of the universe."⁵

¹ Mark 10:42-45.

² Revelation 16:14, 16.

³ David G. Rose in *Youth's Instructor*, May 20, 27, 1947.

⁴ A. V. Olson in *Ibid.*, March 4, 1947.

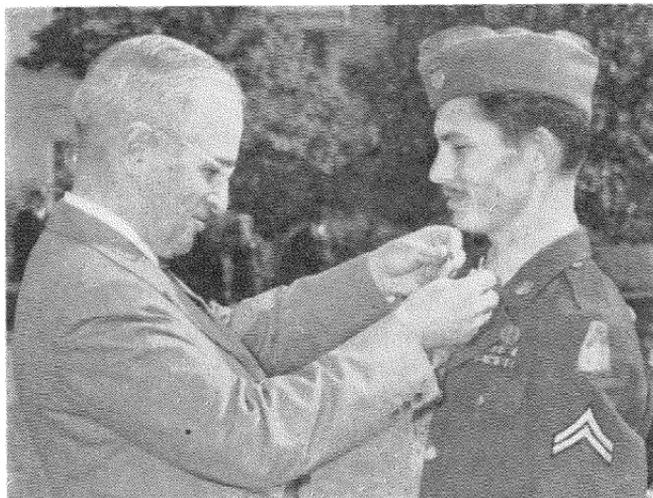
⁵ Retha H. Eldridge, *Bombs and Blessings*, pp. 216-233.

CHRISTIAN SERVICEMEN

THERE were 12,000 Seventh-day Adventist servicemen enrolled in the Army of the United States in World War II. Comparable numbers were in the other armies of the Allies and in those of the Axis nations. The overseas constituency of the Seventh-day Adventist Church exceeds that of North America nearly two to one; but because a great proportion of these is composed of native peoples not included in military conscription, though often involved in the war, we may, lacking exact statistics, guess that the non-American contingent of Adventist servicemen in the world was about equal to that in the United States Army. But in whatever alignment they were placed, in whatever army, their allegiance was first of all given to God, and their mission and work was to alleviate rather than to cause pain and loss.

By far the greater number of these soldiers were, by their own choice, enrolled in the Medical Corps, though a considerable number were to be found in other noncombatant units. The Medical Corps is not a coward's refuge: it serves from No Man's Land to the base hospital, from the blizzard of bullets and shrapnel at the front to the wards of the battle-torn bodies and shattered nerves and minds borne to the rear. On the sea it goes with the fleet into battle. In the air it leaps with the paratroopers to the most daring and dangerous of missions. In the Seventh-day Adventist denomination the proportion of medical workers to the total membership is high, about one in thirty; medical service is a prime mission of the church, and this is reflected in the war record.

Though thousands of duty-inspired, self-sacrificing, heroic actions could be reported of Seventh-day Adventist servicemen, space permits only a few representative cases to be pre-



INTERNATIONAL

President Truman Decorates Desmond Doss, a Seventh-day Adventist Medic, With the Congressional Medal of Honor

sented here. Selection has been made of examples in the Army Air Force, the Navy, and the ground forces.

Keith Argraves, of Portland, Oregon, assigned to the Medical Corps and training in Camp Grant, Illinois, heard that medics were being accepted for duty in the air service, and determined to get in. Through successive rebuffs and discouragements he kept his eye on the goal, and won out. He was sent to Fort Benning, Georgia, where the paratroopers were being trained, but that did not put him in the paratroops. Chief among his apparent handicaps was his Sabbathkeeping, which he had to bring up at every step.

"Private Argraves, you can't make it," asserted the commanding officer. "With your Saturdays off, you would miss eight classes a week, and the limit is two. It's out of the question."

"Sir, I would like to try," persisted Argraves.

The officer pondered, scrutinized the young man critically, then said briskly, "All right, we'll let you try."

That was enough. He passed, one of the 110 out of 420 candidates who signed in. And the stocky, cheerful, indomitable medic, who kept his Sabbath and who would not take a gun, became a prime favorite with his troop.

Then came the practicing—gymnastics, tumbling, wrestling, marching, running, finally jumping; and at last, overseas, to England, Scotland, Ireland, practicing under varied conditions and with different terrains.

One day the first lady of America, Mrs. Roosevelt, in her rounds of the American camps in Britain, visited the paratroopers. The colonel came down the line with her, inspecting, stopped before Keith, and said: "Mrs. Roosevelt, I want you to meet one of the bravest men in the battalion. He will not carry a gun into action. He's a queer one, I'll say, and it's all because of his funny religion. But they don't come better."

"What is your religion?" she asked Keith.

"I am a Seventh-day Adventist, madam," he answered.

"Do you like the paratroops?"

"I am not sure that I do, madam; but I'm staying with it."

The fact was, he did not like any part of war.

"Is your clothing warm enough?"

"No, ma'am, it is not. The combat suits are too light for England."

In a few days the group received heavy sweaters and socks. "Ambassador to the White House," his comrades dubbed him, "who can get anything for us we need."

In November, 1942, the battalion was ordered by air to the North African arena, just as the assault was to begin. On the way, a hundred miles out in the Atlantic, the squadron ran into heavy weather; two or three planes were lost. In Keith's plane one engine coughed, sputtered, failed. The ship began to lose altitude.

"Hook up, men. Get ready to jump," ordered the crew chief.

"Sir," asked Keith, "may I pray out loud?"

"Yes."

"Dear Lord," the young man prayed, "we need Thy help. If it is Thy will that we should reach our objective, and be saved from our present peril, please make that motor run. If——"

The dead motor started up, began to run, and never faltered again. The men said nothing, but they looked with respect at the medic who carried no arms but his Bible, and whose prayer had wrought a miracle that saved them.

Over North Africa they jumped for their first objective, an airport. And they took it, but with casualties. Corporal Argraves and his fellow medics worked three days and nights without sleep, caring for the wounded. This was the first of several jumps, always behind the enemy lines, always on such desperate missions as paratroopers are trained for.

Keith began every morning with Bible reading and prayer, and they were his constant companions through the day. Comrades were killed by his side; wounded men were given first aid, carried out of battle; hairbreadth escapes from bombs, barrages, booby traps, were commonplace. "The hand of the Lord was upon us," wrote Keith; and sometimes, it is true, it was "us," and not "me," for companions shared his narrow escapes.

In December volunteers were called for to go on a suicide mission, seventy-five miles behind the German lines, to blow up a bridge and demolish rail lines and communications. Out of the volunteers thirty men were selected, including two medics, of whom Keith was one. Their comrades and officers bade them good-by, expecting never to see any of them again.

"Corporal Argraves, do you have a gun?" demanded Major Dudley.

"No, sir."

"You're just as crazy as you ever were!" stormed the officer. "For God's sake, take a gun. You'll need it, for you're not coming back."

"No, sir. I haven't carried one so far, and there's no need now. I don't believe in it."

"All right. It's up to you."

At night they made the flight and the jump, found themselves eight miles from their objective, and started for it. But they were soon intercepted, and sniped at. They tore up the tracks and the communication lines; but the opposition grew stronger, and they had to fight their way forward with TNT, blasting their enemies from behind the rocks. They came in sight of the bridge. Keith was busy tending the wounded; the dead had to be left where they fell. Then he himself was hit in the hip with a piece of shrapnel, yet he was still able to go on.

Only sixty yards to the bridge! But right then there dashed in cars from Tunis, with German reinforcements. "Fall back," came the command. "We can't make it now. But we got the rails and the communications. Every man for himself!"

In the end the remnant of the company were captured. Then followed the experience of being moved to Sicily, the ship, under attack by American planes, being the only one of the convoy to reach destination. From camp to camp, starved, frozen, maltreated, they were moved over into Italy, up and up the peninsula, as the Axis forces retreated before the Allied drive. When the Italian Government capitulated, Fascist elements united with the incoming German forces, and the long, bitter Italian campaign was on.

The final camp was at San Giorgio on the Adriatic. "You are in the worst condition of any men I have ever seen," declared an English doctor, also a prisoner, as the paratroopers were thrust in. Gradually they recovered strength, thanks to Red Cross packages. Argraves found plenty of work in the camp hospital.

The prisoners tried to tunnel out; finally all two thousand made a break, storming the gate. Many were shot down, but half of them got free. In small groups they tried to make their way to the Allied lines, helped by some Italians, hunted by

others who were tempted by Fascist and German promises of reward, never fulfilled on delivery. Some of the group made it to the American lines; but Keith stayed behind with two brothers, one of whom, Dan Cole, had sprained his ankle; and they were captured again. Back, back, up toward Germany, finally into Germany; twice escaping, twice recaptured.

Then the terrible concentration camps, the first one 7-A, near Munich, where were 100,000 prisoners. Keith was taken to it after harrowing experiences, more dead than alive. Some of his former companions who had reached the camp before, hardly recognized him. There were the two brothers, one of whom had had the sprained ankle. With the services of an American doctor, they cared for him as best they could, through fever, delirium, and coma, till he began to mend. And though they were moved before he fully recovered, he at last rejoined them in another camp. Through it all he kept his precious Bible, and he kept his faith in God.

January 1, 1945, five months before the Germans surrendered, seventy-five medical men from the camp were called out to be exchanged for German doctors and nurses in Allied hands. Keith was one. Before leaving, he was granted an interview with his friend, Dan Cole, who was in solitary confinement, and who could hardly believe the good news.

"I'm happy for you, Doc," he said.

"And so shall I be happy for you, Dan. You'll be out soon."

"Not much chance for that. I'm not a medic."

"If it's God's will, you'll be set free. I'm going to pray for you."

"Thanks, Doc. I appreciate that. Good-by and good luck."

Out! Slowly, through disrupted traffic lines, to Switzerland, to France, then across the seas, and home! Father, mother, sister! And fiancée! Then one morning the telephone rang, and Dan Cole called greetings. War with Germany was over, and Dan brought word that all five men who had been close to Keith through that long, bitter experience were also safe at home.

Said Keith, "The Lord, through the whole experience, has brought me closer to Him. I have dedicated my life to Him, for whatever service He has for me."¹

A commander (MC) in the United States Navy, in the Pacific, was Lawrence E. C. Joers, M.D. Before he took his medical course at Loma Linda he had hailed, like many another seaman, from an inland plains State, North Dakota. Now on duty in some of the mightiest fighting ships, he found himself with the fleet on patrol or in battle from the Aleutians to the Solomons and up to Japan. Many times under fire, once with a sinking ship under him, again witnessing miraculous deliverances from wholesale death, he carried on as a surgeon throughout the war. But while efficient and energetic in his profession, he felt himself commissioned by the Great Physician, not only to "lay hands on the sick, and they shall recover," but "to bind up the brokenhearted," "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."² He proved, as so many of his medical comrades proved, that the doctor's opportunities for meeting and helping in the maladies of the soul are unexampled.

One evening a young sailor came to his stateroom. "Please, sir, may I come in and talk to you?" But though welcomed, he seemed unable to begin his story.

"What's the matter, son?"

"I don't know what's the matter. Everything is wrong. I'm losing all my friends because of the things I do. I want to do things right, but I just don't. I think I must be losing my mind." He was in the slump that so often assails men on cruise in the unnatural conditions of war.

There was no drug that would cure that. Commander Joers called silently on the Great Physician for help. Then he questioned the boy, found he had once belonged to a church, but left it; now he had no anchor for his soul. He told the boy of his own Christian experience, and what finding Jesus had done for him.

"Will you kneel with me while we tell Jesus about your problems?"

"Yes."

And while they knelt there on the steel deck, the Holy Spirit touched the boy's heart. He rose with tears streaming down his cheeks.

"O doctor," he said, grasping his arm, "no one ever did that for me before. May I come and talk and pray with you again?"

He was assured that he was always welcome, and he was given a copy of a little book to read—that blessed volume millions of which had gone to the forces, *Steps to Christ*.

Two evenings later the boy was again at his door. "May I keep this book a little longer?"

"Yes, of course. Didn't you find time to read it?"

"Yes, I read it through, but I want to read it again." Then he said eagerly, "Doctor, I don't know what's happened to me, but I'm a different person. All my troubles are gone. I can't understand it. It is all because I have found Jesus from reading this little book."

The lad was out fighting still, but he had a mighty Ally. The ridicule and persecution he endured for Christ's sake were far greater than the troubles he had had before, but they were as nothing to him. Formerly he was terrified when going into battle, but now he testified that he knew Jesus was with him in every crisis, and he had peace of mind.

Another evening Commander Joers was studying, when a twenty-year-old sailor, pale and deeply agitated, came to him. It appeared that he came from what had been a happy family, until, about a year before, his beloved father and mother had died, and the family had been scattered. He joined the Navy. He had been taught the doctrine of his church concerning the dead, and he believed implicitly that his father and mother were in heaven. He had dreamed many times that they came to him and told him how happy they were.

But lately in his dreams they had been urging him to take

his life and so come to them, that he might be happy too. The dreams were occurring so often and were so insistent that he was afraid to go to sleep. Two nights previously he had walked in his sleep to the rail, and was there found by an officer, peering into the water. He was sent to the sick bay, where he had been ever since, trying to get up courage to tell the doctor.

"I always obeyed my parents," he said, "and I'm afraid I can't resist this much longer. They have always come to me in my dreams; but this morning, about two o'clock, I know I was awake when my mother stood by my bunk and urged me to come to her. She seemed hurt when I didn't obey. I'm afraid, doctor. Can't you help me?"

It was a delicate operation to reach the source of that young man's trouble, his belief in consciousness and reward after death, and to cut it away, so revealing the actual character of his visitants. The doctor proceeded cautiously, first leading the young man to declare his absolute faith in the Bible. Then, gradually, a Bible study revealed the truth that the dead are unconscious. "Oh, no, doctor! I know my parents are in heaven! That the good go to heaven is what I've always been taught." But finally the Bible convinced him. "I must believe it, because it's in the Word of God," he said. "I'm certainly glad to know that my parents are not trying to get me to kill myself."

But who, then, was trying to make him throw himself overboard? Again came a Bible study, and the proof that the father of lies, who invented the natural-immortality belief, sends his minions in human form to deceive men.

"Isn't that amazing, doctor? I want to study more of the Bible."

He did study the Bible more. But the spirits, having established a foothold, did not leave him alone. Still they came to him in his dreams, and interfered with his sleep. Again he came to the doctor. Prayer banished the spirits. And banished, also, was the boy's fear in battle.

"I'm not afraid, and I don't think anything will happen to me. But, doctor, if anything should, I want you to promise to take this beautiful truth to my family, so that they may meet me and my parents when the Lord comes."

Commander Joers lived consciously in the presence of God. Prayer and the Bible were his constant attendants, and in the turmoil of battle or the darkness of dangerous nights he felt his Lord's presence. "Doctor, you sure were lucky!" exclaimed a sailor as he picked up an unexploded shell and inspected the powder in it. It had struck the steel deck a few feet from Commander Joers, without exploding. But the doctor knew it was more than luck that warded off death there.

And prayer was heard for others. A plane was lost. Running out of gas, it had landed on the sea, and was in radio communication, but could not be located in the heavy fog. Hours passed. Everyone shared in the gloom that came from the thought of leaving these men to their fate.

Standing on the quarter-deck, the doctor began to pray for them. His experienced shipmates were shaking their heads: impossible to find anything in that dense fog. He prayed more earnestly. A few minutes passed, when suddenly the loud speaker blared, "Make all preparations to recover one aircraft, off starboard quarter-deck." Rushing to the side, the doctor saw alongside his ship the plane, with the fliers in it waving and shouting their joy. With grateful heart he retired to his stateroom to thank God.

Near the site of a battle a sailor was seized with appendicitis. It proved a difficult operation, the infected appendix being located beneath the liver. According to the practice of Adventist surgeons, the doctor had prayed before the operation; now he had cause to pray again; for the patient sank, a lung collapsed, death seemed near. With three like-minded companions in his department, Dr. Joers held a prayer meeting. Then in the early morning, as he went to his side, the patient coughed up the plug of mucus that had caused the lung to collapse, and he was soon normal.

Commander Joers was glad to find the same faith in other men. Down in the Solomons, in one of the series of great naval battles there, in the night conflict, their ship was crippled, so that it could not be steered. Many were certain that escape was impossible, but just at that crisis the enemy fled. The captain was a man of courage and faith. He asked the chaplain to hold a special prayer season, and they all "thanked God and took courage." Then followed an anxious day and night while they worked the ship into a sheltered cove in an island, where they camouflaged it under overlapping trees and lopped boughs, and made temporary repairs.

All about them still was the enemy, his airplanes searching for hidden prey. But they were driven off by United States planes; and at last, aided by a large tug, the battleship, blacked out, headed for the open sea and Australia. Not yet for days were they safe; but when at last the dangerous voyage was over, and the captain was congratulated on his coolness and courage, he answered, "Doctor, it was the Almighty who brought us through. I had courage only because I knew He was with us."³

In the war in the South Pacific the Marines moved in on Guadalcanal, August 7, 1942, taking the Japanese completely by surprise, and seizing the Henderson airfield and Tulagi anchorage. But though not expecting the attack, the Japanese were in no wise minded to give up easily. Fighting continued in the insect-infested jungles until February 9, 1943, when the island was secured. The Marines, suffering many casualties and enduring extreme conditions as well as tough fighting, were finally relieved by the army. The Japanese continued to try to regain the island, sending reinforcements in a convoy, and in the late autumn a very large and well-equipped fleet. This was met in the three-day naval battle of Guadalcanal, November 13-15, which resulted in the clear victory of the Allies and compelled the retreat of the enemy from the Solomons to their other island strongholds.

During the January period of the campaign a Seventh-day

Adventist medical corpsman, Orville Cox, of New Richmond, Ohio, was given a citation for performing an outstanding deed of valor in the saving of life. Correspondents both of the Associated Press and the United Press wrote of the episode, the following being a combination of their reports, with some correction by Cox.

"A conscientious objector and a full-blooded Apache Indian shared a hero's honors with a general today, in fighting on the Kokombuna front. The objector was Private Orville Cox, a twenty-nine-year-old Seventh-day Adventist who refuses to carry a weapon or to kill Japs. . . .

"Cox, a slender, scholarly youth, was . . . placed in the Army Medical Corps, and has been in the thick of the fighting since he landed at Guadalcanal. Japanese machine-gun fire in the jungle hit two infantrymen. As the Americans lay wounded in an exposed area, Cox ran forward in the face of heavy fire and bandaged their wounds."

One reporter said, "Near enemy positions I encountered Lieutenant Colonel C. E. Journey, of Waco, Texas, who declared, 'I have a couple of men in my outfit you ought to talk to! I'm proud of them, and I'm going to recommend them for citations for gallantry.'

"An orderly came back first with the slim, bespectacled Cox, who related modestly how, from the location of his first-aid unit, he answered the front-line call for help, running, falling, and sliding down the steep hill to the American position, and, while rifle and mortar fire played about them and a shell burst within a few feet, he administered first aid to the wounded.

"Don't forget to tell that you carried out these two wounded men, 250 yards, up a steep hill, under heavy fire, making two trips,' interrupted Colonel Journey.

"Cox just grinned, and said, 'Yes, I guess I did.'

"Cox, a former farmer and carpenter and factory worker, was drafted last April. He said then, as he says now, that his religion and belief does not allow him to kill, but that he is

willing to do noncombatant work and 'to take care of our men.' Ever since induction he has been popular with officers and men, and has proved a reliable and hard worker, Colonel Jurney said."

For gallantry in action on Guadalcanal, Cox was awarded the silver star, and later, for a similar action on Luzon, received a second award of the oak-leaf cluster.

Roscoe I. McFadden, from Maryland, a graduate of the College of Medical Evangelists, had, like most of his fellow students, entered the Medical Reserve Corps when the war clouds began to lower. Called into the service, he spent nearly two years as an instructor at home bases; then in April, 1943, he was sent overseas with the 93d Evacuation Hospital, which landed in North Africa just as that campaign was closing. There followed the Sicilian campaign, and then the slow drive up the Italian peninsula.

Captain McFadden was the only Seventh-day Adventist officer in his outfit through all the campaigns in Sicily, Italy, France, and Germany. There was one Adventist medical corpsman, a faithful lad, and occasionally the two could get together on the Sabbath; but with this exception and with very infrequent contacts with civilian members in the several countries, he had no contact with any of like faith. What this means to the battle-stunned soldier, wading through the muck and stench and tragedy of war, only he can know, and not even he can tell. But God comes close when He is the only source of help. The Bible and private prayer were his only church, his only sermon, his only communion, his only comfort. These and the stimulating letters from home, from wife and family, and the knowledge that their prayers were a shield over his head, sustained him. The men of his hospital unit were respectful and sometimes envious of his assurance and calm, but none were of spiritual help. The unit contained a large proportion of Jews, not very orthodox, however, to whom his Sabbathkeeping was merely reminiscent and his Bible reading and prayer nostalgic. Wistfully, sometimes one

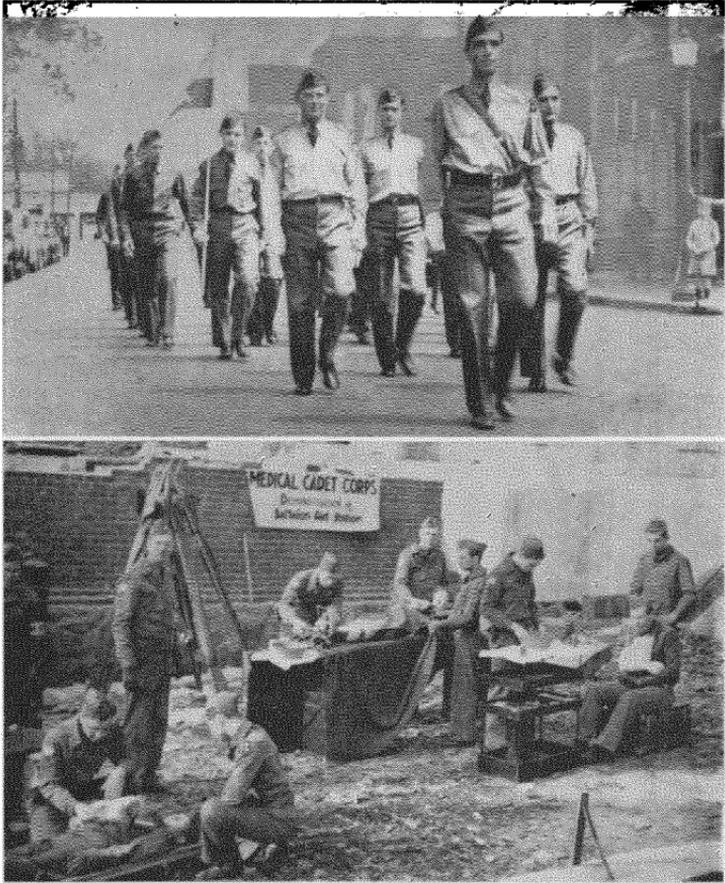
would say he wished he could keep the tradition of his fathers, but this was war! Nevertheless, bound together in mutual service, they were all good comrades, and in general mutually helpful to morale.

The 93d was close behind the lines up until the Army was stalled before Casino. Orders suddenly came to withdraw to a rest camp near Naples, an order which spelled to war-wise medics quick assignment to duty on a new front.

What that new front was to be was a closely guarded secret with top command; no servicemen in it knew where they were bound, until, tossing on the waves of the Tyrrhenian Sea, they found themselves off their landing place, Anzio beach. Even then no one had any premonition of what this desperate venture would cost in blood and sweat and grime, in heroic endurance and grappling struggle, and in expenditure of lives, nor could they envisage the fame in military annals of the occupation of Anzio beachhead.

It was the strategy of the high command to make this flank attack on the German Army, and by it to cut behind the stubborn defense at Casino. Anzio was but twenty-five miles south of Rome. A noted though small health resort, it was at this time used by the German Army as a rest camp, the townspeople having mostly been evacuated. The Allied attack was a complete surprise; but German military genius was conditioned to surprises, and German discipline and thoroughness quickly mended the breach.

The battle of the Anzio beachhead has been fought over, in the press and in military circles, many times; but whatever the merits of the case in strategy and tactics, the record stands of heroic effort, magnificent endurance, and ten thousand American and British boys resting in the bosom of earth at Anzio. Though its first military purpose was not realized, Anzio paid dividends by holding its own, and, when German resistance broke, by forming one arm of a threatening pincer that caused the enemy's rapid retreat. This, however, was after nearly five months of conflict.



Seventh-day Adventist Medical Corpsmen in Training for Non-combatant Military Service, World War II

The initial expedition contained 243 warships, transports, landing craft, et cetera. Landing forces numbered fifty thousand, including three United States divisions, with artillery and armored craft, one British infantry division, and one Ranger and one Paratroop, unit. January 21 was D day. The first

month some progress was made; then the Germans struck hard, and were with difficulty repulsed. The remaining four months were a nightmare of dogged, pertinacious holding, with futile pushes, while in the constricted area of their occupation German artillery and aircraft created a shambles. Occasional replacements were made, including top command; for few could stand the ordeal all the way through.⁴

The 93d Evacuation Hospital went ashore with the first wave of troops, at 5 A.M., after a preparatory shelling of the beach. The hospital, though normally its position was some distance behind the lines, was here made in effect a field hospital. The area was constricted, and what were a few yards, front or rear!

At first there was no German reaction; but within a few hours their bombers began to come over, attacking the landing ships and the troops already on shore. And soon their artillery opened up from hill positions. The hospital had been set up in buildings and tents near the beach, and it could not be exempt from fire. Two days and two nights it stayed in that exposed position, its staff working untiringly on the casualties. In the second night the end of the brick building was blown off, and the colonel was knocked out of bed twenty feet away. Dusting himself off, he ordered the Evacuation Hospital to be evacuated to the area set aside for evacuation hospitals.

The battle grew in fury; and the medical staff, corpsmen, and nurses of the one field and three evacuation hospitals had more than they could do. They operated constantly, and their cases were all major—amputations, and chest, abdominal, and head injuries. Lines of litters outside the hospital were constantly awaiting their turn. The regular routine for each team of surgeons was eighteen hours, when they would be relieved by another team who had had six or eight hours' rest. The less seriously wounded were evacuated to Naples by planes, coming in for night landings on strips smoothed by bulldozers, which next day would again be pockmarked by shell holes.

The hospital men dug foxholes under their beds, where they slept away their weary, inadequate rest hours. Though the Germans respected the hospitals, fire could not always be controlled, and the near hits constantly shook the area and cost some casualties. Also, jittery airmen either accidentally or maliciously made mistakes, when more heavy toll was taken. A German bomber, crippled by fighters, jettisoned his load over the 93d Hospital, and obliterated one ward tent, with its wounded men and personnel. In the second week one evacuation hospital was wiped out by bombs; what remained of the staff had to be evacuated, and a replacement sent in.

The nervous breakdown was tremendous. Not only soldiers in the line but also many doctors and nurses had to be sent out when their nerves and minds utterly gave way in this fire of man-made hell. Captain McFadden found God his source of strength. A few minutes, sometimes an hour, taken from his rest period for Bible reading and prayer, would bring him up to par again. But the strain was terrific.

The beachhead made little or no progress. For a time it seemed that the Germans would overwhelm it, and the general expectation in the hospitals was that they would all be made prisoners, a fate scarcely less dismaying than death. But at the end of the second month it was evident that the Allied lines would hold; yet they were pocketed. Thenceforth it was a grim task of endurance while the carnage went on. The weather was abominable. There was rain and more rain, and mud that bogged movement both of men and equipment. And ever the throb and boom and crash of this miniature, horrible Armageddon.

Girdled the earth with fire!

Hidden the land with dead!

And those winged horrors hovering overhead

To heap the stark piles higher!

The rains filled the foxholes, and they had to be abandoned. In the hospital McFadden and his tentmate, a doctor named Hanford, built sandbag caves for safer sleeping. One

day they felt that the enemy's fire was directed upon the hospitals. In reality the objective was just beyond them, but some missiles began to drop on the hospital. Suddenly the whine and crash of a shell seemed almost upon them. Rocks and debris flew everywhere, nearly knocking down their tent. They rushed outside, and saw the crater where the shell had exploded upon a tent of medical men in the adjoining 11th Evacuation Hospital. Shells were still coming. One hit twenty feet behind them, and buried itself in the earth, but it was a dud. They jumped into the crater, and began to dig out the half-buried, wounded men, applying tourniquets, and using whatever they could find for first-aid equipment, to relieve in any way the terrible suffering.

The commanding officer of the 11th Evacuation Hospital, creeping toward the crater, and lying down when a shell hurtled by, peered over the edge and, seeing the two surgeons at work there, called that he would send an ambulance. This he did, and the ambulance came through with aid and first-rate equipment. By this time the shelling had stopped, and the two doctors returned to their own hospital unit.

But the Eleventh's commander did not forget them. By his recommendation they were rewarded, Army fashion, for this heroic service, by citation for decoration with bronze star. When, after three months of service on Anzio, they were evacuated to Naples, the ceremony of decoration was performed by General Mark Clark. The citation said:

"For heroic achievement in action on April 6, 1944, Anzio, Italy.

"During an intense enemy artillery barrage, a detachment tent of a hospital was struck by an enemy shell. Captain McFadden, on duty at an adjacent hospital, immediately rushed to the scene of the shelling, and administered treatment to a number of seriously wounded soldiers. Although the area was under continual bombardment, he remained at his perilous task of rendering medical aid and expediting the quick removal of casualties for additional treatment. Captain Mc-

Fadden's heroic performance reflects the finest traditions of the Medical Corps. Entered service from Madison College, Tennessee.

“[Signed] Mark W. Clark, Lt. General,
“U.S. Army, commanding.”

Facing the draft when he came to the minimum age, eighteen, Duane Kinman, of College Place, Washington, entered the Medical Corps with his well-formed determination to become, sometime, “not just a physician, but a first-class surgeon.” It was September, 1943, and the Allied cause was looking up. Italy surrendered that month; Nimitz and MacArthur captured the Japanese bases in upper Borneo, and turned north. Perhaps new recruits would never come to the battle line.

But in pursuit of his training and by his request, Duane was sent to a surgical technician's school at Camp Barkeley, in Texas, where through a stiff, fast-flying course, with demonstrations, he stored up information that was to stand him in good stead on the battlefield.

A year later he was across the Atlantic, with Patton's Third Army, in the second front. Released like an arrow from a bow, Patton's army shot across France, flanking and forcing into flight the German divisions confronting him. In November, 1944, he was striking for Metz. Kinman was the sole first-aid man for a heavy machine-gun platoon of the Third.

A cold, murky day, November 10, out on the front, with machine-gun fire sweeping the field, Kinman was busy bandaging the torn chest of a sergeant, when he saw a rifleman some fifty feet ahead fall into the mud, frantically clutching his throat. Racing to his side, he discovered that the soldier's windpipe had been slashed; and as he fought for air, his face turned blue with suffocation. The medic swiftly examined the wound, then whipped out his pocketknife. Time ticked its seconds, equipment was nil; but a tracheotomy must be performed there on the spot. Now, a tracheotomy is an operation

for an experienced surgeon, in a hospital, under floodlights, and with keen, sterilized instruments and retractors for holding open the wound. It is not for a medical corpsman in the mud and under the murky skies of a blitzed battlefield. But though he had never even seen a tracheotomy performed, Duane remembered the description in one of his lectures. Here was the need; here, the man; never mind the other details.

"I don't like to do this, Mac," said Kinman to the strangling man, "but it's the only way you're going to live." Crazed by his plight, the man fought wildly. A lieutenant, Edwin M. Eberling, came to the medic's aid, and held down the patient, while with a swift motion Kinman slashed a one-and-a-half-inch cut in the man's throat below the shrapnel wound; then, slipping his finger behind the trachea to protect the jugular vein, he opened the windpipe. Suddenly a gush of air swept into the man's lungs, renewing his slender hold on life. Snatching a fountain pen from his pocket, the corpsman punctured the top of the cap, and inserted it in the cut.

"You can't breathe through your nose or mouth," he warned the wounded man, "but your lungs will work. Twiddle the pen around and keep the hole open. You'll pull through all right."

The man's breathing improved. The color returned to his face. And in a few minutes Private Henry Roon was able to stand, and, supported by his two rescuers, to walk to a near-by tank, which moved toward the rear. Arrived at battalion aid, the medic helped his patient into the station, where doctors and assistants stood open-mouthed at the astounding front-line operation. They sent him on to the clearing station, where a tracheotomy tube replaced the fountain pen, and the man in time recovered. Through the phrase-making genius of newspaper correspondents, the case went winging over the wires and through the newspapers and on the radio networks as the amazing achievement of the "Foxhole Surgeon."

Surgeon General Norman Kirk, Major General LeRoy

Irwin of the Fifth Division, and several other Army authorities wrote their appreciation and commendation to the young corpsman. From overseas America the president of Western Reserve University offered a free medical course to the young man; and his alma mater, Walla Walla College, gave him a three-year premedical scholarship. Through the rest of the war went the young corpsman, thrice wounded, last at the Battle of the Bulge, where his pack was sliced from his back and a bullet laid him low. But he was saved through all the perilous service of his calling by the protecting hand of Him under whose wings he had come to trust. After the war he buckled into his courses, resolved, as ever, not to be just a "foxhole surgeon," with a jackknife and a fountain pen, but a *first-class* surgeon.⁵

Desmond T. Doss, of Lynchburg, Virginia, entered the Army, April 1, 1942, being one of the early inductees and, therefore, one to bear the brunt of the irritation and wrath of officers about noncombatants and especially Sabbathkeepers. Much of the experience of the Seventh-day Adventist boys in World War I was his in the beginning of World War II. His repeated experiences with officers high and low over the question of the Sabbath, as well as the question of bearing arms, are as thrilling and providential as any of the former generation, or, for that matter, any of the thousands of other boys in this war; but we can relate only the high lights of his overseas experiences.

His outfit embarked at San Francisco for the Pacific campaign. As they landed at Guam, where the American forces had already made their beachhead, but were still fighting for possession, the major looked at Doss significantly, as if to say, "This is one Sabbath you won't keep." It was no part of the Adventist religion to shirk medical service on the Sabbath; yet Sabbath release was welcomed when it was possible. It so came about that in the three and a half months they spent on Guam, Doss was able to spend a large part of the Sabbaths in a foxhole, in comparative peace and quiet.

Fighting was close and furious, the Japanese finally making the death charge, where most of them were mowed down, though they did pierce the American lines. Doss, with the other medical corpsmen, was in the midst of the fighting. Once, lost from his platoon because it was moved while he was on a trip to the aid station for medical supplies, he spent the night praying for them, because he felt they were in terrible danger. In the morning information came that an artillery barrage had been turned on the position where his platoon was; and when Doss got there he saw numerous American dead, but only one of his platoon had been killed.

The American Army moved up to the invasion of the Philippines; and Doss, in the 77th Division, found himself on Leyte, MacArthur's first landing. On the third day Glenn, his buddy of the Medical Corps, going out to give first aid to a wounded man, received three slugs through his body. The call came for litter bearers. Everyone hesitated, for the two men were in a very exposed position. But one courageous medic volunteered to go with Doss. They crawled through the bullet-swept area. The other medic reached Glenn, and Doss reached the first wounded man. He wiped the blood from the man's eyes, and was rewarded with a smile and the whispered words, "I can see!"

Just then the Japanese broke loose on them with heavy fire. They hugged the ground, and when the firing diminished, Doss crawled over to see Glenn. The two medics got him on a poncho, and dragged him over dead bodies to a safer place, where they constructed a litter; but he died in sight of the aid station. Later, the brave medic who helped in this attempted rescue was killed while carrying a litter with Doss.

Later battles on Leyte were passed through; then the island was cleared, and soon Luzon was recaptured. The 77th was sent to the assault of Okinawa. The furious campaign on this island is celebrated for the heroic courage of the American soldiers and the desperate resistance of the defending forces, the costliest fighting in the Pacific. The last stronghold of the

Japanese was the great cliff-bound ridge running across the southern end of the island, protecting their last fortresses.

At one point Doss's immediate group, isolated in an extemporized pillbox, was attacked by Japanese, throwing grenades. They seemed doomed, when one of the missiles blew the cap off a phosphorus grenade just outside the pillbox, making a smoke screen which on the one hand choked them and on the other hand aided their escape. They made a rush back toward their command post. Doss was the last man out, and in the darkness he bumped into a soldier fighting a Japanese, which threw him off balance. He took a somersault, landing on his hip, injuring it so that for a day or two he was not able to accompany his battalion to their next determined, deadly assault on the escarpment and the ridge beyond.

May 5, Sabbath, he was studying his Sabbath school lesson, when the call came for him: "Doss, you are the only medic available. They need help on the ridge." He sprang to his feet, but his leg gave way. Another man lifted him to his feet. "Lord," he prayed, "help me." Immediately his leg was strengthened, and he was enabled to go on. He went up on the cliff, where the fighting was intense and the Americans were steadily being forced off. Hearing that a colonel on observation duty had been wounded, Doss, despite protests, went back to him, and found that shrapnel had punctured his lungs. Doss called for blood plasma; another medic brought it to him. They administered the plasma to the colonel, and treated his wounds, then removed him by litter; but he died before they got him to the aid station.

A little later the assault was again renewed. Doss's platoon were up under the cliff, ready to go up the rope ladder. Said Doss to the lieutenant, "I believe prayer is the biggest lifesaver there is, and I believe every man should have a word of prayer before he puts his foot on the ladder." Lieutenant Gonto called the platoon together, and said, "Doss wants to have a word of prayer before pushing off on this mission." There was one minute left.

Doss prayed that God would grant the lieutenant wisdom to give the right orders, because their lives were in his charge. And he prayed for wisdom for every man in the platoon, that he might take the necessary safety precautions, and come back alive, and if any were not prepared to meet their Maker, that they would now prepare. Said he afterward, "I believe that every man prayed with me, even if he had never prayed before."

They went up, with Company A on their left. They made some progress, but were finally stopped. From battalion headquarters came the inquiry how they fared, and what were their casualties. They answered that not a man had been killed. Back came the order: "The job is yours. Take that ridge yourselves, for Company A cannot move." That platoon, one third of a company, went forward, knocking out a total of eight pillboxes, and joining forces with Company A, completing control of the ridge. In that remarkable exploit not a man in the platoon was killed or wounded.

Later, believing the ridge wholly won, their commanding officer gave the order for the company to advance. This time the captain said there was no time for prayer, since a part of the line was already moving. That advance brought great casualties, and the Americans were forced back. Doss's outfit was heavily hit, and pressed back down the cliff.

"Where is Doss?" asked the lieutenant at the foot.

"Up on the ridge still," the men answered.

"He's gone at last," mourned the officer.

Then at the top of the cliff was seen Doss's figure. He was ordered down, but instead he signaled that he would let down some wounded men by rope. He had some help from one and another of the few last in the retreat, but they were escaping as fast as they could. The men below surged around the foot of the cliff, receiving the wounded whom Doss, finally alone at the top, let down. According to his citation later, they numbered seventy-five.⁶

That was not the end, however. Later still, in the midst of

heavy fighting, Doss was wounded in both legs. Litter bearers picked him up, but they were soon under fire, when one man was wounded in the head. Doss crawled off the litter, and insisted that the other man take his place. Soon a soldier named Brooks, slightly wounded, came by and tried to assist him off the field. A sniper then hit the already wounded Doss, shattering his arm. The two men fell into a shell hole, where Brooks used his rifle stock to make a splint for Doss's arm, and they tried once more for the aid station. In the end, however, Doss had to be carried off by litter.

That put a final stop to his service. He was invalided home. Over the whole United States, by wire and by press, daily and weekly, he, the Seventh-day Adventist noncombatant, was hailed as the greatest hero of the Okinawa campaign. He was given the Congressional Medal of Honor, the first and only conscientious objector (in the phrase of the Army) ever to receive that honor. In October he was called to Washington, and there, with fourteen other men of great valor, in the presence of generals, admirals, cabinet members, his proud parents, and his devoted wife, President Truman hung around his neck the coveted medal.

But Doss himself said: "During all the time I was in the Army my great source of strength was the daily study of the Bible and prayer. . . . I did more praying overseas than I had done in all my life up to that time. When I talked with God I seemed to lose my sense of fear. That is the only answer I have to give to the many inquiries as to how I had the courage to do what I am described as doing in the War Department citation. To God be all the honor."

He was wrapped up in the sense of his opportunity to give the message of salvation to his buddies and to his officers. They always wanted him to be with them if they were hurt. They asked him how to correct their ways of living. Some of them came to have him pray with them, that they might have strength to live aright. They turned from their first sneering at prayer, to a faith in its working. A lieutenant who at first

was against him because of his religion, ended by saying, "I don't approve of your going into dangerous places without a weapon, but I feel safe just to have you along with me."

The man who was representative of a reputed extreme branch of noncombatants, who not only would not bear arms but would keep the Sabbath, had proved also the extreme example of courage on the battlefield and devotion to the work of saving men. He was honored in accordance, and his religion with him.⁷

Thus did Seventh-day Adventist servicemen, the world around, in camps, on battlefields, in prisons, testify of their high resolve to serve the God of heaven under whose Sabbath banner they marched, doing their duty to their countries according to Christian standards, and setting examples of temperance, sobriety, faithfulness, and devotion never excelled and seldom equaled, until their Lord made not only their comrades but even their enemies to praise them and to be at peace with them.⁸

¹ George W. Chambers, *Keith Argraves, Paratrooper*.

² Mark 16:18; Isaiah 61:1, 3.

³ Lawrence E. C. Joers, M.D., *God Is My Captain*.

⁴ *Report by the Supreme Allied Commander, Mediterranean*, p. 17; *War Reports of General George C. Marshall*, p. 169.

⁵ Verona Montanye in *Youth's Instructor*, March 19, 1946; *Time*, Dec. 11, 1944, p. 67; *Newsweek*, Dec. 11, 1944, p. 80; *Reader's Digest*, February, 1945, p. 94.

⁶ Doss writes (April 30, 1949) that he does not know how many there were. The reporting officer and correspondents wanted to report one hundred, but he told them he did not think he could have cared for more than fifty. They compromised at seventy-five.

⁷ Desmond T. Doss in *Review and Herald*, Jan. 3, 10, 17, 24, 1946; *Newsweek*, May 21, 1945, p. 96; Oct. 22, 1945, p. 63; *Time*, May 21, 1945, p. 72; Oct. 22, 1945, p. 60.

⁸ The accounts in this chapter have been checked by all the servicemen involved, except two, who could not be reached.



U.S. SIGNAL CORPS

Hundreds of American and Australian Soldiers Were Saved From the Enemy by Native Adventist Believers During World War II

GARRISONS OF CHRIST

ALL the world was in the welter of war. The flood tides of arrogance, hate, cruelty, swept over lands, engulfing peoples, driving them to submission or death. The lords of war had no sympathy with conscience, no tolerance for the Christian faith, no pity for those who resisted them. Servants of the true God were put to the test as the heroes of faith through past ages have been. They "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they . . . were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."¹

Some in Christian lands were victims of the oppression of their own renegade governments; some, as the missionaries caught in sudden conquests, were incarcerated in internment camps, starved, beaten, extinguished; some, native believers in lands overrun by invasion, proved their constancy and gave their ministry amid temptations, persecutions, privations, and death. Far within the limits of the war tide there stood up these strongholds of Christianity, these garrisons of Christ. They were manned by heroes who never thought themselves heroes, by martyrs who counted not their lives dear, by faithful servants of Christ who asked only fellowship in His sufferings. To tell the full story of their endurance and faith and works would take many volumes: and indeed the half is not known, or ever shall be till the books of God unfold.

In the Axis countries of Europe the church went under the harrows of suppression, confiscation, and persecution. All men of military age, including ministers and other conference workers, were drafted into the armies. The Nazis, haters of Chris-

tianity, felt special animosity against the Sabbathkeeping churches. When they took over Alsace, in France, they dissolved the conference and all the churches, confiscated church buildings, and prohibited the work. In Croatia under a sort of "secretary of cults" dominated by the church, but with military authority, the same was done. In Rumania, where there were more than twenty-five thousand Sabbathkeepers, the union and local conference and all institutions, including publishing house and school, were taken, as well as all the funds in the treasuries, by authority of puppet dictators under the Reich. Four thousand Seventh-day Adventists were thrown into prison, where they were tortured and abused. Some received long prison sentences; some were condemned to death.

Nevertheless, those workers who, because of advanced age or other reasons, were left, found means to carry on. Occasionally they smuggled out reports, couched in figurative language. One minister, who had been a teacher, wrote that the students in his classes were doing very well, eighteen of them having passed their examinations and received their diplomas—which meant eighteen baptisms and baptismal certificates. Another wrote that he was engaged in the life insurance business, and, said he, "Rejoice with me, for this year I have written ninety-six policies." One lone man, without meeting-hall, without funds, without traveling conveyance, constantly watched and persecuted, often caught between contending armies, yet gathering ninety-six souls for God, and baptizing them under cover of the night!

In Croatia 850 persons were added to the church during the war. In Hungary more were baptized each year during the war than before. The Italian Union increased its membership 50 per cent, and in every country the cause of Christ advanced.

A. V. Olson, president of the Southern European Division, just before America entered the war, was able, with risk of life and great hardship, to travel about more or less in the Southern European countries, which made up part of his division. He used the opportunity to fortify the brethren for the existing and

the impending trials. In Rumania, just before the storm broke there, he met with the union committee and made an earnest appeal to them to be loyal to God. Pale-faced but determined, they rose as one man, and vowed to remain at their posts and to keep the Advent Movement loyal to God, even unto death. Well they kept their promise.

In Italy, soon after, he met the union committee, and they made the same pledge. Immediately after the war Elder Olson and W. R. Beach visited Italy; and as the president, L. Beer, met them, he threw his arms about the visitor, and said, "Brother Olson, do you remember our last meeting here? Do you remember the pledge we made before God? Brother Olson, we have kept it. Not one has failed." And the fruits in Italy gave eloquent testimony to the truth of his statement.

So was it everywhere. In that European inundation of atheistic hate and destruction, there were islands of faith, garrisons of Christ that held aloft His banner and made their forays into the territory of the enemy.²

There were garrisons of Christ throughout the occupied territories of the East: Japan itself, Korea, the Philippines, Indo-China, Siam, Burma, Malaya, East Indies, Borneo, New Guinea, and the adjacent island groups.

Korea, taken over by the Japanese in 1905, was nevertheless a comparatively fruitful field for Seventh-day Adventists. When World War II broke they had nearly four thousand members there. The Japanese were determined to destroy the Christian church, and believers had great trials and persecutions. Yet in some cases they found favor. At a city in southern Korea, where lived Lee Tuk Hoe, a Sabbath school superintendent, the chief of police called together 150 representatives of various religious and civil organizations. Lee represented the Seventh-day Adventists.

For over an hour they listened to a lecture on national affairs, ending with the declaration that they must all make obeisance at a Shinto shrine as a mark of loyalty. Though most of them disagreed with the police chief's statement, they all

sat silent, in fear, until Lee rose and said that shrine worship was contrary to the laws of Jehovah, as given in His Inspired Word, and that he could not worship at the Shinto shrine. His companions said to him, "Why did you do it? You could have kept quiet, and made no issue of it."

The police chief acted as though he had not heard him. He took them all out to the mountain where was a Shinto shrine. They were told to step forward, one by one, place incense on the fire, and make obeisance. When Lee Tuk Hoe's turn came he refused to burn incense or make obeisance. The Japanese guard were very angry, and would have laid hands on him, but the police chief gave no word. He led them back to the town, and there gave them another lecture on loyalty. He told them that loyalty consisted of faithfulness to one personality; and that, though they had done homage at the shrine, he had reason to doubt their sincerity. He cited Lee as an example of loyalty, in that he would worship only his own God; but he said that because he had disobeyed the law of Japan, he must suffer the consequences.

Then he dismissed them all except Lee, whom he took to another room and commanded to kneel, as the criminals kneel who are about to be punished. Lee fell to his knees, and prayed aloud most earnestly. The chief left the room while Lee continued to pray. Half an hour passed, when the police chief returned and said to him, "I cannot punish a man who is loyal to the Majesty of heaven. But as an officer of the Japanese Empire I am obliged to mete out punishment to you for not complying with the law. Your punishment has consisted of kneeling quietly for thirty minutes. You may go now."³

But such leniency was not typical. The government was determined upon suppression of the Christian faith. Our churches were closed, property was confiscated or destroyed, the leaders were cast into jail, and T. H. Chae, president of the West Chosen Mission and others, died in prison. When the churches were suppressed, many of the brethren took their families to the mountains, and lived in secluded places, to

preserve their liberty of conscience and their right to worship. The woods and the caves were their homes; the forest glades and the mountain rocks their meeting places. Some of them burned charcoal and carried it on their backs to the towns for sale or exchange. One minister, Kim Myung Kil, outfitted himself as a peddler, and like the Waldensian missionaries of old, wherever he found anyone anxious for the light, as he showed his goods and dropped a cautious word of truth, he opened the Scriptures to them. The danger was great, for at any time he might be betrayed and sentenced to prison and death. But during the period of the war, he found, instructed, and baptized fifty-three precious souls.

In Japan the whole Seventh-day Adventist Church was proscribed. The leaders and the heads of families were thrown into prison, tortured, and starved; some died. The men of military age were drafted into the army. Yet the God whom they had come to trust did not desert them. Many a tale of deliverance could be told. One concerns a teacher in Japan Junior College, Stephen S. Ito.

Early in 1942 he answered a call for a Japanese worker in Manchuria, and with his wife and baby went to Mukden. But scarcely had he arrived when he was summoned home to enter the army. On the way back his wife and he prayed earnestly that some way might be found to release him from the army, that he might continue his ministerial work. To his surprise, he was excused on the ground of physical disability, though he had no ill-health to his knowledge. But with his family he returned to Mukden, and besides his evangelistic work he acted as intermediary between the Japanese Army and the Chinese believers, some of whom were imprisoned on suspicion of being spies. For over two years he was able to continue, though regulations grew ever more strict; and at last every religious gathering was attended and supervised by government officials, who required worship there at the effigy of the emperor.

Finally, on the promise that his religious principles would be respected and his Sabbath worship allowed, Ito entered

medical corps work, and was assigned to a hospital near Antung. But there he found the lieutenant in charge violently anti-Christian and a man with a wild temper. In a loud voice he cursed him as a Christian and a traitor. But as the young man stood firm, the lieutenant required him to write a paper saying that he would never break the Sabbath even though commanded to do so by the emperor of Japan. He cursed and beat him and threatened to kill him.

But curiously enough, this lieutenant was the means of protection. For when the military police, the next day, having heard of the episode, came out to arrest Ito, the lieutenant, afraid of getting himself into trouble, denied that there was any Christian on the place. Time and again on Sabbaths, when Ito refused to do common work, the lieutenant cursed and beat him. But he confessed to others that he was astonished at meeting such a man, and he would not let him go, neither did he ever show to any other the pledge he had extracted from him. There were but six months of this, however, when, in August, 1945, Japan laid down her arms, and the ordeal was over.⁴

Another story concerns a prisoner of the Japanese Army, a Chinese Seventh-day Adventist who was taken and condemned to death. He came to the last morning, the time set for his execution by beheading. The Japanese form of this death stroke was to have the condemned kneel before his open grave, when the executioner would lift the heavy sword, and with one stroke sever the head from the body.

This Chinese Seventh-day Adventist, as the hour approached, knelt upon the floor of his cell in prayer. The guard came and told him to get up; then, when he did not immediately respond, the guard started toward him, but paused to ask, "What are you doing?"

"I am praying to the God of heaven," was the reply.

"You need not pray," said the guard; "no one can save you out of our hands. You are the prisoner of the Japanese Imperial Army, and you have little of life left. Come, let us go."

Arrived at the spot of execution, the condemned man was commanded to kneel before his open grave. He did so, but continued to pray. The executioner stood off a moment and watched him; then, glancing around to see that the Japanese and Chinese witnesses were in their places, he strode forward, lifted the great knife in air, ready to bring it down on the neck of the doomed man.

Suddenly, to his utter astonishment, he had no sword! The blade had broken off and dropped, and he stood there holding merely the hilt. The prisoner heard the thud of the blade upon the ground, but did not know what had happened. He waited calmly without turning to look.

Then a guard came and touched him on the shoulder. "Arise!" he said. And the prisoner, so suddenly reprieved, was brought before an officer, who declared, "You are a free man. An imperial rescript has ordained that if an instrument of death fails, the man shall be free." And this man, delivered by the hand of God, went forth to tell his story and to proclaim the Christ to hundreds throughout the land.⁷

In the Philippines, during the Japanese occupation, while Christian worship was not directly interdicted, Seventh-day Adventists were in constant danger, often being accused by the Japanese Army on the one hand and by the guerillas on the other, of favoring their enemies.

In a little barrio, or village, in northern Luzon, there was a company of Seventh-day Adventist believers who had built a little chapel. This barrio was accused by the Japanese of having fed the guerillas, and a company of soldiers was sent with orders to burn down the village. Most of the Filipinos fled to the hills; but because it was the Sabbath day, the Adventist believers gathered in their chapel and prayed God to save the village.

As the army trucks arrived, the first thing that attracted them was the prayer meeting going on inside the chapel. Over the door hung a sign, "*Iglesia Adventista del Septimo Dia.*"

"What is that?" the captain asked his interpreter.

"These are Seventh-day Adventists," answered the interpreter. "They are gathered to worship God on Saturday."

It so happened that this captain had met Seventh-day Adventists before, and had received a good impression of them.

"If Seventh-day Adventists live here," he said, "this barrio must be a good place. We had better not burn it down." And so a Seventh-day Adventist chapel and company of worshipers saved the whole village.

In a remote barrio in southern Luzon an Adventist layman named Aquino was conducting cottage meetings. The interest and attendance were good. Though there were bands of guerillas operating in the neighborhood, he had had no trouble from them. But one evening an armed band invaded the premises.

"You are a Jap spy," they shouted at him. "You say you bring religion, but you are here only to spy on us. Are you ready to die?"

Aquino silently prayed for deliverance. "But if not, Thy will be done," he ended. Then he said to the guerillas, "I am not a spy. I preach the sixth commandment, which says, 'Thou shalt not kill.' If I should turn you over to the Japanese, it would be just like killing you myself."

They listened, at first suspicious; but his sincerity won over the leader, who had been insistent on his death. He ended by asking for Aquino's coat, Bible, and several books, which perhaps did him good. In any case, a great interest sprang up in that place, resulting in a strong company's being developed.

Lucena Garcesa, a trained nurse, with two young girls, her nieces, was temporarily located in the midst of Japanese forces near the shore. She had brought with her, when forced from the Cebu clinic, of which she had had charge, a small trunk of medical supplies, with which she ministered to the sick who came to her. But the possession of such supplies was forbidden by the Japanese, on pain of heavy penalty. Therefore, Nurse Garcesa kept the matter secret.

When the American forces returned and air fighting began

about them, the three young women were urged to escape by boat to the near-by island of Behol. By night they escaped to the shore with their few belongings, the precious trunk among them. But just as they were about to leave, a patrol of Japanese soldiers found them. The boatman fled, leaving the girls alone to face their fate. Just then American planes flying overhead began to spit fire, and the soldiers ran, but the interval before they came back was not long enough for the girls to escape. Their officer commanded them to take their things out of the boat, for his soldiers wanted to use it. As they began to do so, the trunk of medicines came out first.

"Open it," commanded the officer.

Praying silently for divine help, Miss Garcesa tried to comply, but the trunk would not unlock. She knew that if the medicines were discovered, it would mean her death. Because she could not seem to make the key work, the nervous, sullen officer told her companions to open it. Neither could they do it. Then the nurse tried again, without avail. Finally she looked up into the face of the officer, and said pleadingly, "Sir, I have done my best to open it, but it just will not."

He looked at her haggard face, her disheveled hair, her woe-begone appearance, and relenting, he said, "O.K., O.K.," and left them. By nighttime they had secured another boat, and on the way to Bohol they tried again the lock of the trunk, and to their surprise it opened easily. Their prayers on the beach had saved the situation and their lives.⁷

In Burma faithful native believers held the fort through the withering blasts of war. No words can flame brightly enough to tell the heroic endurance, perseverance, and missionary zeal which characterized these Christians, through the destruction of their own and of mission property, through imprisonment, torture, death; through wanderings on the mountains, dwelling in dens and caves, supporting themselves by gardening and spasmodic trading, teaching, baptizing; until in the end, despite losses by death and defections, they reached the end of the war with greater numbers than when they went in.

All Christians in Burma were, by the Japanese and their Burmese allies, accounted spies. Large numbers of them were arrested, imprisoned, tortured, and systematically massacred. To extort confessions and information, live wires were applied to their eyes, faces, and hands; their fingernails and toenails were pulled out; they were beaten, cuffed, starved, slashed with knives and bayonets. From the prisons into which they were crowded, groups were removed daily, who supposed that they were being set at liberty, but who instead were taken to open trenches, and there shot, stabbed, or clubbed to death. Among these who suffered for Christ's sake were some of the Seventh-day Adventist youth and workers.

The Karen tribes, always restive under Burmese suzerainty, and numbering among them many Christians, openly joined with the Allied troops while they still operated in Burma, and in consequence they suffered when the Japanese gained the upper hand. But Seventh-day Adventists, though few in number, were peacemakers. Two of the evangelists, U Po Shwe and Daniel, had just come back from such a peace mission, when they with a number of lay brethren were thrust into jail. U Po Shwe, with several of his people, was taken out and shot and bayoneted to death. Daniel, in the same prison, sought twice to be among the number taken out; but he was warned to go back by one of the guards, who used to be a servant of his father; so his life was saved.

The Burmese, once having tasted the blood of martyrs, went on ferociously in massacre, until it seemed that not only all the men but the women and children of the Karen people would be killed. But the Japanese, perceiving the folly of extermination, gave orders to stop.

The first foreign Seventh-day Adventist back in Burma as the tide turned was Major James Baldwin, who from his position as dean at Meiktila had joined the Allied Army under Stilwell, as a welfare officer with the Karen paratroopers and as an honorary chaplain. He landed with the first planes that returned to Rangoon, where he was soon followed by A. J.

Sargent, the first to return under mission auspices. Together these workers sought out the scattered members of the flock, comforted, encouraged, helped them, ministering with much-needed clothing and other supplies sent in by the charity of American believers.

They gathered around them the gaunt survivors of the siege, men so happy at deliverance that they clasped the missionaries in their arms while tears ran down across their smiles and mingled with their words of welcome. They told of the experiences of the four-year ordeal, of the death of some of them—U Po Shwe, Saya Kan Bein, Jan Se, Po Ngwey, and more; of the flight of some to the hills and the jungles, where they supported themselves by their gardens and the wild fruits of the land. "The little children suffered worst, before our huts were built and our gardens began to produce." Hiding here a few days and there a few days, in the rocks, in the tangled growth of the jungle, they suffered hardships that caused the death of many. They told of the indomitable evangelizing and teaching of Pastor Peter, of Chit Maung, of Tha Myaing, and various others.

Peter, one of the first three Karen boys to attend Meiktila, afterward Eric Hare's right hand at Ohn Daw, at the outbreak of hostilities was in charge of this school and mission. The Japanese reached it, bombed it, and burned it. With his people Peter escaped to the jungle, later mingled with the down-river people, preaching and baptizing, while supporting himself by trading with such goods as could be obtained. He and his family were imprisoned three times. "Sometimes they took me in the cave, sometimes put me in the pit. I thought that they would bury me alive. They did me that way until they surrendered." But during that ordeal and amid all the distractions of war he added twenty-two members to the church.

Chit Maung, another Ohn Daw worker, went up and down the river, through the jungles, ministering, preaching, baptizing. His father-in-law, Tha Myaing, though bowed with years, was indomitable, always out in the villages, preaching

the gospel. In the beginning of the trouble Chit Maung and his wife, with other workers, fled from the highland station of Shwenyaungbin to the mountains and the rocks. Driven for some time from one refuge to another, at last in isolated places they built their rude huts and planted their little gardens "in the remote crevices of the mountains," and God gave them their daily bread.

The church in Burma was gold tried in the fire. The workers were happy that, by the blessing of God, they had been able to maintain the cause without foreign help, financial or ministerial, and they learned the lesson of self-support, with reliance upon the providence of God.⁸

New Guinea was a young mission field. It was but thirty-four years since the first small Seventh-day Adventist beginning had been made near the seacoast; it was but thirteen years since they had pierced the first mountain barrier to reach inland tribes. Where miner and trader had ventured only with arms, among cannibals and headhunters, the missionaries went with the Bible and with ministry of hand and heart; and marvelous transformations were made in native lives. Youth of New Guinea who had been engrossed in devil worship came forth from the mission schools messengers of the gospel of Jesus Christ, messengers to their own people and to those of other lands.

When the Japanese in their swift progress to the south overran northern and eastern New Guinea, and reached up into the newly opened interior, the white missionaries, so far as possible, got away to Australia. Because they held on to the last possible moment, their retreat, in some cases by motor launch, in some by native boats, was beset with lurking foes and dangerous attacks. Some, for the sake of their work, remained in the field too long to escape, and either met death in the invasion or retreated with native helpers into the far interior.

The schools and the mission stations were left to the keeping of native teachers who had been carefully trained by the missionaries and who had proved their reliability and compe-

tence. In the south, where Port Moresby was the anchor of the Allied cause, these mission boys were employed by the authorities as guides, as "doctor boys" (native medical corps), as orderlies, and in various other services. They came to be highly trusted by officers for their faithfulness, honesty, and intrepid courage.

Ten native Seventh-day Adventist teachers were formed into a band who were sent on dangerous missions, and who performed prodigies of valor in guiding, rescuing, and protecting both white and loyal native people. They were directed to spend half their time on military duties, and for the rest were left to their mission work. They kept up their schools and missions, teaching and inspiring their people. Cut off from denominational headquarters, they had no pay for the two years of their service; nor would they accept remuneration from the army. They grew their own food and supplied their simple wants. Supplies for their schools would have been most thankfully received, but these were unobtainable. Time and again, by their scouting and by their rescues, they saved the Allies from disaster and death. Some received decorations for acts of heroism.

These ten, however, were only a small part of the hundreds of Seventh-day Adventist converts who felt that in assisting the Allied cause they were contributing to the defense of the Christianity that missionaries had brought to them. In many an area they saved wrecked airmen and fugitive groups of soldiers, risking their own lives, and in some cases losing them, to save others.

Another result of the invasion and the flight of missionaries into the far interior was the discovery of inland tribes with a marked degree of civilization, who displayed eagerness to be instructed in Christianity. A. J. Campbell, who had for some years been teaching in the first interior missions established, was forced to retire still farther inland as the Japanese rapidly advanced. Up over rugged mountains, which previously had seemed a barrier to all exploration, he and his company made

a march of two hundred miles. They were hospitably received, and during their stay of several weeks before planes rescued them they surveyed the valleys around Mount Hagan, with an eye to future occupation.⁹

The Solomon Islands were taken by the Japanese early in their sweep southward, and it was here that some of the fiercest fighting between them and the Allies took place on land and sea and in the air. The work begun there by Pastor G. F. Jones and ably carried forward by helpers and successors had resulted in the upbringing of a fine generation of young people, who had taken over much of the evangelistic and educational work in their own islands and had furnished devoted missionaries to other lands.

Guadalcanal, one of the southernmost islands of the group and the one chosen by the Americans for their first counter-invasion, Choiseul, New Georgia (Marovo), and Bougainville in the north, are names familiar in the annals of the war. In all these islands native Seventh-day Adventists were active in aiding the Allied forces. On Guadalcanal they saved a company which had been nearly surrounded, by conducting them secretly and silently through the jungle from their exposed position. On Bougainville, where there were a number of mission stations, the native believers, under the leadership of Okira, while carrying on school and religious work in the interior villages which they built after retreating from the coast, were the means of saving and sustaining white refugees, wrecked airmen, and commandos who maintained wireless communication with Allied headquarters.

Lieutenant F. P. Archer, a planter for the previous twenty-four years on Bougainville, who was hidden and protected by Okira and his fellows, later addressed servicemen in the Seventh-day Adventist chapel on Guadalcanal. He gave eloquent testimony to the faithful devotion of these Seven Days, as the church was called in the pidgin English of the natives. "I may say that the Seven Day teachers throughout Bougainville conducted their regular services in their villages in 1942, despite the

fact that their European pastors had gone and that they had no superior to look to for guidance and no hope of salary or supplies for themselves. Japanese were in all parts, penetrating the hills, but the natives carried on faithfully until driven from their villages by the invaders. That is surely a test. All of them were very loyal to the Allied cause, and many of them and their followers suffered for it severely."

Because of Okira's exploits the Japanese finally placed a price on his head, but he came through without scathe, and received a decoration from the Allied command for his heroic services.¹⁰

An Australian commando wireless unit up in the mountains of Bougainville had connected with them as guides and informers, a group of Seventh-day Adventist boys who were invaluable in transmitting information and in hiding the unit. After awhile, as food was running short, the major in command sent four of the boys to find a cache of canned food they had left on the coast. To reach it, the boys had to pass through a native village occupied by the Japanese. They began to filter through, when a renegade native recognized them and raised a hue and cry. Three of the boys escaped; but one, Sinavina, was captured and immediately taken before the officer.

In pidgin English the Japanese demanded that he reveal the hiding place of the Australians. Sinavina might have denied all knowledge—"Me no savi"—but that would be telling a lie. Instead, looking the officer in the eye, he said, "Me no speak."

He was immediately flogged, and with his back a bleeding mass he was again ordered to betray the white men. He said, "Me no speak."

The officer finally ordered him taken outside and killed. They forced him to dig his own grave. Then he was threatened with death unless he told what he knew. His only reply was, "Me no speak." He was then knocked unconscious into the hole, and left for dead.

His three companions who had escaped lost no time in reporting to the commandos. To their eternal credit, these men

on whose heads lay heavy prices counted not the cost to themselves, but immediately started out to attempt a rescue.

In the darkness of the night Sinavina came to consciousness in the trench. He managed to climb out, get through the village, and start up the mountain trail. He had not gone far when friendly arms gathered him up and carried him back to their cave, where he gradually recovered.¹¹

When the white missionaries had to retreat from the Solomons, they called in Ragoso—that same Kata Ragoso who twenty-seven years before had stood with his heathen father and brothers in the garden patch when Pastor Jones first appeared to invite them; who had attended the mission school, and developed into a valuable secretarial aid; who had gone to the 1936 General Conference in America as a delegate, and had toured the United States with electric reactions; who had since been ordained as a minister of the gospel and had taught and organized throughout the islands—they called him in and gave him charge over the whole field. His headquarters were in Marovo Lagoon, on New Georgia, and the exigencies of war confined his personal ministrations to near-by islands; but his influence was felt among all the scattered bands throughout the Solomons.

Determined to save the mission property so far as possible, Ragoso led his people in constructing large storehouses far inland, where they carried the equipment of the Batuna hospital and the furniture and records of the mission. Then they took the two mission launches, and towed them by canoe up a river, took down the masts, and built leaf houses over them, to hide them from the airplanes.

After that, he put watchmen every five miles along the coasts, from Gatukai to Vella Lavella, the largest island between Marovo and Bougainville, to mark when any airmen or sailors needed help. When any plane was shot down the watchmen quickly reported to Ragoso, who sent out men to find the fallen aviator. The rescued airmen they took to their villages, fed and cared for them until they could deliver them to the

commando men in the mountains, who by wireless brought rescue planes or ships. Sometimes these rescued men had to be conducted through Japanese lines at night. Or if they went by canoe, they were hidden under leaves in the bottom of the boat, while twenty to thirty natives paddled through to safety. The faithful, heroic work of these native men, so lately rescued from heathenism, but now developed in the highest virtues of Christian life, is a remarkable testimony to the value of missions. Altogether they rescued twenty-seven American pilots, and 187 Australian and New Zealand seamen from a torpedoed warship.

When the missionaries of all the Protestant and Catholic stations went out, some of their converts reverted to heathenism. On an island west of New Georgia one native pastor told his people they might now go back to their old ways, and he led them in looting mission and government property. Ragoso informed the resident commissioner, who was in hiding on Malaita, the large island east of Guadalcanal; and he sent an officer to Batuna to investigate. Going to this western island, and finding the report true, he arrested the renegade pastor, and gathering the people together, lined them up standing all night, while with his native policemen he went to the villages and burned them.

The Seventh-day Adventist natives were in the line. Their teacher, Joseph, who is a younger brother of Ragoso's, whispered to them, "If they burn our village, our church, and our schoolhouse, we shall lose everything, our Bibles and books. We must ask God to protect our village." So they prayed.

In their village the policemen went first to the chief's house to burn it. They poured kerosene on dry leaves they heaped on the floor, and set fire to it. But when the leaves were burned the house had not caught fire. So they brought more fuel and poured more kerosene, but as before, the fire went out. The policemen said, "We will try once more." But the officer answered, "Twice is enough. There must be something about this village. We had better leave it."

When the officer returned to Ragoso's he told him of the peculiar experience of the only village that would not burn. After he had described it Ragoso said, "That is the Seventh-day Adventist village, and my brother Joseph is the teacher." The officer apologized, "If I had known, I would not have put your people in the line or tried to burn their village. I know your people are good people, and had no part in the looting."¹² But it was well that he had not known, for so God had opportunity to demonstrate His care over His people.

But Kata Ragoso was to have fellowship with the sufferings of his brethren in the army the world around. Not all the white men who came in contact with the natives, not all the Army officers, were broad-minded, generous souls who could appreciate the loyalty, sacrifice, and devotion of these Christian converts. As in America and in Britain and elsewhere, there were officers filled with the sense of importance and of war urgency, who could illy brook any apparent insubordination or lack of cooperation for conscientious reasons. Such a person came in contact with Ragoso.

Neither Ragoso nor his fellow members were in the army; their service was wholly voluntary and gratuitous, and therefore the more commendable. But to a certain type of white man the natives were servants of a distinctly inferior race; they were to do what the white man told them to do without question and without delay. The folly of such a policy, in the face of the common disaffection and desertion of the majority of natives, did not occur to men of small minds; they must be obeyed!

It was in the early days of the Japanese invasion, and the islands had not yet been wholly abandoned by the whites. A detachment of Allied troops was in the vicinity of Ragoso's home, and Ragoso with his followers was cooperating to their full ability. But the chief officer of this detachment, with the worry and strain of the campaign and with the sense of his authority, one day ordered Ragoso to do certain things which his conscience would not allow. He courteously refused, where-

upon, though he was not under military rule, he was placed under arrest, awaiting trial.

When he was brought before the officer the storm burst. Again he was given the order. His reply was, "No." Then the officer ordered him to be flogged. He was bent over a gasoline drum and whipped with a supple cane. His back streaming blood, he was stood up before the officer and asked whether he would obey. Drawing himself up to his full height, the stalwart soldier of Christ replied, "Sir, I am sorry, but my religion does not allow me to obey you."

With a snarl the officer drew his revolver and struck Ragoso full in the face, smashing his nose. Another blow on the temple laid him in the dust. With difficulty could the officer be restrained from beating and kicking the unconscious man. When Ragoso regained his senses, he was told again to obey the order, and again he answered, "No." In a blazing rage the officer then ordered him to be taken out and shot.

The firing party was drawn up. Ragoso was stood at ten paces before them. The officer said, "I will count three. At three, fire!"

He began to count, "One! Two! Th——" He could not say three. He started over, "One! Two! Th——" Again his tongue refused the word. Almost insane, he tried the third time, "One! Two!——" He could not speak at all, nor could he for a day and a half.

Ragoso was not shot, neither was he released. He was taken back to prison, and with him was incarcerated a fellow worker, Lundi, who had stood by him. What their fate was to be, man could not tell. But the God who delivered Peter from the death dungeon was still the God of His faithful servants.

The native Seventh-day Adventists, who had faithfully labored for the Allied cause, were deeply distressed. Their leader had been taken from them by the men they had served, and had been condemned to death. In the old days before they were Christians they would have aroused the island and swooped down upon that army camp and obliterated it; for,

despite the superiority in arms of the soldiers, the natives were tremendously in the majority. But now these Christian converts had no thought of vengeance. Instead, they sought God. They called a council, and decided that on an early night, as the moon should come over the mountain, they would gather for prayer for the deliverance of their brethren.

They came together as agreed. And just as the moon rose over the mountain, a tall man with a bunch of keys walked to the prison compound, put the key in the padlock, and opened the gate. Standing there in the light of the moon, he called in a loud voice, "Ragoso!"

"Yes, sir," came the reply.

"Come here!" And Ragoso came.

"Lundi, come here!"

When the two men were together at the gate, the tall man reached in, took each by the arm, and pulled them out. He then shut the gate and locked it. Then he led them down the path toward the beach. As they came within sight of the water he paused and said to them, "Go on down to the beach and there you will find a canoe. Take it and go home."

They walked on, and soon at the beach they saw the canoe with paddles ready. They turned to thank their deliverer—and lo, no man was there! From that day to this his identity has never been revealed. The keys to the prison, under guard, had never left their peg that night.

Ragoso went on with his work, organizing his followers for service, rescuing and caring for Allied airmen, soldiers, and sailors whom misfortune overtook, and also carrying on the gospel work in schools and chapels, and finally emerging from the conflict with honor from man and God. Asked what he thought as he stood before that firing squad, he said, "I was not worried about myself. . . . But I did wonder if there was something I should have done that would have made the work go better."¹³

In this spirit of utter selflessness, of eye single to the glory of God and the salvation of their fellow men, did the garrisons

of Christ in enemy territory uphold the great traditions of the Christian army and give example to the Last Legion of Christ for the supreme test.

¹ Hebrews 11:36-38.

² A. V. Olson in *Review and Herald*, Jan. 17, 1946, p. 1.

³ Theodora Wangerin in *Youth's Instructor*, March 18, 1947.

⁴ Stephen S. Ito in *Youth's Instructor*, June 3, 1947.

⁵ Thomas S. Geraty in *Youth's Instructor*, Oct. 21, 1947, p. 10.

⁶ Retha H. Eldridge, *Bombs and Blessings*, pp. 68-81.

⁷ George A. Campbell in *Youth's Instructor*, Feb. 11, 1947, p. 8.

⁸ Eric B. Hare, *Treasure From the Haunted Pagoda*, pp. 223-237.

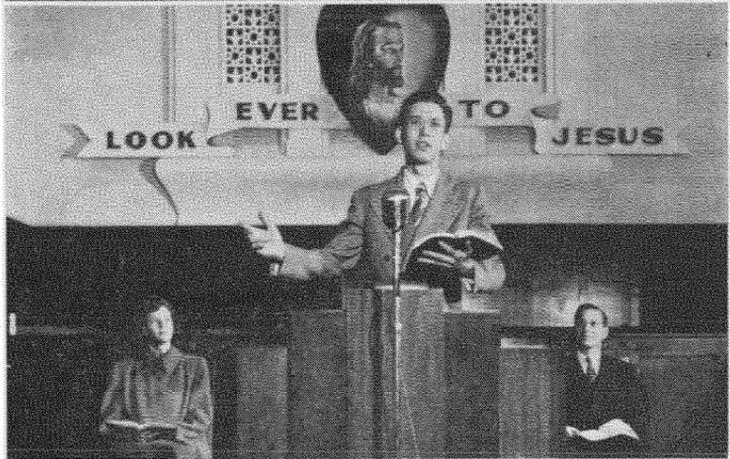
⁹ W. G. Turner in *Review and Herald*, July 20, 1944, p. 11.

¹⁰ Lieut. F. E. Archer in *Youth's Instructor*, Aug. 5, 1947, p. 3.

¹¹ Reuben E. Hare in *Review and Herald*, May 29, 1947, p. 21.

¹² Kata Ragoso in *Youth's Instructor*, July 29, 1947, p. 3.

¹³ Reuben E. Hare in *Review and Herald*, June 26, 1947, p. 19.



Top: Youth Addressing an Interested Crowd in Denmark. Center: Youth's Congress in Southern California, 1949. Bottom: A Seventeen-Year-Old Evangelist Sharing His Faith

THE YOUNG GUARD

YOUTH has ever been the reservoir of energy and initiative in the great movements and conflicts of the human race. Its vitality, enthusiasm, and courage have been poured out to maintain causes and to wage crusades. Youth may not have the experience or the judgment or the sagacity of its elders; but its eye is keen, its ear sensitive; its impulses are quick and sure. "Old men for counsel; young men for war!" Age and youth must team together: age for wisdom and steadiness, youth for enterprise and gallantry. In the heat and storm of battle the veterans may cry, "The Old Guard dies, but never surrenders!" but the Young Guard shouts, "For the rescue of mankind, on to glory ride!"

This teaming of age with youth in united effort to accomplish a great task has characterized the Seventh-day Adventist work from its beginning. The first trio of pioneers illustrates it: Joseph Bates, the benign, fatherly, yet vigorous leader and counselor, with his half century of experience; and James and Ellen White, youthful, eager, consecrated messengers of God. There joined them shortly the young John Andrews, Uriah Smith, John Loughborough, Myron Cornell, Stephen Haskell, George Butler; and, to balance these youthful recruits, there were the more elderly Hiram Edson and John Byington. They worked well as fellows in the yoke of Christ, and together they put their shoulders to the moving of the gospel wagon through the sloughs and over the hills of the pioneer days, on, on toward the Golden Gate.

As the once youthful leaders grew old they drew to themselves the still younger men and women who had been but children at the start. There came into view the sons and daughters of the pioneers: Ole Olsen, William Spicer, Arthur Dan-

iells, Irwin Evans, Adelia Patten, Eliza Morton, Maud Sisley, Mary Kelsey, William White, Eugene Farnsworth, Charles Jones. The roll becomes too great to call. Youth ever to the fore!

And this is the word of the elder to the younger: "I rejoice in the bright prospect of the future, and so may you. Be cheerful, and praise the Lord for His lovingkindness. That which you cannot understand, commit to Him. He loves you, and pities your every weakness. He 'hath blessed us with all spiritual blessings in heavenly places in Christ.' It would not satisfy the heart of the Infinite One to give those who love His Son a lesser blessing than He gives His Son."¹

"It is good for a man that he bear the yoke in his youth."²

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."³

"In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men."⁴

For the education of the youth, to fit them for Christian service, the denominational colleges and academies were first established, and in time the elementary schools for the children. The young were not merely called, they were trained. Then, for more concerted and vigorous action, the youth, senior and junior, were formed into the Missionary Volunteers, an organization which has both helped to fit them in body, mind, and soul, and constituted a many-channeled conduit for the flowing of their energies through the powerhouse of service.

Today, improved, expanded, adjusted to growing needs, alive with the spirit of the fishers of men, it casts its gospel net

around the world. And having launched out into the deep at the command of the Master, these young fishermen have enclosed a great multitude, until they fain would beckon to their partners in the other boat to come and help them. Brothers and sisters in the sacred business, they include men and women of every hue, every race, every kindred, every tongue and people. "The Lord gave the word: great was the company of those that published it."⁵

The odds against them have not lessened with the years; they have grown. The nominal Christian world has become less Christian; national and international morality is at low ebb; the customs and usages of social life have loosened and deteriorated; the vices of drinking, smoking, and drugging are condoned and exploited; the forms and character of public and private entertainment have coarsened in fiber and become more clamorous for recognition. It is loudly proclaimed, and by millions of youth and adults believed, that the greater license in sexual and social behavior is a blessed liberation from the blue-nosed austerity of puritanical forefathers, that it spells progress in social and marital life, and that to turn one's back upon this dizzy whirl of incontinence and lust is to lose all the joy of life and to dwell in a world of gloomy self-abnegation. Against this racing, downsweeping current of immorality the youth for Christ have to contend as seldom if ever in the world's history have youth contended. The grip of the rapids will not lessen; it will increase to a roaring Niagara over which the world will shortly plunge to its doom. The youth who resist these influences must be Daniels, Shadrachs, Meshachs, and Abednegos.

But the hand of Almighty God is stretched out to save. He does not leave His faithful children in the concentration camps of the devil. "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children."⁶

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word."⁷

"Open the Bible to our youth; draw their attention to its hidden treasures, teach them to search for its jewels of truth, and they will gain a strength of intellect such as the study of all that philosophy embraces could not impart. The grand subjects upon which the Bible treats, the dignified simplicity of its inspired utterances, the elevated themes which it presents to the mind, the light, sharp and clear, from the throne of God, enlightening the understanding, will develop the powers of the mind to an extent that can scarcely be comprehended, and never fully explained. . . ."

"Let the mind grasp the stupendous truths of revelation, and it will never be content to employ its powers upon frivolous themes; it will turn with disgust from the trashy literature and idle amusements that are demoralizing the youth of today."⁸

No sacrifice is this to the sons and daughters of God; it is joy unspeakable. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."⁹

The converted youth are new men and women in Christ Jesus. Their appetites are reformed; their recreations are truly re-creative; their reading and study are of truth; their activities are in the service of Christ, for the salvation of men. They cast the foolishness of the world behind them; they delight in the things of God; and they are happier far than the servants of sin. But only they who enter in through the strait gate can believe this, and know this, and live this.

Their lives are now in line with the mission to which they have committed themselves. Individually, in churches, in schools, and in other institutions, the Missionary Volunteers are responding to the motto, "Youth for Christ," and the slogan, "Share Your Faith!" To watch the weekly columns in the *Youth's Instructor*, "Advent Youth in Action," and

"Campus Gleanings," to attend the inspiring youth's congresses and rallies, to read the monthly bulletins of the Young People's Department, and to catch through scores of other media the panorama of the Seventh-day Adventist youth, is to make the heart swell with gratitude and worthy pride that a brotherhood and sisterhood stand out so hearteningly as crusaders for Christ.

They speak personally, with Christ-given cheer, to the lonely, the disheartened, the wayward; they hold public services in halls, on street corners, over the radio, for temperance, for health, for conversion, holding forth Christ's law and grace, His warnings, His invitations, His salvation. They sing in bands for missions, and profitably too. They carry with them everywhere, and distribute by sale and gift, literature in leaflet, pamphlet, magazine, and book that proclaims the gospel of Jesus Christ and heralds His coming. They minister to the poor and the sick, giving of their own substance and time and strength, often sacrificing personal pleasures and desires for the sake of the underprivileged and needy. Their ministrations are to the children and the poor in their own communities and beyond, at crucial points focusing on the undernourished who are victims of war and disruption overseas. Their hearts and hands are given in service to home, and school, and hospital, to community, and to the world. They carry the evangel of truth, the gospel for these last days, turning men's thoughts away from the fleeting things of earth to the eternal glory of the kingdom of God. The dread of doom, so dominant in a world ridden by fear and pillage and wholesale massacre, they lift with the divine promises of salvation and rescue in the imminent Second Advent of Christ. They invite their friends, their hearers, to forsake the broad jungle road of amusement, dissipation, selfish ambition, and strife, for the strait, hard, climbing path that lifts to the heights of lasting joy. They find their recreations in the great theater of God's handiwork in nature, in uplifting song and sweet music, and in pure literature wherein the Bible holds the key position. Their

conversation and their social intercourse, formed in the mold of their learning and thinking, are attune with heaven.

That there are gradations among them in all this program is inevitable. No one can suppose that Christians are machine made, in lots of thousands, all alike. Young people who give their hearts to Christ have yet tremendous battles to fight, and the hazards of the warfare are various. Some have been blessed with good homes, right training, Christian ideals; others have backgrounds of sordidness, of disrupted childhood homes, of hereditary taints, of barriers hard to surmount. They do not all attain at once and together to the perfect discipline of Christ; and the critic can find many a crevice in their armor wherein to thrust his spear.

But here is the opportunity, not only for the experienced help and guidance of veterans in the cause, but for the young soldiers of Christ to assist their comrades. Blessed is the opportunity for the strong and sturdy marcher to put out his hand in help to his lagging companion. The battle and the service are not all at the front, not all beyond. "Share Your Faith!" holds a meaning not merely of doctrine but of life. A stumbling comrade lifted to his feet, revived from the spiritual canteen and knapsack, given a supporting shoulder for a time, is not only another rescue but an accession and a power.

Nevertheless, whatever the occasional gap in ranks, whatever the ragged time and the faltering step, these Volunteers make a noble spectacle before God and man. They compose the majority of the rank and file of the last legion. Over all the world, under every sky, from the frozen wastes of the poles to the burning sun of the equator, they are marching forward in unison, with one aim and one purpose: "To finish the work of the gospel in all the world."

The society of the Young People's Missionary Volunteers, since its organization in 1907, has been blessed with good leaders. At the head of the General Conference department, in turn, have been M. E. Kern, H. T. Elliott, A. W. Peterson, and E. W. Dunbar. To mention all their efficient helpers, all

the splendid leadership in the divisions and the unions and the local conferences and mission fields, would be to make a roll of nobility longer far than David's. To recite the deeds of the rank and file, their vows of consecration, their high resolves, their catching of the vision of eternal glory, their personal labor for the souls of men, their organized efforts in evangelism, their maintenance before the world of the standards of Christian life and conduct—high standards, pure motives, self-sacrificing, loving service—would fill many volumes. Some representative cases and incidents must suffice.

The glory of apostleship, the halo of martyrdom, light up the scenes of spiritual battle in the dark places of the earth; but that glory is only the outshining of the inward light which is in every child of God, whether in the night of heathenism or in the twilight of orthodoxy. Out of the community of Christian workers in the lands of enlightenment come forth the missionaries to the lands that sit in darkness and the shadow of death. Without this vitalized source of Christian service there would be no evangelization of the world. Listen, then, first, to some simple tales of experience in the lives of homeland youth.

She was an eighteen-year-old girl, just back from an inspiring Youth's Congress, and she came to Canadian Union College, up in Alberta, with her face shining in the glow of Christ's love. Share her faith? Yes, with everyone who looked upon her and heard her speak or sing.

But Myrna O'Brien had a special burden to save one soul. Who? Her Uncle Jim Vaughn, a member of the city fire department in her home town of Winnipeg. Jim was a jovial soul, popular with his fellow firemen; but, like many a good fellow, he loved his bottle. One day on duty he was caught in a jam, and one leg was crushed, so that it had to be amputated. He was put on full pay during convalescence; and having no other resources of amusement, he drank, smoked, gambled, and dissipated generally. He drank twenty-four bottles of beer a day, besides hard liquor. Jim Vaughn needed to be saved.

Myrna felt very deeply that God would rescue her Uncle

Jim; and she prayed for him, she wrote to him, and on occasion of visits home talked with him. He was impressed; who could help being impressed by that sweet face, that earnest voice, pleading the Saviour's power and grace? It took time to convert Jim Vaughn. There lay behind him a record of rough living and dissipation. But he could feel the drawing of the Spirit of God, and finally he yielded, and confessed his faith in Christ. All his evil habits dropped away.

He testified: "The Lord was with Myrna. Her words were more than mere human words. There was something about that girl that was so earnest and sincere, I couldn't resist, though I had been hardened in sin for years, and had resisted many entreaties to follow Christ. Now," said Jim Vaughn, "I can't say enough for my Lord Jesus. I go from fire hall to fire hall, among my old buddies, and tell them about the joy of salvation. I try to speak to as many people as I can, bearing my witness, and the Lord is blessing my efforts."

And Myrna? She has gone on in Christian service, using her talent of music to help in evangelistic services, and continuing her preparation in college for further and even more efficient service, truly a Missionary Volunteer.¹⁰

In a small southwestern town there lived a family who literally knew nothing of the Bible, except that there was a book by that name. Seventh-day Adventists were unknown. There were three boys in the family, two of them in grade school, one in high school. The teacher of the younger boys had heard some broadcasts of the Voice of Prophecy, and she enrolled a number of her students in the Junior Bible Correspondence School, among them these two boys.

When the lessons came, though they were very pleased at getting mail from the West Coast, they were puzzled to know what to do with them. So they asked their older brother for help. Joe saw that the lessons were based on the Bible, and he went to his parents for the Book; but they only said, "We don't have a Bible." So Joe went out to a bookstore and bought one. With their common unfamiliarity with the Book, the

three brothers had rather a difficult time answering the questions in the lesson, but finally managed to cover it all; and they received in comment from the radio school the notation, "Very good." Enthusiastically they went to work on the next lesson.

But Joe, perceiving that these lessons were rather juvenile, thought there might be something on a higher level for him; and after inquiry, secured the adult Bible Correspondence Course, and soon was deeply engrossed in the truths it taught. By the time he was through with the course he had begun to keep the Sabbath as best he knew how, and was anxious to share his faith with others. At the suggestion of the Voice of Prophecy he went out with a prospectus, visited every home in town, and enrolled two hundred people in the Voice of Prophecy Bible course.

Soon he discovered that in a neighboring town there were some people who kept the seventh-day Sabbath. After getting in touch with them, he began to attend their Sabbath school, though he had to walk or hitchhike to reach it. Soon he took his younger brothers with him, and they kept this up all winter.

Being in his senior year in high school, Joe was delighted to learn that the Seventh-day Adventists had a college in his State, and he determined to attend. Learning of the scholarship plan through book salesmanship, he went out as a colporteur that summer, and sold \$1,200 worth of *Bible Readings*. In college he entered the ministerial course, continuing his colporteur work after hours, and taking an active interest in all religious activities. He and his two brothers at home were baptized, and they were joined by a woman who was one of his first enrollees.

The next summer he returned to his colporteur work, this time centering his efforts in his home town. He also held Sunday night meetings in the auditorium of the high school where he had been graduated, though with but one term's theological training; indeed, little more than a year before he had known nothing of the Bible. He is still in the midst of his training, and his heart is set on raising up a Seventh-day

Adventist church in his own home town as the first fruits of his labors. To Missionary Volunteer fishermen, truly a helper from "the other boat."¹¹

Across the sea, in the Emerald Isle, there is a young woman, a Seventh-day Adventist, and in the business world a representative of the American Linen Buyers' Association. Ireland has not been too receptive to the Second Advent message; but of the few members there, this girl was one of the most faithful and earnest.

There came to Belfast a buyer for a large firm in Washington, D.C. His wife accompanied him. Their business dealing with this young woman was so pleasant that they invited her to dinner. Near the close of the dinner the gentleman turned to her and asked, "Are you by any chance a Seventh-day Adventist?"

"Why," she said, "that's exactly what I am! But what caused you to think I was?"

"For some time," he explained, "my wife and I had an Adventist young woman in our home, assisting with the work and looking after our little girl; but now she has left to be married. Our home can never again be the same, since her sweet influence is gone. She did not drink tea, coffee, or liquor; nor did she smoke or wear jewelry or flashy clothes, though she dressed neatly and becomingly. And when I saw that you did none of these things, and noticed how you talk, I felt sure you must be an Adventist too."

Hands across the sea! A faithful Volunteer in America, another in Ireland, unknown to each other, yet holding to the same high standards, speaking the same language, presenting the same truth, known and esteemed for their common testimony of modesty, grace, and loving service!¹²

London, that great city, largest on earth, capital of England and of the British Empire and Commonwealth, had seemed a Jebus to the slender forces of Seventh-day Adventists. Though it has been their headquarters for most of the time of their presence in England, they have been lost in the hosts of its

inhabitants. Their literature has been well distributed, and evangelistic efforts and personal ministry have garnered some fruit, represented by a number of churches throughout the city; yet there stands the frowning citadel, walled up to heaven, and the giants are there. No faint hearts, but earnest prayers and hopes will avail.

By whom should victory be won? The young people volunteered. Early in 1946 a youth rally was held in the city, and the question was asked, "How can the Adventist youth help in evangelizing London?" Hearts were stirred by the question, and as a result a special rally was held by four North London societies—Edmonton, Holloway, Walthamstow, and Wood Green. They organized. An open-air-meeting committee was formed and began operations. After earnest prayer and careful planning, authorization for such meetings was obtained from the police, and meetings were begun in Tottenham, North London. Three young men, Andrew Farthing, James Frost, and John Todd, were selected as speakers, and other young people as singers, literature distributors, and solicitors.

The young people planned their program for rapid, incisive movement. The speakers in succession each took about ten minutes for presentation of a subject: "Christ the Hope of the World," "Signs of Christ's Coming," "World Conditions," "The Second Advent." Music was interspersed, and solicitors passed through the crowd with cards and pencils, securing names of interested persons. The platform was tastefully decorated; overhead, a sign, "Prophecy Speaks"; in front, "We Foretell the Future by the Bible." In the later sessions amplifiers were installed, to reach the increasing audiences.

In the first three meetings fifty-nine names of interested persons were secured. To these literature was sent for several weeks; then they were visited by young workers, and led on into study of the message. Such a program, sustained and extended, will result in the gathering in of a great multitude through the efforts of "the young men of the princes of the provinces."¹³

On the European Continent, harried and torn by the war, the banner of the cross and the Sabbath still waves; and among the survivors the young people stand up in the strength of their manhood and womanhood, to give their all to Christ. In Holland, though conscripted for forced labor, they yet kept the Sabbath, and now in the liberation are active in personal service and in the distribution of literature. In France and Italy and Austria, in Czechoslovakia and Poland, in Hungary and Rumania, through persecutions, confiscations, imprisonment, tortures, still they held firm; and now, in varying states of freedom they carry on the work of God, and thousands are responding to the message.

In Germany the fiercest storm beat upon Christian heads. Seventh-day Adventist young people, as all others, were forced into the organization of the Hitler Youth. If parents refused, they ran the risk of having their children taken from them and educated by the state while they themselves were punished.

The Hitler Youth organization was a school of Naziism, which in the philosophy of Rosenberg, blueprinted for the third Reich, was a revival of the old Teutonic heathenism. Here was the acid test; here came a separation. Those Adventist youth who had been lax in health principles and indulgent toward the amusements and customs of the world, the theater, and the dance were most easily sucked into the Nazi vortex; but those in whom had dwelt the light of Christ, whose thinking and whose actions had told of their devotion to His cause, were firm in their hold upon the truth. The Bible taught them that Europe's iron and clay could not cohere, and its messages of love and power gave them a countercurrent.

When the dark night of Hitlerism was ended, what remained to German youth? Their scintillating mirage had vanished; and they who had given their souls to Naziism were crushed, sullen, and despondent. The galling load of foreign supervision, shield though it was from worse evils, lay hard upon them. No paradise here; no heaven beyond.

But it was not so with Adventist youth who had stood the

test. The rigors of war had worn them as all others, but the bright sun of God's truth beamed upon them. The conflict over, conference leaders laid plans for youth rallies, the first one at the school in Neanderthal, in March, 1946, the second in Hude, in July. Many others followed. The youth came in greater numbers than could have been expected from the economic state of the country. The dormitories, the homes, overflowed; at Hude the surplus slept in the woods and fields. For six long years they had been deprived of such an opportunity, and now their spiritual hunger was greater than their physical needs.

Relieved of the proscriptions in force during the war, the leaders did not now mince their words as they stood before the young people. They held up the Bible as against the words of men. Every point of Rosenberg's poisonous philosophy was exposed. The truth of Christ shone forth, and the young people vowed their fealty to it. With a new sense of freedom they declared their allegiance to Christ and to His gospel and to the glorious message of the Second Advent. They sang, they prayed, they enlisted for the schools. And the young people of Germany, though the fiery hail of the terrible war had decimated their ranks, kept the faith; they reformed their lines; they marched forward in step with the Advent youth of all the world.¹⁴

In Burma, a Karen boy, Ba Twe, tall, awkward, fresh from the jungles, came to enter Ohn Daw school. When Director Eric Hare asked him his religion, after considerable questioning he arrived at the conclusion that, since he was neither good Buddhist nor Animist, certainly not a Christian, he must be a heathen. And through all the school year, though he forsook all bad habits, diligently observed the Sabbath, and received in fact a thorough conversion, he would take no part in religious exercises, saying merely, "I'm a heathen. God would not like me to do anything."

During the summer vacation, however, at home he discovered that he was decidedly different from the Buddhist and heathen boys in his village; and, because of a remarkable an-

swer to the first prayer he dared to pray, the conviction gripped him that he was a God worshiper, a Christian. Back at school, he told his story and announced his conversion.

Ba Twe stayed with the school until he had finished the seventh grade, its limit. Then he hoped to go to the advanced school at Meiktila. But the world depression that year reached even the little fields of Karen, Burma; the price of rice fell so low that his father could hardly manage to support the family. Ba Twe could not go to school.

What, then, should he do? Sit down, back in the jungle, and let his Christian faith corrode? Not he! Not this Karen Missionary Volunteer! He asked permission of his father to go back in the mountains, the borderland of Burma and Siam, to the Karens who knew not Christ, and carry to them the gospel. His father gave permission. Ba Twe got together a pack of simple remedies, and with this on his back and a bag of rice, he started out on foot.

Scarcely a month later Pastor Peter came up with a message from mission headquarters in Rangoon, came looking for Ba Twe, with an offer of a job at thirty rupees a month.

"Where is Ba Twe?"

"Gone to Siam," said his father.

"Siam!"

"Yes, gone to Siam to be a self-supporting preacher."

Ba Twe's older brother started out immediately to catch him. But after ten days he came back. "I could not catch him," he said. "Everywhere I go he has been there, giving medicines to the sick ones, showing pictures, telling stories from the Golden Book to the children who eagerly pressed around him. But he was away ahead of me, and I could not catch up with him."

"When his medicines give out," said his father, "he'll come back for some more. We'll wait."

They waited a month, two months, three, four, five, six; but Ba Twe did not come.

Then one day, down to the dispensary at Ohn Daw came

a little old woman from the hills. "I want some medicine like the missionary had for sick babies," she said.

"Where do you live?" asked Nurse Yeh Ni.

"In Siam."

"Away over in Siam? How did you know there was a hospital here?"

"Your missionary told us," said the little old lady.

"But, Auntie, we have no missionary there."

"Oh, yes, you did have. A big, tall boy, with a big bag on his shoulder. And he treated the sick with his medicines and told the children stories from the Golden Book. Oh, how we all loved him! You had a missionary there, and before he died he told us to come here to get some more medicine."

Yeh Ni was startled. She recognized the missionary from the description. But dead! "He's dead? Ba Twe's dead?"

"Yes. Three weeks ago he got malignant malaria. There was no medicine left; he had used it on the others. There was nothing we could do, so he died, and we buried him on the side of the hill overlooking our village."

The news ran through the school. "Ba Twe's dead! Ba Twe—is dead!" Sabbath afternoon the service clustered around the story of Ba Twe, and the mission to the Karens in the Siamese hills. And what should these comrades of the fallen soldier do? Should they let his sacrifice be in vain? The answer was immediate.

"I'll go," said Kale Paw, springing to his feet. He had just graduated from South India College.

"But, Kale Paw," said the director, "You can't go. We have a place for you on the faculty at Meiktila. Anyway, you are not married yet, and that post in the hills will be most lonely."

He stopped, for all eyes were turned toward Yeh Ni, the nurse, and she sat there blushing. Yes, they all knew that Kale Paw and Yeh Ni were engaged to marry, and now engaged to go together, to follow in the footsteps of the Volunteer Ba Twe. They did go, and the banner lifted there by the lad who had thought he was just plain heathen, but who had

quickly come to be a standard-bearer for the Lord Christ, that banner was carried forward in the Karen hills of Siam.¹⁵

The most persistent anti-Christian stronghold in the world is Tibet, "The Closed Land," and especially its capital, Lhasa, "The Forbidden City." Tibet is the citadel of Buddhism, of that particular Buddhism which is Tibetan, with its two high civil and spiritual rulers, the Dalai Lama and the Panchan Lama, with its thousands of lesser lamas or priests, its scores of lamaseries, little and great, some of which contain several thousands of students, preparing for priesthood.

Jealously guarding its religion and its customs, Tibet, sitting on the roof of the world, spurns the learning, the science, and the religion of the rest of the world. Nominally a part of China, it is in fact independent; and its chilly, difficult physical aspect is symbolical of its spiritual attitude. While it carries on trade by caravan with China and somewhat with India, it prefers to ask nothing of the West, least of all its religion. Travel is controlled and bound about by restrictions; few foreigners have ever been permitted to dwell in Lhasa, or even to visit it; and some who have tried have lost their lives in consequence.

Christianity has laid siege to Tibet for three generations; but consistently and persistently missionaries have been compelled to stop at the border. We have before recited the influence and partial success in penetrating the near reaches of Tibet by our frontier station at Tatsienlu, begun by Dr. J. N. Andrews and his wife in 1919. Literature in the Tibetan language was produced there, and this, with the clinic work and the medical itineraries in the fringe lands, produced strong favorable impressions. But this was far from Lhasa. How penetrate and occupy Tibet?

In 1936 Pastor E. L. Longway, then secretary of the Home Missionary Department of the China Division, was in attendance at the annual constituency meeting of the China Training Institute, at Chiaotoutseng, and he preached before the students a soul-stirring sermon on "The Dark Spot in Asia." He had a map of China on the wall, covered with black paper,

which bit by bit he stripped away, as he told how the gospel had entered this part and that part. Finally there was only one black spot remaining—and that was Tibet! After the meeting students crowded around the platform, asking questions. A number were willing and anxious to go, if and when the way could open and they could be counted competent. But furthermore, these young people of China were determined not to wait for the way to open; they would use all the power given them by God to open the way. They had no great funds; they had no commanding influence with officials; but they had youth, and the command of Christ, "Go ye into all the world."

There had been a group of students praying for Tibet, and this sermon of Pastor Longway's touched the match to the train of their thought and prayer. Now the whole student body, led by them, was enlisted to raise a fund for Tibet, with the watchcry: "On to Lhasa!" By solicitation and sacrifice they brought the fund up to \$1,960.66. They invested of this \$1,069.85 in the production of Tibetan books and tracts, as the arsenal. The remaining \$840.81 they knew was all too little to provide the outfit for a missionary party and to support the members of the expedition. But they went ahead in faith, and in the end more gifts came in to raise it to about \$1,200. But whom should they send?

In the audience on that Sabbath day, listening to Pastor Longway, were two students, Tibetans, and not ordinary Tibetans. Their Chinese names were Li Teh-sheng and Feng Yung-sun. They had been young Tibetan lamas, who by the marvelous working of God had been brought to a knowledge and acceptance of Christianity, and had come to the school for instruction in Christian work. Fascinating as their early history is, we cannot tell it here, but must refer the reader to the account indicated in the footnote.¹⁰ They volunteered to return to their homeland as the representatives of the young people of China, and carry the gospel message there. And this, despite the fact that their renunciation of Buddhism or Lamaism subjected them to possible arrest and condemnation to death.

By 1937 Li Teh-sheng and Feng Yung-sun were back in Lanchow, in the border province of Kansu, and there they took the final step in their profession, by baptism at the hands of Pastor Harold Shultz, who had been a chief instrument in the hands of God to convert them. Yung-sun wrote to Pastor John Oss in Shanghai that while Teh-sheng was held in his home province, he, Yung-sun, was ready to go on to Lhasa. "Now is the time!" he wrote. And speedily supplies and the funds were put at his disposal.

Just then occurred a providence. A high Tibetan official, Kah Pan Chang Mo, who was the *Gigan*, or trade commissioner, appointed by the Dalai Lama, had previously become much interested in Christianity, spending several months in the Seventh-day Adventist mission quarters in Lanchow. When he learned of the Missionary Volunteer's purpose to reach Lhasa with the faith, he invited Yung-sun to go under his protection, as he was about to make the journey there. And this offer was gladly accepted.

Four pack animals were purchased, one to be loaded with the literature, two to carry the tent and medical supplies, and the fourth for the messenger to ride. On June 14, 1938, Yung-sun lifted the reins and started his historic journey to the Forbidden City. A little way along he joined the *Gigan's* caravan, and under that official's safe conduct, but even more under the good hand of God, he escaped the bandits and robbers and all the troubles of most travelers, and safely reached the capital.

On the way Yung-sun gave medical treatments, distributed Tibetan literature, and preached Christ. This ministry was to the people of the encampments and the few villages they found, and also, night by night, to the men of his own party. When a flood from the mountains washed away their encampment (some of the men losing all they had, but Yung-sun only his tent), he used the experience as a text to tell them of the Flood, God's judgment, and of the coming of Christ at the last judgment.

When they came to the border patrol of Inner Tibet the *Gigan* himself, by a word, passed Yung-sun's packs through without inspection. It was an answer to prayer; for if his literature had been discovered, it would have gone hard with him. His prayers were yet to open other wonderful opportunities. Again the *Gigan* was the instrument in the hands of God to prepare his way. He sent on messengers with the word that he was coming, and with him a friend, Yung-sun. So when they arrived in Lhasa they were together taken into the palatial home of Wang Siu Che Wu, a young ruler, a prince and counselor, whose guests they were to be.

Yung-sun was presented to each member of the immediate family, as well as of the official family. He noticed that the prince's younger sister had some infection in her eyes. His offer of treatment being accepted, he was able to effect a cure, which brought him deeper into the affection of Wang. Christian literature was presented to the prince; and as he had been outside and received some foreign education, he was open to its influence. He was astonished, indeed, that Yung-sun could bring such literature into Lhasa; and he counseled him not to work openly with it. "But," said he, "open a Seventh-day Adventist medical dispensary here at my house, and I will bring my friends to you; then you can minister to their spiritual as well as their physical needs." So in the palace of one of the four greatest officials in Lhasa, Yung-sun opened his dispensary and made his home. He held Sabbath school on the Sabbath, to which Wang invited many of his friends. The prince himself became greatly attached to the young missionary, and so did all the family. The seeds of Christian truth entered their hearts, sure to bring fruit later.

But Yung-sun was not free from danger. Very soon after his arrival he visited the great lamasery, and there he found friends of old time, lamas who had been in school with him. After happy greetings they inquired the purpose of his coming, and were amazed to learn of his conversion to Christianity. Some argued with him and pleaded with him to return to

Buddhism. Some ridiculed; some chided him. And finally he was threatened; and then they tried to entice him with promises of luxury and preferment. But through it all he remained steadfast.

The friendship of Wang Siu Che Wu stood him in good stead. And he was discreet in his teaching, yet he did not hide his light. Kah Pan Chang Mo, the *Gigan*, who had brought him through, introduced him to the representative of the Dalai Lama, the man who will serve as regent after the death of the Dalai Lama and during the minority of the babe who is selected to succeed him. And the *Gigan*, on his behalf, made the usual presents which help to win favor.

After two months Yung-sun's literature and medicines were all gone, and he decided to return to China. His host and the family bade him an affectionate and tearful farewell, urging his return and assuring him of their undying love and interest, sentiments which the prince later emphasized in letters he wrote to Yung. So remarkably did God open the way for the entrance of His Word.

Ten years have intervened between that time and this, years filled with war and subsequent troubles, which have kept China upset. In the condition of things the hoped-for development of the Lhasa opening could not be realized. But surely the Lord Christ, who prepared the soil, has not let die the seed then planted. As soon as it is possible the road to Lhasa will be trod again; and if not by the means we expect, then in some other way. For this gospel of the kingdom is to go to every nation, and then shall the end come.⁸

It is good, of course, to know that you are a part of a great movement, worldwide, a comrade with young people whose lives are clean and vibrant with the message of Christ. It is good to read reports of their work, to hear the sound of a going in the tops of the mulberry trees, to hope and long for an early day of victory. But what about a get-together? What about looking into the faces of your friends and comrades? What about hearing with your own ears the confessions of

faith, the reports of Christian activities? What about the stir and warmth of Christian fellowship, youth with youth? The world around is cold and often hostile. Cannot the Volunteers come together?

This desire is answered in part by the camp meetings, with their youth sections; and partly by the summer camps for Juniors and for Seniors. They help. They are great bolsterers of courage and fellowship and righteous ambition. But still there are even more possibilities in greater gatherings of the youth who have enlisted for the last campaigns of Christ, who desire to marshal and thrill and enthuse with their comrades of the Young Guard.

And so was born the youth's congress. The first one was initiated in Europe, by that vigorous and now sorely mourned leader, Steen Rasmussen, who gave the best and the last of his life to the youth of the Advent Movement. It was during the administration of the European Division, in 1928, before the greater growth of the work had demanded a making of three divisions out of the one. L. H. Christian was president, W. K. Ising secretary. The secretary of the Missionary Volunteer Department was Steen Rasmussen. A year and a half before, he had brought the division council to recommend "A European young people's conference or congress, to be held in the summer of 1928, at such time and place as may later be determined by the division committee, in counsel with representatives from the various unions."

Later, in the fall of 1927, a steering and planning committee was formed, and the place of meeting was fixed as Chemnitz, in Saxony, Germany. Steen Rasmussen was chairman of this committee, and the other members represented the various fields and language areas of Europe. They planned largely and well.¹⁷

Chemnitz was a great manufacturing town, "the Manchester of Germany," with a third of a million inhabitants. The Seventh-day Adventist work there was strong, and their large and beautiful "Adventhaus" waited for the incoming army of Adventist youth. They came, with banners and bands, greeted

by local and union leaders and welcomed by the city, with street signs, and addresses, and liberal accommodations. They filled and overflowed the church, and then held their largest gatherings in the great city hall, which was placed at their disposal. They came from Britain and Scandinavia, from Poland and the Baltic states, from Hungary and Rumania, from Switzerland and Italy and France and Belgium, from Holland, and naturally in greatest numbers from the three large German unions, fourteen countries altogether, with three thousand delegates and members. When on occasion they presented themselves in national costumes, they made a colorful assembly; and their many tongues required the services of several interpreters.

The congress dealt with the great work which was the magnet to draw them together, the Second Advent message, the training required for its prosecution, the ideals and standards of its youth, the literature work, the medical missionary work, evangelism, personal work, the devotional life. Speakers were of several nationalities and languages, German and English predominating; but all spoke the same message and voiced the same great aims. The General Conference was represented by the division president, L. H. Christian, by I. H. Evans, president of the Far Eastern Division, by A. W. Cormack, president of the Southern Asia Division, and by B. E. Beddoe, associate secretary of the General Conference. There were thirty other speakers, including departmental secretaries of the division: W. M. Landeen, of the educational; L. L. Caviness, of the Sabbath school; and H. Böx, associate secretary of the publishing department, besides conference presidents and young people's secretaries. A spirit of devotion, of courage, and of high cheer pervaded the masses of the young people, mingling with their leaders. And the music of the choir, seconded by the Chemnitz young people's orchestra and the swelling chorus of the congregation, spoke to high heaven of the faith of their fathers, cherished by their children.

They were in the midst of historic Protestant scenes, and

their recreation took large recognition of that fact. Excursions were made to Erfurt, Eisenach, and the Wartburg, in memory of Martin Luther, and to the beautiful and historic country of Saxonian Switzerland. A grand march, in national costumes, with banners and music, passed through the streets of Chemnitz; but the most welcome and significant feature was the sight of the fresh, clean, happy, strong faces of the Adventist youth, as with their songs they kept time to the rhythm of their feet, marching as it were to Zion. It was made a matter of comment by the newspapers, which gave liberal space to the congress. Home again, the youth sent echoing back their acclaim of the meeting, and the courage and cheer and new inspiration for work which it had brought them.

This successful first youth's congress gave an electric thrill to the Adventist young people throughout the world. America shortly began regional congresses, and the influence spread until youth's congresses were an accepted part of the young people's program everywhere until interrupted by World War II.

Since the close of the war these great gatherings have multiplied, especially in the lands which were less devastated, but including also some countries in Europe. Thrilling have been the great congresses in Prague, Czechoslovakia, in 1948, and the French-English Congress in Watford, England, in the same year.

A great North American continent-wide youth's congress was held in San Francisco, September 3-7, 1947. This has been followed by an increasing number of regional congresses in the United States and Canada, and by congresses in lands overseas. They are not merely events in themselves: they are foci of spiritual energy raying out to all the world, the nerve centers of youth evangelism to the teeming millions of the cities and the dwellers in the remotest communities of the land.

This North American Youth's Congress¹⁸ called together 12,000 young people from the United States (including Alaska and Hawaii), Canada, Mexico, Central America, and the West Indies, with representatives from countries overseas. It was held

in the great Civic Auditorium of San Francisco, where several General Conferences have convened; and it so filled the arena and the adjacent halls that, it was remarked, it seemed a General Conference of young people. Yet it was only North America; if a proportionate attendance from other lands had been present, there would have been more than twice the number.

The city by the Golden Gate had never before seen the like of this gathering of youth. Many comments, private and public, were made upon the appearance and conduct of this representative Seventh-day Adventist crowd—their clean, fresh looks, their bright eyes, their dynamic cheerfulness, the purpose that evidently dominated their lives and conduct. Various after-results came to light, in the conversion of adults and youth who caught here a glimpse of what being a Christian and living the life of Christ means. Not only in their meetings but in their lodgings and on the street they presented a great contrast to the usual boisterous and obstreperous behavior of youth groups. No dances, no theater attendance, no night life, no dissipation; but what a good time they were having!

"Mrs. Wyrick," said two young ladies to a Bible instructor in the city who had before endeavored to interest them, "we told you there would be just nothing to do if we became Seventh-day Adventists; but this congress has been such an inspiration, opening before us a world of activities better than we ever knew, that we are resigning our positions in a firm here to accept the Adventist faith and work for the Lord Jesus."

The manager of a large hotel, where rooms for delegates were reserved, thought it would be a good time to make some extra money with his cocktail lounge, "seeing as how the delegates would be young people." So he hired three extra bartenders, laid in a good supply of liquors, and then waited for the harvest. The delegates came and went through the several days of the congress, but never a one visited the cocktail lounge. The hotel manager, in a daze at the end, said weakly, "They drank nothing but water!"

The congress opened on Wednesday evening. The assembly met in the arena, filled at the beginning with six thousand youth. By car, by bus, by train, by air, they reached the end of their journey, and, in excited, happy realization of their anticipations, they filled the air with the buzz of their communings.

There was the flourish of silver trumpets, announcing the opening. Immediately a hush fell upon the audience, broken a moment later by the deep tones of the mighty organ, pealing forth the notes of the congress' theme song, "The Captain Calls for You." Thousands of youthful voices took up the theme, ringing out the vow—

Christ before us, Christ behind,
Christ on every side!
For the rescue of mankind,
On to glory ride!
Volunteers! Volunteers! Volunteers!

There was a notable absence of loitering or milling about the spacious corridors during meetings. The keynote of the congress was consecration and service.

This aim and purpose was emphasized by every speaker, by the Young People's Missionary Volunteer secretary, E. W. Dunbar, in his opening address; by the president of the General Conference, J. L. McElhany; by Meade MacGuire, veteran leader of youth; by H. M. S. Richards, voice of the radio Voice of Prophecy; and by others of note in the cause of God.

It was apparent in the "workshops" held simultaneously in several halls: workshops on personal evangelism, public evangelism, and literature ministry. The methods to be employed, the illustrative reports and anecdotes of missionary experiences, the various devices of attracting and holding attention, all these demonstrated the service being rendered and to be rendered by Adventist young people.

This congress was privileged to have the presence of several of the oldest workers for youth. Luther Warren, the first to organize a Seventh-day Adventist Young People's Society, had gone to his rest. But there was Meade MacGuire, second

of the initiators of young people's societies, who for half a century had walked with youth, their friend, counselor, and teacher. And there was M. E. Kern, first secretary and organizer of the Missionary Volunteer Department, dating from its inception in 1907 to 1930, and afterward, through his General Conference secretaryship, his presidency of the Theological Seminary, and his field secretaryship, never losing the vision of youth and its mission. These testified, together with others, at the meeting celebrating "Forty Years of Progress."

Various national groups, from South America to Hawaii, made their appearance in native costumes, in a panorama of missions, on Sabbath afternoon. The meeting was presided over by W. P. Bradley, associate secretary of the General Conference and formerly a missionary in the Far East.

India testified in the person of Robert Ritchie, who spent his youth there. Africa responded through Pastor M. E. Lind, veteran missionary to Uganda. And Virginia-Gene Shankel, who went to South Africa with her parents when a child, told how she went into the kraals and caught the music of the natives, and played it back to them on her violin, to their great wonder and giving of thanks. She played it at the congress—wonderful, deephearted songs without words. Then she went into our own missions, and caught the melodies and songs of Christian converts. And she and her father and mother sang three of these songs, one of them a greeting to the white brothers across the sea.

"Virginia-Gene, you are young, and you are very talented in music. Can you not do more service in America than you could in Africa?"

"When that thought comes to me, I sing this native music over again, and it brings back to me the picture of the little mud huts in Central Africa, those eager faces looking up to me, their great need. I cannot escape. *I must go back!*"

China brought a message. The Navajo Indians of our own land, of whom there were three delegates, gave their testimony. The Hawaiian Mission delegates, ten in number, who had

flown to the congress, testified and sang. Pastor Arthur Roth introduced the colorful Inter-American and South American delegations. Few of them could speak English, but through translators they told of their delight at attending the congress and of their determination to carry on in their homelands.

From the Far East, Reinhold Tilstra, born in Java of Dutch missionary parents, and now attending Pacific Union College, told of his aim to go back to Malaya with the message. Pastor F. A. Detamore, former missionary in the Dutch East Indies, told of his assignment back to that field. Korea was represented by Barbara Watts, a nurse in training at the Saint Helena Sanitarium. She was born and her childhood was spent there, where her parents now are, and she is going back as soon as her training is finished.

The panorama of missions was closed with a short address by J. L. McElhany, president of the General Conference, and himself a former missionary in the Far East, and with prayer by A. V. Olson, General Conference vice-president, and long-time leader in the Southern European Division.

Through all the congress the inspiring appeals of leaders were answered by the testimony of the rank and file, all of them captains over thousands, and hundreds, and fifties, and tens, in their many posts of duty. The soul-stirring reports of these young people gave evidence of consecration, watching for opportunities, making doors open, feeding the hungry, and giving drink to the thirsty, physically, mentally, and spiritually. They are the worthy successors of the youthful pioneers who gave like ministry and who, growing old with the years, have passed their torch to these young hands.

Sunday afternoon, September 7, the last day of the congress, there was held in the arena an investiture service of sixty-eight Master Comrades, with a supporting cast of hundreds of Master Comrades before invested and in service. They came, many of them in the regulation uniforms, all of them with the scarves of insignia of their prescribed accomplishments. They came at the call, marching down the aisles to the platform, with its

275 reserved seats, and overflowing, until Prof. G. R. Fattic, in charge of arrangements, must fain wave them to the wings, and still they flooded the space in front, till no man could count them.

"The next time we have a North American youth's congress," spoke Pastor Dunbar into the microphone, "we shall have to seat the audience on the platform and put the Master Comrades in the auditorium!"

And truly it is becoming a well-nigh universal thing that Missionary Volunteers, coming perhaps in their Junior years through the Friend, Companion, and Comrade classes of that organization, shall take the training and become the efficient Master Volunteers of "such an army of workers as our youth, rightly trained, might furnish," and then, "how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"²⁰

With the pensive joy of parting from comrades who have witnessed well to the loved cause, the delegates and members turned their steps homeward, to face courageously the duty and opportunity of witnessing to their fellow men of the Christ in whose young guard they have enlisted, the echoes of their theme song ringing in their hearts—

¹ Ellen G. White, *Messages to Young People*, p. 109.

² Lamentations 3:27.

³ 1 John 2:14.

⁴ White, *op. cit.*, p. 20.

⁵ Psalms 68:11.

⁶ Isaiah 49:24, 25.

⁷ Psalms 119:9.

⁸ White, *op. cit.*, pp. 254-256.

⁹ Philippians 3:7, 8.

¹⁰ *M.V. Secretary's Exchange*, July, 1948.

¹¹ Data supplied by L. A. Skinner.

¹² Data supplied by E. W. Dunbar.

¹³ 1 Kings 20:14. C. Lester Bond, *Youth's Instructor*, Feb. 18, 1947, pp. 8, 9.

¹⁴ *Youth's Instructor*, Jan. 28, 1947, pp. 13, 14.

¹⁵ Eric B. Hare, *Treasure From the Haunted Pagoda*, pp. 141-149.

¹⁶ D. E. Rebok and John Oss, "On to Lhasa," *Youth's Instructor*, June 3 to Sept. 16, 1947.

¹⁷ Report of the First European Young People's M.V. Congress, Chemnitz.

¹⁸ *North American Youth's Congress* (pamphlet). *Youth's Instructor*, Oct. 7-28, 1947.

¹⁹ Ellen G. White, *Education*, p. 271.

The Captain Calls for You

ARTHUR W. SPALDING
INTRODUCTION

HAROLD A. MILLER

mf *f* *In strict time*

Bugle

With heavy tread throughout

f

1. There's an - oth - er task to do, There's a bat - tle
2. Who can dal - ly in the dale? Who can doff - his
3. Hear the foe - man's fad - ing shout, See his co - horts

to re - new; And the Cap - tain calls for you,
un - stained mail? Chris - tian sol - diers can - not fail!
turn in rout! Nev - er - more the end in doubt!

Vol - un - teers! Vol - un - teers! Ral - ly to the
Vol - un - teers! Vol - un - teers! Buck - le now your
Vol - un - teers! Vol - un - teers! We are in a

The Captain Calls For You—Concluded

thro - hing drum! Shout the word, "We come, we come!"
ar - mor on, Charge! un - til the fight is won,
win - ning fight, Shout! for vic - to - ry's in sight,

Vol - un - teers! Vol - un - teers! Vol - un - teers!

CHORUS

Christ he - fore us, Christ behind, Christ on ev - 'ry side!

For the res - cue of man - kind, On to glo - ry ride!

Vol - un - teers! Vol - un - teers! Vol - un - teers!

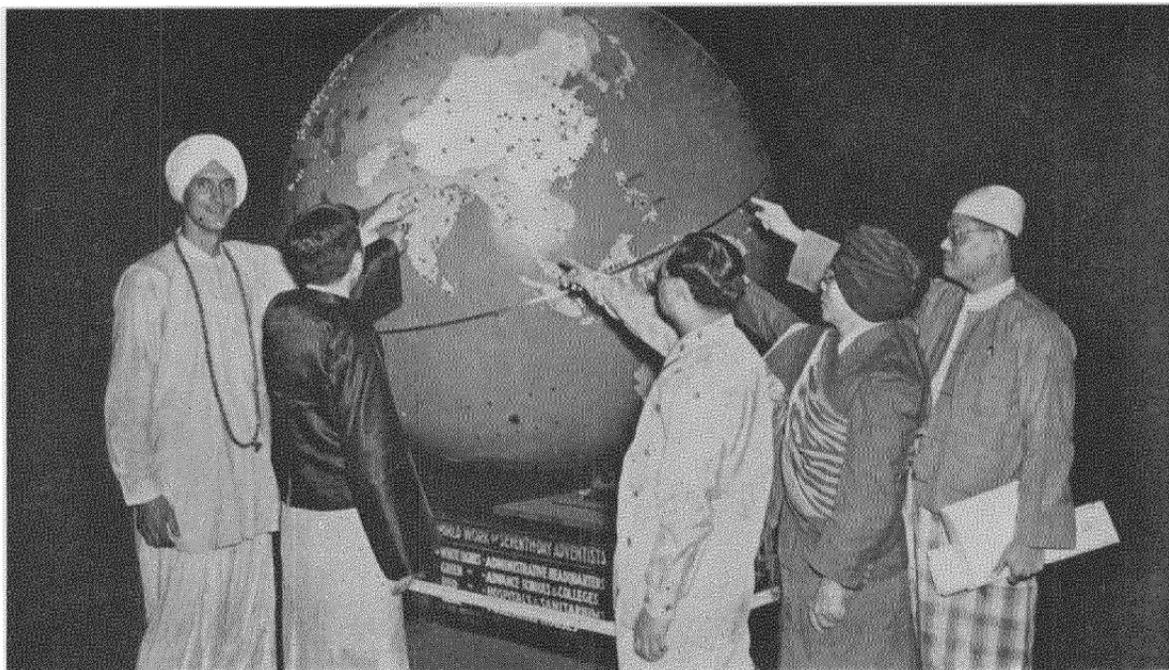
ADVANCE

THE name *Seventh-day Adventist* is significant. When the question of adopting a church name was broached in the beginning of the organization, in 1860, various titles were suggested: God's Commandment-keeping People, The Little Flock, The Remnant People, Church of God. Many thought Church of God was ideal, for on the one hand it did not arrogate all Christianity to itself, yet on the other hand it seemed to imply a close connection with the Almighty—God's own peculiar people, obedient, devoted, blessed. The fact that half a dozen other churches had already appropriated the name seemed, somehow, irrelevant; they must be mistaken about their paternity!

But the more pragmatic element in the conference said: "We are Adventists. We have always claimed to be Adventists. Let us not hide the fact that we look for the early Advent of our Lord. And we are also Sabbathkeepers, observers of the true Sabbath, the seventh day. Let us carry that as a banner before our faces. Let us be called Seventh-day Adventists."

And Mrs. White endorsed the argument. She said: "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ."¹ In the end the conference decided the question thus, with only one standout. And ever since, this church has been known as the Seventh-day Adventist.

Brevity influenced the use of the initials, S.D.A.; and frequently that abbreviation has been used, often to the puzzlement of uninformed persons.



T. K. MARTIN

All Around the World Joyful Advent Believers Point to the Place Where They Heard the Glad News of a Soon-Coming Saviour

"S.D.A.; S.D.A.," mused a railway locomotive engineer down in Australia; "what does S.D.A. mean?"

He was told, "It means Seventh-day Adventist."

"No," he said, "I'll tell you what it means to me. It means Steam Dead Ahead"—the Australian equivalent of the American, "Full Steam Ahead."

That people, that church, in the terminology of the engineer, was on the track, with a clear way, and a big run to make. And they had steam up. Time was limited, the schedule published, the objective known. Open the throttle! Steam Dead Ahead!

Going to the 1922 General Conference in San Francisco, a westward-bound train had several Pullman cars filled with Seventh-day Adventist delegations. Three days were then required for a trip, and the porter in our car soon found time hanging luxuriously on his hands. He dutifully polished shoes, set up occasional tables, solicitously answered bells. But he was puzzled; he had never encountered such a crowd before. And the last day he showed one member of the delegation a letter he had written to his wife, containing this observation:

"This is the easiest trip I've ever took. I have a queer carful of people. They don't drink, they don't smoke, they don't play cards, they don't cuss. There's hardly anything for me to do, because they care for themselves. They make no muss, they're kind, they read their Bibles, sometimes they sing hymns, they're easy to talk with. They have a religion I never saw before. And the name they call themselves is Seven Day Advance."

A good interpretation of S.D.A.! Not one day in seven, but seven days a week: Advance! Advance! The Christian's fighting, moving orders are, A battle and a march! A battle and a march!²

"Forever with the Lord!"

Amen, so let it be;

Life for the dead is in that word:

'Tis immortality.

Here in this body pent,
 Absent from Him I roam;
 Yet nightly pitch my moving tent
 A day's march nearer home."
 —MONTGOMERY.

Whatever the progress made by the heralds of the blessed hope in the century of their pilgrimage, the credit is not theirs but God's. Great cause have they, indeed, to hang their heads in shame for the lapses in faith, the carelessness of conduct, the failure to grasp opportunities, the lack of absolute devotion, which have hindered the gospel and put farther off the coming of the Lord.

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." "O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day." "O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away. . . . O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God."³

God is good, and Christ is compassionate. He bears with faulty men; He cherishes their feeble love; He puts forth His hand to shield, and arm, and open the way before them. "Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed."⁴

God chooses from among the multitude men whose hearts are open to the impressions and the impulses of His Spirit, and He sets them forth as leaders. Some, it is true, make themselves leaders who yet are not controlled by the Holy Spirit; they will fall in the company of Korah, Dathan, and Abiram. But the truehearted, tested ministers of God are they who do not take to themselves but give to others. They bear the

burdens of the day; they minister to the poor and needy and faulty and weak; they encourage and strengthen the faithful; they ask no distinction but to be in the working company of Christ.

And there are followers who likewise lead their smaller units, men whose hearts God has touched, and men who are willing to bear hardship and privation and contumely with their chiefs, that they may help to make the ranks firm and true and capable of fighting the battles of the Lord. Neither seek they for preferment, content to be unnoticed and unknown if they may keep their hands in God's.

Though I be not the captain,
Yet will I bear my sword,
And I will be by my captain's side,
Wherever he stand, or wherever he ride,
In the battles of the Lord.

For though there were captains many,
What should the captains do,
If there were none of men beside,
To thrust and parry, to march and ride,
And to follow the captains through?⁵

What generation in all the millenniums of earth's history ever had cause for inspiration such as this generation has? The end is near! Christ is coming! And "then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"⁶

Long has been the night of sorrow that sin cast over the world. Sweat and tears and blood have drenched humanity. Death has beat the rhythm of time. The roll of the war drums has never ceased. Men fierce and predatory have leaped upon the backs of peoples, driving them to the shambles of battle, that they might grasp the tinsel glory of conquest. Mothers have wept for their children slain; widows have wailed their dirges for the dead. Men have cursed the conqueror and enslaver, and, writhing under the torture of knout and brand

and rack, have turned despairing eyes to heaven. The climax of earth's fears and terrors has been reached today.

There smites a cry upon the ear,
The death-wail of a world,
Twisting in mortal agony,
And grappling hard with Fear.
Up from the hell where it lies hurled,
Piercingly, thrillingly,

That cry:—

*"God! God! Where art Thou, God?
We die!"*

And is there answer? Yea! From many a tongue
Of earth and sea and sky, God speaks His will:
"There shall be time no longer!" Far is flung
That golden oriflamme of hope. And still,
"There shall be time no longer!" boom earth's tones,—
From hell-mouthed mortars, gluttonous of men;
From fiery mountains, raining molten stones;
From muttering mobs of hate. And yet again,
"There shall be time no more,"—the sea's wild cry,
Crammed with its dead, and swallowing earth's increase;
"There shall be time no longer," echoes back the sky,
"Nor time, nor war, but everlasting peace."

Then shall the righteous, molten in the fire
(This furnace heated seven times again),
Reflect the face of God to His desire,
And hear the great, approving, last "Amen!"
And looking up, shall see the glorious train
Of heaven's host and heaven's Monarch, sweep
With lambent falchions all the night away.
And they shall shout whose wont it was to weep,
And they acclaim whose habit was to pray.
Echo, ye heavens, with the mighty strain

Of them who sing:—

*"Our God! Our God! Salvation is in Him,
Our glorious King!"*

Before the prospect of these tremendous events—the frenzy of the nations, the shriek and moan of universal war, the crash of conflicting and disintegrating elements, the cul-

mination of the drama of time, the appearing in glory of the great God and our Saviour Jesus Christ—before all this the puny interests and quarrels of men are dwarfed into nothingness. How shall they whose eyes are filled with the glow of the coming dawn be turned aside by the shadowy forms and the strident noises of the passing night? How shall they who see the beauty of the King clothe themselves with the filthy rags of human vanity and ambition?

Behold the march of the armies of God! Time counts its legions and its heroes. Before the shining background of celestial hosts deploy generation by generation and age by age the human soldiery of Christ. They march to battle; they endure the woes; they fight valiantly for God. They pass, and others take their places. Sometimes the ranks are thin; sometimes they swell to multitudes. Now they are hidden in the dust and gloom of the contest; again they stand on sunlit hills of triumph. Not always do they comprehend the strategy of the divine command; not always know why they are assigned their posts; but one thing, yea, two, they know: they are soldiers of Jehovah, and the end is victory.

Enoch, the seventh from Adam, saw the vision of the coming of the Lord, and as a testimony to men was taken up to glory. Noah, being warned of God of things not yet seen, saved his house, condemning the world. Abraham obeyed the call of God, not knowing whither he was sent, and fixed his eyes upon a city not made with hands. Moses, forsaking the courts of Pharaoh, cast in his lot with the despised people of God, and through a wilderness traced the path to the Promised Land.⁸

Fathers of the faithful, mothers in Israel, seers, prophets, warriors, rulers, priests, teachers, comforters, and counselors pass before our eyes in a panorama of salvation, the redeemed of the King, the servants of Messiah. Through the wilderness of four millenniums, tried in the furnace of affliction, tested in frequent battle, bound by their vows of love and loyalty to the Master of the universe, they endured as seeing Him who

is invisible, and they maintained the cause of Israel's King.

Then burst the glory of the first advent of Christ. He who had been promised, came. He came not as the rulers and priests of Israel predicted, a conquering King, but as the servant of men, to bear their griefs and carry their sorrows, to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound. He came, and He ministered, and He gave hope to men. He died that men might live. He rose, triumphant over the grave. He was received up into heaven, where He ministers still as high priest to His people on earth.

Two thousand years have passed since He went away, leaving the promise, "I will come again." He will come again, and this time He will come as King. Two thousand years of sacrifice and suffering have His people kept, of persecution and contumely, of mighty strivings to extend the gospel throughout the world. Apostles, martyrs, reformers, missionaries, fill the long procession of the armies of Christ between His advents.

Now the great Captain of the host brings to a focus His resources of earth and His powers of heaven. His Spirit of prophecy, as a light shining in the darkness of the ages, has ever been the beacon of His people. Isaiah, Daniel, John, hold high the torch to light the way to the gates of glory. One by one the objects of their prediction receive its beams, come into full illumination, and pass behind.

The time of the end is reached. Knowledge is increased far beyond men's powers to control and use it. The gospel is preached in all the world. The great Bible societies sow the earth with the Sacred Word. The agents of the Christian faith, some in the twilight of partial superstition, some in the effulgence of gospel illumination, are playing their parts in the enlisting and preparation of the soldiers of God.

Now as the spearhead of His final, invincible assault, Christ calls upon His last legion, a people prepared by disci-

pline and devotion to finish the wars of God. Obedience to the laws of their being has fitted them to endure hardship, to overcome difficulties, to sweep away obstacles. Their eyes fixed upon their Commander, the Captain of their salvation, they know no fear, they sense no fatigue, they admit no interdict. Theirs to march forward, obedient to command; the impossibilities they leave with God. Answering His summons, they make the final charge up the heights to the taking of the last strongholds of Satan and the planting in triumph of the banner of Emmanuel.

Advance! Advance! Even today the outworks are taken. There is not a country on earth but has felt the impact of the charge of the last legion. America, north and south; Europe, and every nation in it; Africa, from darkest pits of heathenism to ramparts of the crescent; Asia, vast, varied in clime, in character, in culture, citadel of false religions; Australia and the islands of the sea—all have heard the sound of the Christian challenge, the invitation to salvation, the warning of doom, the blessed hope of the coming Christ. Breached are the barriers of hate, infiltrated the positions of superstition and arrogance. Ethiopia has opened, Tibet has been penetrated, the Levant is stirred, the light of the Advent message is upon the mountaintops of the Urals and the vast reaches of the steppes and tundras.

Before the advancing lines of the human army of Christ go the unseen hosts of heaven. Angels mighty in power are commissioned to open the doors, to soften the defense, to win over the subjects of the enemy. Like Gabriel before the prince of Persia, they may be withstood for one and twenty days, till Michael comes to help; but sometime, and soon, the way will be opened, and the gospel will enter in. Angels minister to the laboring, fainting legionnaires; they strengthen the weak hands and support the sagging knees; they bring the comfort of God to the prisoners; they put their hands of blessing upon the eyes of those who have given their last full measure of devotion. Though in the sight of men the forces of God in

the world may seem absurdly small, they who with Elisha's prayer have their eyes opened see the mountains full of horses and chariots of fire, the inexhaustible resources of heaven. Who shall fight against the King of kings? Who shall triumph over God?

There is another phase to the command to advance; and it is the indispensable preliminary to progress, to victory. That is the conversion and development of the spirit of man. The elect of God are cradled in His love, nurtured by His Spirit, exercised in His service, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."⁹ This has been the case history of every valiant soldier of Jesus Christ. How much the more must it be the experience of that last legion who through the storm of the terminal days, emerge in perfect discipline to stand "without fault before the throne of God."¹⁰ It is an individual work, for no man rides upon the wings of a movement; yet it is a collective work, for the brethren of Christ help every one his neighbor, and say to their brothers, "Be of good cheer."¹¹ Nought of jealousy, nothing of rivalry, no trace of vainglory, have the companions of Christ. Like Him, they are the servants of their fellow men's necessities. They who are learned in the things of God teach the novices; and they who are babes in the family eagerly receive their discipline, and seek to grow in grace and in the knowledge of the truth. Together they go forth to minister to the world the salvation of Jesus.

There has been progression in the understanding and application of the truth among those who have received the enlightenment of the Holy Spirit in these last times. Let some of these advances be cataloged.

The love of God, which is the foundation and the permeating principle of the science of salvation, has ever been the sheet anchor of the child of God, from righteous Abel to beloved John, from the devoted Paul to the bold Luther, and all the saints of aftertime. But there is more to know.

The opening of the sanctuary truth, the deeper understanding of the mediatorial service of our High Priest, Jesus, brought a science of salvation which revealed more fully the heart of God. The discovery of the truth of conditional immortality, the sleep of the dead, the resurrection, and the reward of eternal glory for the redeemed and of merciful oblivion for the impenitent were further revelations of the love of God. These truths, held in common, distinguished the advanced students in divine science. But it is in the personal communion of the soul with the blessed Redeemer, that the riches of God's love are poured out.

Only this consciousness of the soundless depth of God's love, His personal care, can take the child of God through Jordan's swelling tide to the Promised Land. And that this consciousness is present and operating in the lives of God's people is evident in personal testimony, in demonstration of life, in deeds of Christian valor that match the acts of the apostles.

And it is not for his selfish benefit that the man of God receives this love. It is the nature of the love of God to give, to minister; and he who receives that love goes forth to give it to the world. Receptive or repellent, grateful or thankless, men receive from the agents of God the ministry of love. And out of the world into the kingdom of heaven are delivered them who listen and take heed.

The liberty that is in Christ is a precious heritage. It is born of truth, and it lives to set men free. Received into the individual heart, it breaks the fetters of sin and gives soaring wings to the spirit of man. In the freedom of forgiveness and peace it builds with mighty power the capabilities and energies of man, until he that was feeble becomes as David, and the house of David as the angel of the Lord.¹² The champion of liberty among men must first of all be free in his own soul; then may he espouse the cause of the oppressed, and win victories.

There is a liberty which no man can take away. The soul

fortified by the Spirit of God can endure all threats and punishments for conscience' sake, and never lose its freedom.

This liberty of Christ, it is true, extends beyond the inner sanctuary; for the light of God cannot be confined. It belongs to human society. It is an inherent right that should be recognized by law, and observed by all men. It touches all phases of man's life—his material welfare, his freedom of mind, his liberty of soul. The right to work, the right to hold property, the right to free speech, the right to teach, the right to worship or not to worship—all subject to abridgment where they impinge upon the rights of others—are freedoms inherent in the grant of life and liberty that comes from God. To maintain these rights, men and peoples have given their lives in peace and in war. Precious heritage from the fathers, under free government, it is given into the keeping of the sons, who have the duty to maintain and strengthen it.

But the Christian is not dependent upon the concession of these rights by government. If tyrannical authorities refuse him outward freedom, they yet cannot take away his inner liberty. A man may be imprisoned, yet be free in Christ. He may give his life, but retain to the last his freedom of soul. One thing he cannot do, that is, yield the peace and joy of acceptance with God in Christ Jesus. He is bound to yield to others liberty of conscience, liberty of expression, and liberty of person. He may himself be imprisoned, or stifled, but he cannot be denied his faith.

If in the beginning of the fight for religious liberty in the United States there were conscientious souls who felt they must protest intolerance by stubborn defiance, if with meek intransigence they maintained their right to work or worship on any day, come law or mob, they served their cause according to their lights. But they have learned to turn the shafts of persecution by the shield of service. If any compel them to go a mile, they will go with him twain, and use the opportunity to converse with him upon the things of God.

And moreover, they have a mission to extend their liberty

to the persecutor. He is the unfortunate, because he does not know the freedom of mind and soul that is in Christ. The religious liberty program of today aims at education of the public—education of the liberal-minded men who already possess the sense of justice, education of indifferent men who need to be aroused to the danger of losing our liberties, and conversion and education of intolerant men who most sorely need it. And this indicates the advance that the thinking Christian has made in the matter of liberty; it is not a benefit for him alone but a message of peace and salvation for all men.

There is a gospel of health. It requires obedience to natural law, the law of God, but it offers rewards incalculable. Ease of body, release of mental strain, and peace of soul are all involved in the principles and practice of the laws of health. It demands the grace of God to observe these laws, for degenerate men have taken to themselves many depraved tastes and many damaging vices which only the power of God can overcome.

But those who have accepted the gospel of health and lived it have come to know that its benefits are to go far beyond them. It is a part of the whole gospel of Christ. To free men and women from the bonds of appetite in drink, in narcotics, in habit-forming sedatives, in unsuitable diet, to lift their minds above the barbaric display of the body and its adornment, to establish the virtues of normal living, accepting the good gifts of God in sustaining and feeding their bodies, minds, and souls—this is the message of hygiene and health they offer to the world.

In the pursuit of this object they come up against the commercial exploitation of intemperance. The world is reeling drunkenly to its doom, under alcohol and nicotine and kindred poisons that are sinking the people in intoxication. They know that civil law, though it may somewhat restrain the excesses of the traffic, cannot cure the evil. They know also that the world will not be cured. But they have the commis-

sion, so long as life and light are given, if they cannot stem the torrent, at least to do their utmost to pull out of the current those who will be saved. The life to which men are invited may seem austere, but it is filled with power, the power of the rescuing Christ. And therefore they give their help, by voice and pen and vote, to stay the fearful tide of intemperance that is sweeping the world.

The gospel of health is linked also to the home, to the preservation of its virtues and the maintenance of its purity. The incontinence of men and women, premarital and in wedlock, is producing a harvest of foul disease, broken marriages, disrupted homes, orphaned children, and mass crime. Society today matches the dissoluteness of decadent Rome, libertine Greece, profligate Egypt, unspeakable Sodom and Gomorrah. Reformation is difficult and only partial. Some parents there are who can be aligned in the ranks of competent teachers; but the greatest hope is in the training of young men and young women to be pure, true, worthy partners in marriage, to be competent parents, followers of Christ in deed and in truth. No remedy of law and no compromise with progressive libertinism can be the solution to the social problem. The establishment and the defense and the dynamic influence of the Christian home are the basic and competent remedy.

There has been an advance in the understanding and appreciation of the Sabbath truth. The Sabbath to the pioneers was, worthily enough, just the sign of loyalty to the law of God. It is that still; but what that loyalty means, how it is nourished and maintained, what it involves in the whole life of the Christian, has been a knowledge progressively unfolding. Early in the history of the Sabbathkeeping people there was given to them this word concerning their later experience, yet to come: "We were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."²³ Those were cryptic words to those early believers. "More fully." How proclaim the Sabbath more fully? Was not the commandment clear? Did not Christ bless and set in order

and exemplify its observance? What was there besides the law?

There was the revelation of Jesus Christ in the law. Embossed upon the pages of Scripture was the interpretation of the Sabbath as the rest, the peace of God, with the Sabbath day its symbol and in type its life. They who truly loved the Sabbath entered into its deep joy, and felt with its benediction the peace of oneness with Christ. And growing with the years of experience and with the teaching of the truth, there came to the initiated the consciousness that the Sabbath is the abiding presence of Christ in the heart, the transformation of the life from disobedience to obedience, from trouble to peace, from weakness to might. Of this the Sabbath day is the weekly reminder, refresher, and experience. Therefore, as the Sabbath banner is borne aloft over the heads of the advancing legion of Christ, its features are the exponent of the whole gospel, the symbol of salvation.

The final, threefold gospel message portrayed as the proclamation of three mighty angels flying in the midst of heaven¹⁴ is recognized as the message of the last church. It, too, has had a progressive unfolding, a deepening understanding, as God's people have moved forward in its promulgation.

The first angel's message is not only an announcement of judgment; it is a call away from the artificial life of the world to a study and therefore an environment of the works of God and an intelligent worship of the Creator. He who delves deep into the handwriting of God in the earth, His providence in seed germination and harvest, His meanings as interpreted by Christ, has grasped the essence of the first angel's message.

The second is not only a call out of decadent and corrupt organizations, called Babylon; it is a cleansing message, to rid the soul of confusion and adulteration of truth with error. He who heeds the second angel's message will, by the

grace of Christ, free his life from sin, and stand forth in the sight of God without blemish.

The third message is not only a warning against worshipping the enemy of God and receiving his mark: it is a solemn call to place all the powers of the being on the side of God, to live and love and work for no other master, and so to receive the seal of God. Here meet all the lines of Christian faith and endeavor; here they find the capsheaf of the Sabbath, the seal of the indwelling Christ, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us."¹⁵

So progress the soldiers of Jesus Christ, preparing themselves for the conflict, arming with all the armor of God, and pressing their attack deeper and deeper into enemy territory. Before the present army of God, this last legion of Christ, lies the great battle, the final assault upon the ramparts of the foe. Beyond the murk and storm of that battle lies the sure reward of victory and peace and everlasting joy. The cause of God has come to its final test in time. The forces of heaven are marshaled for the trial; the little company of earth's loyal hearts are assigned the honor of heading the assault. The order is given: "Advance! Advance!"

¹ Ellen G. White, *Testimonies for the Church*, vol. 1, p. 224.

² *Ibid.*, vol. 8, p. 313.

³ Psalms 115:1; Daniel 9:7, 16, 19.

⁴ White, *op. cit.*, vol. 7, p. 16.

⁵ Arthur W. Spalding, *Songs of the Kingdom*, pp. 11, 12.

⁶ 1 Corinthians 15:54, 55.

⁷ *Ibid.*, pp. 18-20.

⁸ Jude 14, 15; Hebrews 11:7-10, 24-27.

⁹ Ephesians 4:13.

¹⁰ Revelation 14:5.

¹¹ Isaiah 41:6.

¹² Zechariah 12:8.

¹³ Ellen G. White, *Early Writings*, p. 33.

¹⁴ Revelation 14:6-12.

¹⁵ John 17:21.



SECTION V



The Future



© 1944, BY H. & H. HARRY ANDERSON, ARTIST
"We Have Nothing to Fear for the Future, Except as We Shall Forget
the Way the Lord has Led Us, and His Teaching in Our Past History"

THE WATERS OF TREMBLING

THE future is not commonly included in a history. The future is not yet history; and sure indeed must be he who would write history in advance. But it is the peculiar fortune of the last legion that it has, in the prophecies of God, a map of the ground over which the final actions of the campaign will be fought and a preview of the outcome of those actions and of final victory. It must be accounted a significant phenomenon that the mind of the Bible-instructed Christian in these last days, in his contemplation of the future, does not share with the multitude a sense of finality where current events stop, but goes on into the finishing of time and its junction with eternity. History and prophecy are clasped together; the one moves forward as the other unrolls, and to the eye of faith they are one. The last day on earth links itself to the first day in heaven.

With assurance, then, we move forward, confident that what has been foretold will come to pass. True, it is but a diagram which is furnished us, and the minute details must wait for the events; but we know in whom we have believed, and are persuaded that He will provide for us at the due time the knowledge and the fortitude and the power to meet the crises.

It is no insignificant role that the last generation of God's people on earth have to fill, in time and in eternity. In the one they stand the final refutation of the charges of Satan: in the other they are the foremost students in the school of Christ. There comes a day when the work of the great High Priest in heaven is finished. The books of God are closed. The probation of men is ended. It will be proclaimed, "He that is unjust, let him be unjust still: and he which is filthy, let him

be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."¹

There will then have been developed a select people, twelve times twelve thousand, from all the tribes of spiritual Israel, who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. In their mouth is found no guile, for they are without fault; and they have been sealed in their foreheads as the servants of God. They shall stand before the throne of God, and serve Him day and night; and whithersoever goes the Lamb, the Lion of God, the King of Glory, Jesus Christ the Mighty, there go the 144,000, like the apostles in Galilee, closest to the great Master, and serving as His chief teachers of all the generations of the redeemed.²

Such a position and such a service presupposes a special fitting. Never in any of the courses of study and tests of men for the most exacting of human professions and duties, has there been such a training as that received by this special company. Not intellectual training only, though their minds are keen; not physical training only, though they are students and practitioners of the laws of God in man and in nature. But above and beyond all, they have acquired that supreme knowledge of the science of God which makes salvation and eternal life. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth." "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding." "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."³

They do not bulk large in the world's population, this company; they are not hay, wood, stubble; they are God's precious jewels. Thus saith the Master: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be

that find it." "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."⁴

Before the great judgment day of God there will come a sifting, a shaking, a sorting out among His professed people. "Every plant, which My heavenly Father hath not planted, shall be rooted up." "The sinners in Zion are afraid; fearful-ness hath surprised the hypocrites."⁵

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to 'science falsely so-called' will not be the leaders then. Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. . . .

"Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness."⁶

Out of the many who profess the faith of Jesus there will come the few who qualify. Some of the losers have been insincere, some but partially converted. In them the spirit has not triumphed over the works of the flesh; they have lightly

desired eternal life, but they have submitted to the lures of pleasure. The talent given them they have buried in the earth, and now they are cast into outer darkness. Others there will be who have done well within restricted limits, and though they may not stand in the highest class, they are accepted in a lesser order. "He also that had received two talents came and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents beside them. His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."⁷

There will also be in this testing time accessions from among those who have in their hearts acknowledged the gospel, but who have been hindered from openly espousing it. Now the Spirit bursts the bonds, and these step into the places left vacant by deserters. "When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful, will declare themselves openly for Christ and His truth."⁸

Our God is a God of justice and a God of mercy. He rewards every man according to his works. There is no one who does a good deed who fails to benefit. He who gives a cup of cold water to the thirsty "shall in no wise lose his reward." But the rewards are graded, and they are not all of the future world; much of the recompense is received in this life. The glow that comes from doing a good deed is a reward in itself. The life of temperance and sobriety and diligence brings its own returns in health and mental keenness and in enjoyment of life. The shoulder bowed to the burden, the gold emptied into the treasury, the voice uplifted for decency and justice and mercy—all these receive their recompense in this life, it may be "with persecutions," but also it may be, "in the world to come eternal life."⁹ But whether his lot falls

in time only, or in both time and eternity, to every man is given his meed.

Even in His destruction of the wicked God shows His mercy. It would be no kindness to the sinner, sunken in habits of vice, conditioned to iniquity, to put him in heaven. He would be unspeakably miserable in the conditions surrounding him; heaven would be hell to him. The greatest mercy God can show him is to take away his life, and thus to put him out of his misery. And furthermore, the execution of the wicked is no arbitrary act; it is the natural result of sin coming into the presence of the purity of God. Wrapped up in sin, the wicked shall be destroyed "with the brightness of His coming," while the righteous "shall dwell with devouring fire . . . with everlasting burnings."¹⁰ The glory of God which consumes the wicked is the natural habitat of the righteous.

Heaven is not a refuge for the indolent. Christ will not fill His kingdom with incompetents, whose only desire has been to reach a haven, and never exert themselves again. It is not enough to sing of "a heaven to win and a hell to shun." That selfish aim is the devil's own. He wants to go to heaven, and he wants to get out of hell; but he never can do either, because heaven retreats before his presence, and he is his own hell. They who selfishly seek heaven seek it in vain; for heaven is the abode of love, and selfishness cannot enter there. Heaven is no nirvana, the bliss of vacuity; heaven is a workshop, and its kindergarten is this earth. They who are accounted worthy to obtain that world are they who in this world have followed in the steps of the Master, "who went about doing good, and healing all that were oppressed of the devil."

There is a requisition of heaven for specially qualified men, "tall men, sun-crowned, who live above the fog"; men who stand in the likeness of their Father, God; men who have studied deeply and experienced largely the science of divine love; men who have lived lives true and honest; whose consciences have pointed to the law of God as the needle to the pole; men like Enoch, Abraham, Moses, Elijah, John; men

like their Master, Jesus Christ. These are men who in the strength of Christ rebuke the devil, and he stands defeated in his contention that the law of God is unjust, unbearable, and impossible to keep. And these are they who throughout eternity will teach the children of earth and the angels of heaven. One hundred forty-four thousand!

Who, then, is sufficient for these things? Who is equal to the test? Not the mighty men of earth, the learned men, the proud men, the rich. Not ordinary men, not men who boast themselves, not men who covet the honor, not men who would purchase eternal life, the gift of God. "For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."¹¹

The men who compose that select company, the supreme faculty of the University of Eternity, will be men like Moses, who begged to be left out of the book of God if his people could not be saved. They will be men like their Master Jesus, who on Calvary's cross gave His life without reserve for the human race, and who received again His life only through the design and the power of His Father, God. They will be humble men, self-abnegating men, who come "not to be ministered unto, but to minister, and to give . . . [their lives] a ransom for many." In the service of Christ, they will partake of His Spirit, and they will enter into His joy.

There was a testing time long ago in Israel's history.¹² Gideon, a man of Abiezer, in Manasseh, was called of God to deliver his people from the Midjanites, who enslaved them. Modest and self-distrustful, he had first himself to pass through a series of tests and trials. But when the great crisis came, when the Midjanites and the Amalekites and the children of the east were gathered together against Israel, and pitched in Jezreel, until they "lay along in the valley like grasshoppers for multitude," the Spirit of the Lord came upon Gideon, and he blew a trumpet for the gathering of Israel to battle.

They came, but how dismayingly few! First his own clan, Abiezer, then men from his tribe, Manasseh, then from the

neighboring tribes of Asher and Zebulun and Naphtali. A host? A hundred thousand? A million? All Israel, it seemed, would scarce suffice to overwhelm Midian. But no! Gideon numbered his army, and there were thirty-two thousand. What! With thirty-two thousand should he assault the host whose numbers were like the devouring locusts and whose equipment could be counted only as the sands of the sea? Stouthearted, yet apprehensive, Gideon marshaled his troops, and sought to put into them his own faith in God.

The place he pitched his camp was on Mount Gilboa, where gushed forth the great spring called the well of Harod, which is, being interpreted, the Waters of Trembling. Below, filling the long valley, were the Midianites. And the Lord said to Gideon, "The people that are with thee are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me, saying, Mine own hand hath saved me."

Ha! little flock of Israel, who could blame you, if with thirty-two thousand you should put to flight the countless army of the aliens, and you should boast? Who? God! For not might of man, not valor of warrior, not consummate courage, not wisdom of strategy, could win this victory. It would be the victory of God. Yet men half converted, shakily loyal, if victory should be given into their hands, would vaunt themselves, saying, "We won!"

And oh, little army of God in these last days of time, will you vaunt yourselves when victory comes? Will you count your men, one against a thousand; and your munitions, a spear against the world's artillery; and your resources, a penny against hoards of gold; and say, "With these negligible assets we have conquered in the battle?" You are so few, yet you are too many!

The Lord said to Gideon, "Go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early." It was the ancient law of Israel, that before every battle the officers should make the threefold challenge, that whosoever had built a new house and had not

dedicated it, and whosoever had planted a vineyard and had not eaten its fruit, and whosoever had betrothed a wife and had not married her, should go and return to his house. And then, shaking the valor of the host to its foundation: "What man is there that is fearful and fainthearted? let him go and return into his house, lest his brethren's heart faint as well as his heart."¹³

But the law of Jehovah was largely neglected in Israel in Gideon's time; and he, who well knew it, had feared to make this challenge, because he could detect the tremblings of his troop; and how few were they already! Yet now, at God's command, he stood and cried to his thirty-two thousand: "Whosoever of you is fearful and afraid, let him return and depart early." Alas! They melted away—a thousand, ten thousand, twice ten thousand and more. Seventy per cent of the army gone!

Doubtless Gideon saw among these deserters strong men, men expert in the use of arms, men who had been esteemed valiant warriors. They had come up to the call, out of the millions of shrinking or careless Israel; they were men of valor, volunteers. But now they counted the odds, and they decided they could not win. How could thirty-two thousand defeat the multitudes of the host in the valley? Their pleasant houses, their vineyards, their families called to them. Israel's lot might be bitter; Israel's cause, just; but what was that to them if their lives should be thrown away? Twenty-two thousand, streamed back over the protecting shoulder of the mountain.

And what of the others? It took superior courage to stand there in the ranks and say, "I am not afraid," when comrades to right and left, before, behind, were slinking away because they saw the hopelessness of the cause. The Waters of Trembling!

Ten thousand left! Fewer indeed, but cleansed of cowardice and disaffection. With ten thousand stouthearted men Gideon still believed that by God's help he could deliver Israel.

But again, oh, test of faith! God said to him, "The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go."

No hint of what the test would be! No advance information that might be turned to advantage in holding recruits. Ten thousand against a hundred thousand—too many? Ah, that was the greatest test yet for Gideon. Now more than in any of his steps of faith along this path, now must he walk with supreme trust in the word of God. He marshaled his little army as though for action, and gave the order to advance.

The brook that flowed from the well of Harod, the Waters of Trembling, lay in their path. Courageously the ten thousand marched forward. Set the battle in array! Clash the swords upon the shields! Shout the battle cry! Forward!

But one last preparation for battle, as they came to the brook. One last, long draft of cold water, lest in the melee they should faint for thirst. And they knelt down to drink. Who would blame them? How senseless to pass the water without slaking their thirst. But at that moment God said to Gideon, "Watch them; Every one that gets down upon his knees to drink, put to one side. Every one that goes straight on, catching up the water in his cupped hand, and lapping up the water, put on the other side."

So Gideon watched. Why, naturally, they all knelt down to drink. See, all the ten thousand! But, no! Here was one, there another, who would not stop to drink leisurely, but, with eyes upon the foe, strode through the Waters of Trembling, upright, eager, drinking only a swallow of water as they caught it up in their hands. Assembled on the other side, they all stood, waiting for the order.

"You who knelt down to drink, stand on this side. You who lapped from your hands, stand on this other side."

There were just three hundred who had lapped! Three hundred out of ten thousand. Ninety-seven per cent rejected! For God said to Gideon. "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place."

Alone with his three hundred, Gideon put off the order to fight. Stunned into silence, numbed by the outcome of all his hope and courage and effort, he waited for God to speak again. The night came, and God said to him, "Arise, get thee down unto the host; for I have delivered it into thine hand."

Gideon rose, but he could not bring himself to marshal his men and go on that mad charge upon the host of Midian. He was afraid. But he turned not back. God honored his faith and bolstered his courage. "If thou fear to go down," He said again to him, "go thou with Phurah thy servant down to the host; and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host."

So with Phurah his servant, a man like Jonathan's armor-bearer, Gideon went down to the outside of the Midianite camp. And listening by a tent, they heard a Midianite tell a dream to his fellow that was an omen of victory for Israel. There Gideon worshiped. Then, with springing steps he went up the hill, called to his sleeping companions, and gathering them around him in the darkness, declared the plan of battle that had shaped itself in his awakened mind. Not by many, but by few, God wrought that night, to send the host of the Midianites reeling tumultuously out of the valley, bewildered, scattered, fighting one another, struggling across Jordan, meeting the arms of the aroused countryside, melting away. A nation was reborn that night, their enemies stricken down to nothingness.

By the test of the Waters of Trembling will God in these last days shake out the unworthy, the fearful, the selfish, from the ranks of His last legion, and send it forth to victory. Let none think today of the thirty-two thousand who have come to the standard of the Lord: the testing time will send most

of them away. And when the fearful and fainthearted have gone, let none think, "Ah, but here is the irreducible core of the army of God; with these ten thousand will God deliver Israel." There is to come the test of urgency and devotion at the Waters of Trembling.

It is not the quirk of a moment, the accident of a circumstance, that determines the separation of three hundred from the greater company. The ten thousand have been comrades; they have not quailed; they have stood together through the apostasies of most of the still greater army. But they lack the last full qualification, the absolute single-mindedness, the one passion to get on with the work of God. There remains yet a liking for ease, an indulgence of appetite, a hedging upon the command of God. Perhaps, they think, the crisis may come today; if so, let us make final preparation. But perhaps it will not come until tomorrow; let us not anticipate yet the preparation necessary for the last supreme effort; let us drink our fill.

Only three hundred cast everything behind—all memories, all fears, all doubts, all questions—and press forward eagerly to battle. On this hairline difference the final decision is made; and Christ holds in His hand the weapon with which to smite the last great stroke, to put to flight the enemy, to end the wars of God.

The people of God must be prepared for great changes, for the upsetting of their preconceptions, for the disappointment of their temporal expectations, for the defection of their comrades, for the whittling down of the apparent forces of God in the earth. And yet they must stand like the three hundred, through every trial of faith and courage and devotion, until in the blackness of the night there is the clash of breaking pitchers, there is the bursting forth of the signal lights, and they can raise the triumphant battle cry: "The sword of the Lord, and of Gideon!"

Blow the trumpet in Abiezer! Sound an alarm in Mount Ephraim! Send swift messengers throughout all Israel! For the

Midianites and the Amalekites and all the children of the east are come up! They spread themselves like grasshoppers over the fruitful valleys; they ravage the vine-clad hills; they leave no handful of harvest for reaper or gleaner. The earth is destroyed before them!

Marshal the army of the Lord! Let all them who would preserve truth and righteousness in the earth stand forth! Let them set themselves in array upon the mountain, and view the innumerable host below. There sprawls the foe! Are any of you fearful and fainthearted? Depart! For before you lies a battle that will try men's souls.

O Well of Harod! Waters of Trembling! In the current of your clear, cold stream shall be given the final test of hearts that assume to end the wars of God. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."¹⁴

¹ Revelation 22:11.

² Revelation 7:14.

³ Jeremiah 9:23, 24; Proverbs 9:10; John 17:3.

⁴ Matthew 7:14, 22, 23; Luke 13:24.

⁵ Matthew 15:13; Isaiah 33:14.

⁶ Ellen G. White, *Testimonies for the Church*, vol. 5, pp. 80, 81.

⁷ Matthew 25:14-30.

⁸ *Ibid.*, p. 81.

⁹ Matthew 10:42; Mark 10:30.

¹⁰ 2 Thessalonians 2:8; Isaiah 33:14.

¹¹ Matthew 16:25.

¹² Judges 6, 7.

¹³ Deuteronomy 20:1-8.

¹⁴ Zechariah 4:6.

GOD IS OUR REFUGE

MANY have been the crises into which just men have come and out of which God has delivered them. Dire have been the times of trouble through which the saints have passed in all the ages, from Nimrod's ruthless conquest and Pharaoh's sore oppression to the tyrannies of Babylon and Rome pagan and papal. The long dark night of papal supremacy in Europe, when through his agents the dragon, "called the Devil, and Satan," persecuted the woman, the church, for 1260 years,¹ bears the testimony of countless millions of martyrs, such as those Vaudois—

"Whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept Thy truth so pure of old,
When all our fathers worshipt stocks and stones."
—MILTON.

But as the war between Christ and Satan mounts to its climax, how shall we expect other than that the contest shall grow more fierce, and the infernal pressure shall be more intense upon the legionnaires of Christ? So declares prophecy, that torch of illumination lifted long ago to light the path of the children of God. As the end approaches, declares Daniel, "there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, every one that shall be found written in the book."²

The Lord Jesus Christ, in His great blueprint of the church's future, took up the theme; and, catching in the sweep of His vision the sufferings of His people from the time of the destruction of Jerusalem to the day of His coming again, He likewise declared, "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever



S. M. HARLAN

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shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."³

Even before either of these prophecies, Jeremiah saw the scene of the day of the Lord, and exclaimed: "We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."⁴ With every reference to the terribleness of the trial, there comes the promise that God's people will be delivered.

"The time of Jacob's trouble." Apt figure of the predicament of the last-day church! Jacob was a man of frailties, his sins had been many; so with the church. Yet he was the hope of the world, the representative of the cause of God in the earth; so is this church. He had just escaped the ire of Laban, now he faced the armed vengeance of Esau; the church, having passed the lesser crises, faces now the threat of utter destruction. There was at stake not only his own life, but the lives of those dependent upon him, the whole body of God's people; this is the quandary of the last-day church. But not only were his life and the lives of his family in jeopardy; the greater issue was the preservation of the truth and cause of God; thus it is now. As Jacob wrestled with the Stranger, in fear of his life, he was suddenly by a touch disabled, and he realized that his apparent antagonist was his Friend, his only hope. Clinging to him helplessly and desperately, he cried, "I will not let Thee go, except Thou bless me."⁵ The church, conscious of past defects and sins that might jeopardize the work of God, with haggard face and vanished strength clings desperately to its Saviour, pleading—

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, O leave me not alone!
Still support and comfort me;

All my trust on Thee is stayed,
 All my help from Thee I bring;
 Cover my defenseless head
 With the shadow of Thy wing."

—WESLEY.

Jacob prevailed. "He had power over the angel, and prevailed."⁶ Not by might or by strength, but in humiliation, repentance, and utter dependence upon God, he became a conqueror over himself, over his enemies, over all the forces of evil arrayed against him and against God. He had fought his evil tendencies all his life, but with only partial success; now he found through this supreme trial the secret of victory; and he was delivered. His nature was changed; and in recognition thereof, his name was changed: no more Jacob, "supplanter," but Israel, "prince of God"; "for as a prince hast thou power with God and with men, and hast prevailed."⁷

This will be the experience of that last legion of Christ, who pass through the "time of Jacob's trouble." They have fought a good fight up to that moment against their innate faults, against the temptations of the flesh and the devil, against the forces of evil in the world; and these battles, though they have not been crowned with complete victory, have helped to prepare them for this crisis. They know they are faulty; there is in them no boast or triumph. They fear that the cause of Christ may have suffered irreparable loss through their mistakes. They know that they have a powerful adversary, who would snatch them from the fold of God. They feel the tightening grip of Him who wrestles with them; and then, suddenly, their little strength is gone, and they are weeping suppliants upon the bosom of Christ. But there is their hope, their salvation.

"God is our refuge and strength,
 A very present help in trouble."

The Lord of hosts is with us;
 The God of Jacob is our refuge."
 Psalms 46.

Fresh from the experience at Peniel, where they have "seen God face to face," they go forth to meet the last onslaught of the enemy. On every hand they hear the plottings of treason and see the active work of rebellion. In every quarter they behold the preparation for their destruction and the obliteration of the cause to which they have given their lives. But they are confident, for God has given them the victory. Before they came into the night of their anguish to talk with God, their company had been rid of the disloyal and indifferent, the timid and fainthearted. They are reduced in number, but multiplied in power. "By the three hundred . . . will I save you."

The events and the developments of intrigue and diabolism that will appear from this time forth may seem incredible to the present-day reader. It is a strange world which appears, a world devoid of those humane instincts that, even in times of great inhumanity, have distinguished at least some of earth's inhabitants, a world delivered irretrievably into the hands of Satan, a world crazed with the fear of annihilation, and subject to those storms of mass hysteria which change men made in the image of God into the likeness of demons. Such a world it is hard to visualize.

Yet he should not be incredulous. He lives now in a world that would appear to his fathers impossible, both as to the products of science and as to the perdition of man. There was set before us in the recent world war such examples of depravity, such displays of infernal brutality, as normal men could scarcely credit. What, then, can be expected when the Spirit of God, slighted, repulsed, finally rejected, shall leave humanity's house desolate? The Holy Spirit will withdraw completely from those who have allied themselves to Satan, and will concentrate His influence upon the little company who have given themselves heart and soul to God. This is the sure word of prophecy.

And shall God be limited in His display of power at such a time as this? What are the atom bombs of feeble men, in comparison with the demolition resources of God? He who put

creation together can dissolve it with a word. When He stretches forth His hand to conquer, when He brings His people under the shelter of His power, not men, nor unclean spirits, nor devils can stand before Him. Now shall the world be plunged into that final battle, the outcome of which is victory for God and His beloved.

Christ's last legion, with disciplined ranks, faces the foe. The banner over their heads is reviled by the enemy, and an assault is ordered to cut it down. Parties hitherto antagonistic to one another now join forces for one grand blackflag charge upon heaven's insigne of loyalty and the people who support it. The Sabbath is outlawed, and the command is given to make obeisance to the spurious Sabbath and to cast incense upon the altar of rebellion. All the deceptions of six millenniums, all the ruses, all the plots, all the disguises, all the undercover and fifth-column devices developed in ages of war and duplicity, are brought into play in this climax of conflict. Great men in the affairs of the nations, supreme strategists in war, master minds of science, unite to weave a web of conspiracy and death about the devoted people of God.

And now appears the leader of these myrmidons, clothed in deceptive glory. As the crowning act in the drama of deception, Satan appears upon the earth as Christ. He is clothed with light, his countenance beams with benignity, his voice is gentle and compassionate. Through all the world the triumphant cry rings forth: "Christ has come! Christ has come!" The multitudes bow down before him while he lifts his hands in blessing and lays them upon heads in healing. Then, in his assumed character of Christ, he announces that he has changed the sign of loyalty: not since his first advent has it been the seventh day, but instead thereof the first! He declares that the poor, deluded waifs who hold to the outmoded law of Moses are obstructing the Christian path of progress, and must be swept away. He assumes command of the forces that are mustering to the kill, and directs their actions toward the end.

But the loyalhearted people of God are not deceived. This

imposter has not come and he has not been allowed to come in the manner Christ and His apostles prescribe. "For Satan himself is transformed into an angel of light." "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall arise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."*

At this juncture God begins to send upon the earth the prelude to His final judgment. There fall upon the impenitent inhabitants of the earth the seven last plagues,⁹ the plagues of Egypt intensified. Progressively they come: incurable sores, waters turned to blood, scorching heat, darkness that can be felt, demons lashing their frenzied victims into even more insane action, driving them to the great battle of Armageddon; and last, mysterious voices, chain lightnings and bellowing thunders, a mighty earthquake, greater than all previous upheavals, that shakes the mountains down, that buries inhabited islands in the sea, that casts upon men a storm of hailstones every one the weight of a talent. These plagues are partial and scattered, and they come not all in a moment, but distributed through the hectic months that mark the preparation of the great Deceiver and his minions for their last mighty stroke. They are like the delaying tactics of aerial bombing and blasting by earth's combatants, hindering the execution of plans and warning of the power of the opponent. The seven last plagues stretch from the time when Satan fastens his deception

upon his dupes, to the final act of the drama, when Christ appears in His glory.

Probation has closed. The destinies of men are sealed. By their own choice, their neglect, or their own willful purpose, the great majority of earth's inhabitants have stricken off the hand of God and accepted the hand of the devil. Now they are his servile tools to work out his last strategy in the war of the universe. Here, on this earth, is the crucial engagement. Here must he conquer or die.

He has influenced lawmakers to condemn those who honor the law of God. He has led the army, the police, the mob, to decide upon the extermination of the despised and hated sect. He has called his evil angels into action, and they are at work upon human minds, suggesting and implementing forms of torture and means of destruction to overwhelm the remnant of the people of God. Some of these devoted to death have been cast into prison, to endure in the dungeons the fate of the saints of old. More of them have been driven to the deserts and the mountains, to the caves and fastnesses of the rocks. Yet, under the shield of God, their lives are preserved; for their deaths now would not bear fruit of their witnessing and would not be to the glory of God.

Their work for humanity is done. They have no more to hold forth the pleas of Christ to sinners, no more to offer the conditions of salvation, no more to garner wheat from the chaff. They have now but to watch and wait for the deliverance of Christ, whose signals are flashing from the last mountaintops of time: "Behold, I come quickly!" "Hold fast till I come!"¹⁰

In the councils of men the day is set for the mighty massacre to take place. A horrid truce is called among the quarreling nations, a universal compact is made to wage this jihad, this unholy holy war. In one night, from pole to pole, from dayline around the world to dayline again, there is to be struck the crushing blow which shall rid the earth of heretics. With fiendish fervor, with exultant cheers, with curses and menacing threats, the army and mob close in.

But in the councils of God this night is set for the deliverance of His people. The armies of heaven are marshaled and alerted for the hour. The hand of God is stretched forth, and who shall turn it back? Faced with the death sentence and seeing the sword above their heads, Christ's people lift appealing eyes to the throne of God. From the hills of heaven shall their help appear!

It is midnight. The tumultuous, jeering crowds of the enemy, urged on by demons, rush forward upon their prey. But lo! a dense blackness, blotting out the night, descends upon them. They pause, blinded like the men of Sodom. Then a rainbow, shining in heaven's glory, spans the dark heavens and seems to encircle each praying company. The mobs are stopped. They cringe. They look about in despair for shelter.

But more disastrous wonders appear. Creation is bursting apart. The streams cease to flow, the mountains shake as in a palsy, and ragged rocks like bursts of celestial shrapnel rain upon the multitudes. The earth heaves and swells like the waves of the sea. Mountain chains dissolve like mists. Islands disappear in the sea. Tidal waves sweep over the coasts, and drown the centers of wickedness upon their margins.¹¹

In the midst of all this fiery turmoil, the prisoners of Satan by him devored to death, and for whom God stages this rescue, look up with songs upon their lips. For them is written the Refuge Psalm, its stanzas picturing the successive scenes of the drama.

"God is our refuge and strength,

A very present help in trouble.

Therefore will we not fear, though the earth do change,

And though the mountains be moved in the heart of the seas;

Though the waters thereof roar and be troubled,

Though the mountains shake with the swelling thereof.

The Lord of hosts is with us;

The God of Jacob is our refuge."¹²

They hear a voice, clear and melodious, saying, "Look up!" And lifting their eyes to the heavens, they behold the bow of

promise, which is the constant canopy over God's throne. The black, angry clouds that covered the firmament are parted, and, in such a vision as Stephen's, they look steadfastly into heaven, and behold the Son of man, the Son of God, seated upon His throne, from under which flows forth the river of life, in the midst of the beautiful city of New Jerusalem. And to their lips there springs the song:

"There is a river, the streams whereof make glad the city of
 God,
 The holy place of the tabernacles of the Most High.
 God is in the midst of her; she shall not be moved:
 God shall help her at the dawn of morning.
 The nations raged, the kingdoms were moved;
 He uttered His voice, the earth melted.
 The Lord of hosts is with us;
 The God of Jacob is our refuge." ¹³

The flash of the blinding lightnings, the roll of portentous thunders, the dissolution of earth, still continue, and wax ever more violent. The erstwhile would-be executioners behold their doom, and with the eye of Omnipotence upon them, they crave the covering shield of the tomb. "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" ¹⁴

No boasts of vengeance now; no panoply of war; no threats of death to the people of God. The puniness of man, the feeble force of the devil, are etched in sickly lines against the black curtain of their doom. The vindictive urge of the damned is swallowed by the bottomless pit now yawning before them. The lord of hell with all his minions, has met the Lord of heaven with His hosts; and the weapons of war, human and infernal, have perished. Oh, sing, ye ransomed of the Lord:

"Come, behold the works of the Lord,
 What desolations He hath made in the earth.
 He maketh works to cease unto the end of the earth;
 He breaketh the bow, and cutteth the spear in sunder;
 He burneth the chariot in the fire."¹⁵

Then, strong, majestic, enveloping, like the sound of mighty waters moving, comes in the voice of God:

"Be still, and know that I am God:
 I will be exalted among the nations,
 I will be exalted in the earth."¹⁶

And from behind the melodious, rolling voice, as it dies away, follows fast the chorus of the redeemed:

"The Lord of hosts is with us;
 The God of Jacob is our refuge."

¹ Revelation 12.

² Daniel 12:1.

³ Matthew 24:21, 22.

⁴ Jeremiah 30:5-7.

⁵ Genesis 32.

⁶ Hosea 12:4.

⁷ Genesis 32:28.

⁸ 2 Corinthians 11:14; Matthew 24:23-27; 1 Thessalonians 4:16, 17.

⁹ Revelation 15:1; 16:1-21.

¹⁰ Revelation 22:12; 2:25.

¹¹ In sequence, and largely in words, this account follows the writing of Ellen G. White in *The Great Controversy*, pages 635-652; and the whole chapter is indebted to the context of those pages for descriptions of the last scenes of time.

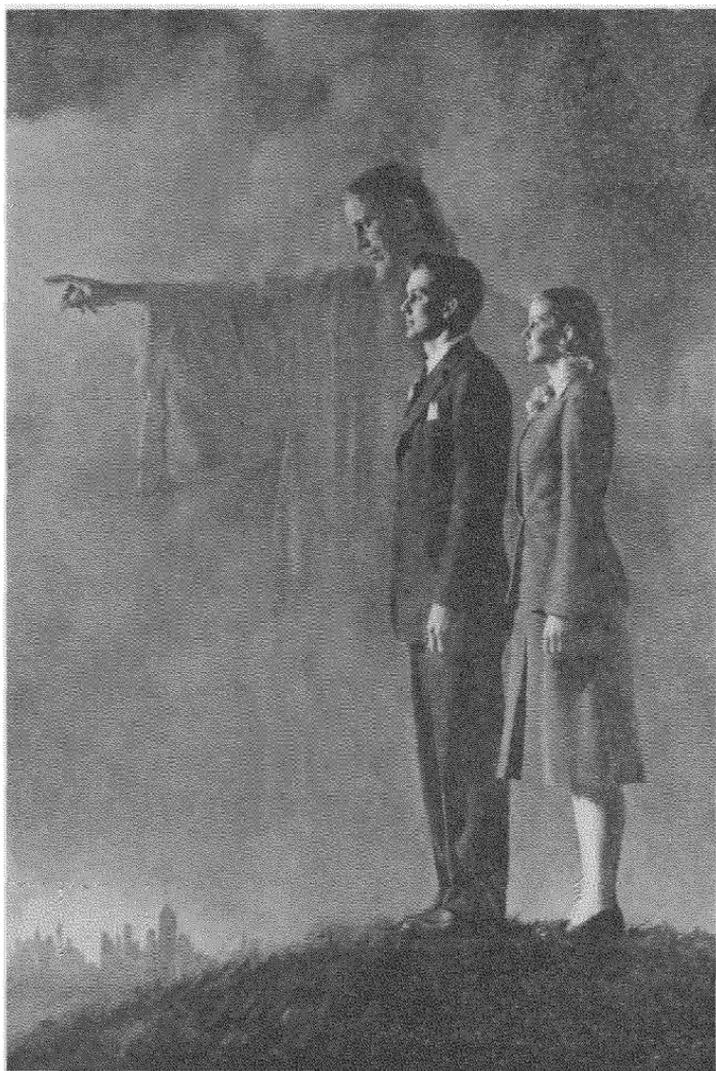
¹² *The Modern Reader's Bible*, Psalms 46, pages 783, 784. In the poetic arrangement of this psalm Moulton suggests that this refrain, which is found at the close of the other two stanzas, belongs here also, in place of the "Selah."
 (See *Ibid.*, p. 1612.)

¹³ *Ibid.*, p. 784.

¹⁴ Revelation 6:15-17.

¹⁵ *Ibid.*

¹⁶ *Ibid.*



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HARRY ANDERSON. ARTIST

**"This Gospel of the Kingdom Shall Be Preached in All the World,
... and Then Shall the End Come." Matt. 24:14**

THE HOLY LAND

EYE hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."¹

O man, that treadest out the corn of God with cloddish feet, that liftest up the eye no higher than horizon, that hearest with uncomprehending ear the music of the spheres, how shall the mysteries and wonders of the world beyond be revealed to thee? God, who is the Father of all mankind, who is the Saviour of those who believe, who is the King and Benefactor of the redeemed, would show thee, by signs and testimony, what is in store. Be not faithless, but believing.

Upon the face of His creation is writ the love of God. The tender grass that springs beneath our tread, the lovely flower that lifts its smile to us, the singing bird that trills its morning welcome, the running brook, the restless tides, the hills that shimmer in the light, the towering mountains with their munitions of ice and snow, the daily miracle of the dawn, the gorgeous limnings of the sunset that opens heaven's gates to us—all these, and how many tokens more, are illustrations of that text of Christ's: "In My Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."²

All that He can safely impart, all that it is well for us to know, God tells us in His Holy Word. Lest the pureness of Eden put out our sight and the glory of heaven dazzle us into blindness, God gives us in mercy only dimmed images of the life to come. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever."³ In the language of men the Master must seek to convey some perception of the dwelling place of God.

Therefore in His revelations He speaks in terms of human experience and with figures of mortal things. If there be security, it must be told as of a walled city; if there be opulence, it must be portrayed as gates of pearl and streets of gold; if there be reward, it must be pictured as the crowns of victors and harps of bards; if there be delight, it must be expressed in choirs of Zion and congregations of praise.

Yet all these mundane prospects are not mere figures. There is a relation, a close connection between the life that now is and the life that is to come. Profound though the changes will be in human nature and human interests, the continuity of life will not be broken. The sordid and the vain and the inadequate will be swept away, and the perfectness of God's creation will stand forth in man and matter. This transformation will be begun in this present life: the elect of God will take on the lineaments of their Father and Redeemer, and they will build around them the semblance of the garden of God. Then when they step over the threshold of time into eternity, they will come upon familiar scenes that unite the comfort of the known to the delight of the new. The kingdom of God is the expanded, glorified domain of man.

"Heaven," we say, "heaven is our home." But in reality, heaven is only a place we shall visit. A long visit, truly, as men now count time: a thousand years, a millennium. This is the famed millennium around which the hopes and fancies of Christians and benevolent men have woven webs of shimmering gauze and iridescent lights. All that the word has come to mean, all the peace, the security, the joy, the perfection of life, the universality of righteousness, the companionship of saints and communion with Christ and the angels—all this and much that has not entered into the imagination, will be the millennium. But of eternity it is only a small initial phase.

All this, yes, is the millennium to the people of God. It is a thousand years spent in heaven. But on the other hand, during this millennium the earth lies desert, the prison house of Satan. All the wicked are dead, slain with the brightness of

Christ's appearing; and for a thousand years the devil and his angels may roam nowhere but in the bottomless pit of the desolate domain he had thought to rule as king.⁴

The millennium lies between the second coming of Christ to deliver His people and what we may term His third coming, though this is but a part, a close sequence, of His Second Advent. For when He rescues His people from the wrath of men, and slays the wicked with the glory of His presence, He takes His beloved with Him to heaven. Then, at the end of a thousand years, He returns with them, in the Holy City, to this earth, calls before Him for final judgment the devil with his wicked spirits and with the wicked men who are then raised to life, puts an end to sin with the death of its author and all his followers, and cleanses the universe. The earth, likewise, is cleansed by the fire of God, its elements dissolving in fervent heat; and it is created anew by the word of Christ as the rejuvenated Paradise of God, the home of His children.⁵

"And I saw," writes John, "a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."⁶ These are clear words, and all that they imply we may take as gospel truth. Yet they bring up questions which we cannot answer, and which we must refer to that great day when they shall be fulfilled. A new earth we can visualize; for we have at hand the damaged earth that needs to be made new. But, "new heaven"! The term *heaven*, as a region, is used in the Bible in three senses, or to designate three distinct realms: first, the atmosphere about the earth; second, the starry universe (both of these usually in the plural); third, the abode of God. It was into this last estate that Paul relates how he was "caught up to the third heaven, . . . caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter."⁷

What heaven is to be made new? Does John here mean the atmosphere, the immediate heavens about the earth? They surely are included in the renovated earth; and it is not necessary to mention them separately. Does he mean the starry

heavens, the infinite universe of worlds and suns and systems? A "new heaven" to the sight of men on the earth might mean, without any vital disturbance of the celestial order, a new location of earth in the economy of the universe. Such a readjustment might be considered in order, because of the enhanced importance of the earth, where the battle of the ages has been fought and won, where the nature and government of God have been vindicated, and where it is declared, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."⁸ It might even be deduced from this declaration that the new earth and the heaven of God's abode will be identical, in substance and sidereal position; in which case truly heaven would be our home. The readjustment of the solar system would be a mere detail to the Creator of the universe.

But all this is conjecture about one of the "secret things [that] belong unto the Lord our God." What is revealed to us is a new earth, wherein dwelleth righteousness.

This is Eden restored, this is the land of God, where are peace, and power, and perfection of creation. Here are the rolling, grassy plains, the cool, deep forests, the mountains divested of their terrifying sternness, the springs and fountains of the hills, the running streams of unpolluted waters, the cataracts, the rippling lakes and rolling inland seas. But, terror of the storm-tossed, reminder of the catastrophic Flood whereby the judgments of God were visited upon the giants and their slavelings, the great encircling waste of waters, ocean, is no more.

Earth is filled with the fruits of a perfect economy. The grain fields wave their green and golden greetings, the vineyards and the orchards yield their luscious tributes; and again the prime law of sustenance obtains: for man every green herb bearing seed and every tree in which is fruit; for all the beasts of the field, for every fowl of the air, and for every thing that creepeth upon the earth, every green herb for food.⁹

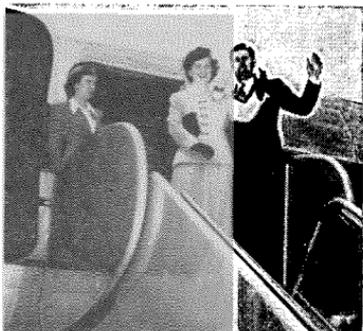
The animate life of the earth is filled with the joy of living. The waters bring forth abundantly the moving creatures that have life therein; the air is filled with the sweep and flutter of wings; the fields and forests harbor the great and little creatures, no longer predator or preyed upon. "They shall not hurt nor destroy in all My holy mountain,"¹⁰ saith the Lord.

Crowning the creation is man, redeemed, ennobled, glorified, a righteous nation, a holy people gathered from the ages, veterans of the wars of God, who have come through great tribulations and have triumphed in the Beloved of God. He, the second Adam, Conqueror of evil, sin, and death, the Lord Jesus Christ, King of the kings of earth, Lord of the lords of worlds, bears the sole insignia of that heroic, vanished age, the marks of the nails in His hands and of the spear in His side. "He had horns ["bright beams out of His side," margin] coming out of His hand: and there was the hiding of His power."¹¹

Gold of the glory of God,
Azure of infinite space,
Red of the vintage martyr-trod,
White of all saintly grace,—

Roll ye a pageant by,
Welcoming Him in state,
Lord of the conquering hosts on high,
Glory immaculate.¹²

The people of the new earth are all one people, the spiritual Israel, princes with God. "Know ye therefore that they which are of faith, the same are the children of Abraham." "For ye are all the children of God by faith in Christ Jesus. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit." "And I saw another



Left: To Prepare the World for the Better Land, Youthful Missionaries Leave by Air for Their Field. Below: Students of Helderberg College, Africa, Distribute Literature



angel ascending from the east, having the seal of the living God: and he . . . sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: . . . an hundred and forty and four thousand of all the tribes of the children of Israel.”¹³

Joining the redeemed of the last generation come the mighty host of God's people from all the ages, from every nation, kindred, tongue, and people, “a great multitude, which no man could number.” The world, untrammled by sin, free with the disciplined liberty that is in Christ, is all before them for possession. “The meek shall inherit the earth; and shall delight themselves in the abundance of peace.”¹⁴

Twelve nations there are, made of the twelve tribes of Israel; and their possessions are given them from pole to pole; for all the new earth is habitable and bounteous. In Ezekiel is given an atlas of the kingdom as it was to be under the Messiah, had the Jewish nation proved faithful; and if we may take this as an approximate guide to the kingdom of Christ, we see Israel distributed according to their tribes, in great sweeps of territory: six nations in the north, then the Holy City and environs, one nation and the international body of priests in those same environs, and five nations to the south.¹⁵

All the world is a school, all the people in it are the students, and the omniscient Christ is the supreme teacher. With Him, as instructors, are those chosen ones who have delved deepest into the science of sciences, the love of God. Closest to Him are the 144,000, nearest in heart and understanding, teachers of all the world.

Over the twelve nations preside the twelve apostles of the Galilean and Judean ministry.¹⁶ They are called judges; but their office is not to settle disputes, for there are none; it is rather to be the guides and teachers of their people. Under them, set over subdivisions, such as clans and families, are other teachers, every one assigned to duties and responsibilities according to his several abilities. They do not lord it over their brethren: applying the lessons learned on earth, they are the servants of their fellow men, and ministers to their needs.¹⁷ It is, indeed, true that every person in the kingdom is a teacher; for there is something the great may learn from the least, and the humble will be instructed of the meek.

The central science of that heavenly course is the love of God. From this great basic truth ray out all knowledge and all power; it is integrated with every science possible for created beings to know, and there is no limit set to their investigations. Their powers of discernment are enhanced a thousand-fold, when the eye becomes both microscope and telescope, exceeding all temporal man's inventions. Every sense is made more delicate, more responsive: the ear to hear beyond the

range of mortal ears; the nose to catch the sweetest, most alluring scents of Eden; the tongue, unburdened from the vicious depravities of time, to taste the treasures of God's storehouses; the hand to feel with more delicate touch than the sensitive instruments of the laboratory the intelligence of texture, form, and motion, and the hitherto imperceptible messages of the unseen world.

Media of learning are employed that surpass the marvels of the last generations in time. The students of history will have visual education that unrolls the television films of ancient days as well as the current news of earth and heaven and the universe. Without confusion of tongues the students of peoples and cultures may scan the output of celestial minds in scrolls infinite and infinitesimal. Inventions and applications of science will go far beyond the limits dreamed of in time. From bridging the gorges, the engineers of eternity will have graduated to the spanning of interspace between worlds. Communications will be instantaneous and unlimited by distance. The gardens and vineyards and groves will be laboratories of science, worked by methods of culture as yet scarcely dreamed of, and yielding abundantly their fruits in body, mind, and soul. Travel will be varied from the leisurely walks of the home grounds to transits like the lightning leaps of thought across the universe. Music beyond the ken of time's musicians will be the constant theme and science of the heavenly choirs and orchestras. Art, as the embodiment of beautiful thought, will be inspired by every object in creation, and expressed in living form by science yet to be learned. In and through all the branches of learning runs the golden cord of the life of God. The gardens and fields, the vineyards and orchards and forests, the streams and the mountains, the clouds, the stars, reveal the secret of His love. All the treasures of the universe will be open to the student, and at home and abroad he will exchange with visitors from starry worlds the glories of the science of God.¹⁸

Center and heart of earth's life is the glorious city of New

Jerusalem. It is the only city in the new earth, and it is a city such as time has never known. It is the Garden of Eden glorified.²⁰ It was in the garden that God established the first school on earth; it is in that same garden, developed into the New Jerusalem, that He will continue the highest levels of His teaching in the new earth.

Foursquare and extensive, the city (if we may apply temporal measurements to celestial distances) stretches, both in length and breadth, the equivalent of 375 miles.²⁰ The greatest cities in time, if they can measure twenty-five miles or fifty miles in diameter, are accounted immense, with their millions of inhabitants. But here is a city which to traverse would take seven times as long, a city capable of holding, on occasion, the multibillions of the new earth's inhabitants. Yet this city is inhabited in continuity by only 144,000.²¹ As the servants, the teachers of all the earth, they are the hosts to the nations of Israel as they come up to worship and to learn, Sabbath by Sabbath and month by month.

The city, being built in Eden, is still a garden, a galaxy of gardens. So must it be, because it is the great hall of learning, the assembly of schoolrooms for the instruction of earth's students; and God's plan of education uses His works as texts.

In the center of the city is the great white throne of the King, Jesus. It is a living throne, composed of cherubim, whose wings and animate wheels make music as they move.²² Symbolic forms of beauty are the cherubim, representing the four great divisions of the combined nations of Israel, with their sematic emblems: the man of Asher, the lion of Judah, the ox of Issachar, the eagle of Benjamin; and, facing the four points of the compass, they make the throne of the King a universal court.

Around the throne circles the crystal sea, its neon fires threading the pavement.²³ This is the audience floor of the nations, the concert deck of the choirs and orchestras of heaven, the chapel and schoolroom of the multitudes that no man can number, who stand before the throne and before the Lamb,

clothed with white robes of righteousness and with palms of victory in their hands, to give homage and to receive the answers to their questions.²⁴

Forth from beneath the throne of God issues the river of life, and goes on its way through the city, bordered on either side by the tree of life, the precious tree of Eden. At its source, symbolically, the river is small; yet, without affluents or additions, it grows in width and depth, until from an ankle-deep stream it becomes, a thousand measures along, waters to the knees; another thousand, and it reaches to the loins; and still another thousand, it has become an impassable river, waters to swim in.²⁵ So is the life of God ministered to man. Seeming small and slight at first, it becomes by its inherent power the mighty stream of energy and wisdom that makes the man of God.

Out upon their estates through the whole earth, the little and greater schools of Christ work and study through the week, in the midst of the creation of God and under the tutelage of their family, clan, and tribal teachers. Many are the lessons of wonder, beauty, truth, and love they learn, not without exertion yet with joy. What problem is brought that the family teacher cannot solve is taken to the next higher teacher, and if need be to the head of the tribe, one of the twelve apostles. Leaf by leaf the book of love opens. But there are some problems which even the apostles cannot at once solve. These are put aside for the great assembly.

The Sabbath comes. From all the quarters and climes of earth, the students turn their faces toward the New Jerusalem. Some are near by, some are many leagues away, some at the antipodes; but they will all arrive on the appointed hour at the open gates of pearl. There is leisure at first, and groups of students with their teachers walk and talk amid the works of God. When time presses they use their spiritual power of levitation, and on wings of light speed over the hills toward their goal. If they find themselves at the moment yet distant from the city, they launch forth and with the speed of thought

cover the intervening space. There is no tardiness or confusion in the kingdom of God.

A vast plain surrounds the Holy City, and encircling it are seven great mountains that, like the setting of a precious stone, ring the glory of the New Jerusalem. For the city shines with a light most precious, the light of the glory of God, and ever it fends away the light of the sun, as the sun outshines the beams of the moon. There is never a need in the city and its environs of the light of the sun or of the moon or of the torch of the electric current, for the glory of God lights it, and the Lamb is the source of that light.²⁶

As the pilgrims approach the sacred place, they see, luminous over the mountains, the glory of an aurora magnified a million times, welcoming with electric fingers the coming of the clans.

Afar, afar they hail from Eden's sealess bounds:

From the fountains and verdant hills of the boreal Asherites,
From the shires where the camels feed in the southern
meadows of Gad,

From the medial lands of the palm and the hearts of bold
emprise;

Till the highways sound with the swelling lavs of souls made
glad.

And the shining throngs of the watchers greet from their
crowning heights,

Where the shepherds are shouting upon the hills against the
skies,

Chorusing group by group, till antiphonal rapture sounds

From the hills of the city of God to earth's remotest bounds.²⁷

They come to the city in perfect ranks, these millions upon millions of the students of eternity's university. Each family, clan, and nation enter the gate that bears the tribal name; and within, each nation is welcomed by the segment of the 144,000 who are their kin. In marvelous order they distribute themselves among their thousands of teachers, and are entertained in the bowered homes of the city's highest faculty. Among the vines and the plants and the living creatures and the elements of earth that make the textbooks, they search out, with the aid

of their teachers, the explanations of the problems they have collected during the week. And the 144,000 instruct them.

Heroes of time are gathered there, the kings of earth—
Martyrs and prophets and sages of old, and the humble folk
Whose ministry, lost in the mists of time, now glows for aye;
Ay, kings of grace, and they bring their honor and glory there,
Out of the murk of time's long night into endless day!
Kings are they, and priests, no longer under the yoke,
But royally robed with light, and crowned with miters fair:
Heirs of the Lord of Heaven, children of royal birth,
Into the city of glory march the glorious kings of earth.²⁸

Yet there are problems that cannot even here be resolved, for they reach deeper into the science of God than any yet have gone. These, at the last, they hold for the great audience. At high noon, it may be, or in the cool of evening, perhaps, when of old the Lord God was wont to walk in the garden, seeking His children—at the appointed hour the trumpets call their signals, and the great throngs debouch upon the golden avenues that lead from the twelve gates, centering upon the throne. There the multitudes assemble in their places, and raising aloft their voices to the accompaniment of harps and trumpets and all instruments of music, they sing the greeting songs of Zion.

Then, upon the signal, one by one their chiefs step forth, those honored twelve from the humble walks of life in Galilee, and here in heaven's court they speak forth the questions of their people to the Great Teacher. And the Lord Jesus, with illuminating words and apt illustrations, tells the secrets of the truth. Greater and lovelier appears the story of salvation with every manifestation of the unfolding mystery.

And as each problem is solved and explanations given, the enthusiasm and emotion of the throng on the crystal sea burst forth. Casting their crowns ringing upon the pavement in resonant harmony, fingering their harps, their trumpets, and their organs, and lifting up their voices, they strike on a higher note the anthem of salvation:

“Holy, holy, holy! Angels adore Thee,
Casting down their bright crowns around the glassy sea;
Thousands and ten thousands worship low before Thee,
Which wert and art and evermore shalt be.”²⁰

The day is done. The throngs depart, winging their ways homeward. But not sorrowful is the parting, as in days of time; for certain and sure is the reunion to be, Sabbath by Sabbath, new moon by new moon, year after year, eternally.

Forever they dwell in the land whose city hath endless day,
Forever they shine, forever they praise, forever they grow
In the wisdom of perfect knowledge of perfect and boundless
love.

And they write in their lives what they read in the breadth of
Eden's plain,
In the depths of the waters below, in the heights of the heaven
above.

Blessed are they, thrice blessed are they, for that they know
The love and the wisdom and power of their God.—And the
pain
Of knowledge is lost.—And the darkness of science is taken
away:

For there is no night! There is no night in the land of day!²⁰

Here is the end of the pilgrimage of time; here is the home of the saved. Gone, gone forever are the tears and the grinding toil and the bloody steps through the valley of the shadow of death. Here the legions of God from all the generations of men meet and compare their experiences, to the praise of their Redeemer. The tabernacle of God is with men, and He will dwell with them forever. They shall be His people, and He will be their God. He has wiped away all tears from their eyes; He has comforted His beloved. There shall be no more death, neither sorrow, nor crying, nor any more pain; for the former things are passed away, and all things have become new.²¹

* * * * *

To this great, eternal gathering of the hosts of God, we of these last hours of time look forward with confident hope

and joyful anticipation. Between that meeting and our present position lies the last stern struggle, but the battle is not ours but God's. Christ will win! Christ will conquer! And under His command, happy in the consciousness that this is the final battle, we of the last legion face the foe.

Oh, I am glad I live in Time, and Time's last hour,
And I shall see the last great fight, and shout
Upon the mount of triumph, when the power
Of Satan has gone down in utter rout.

Oh, I am glad; for surely nevermore
Can Love unfold such pageantry divine;
And through what little part therein I bore
There shall be joy and glory ever mine.³²

¹ 1 Corinthians 2:9.

² John 14:2, 3.

³ Deuteronomy 29:29.

⁴ Revelation 20:1-3.

⁵ 1 Thessalonians 4:16, 17; 2 Peter 3:10-13; Revelation 20, 21.

⁶ Revelation 21:1.

⁷ 2 Corinthians 12:2-4.

⁸ Revelation 21:3.

⁹ Genesis 1:29, 30.

¹⁰ Isaiah 11:9.

¹¹ Habakkuk 3:4.

¹² Arthur W. Spalding, *Songs of the Kingdom*, facing p. 64.

¹³ Galatians 3:7, 26-29; Romans 2:28, 29; Revelation 7:2-4.

¹⁴ Psalms 37:11.

¹⁵ Ezekiel 48.

¹⁶ Matthew 19:28.

¹⁷ Mark 10:42-45.

¹⁸ Ellen G. White, *Education*, pp. 301-309.

¹⁹ Genesis 2; Revelation 21, 22. Ellen G. White, *Patriarchs and Prophets*,

p. 62; *The Great Controversy*, p. 648.

²⁰ Revelation 21:16. Twelve thousand furlongs in circuit, 3,000 in diameter, eight furlongs to the mile, gives the city the length and breadth of 375 miles. We are, of course, dealing with supernal statistics; but this particularity on the part of the seer invites specific measurements; and if we miss the mark, we may be sure the reality will be greater than our anticipation.

²¹ Revelation 7:4; Ezekiel 48:19.

²² Isaiah 6:1-3; Ezekiel 1:4-14; Revelation 4.

²³ Revelation 4:6; 15:2.

²⁴ Revelation 7:9.

²⁵ Revelation 22:2; Ezekiel 47:2-5.

²⁶ Revelation 21:11, 23.

²⁷ Spalding, *op. cit.*, p. 24.

²⁸ *Ibid.*

²⁹ Theme from Revelation 4:8; hymn by Reginald Heber.

³⁰ *Ibid.*, pp. 25, 26.

³¹ Revelation 21:3, 4.

³² *Ibid.*, pp. 27, 28.

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