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The 1928 Budget to Provide Help for 52 Projects in 31 Countries

Leaders Laying Plans to Raise \$154,000

SEVENTH-DAY Adventists, although numerically one of the smallest denominations, are working in more countries than any other. Each year has marked an advanced step in their work, as they have entered new language areas. To maintain their far-flung mission work in 129 countries, they have developed many new ideas,

at least to the church world, to bring in funds for the maintenance of their foreign mission work. Prominent among these are the Harvest Ingathering solicitation campaign and the Missions Ex-

ension Big Week Fund. The latter has proved to be a mighty agency for extending their work in new territory and to more thoroughly build up and equip their publishing, educational, and medical institutions.

It is their plan in 1928 to raise at least \$154,000 in the world field, which will benefit more than 52 separate projects in over 31 countries. \$100,000 of this amount is to be raised in North America. Special help will be rendered a number of young

doctor-missionaries who have been sent out in recent years. Not only will they build mission hospitals and dispensaries, but even modest homes will be built for doctors who are working in uncivilized sections. One dispensary will be erected for the "Davis Indians" on the far western border of British Guiana; another in Belgian

Congo; others in the Philippines, Japan, Guatemala, Brazil, India, and Peru. This fund will also assist 15 school projects in various ways,—buildings, teachers' homes, school-room equipment,



The Oriental Watchman Publishing House, Salisbury Park, Poona

and industrial facilities. But by far their most far-reaching work, and the one which in the end aids greatly in reaching many more heathen with the gospel, is the establishment of small mission printing plants. It is their avowed purpose to build a plant in every language area, and they are making great progress. Seventh-day Adventists are publishing Christian literature in more languages than any other denomination. The Missions

Extension Fund will build a new plant in Suva Vou, Fiji; an addition for their prosperous Shanghai house to cost \$5,000.00; alterations on the House in Poona, India; new presses to their houses in Bucharest, Rumania, and Bengal, India; small printing house in Nigeria, besides paying off operating deficits in some instances and supplying working capital in others. They have taken upon themselves a tremendous job, but Seventh-day Adventists are not "quitters,"—they are firm believers in their work. But by far the most interesting part of this campaign is the method they have of raising this money. It is expected that every believer shall sell at least four dollars worth of their literature, the profits of at least \$2.00 to be turned into the fund. Those who do not care to do this may give their biggest day's salary or a liberal donation. We admire them for their devotion to their worthy cause, and only wish that many more would follow their example. We wish them God-speed in their work.

Remarkable Loyalty and Liberality of Members Insures \$1,149,865.00 for the Fund

Assists 116 separate Projects in 8 Years

It is not often that I have time to write up what various denominations are doing in mission fields. Now and then I come in contact with these zealous missionaries who are sacrificing their lives and the comforts of this world to bring the gospel message to their less fortunate brothers. In all my travels I think I have never come across a more earnest group of missionaries than those sent out by the Seventh-day Adventist denomination. In recent years this small body of people has made itself felt in mission circles, not alone by its unbounded optimism to carry the gospel to all the world in one generation, but by its rapidly growing work in all parts of the world. I do not talk theory when I say that at the rate they are now going, in a few years they will have outdistanced any of the other denominations.

Recently it has been my privilege to hear from a number of their prominent leaders in mission fields, and what they told me

of their plans and success was in reality an eye-opener to me. I never dreamed they were doing so large a work. I would like to take the time to write a long article and completely cover their whole range of activities, but space will not permit. However, I shall tell you a little of what they have done in one of their recent campaigns for missions known as the "Missions Extension Fund."

This endeavour is but eight years old as 1928 marks its eighth year since the idea originated. I understand it first started up in the Dakotas somewhere as a plan for colporteurs to sell literature during a special week designated as "Big Week." This idea spread until the laity were asked to join in, and then big things began to happen. The laymen sold literature, turning the profits to the fund, which was in turn used for definite projects in mission fields. At first it was used only to build and equip struggling publishing houses, but in 1925 their General Conference voted to include two other departments, the Educational and Medical. Would you believe that in this short time they have actually raised \$1,149,865.00, which benefitted 116 different projects all over the world! I am given to understand the fund has reached out its helping hand even to far-off mission outposts. Its special work is to help struggling mission enterprises or start new institutions, and every dollar is thus expended for new and advance work.

In all my travels I have never seen anything like this. If such a programme continues, Seventh-day Adventists will greatly strengthen their work. This sort of endeavour brings courage to the missionaries who are struggling in the face of great odds, and at the same time it brings the average church member face to face with definite mission appeals and definite projects which need help. It is my observation that if we had more such specific giving, missions would not suffer for lack of funds.

As I lay down my pen I want to say I admire the work these humble people are doing. What an example they set the rest of the Christian world in fidelity and sacrifice, in devotion and zeal for the spreading of the "everlasting gospel." I feel like jumping right out on the firing line with them to help in this good work. In fact, I have decided I will. Will you join me?

Our Pattern in Education—I

Some Objects of Seventh-day Adventist Education

As labourers for the Lord in any capacity it behooves us that we frequently and diligently study His Word in order to know "What saith the Lord?" As missionary and educational workers it behooves us that we study in a special manner the counsel that He has given us in order to know our duty in managing the affairs of His institutions. It is the purpose of this series of brief articles to call attention once again to a few of the counsels that have been given us regarding Seventh-day Adventist schools.

In "Counsels to Teachers," pages 203 and 204, we find this emphatic statement: "It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully studied by our responsible men in each Union Conference in order that the youth may be surrounded by circumstances the most favourable for the formation of characters strong enough to withstand the evils of the world."

In the conduct of our educational work, counsel has sometimes in the past been given by responsible men, which was not in harmony with Divine instruction because there had been failure carefully to study God's purposes and objects in the establishment of our schools. There is such a large volume of instruction regarding this matter that we cannot at this time nor on any one occasion study all of it, but it is proper that we turn our attention to it whenever there is opportunity to do so.

Our schools are to shelter the youth from temptation. "Every school should be a city of refuge for the tempted youth, a place where their follies shall be dealt with patiently and wisely. Teachers who understand their responsibilities will separate from their own lives and hearts everything that would prevent them from dealing successfully with the wilful and disobedient." *Education*, p. 293. Again in "Counsels to Teachers," page 69, we read: "Every one of our schools is to be an asylum for the sorely tried youth where their follies will be wisely and patiently dealt with."



Girls' School, Lucknow

Our schools have been designed to be instrumentalities in giving the Third Angel's Message to the world. "The Third Angel's Message with all its great testing truths is to be taught in all our institutions. God designs that through them this special warning shall be given, and bright beams of light shall shine to the world." *Vol. VI*, p. 128. And on page 131: "The Third Angel's Message is truth, and light, and power, and to present it so that right impressions will be made upon hearts should be the work of our schools as well as of our churches, of the teacher as well as of the minister."

In order that our schools may be agencies through which the Third Angel's Message may be given to the world, it is obvious that our students must be prepared for this work. "One great object of our schools is the training of youth to engage in the service in our institutions and in different lines of

Gospel Work." Vol. VI, p. 133. "All who shall be educated in our schools are to be trained to be workers." *Fundamentals of Christian Education*, p. 463. "Our schools are the Lord's special instrumentality to fit up the children and youth for missionary work." *Id.*, p. 268. "The education that is needed now is one that will qualify the students for practical missionary work." *Id.*, p. 517. "There are our schools. They are to be conducted in such a way that they will develop missionaries who will go out to the highways and hedges to sow the seeds of truth." *Id.*, p. 529.

It will not be possible for us to attain these results in the fullest measure unless our schools are conducted according to the Divine pattern. The objects of our work are so entirely unlike those of worldly education, that if our schools conform to worldly patterns, our efforts will be largely in vain. Time and again we are reminded of this by the servant of the Lord. "Our schools are to be more and more efficacious and self reliant from a human standpoint, more and more like the schools of the prophets." *Counsels to Teachers*, p. 348. "Take the Word of God as our guide, and have our schools conducted more and more after the order of the schools of the prophets." *Fundamentals of Christian Education*, p. 184. "The youth are to be encouraged to attend our schools, which should become more and more like the schools of the prophets." *Id.*, p. 489.

Such instruction, which might be multiplied again and again, emphasizes the great need of constant study on the part of educators, members of School Boards, teachers, managers, and other workers, in order to learn what the Lord would have us to do that our schools may become "more and more like the schools of the prophets." We are not to look to other schools for the pattern, but to study that which God has given us. "I have been shown that in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the Third Angel's Message." *Counsels to Teachers*, p. 533.

E. M. MELLEN.

Educational Extension Plan Benefits Southern Asia

Our Educational Work in Southern Asia has been highly favoured by the Extension Fund plan. Buildings for schools, teachers' quarters, hostels, equipment, wells, fences, etc., have been provided which could not have been provided without the means that have been received from this fund, thus making advancement and improved work possible. The Vincent Hill School and many of our Vernacular schools in every union in the Division, have benefitted in this way, and the list of such benefits is growing longer every year. Here is how it looks at present:

Vincent Hill School, Chapel and Dining room	\$3,760.00
Development at Kamamaung School	1,480.00
Dormitory at Taikgyi	736.00
Bengali Girls' School Building	1,600.00
Ranchi School Equipment	160.00
Boys' Dormitory, Karmatar	1000.00
Ranchi School Fence	800.00
Teachers' quarters, Lasalgaon	1600.00
Septic Tank, Lasalgaon	320.00
Hapur School Industrial Building	960.00
Lucknow School, Wiring	64.00
South India Training School, Fence	320.00
South India Training School, Library	112.00
Teachers' Quarters, Narsapur	320.00

This list totals 36,388 Rupees. Our teachers and students have shown their appreciation of these benefits by the manner in which they have cooperated in the promotion of the plan to secure funds. The above list is conclusive evidence that the efforts made are not in vain, and it is to be hoped that all will enter into the work this year more heartily than ever before.

E. M. MELLEN.

"THE subject of education should interest the whole Seventh-day Adventist body. It is the work that lies nearest to our church members, the noblest missionary work, that any man or woman can undertake."

"THE world's need is our call to service."

Home and School.

*The "Big Week" Provides
\$170,000 for Educational
Work in Mission Fields*

ONE of the great problems confronting this denomination is that of educating and training the great army of our youth who are continually pouring into this movement. In North America the problem is less acute than in mission fields. But in these fields away from civilization where our missionaries are bravely carrying the message in the face of hardship and sacrifice which we little dream of, is where we must help them meet the problem. For thousands of young people are presenting themselves for an education and training, that they too might have the privilege of passing on to their own kindred the truths we hold so dear. But where is the missionary to get help. He needs buildings, textbooks, and equipment of all kinds. Here is where the Missions Extension Fund fulfils its great commission. Many a mission station has received this needed help. Our missionaries are rejoicing over what has already been done, but the needs are great. We have only touched this great avenue of our work. During the four years the Extension Plan has provided assistance for our struggling mission schools, great progress has been seen. Small out-schools have been erected, cottages for teachers built, industrial machinery installed, barns, kitchens, and fences erected, wells and cisterns dug, and equipment of all kinds furnished. In some countries whole buildings have been completed, and in still other instances the Extension Plan beginning with nothing has built a whole school plant from the ground up.

Some day the story of the Missions Extension work will be placed high in the records of our mission achievements.

Including the 1928 budget, approximately \$170,000 has been furnished by this fund the past four years with which to assist in erecting and equipping the following training schools:

Africa

Helderburg—32 miles from Cape Town

Europe

Czecho-Slovakia—Near Prague

Finland—Tavastehus

Persia—Tabriz

Rumania—Transylvania

Far East

Java

Korea—Soonan

India

Gopalgunj—Bengali Girls' School

Hapur—Anglo-Urdu and Hindi

Karmata—Santali and Hindi

Kamamaung—Burma

Lasalgaon—Anglo-Marathi

Narsapur—Telugu Intermediate

Ranchi—Northeast India Training School

Vincent Hill School—European Junior College



Workers at Nuzvid Hospital. The Rajah of Teleprole is standing at the right of Dr Coyne

Inter-America

Costa Rica—Spanish Training School
Haiti—French Training School
Trinidad—English Training School

South America

Chillan, Chile—Spanish Academic
River Plate, Argentine—Spanish Training School
Titicaca Normal—Juliaca, Peru

The Extension Plan Reaches Calls Like This

A LARGE SCHOOL WITHOUT A SCHOOLHOUSE

WHILE visiting in different parts of the field, my heart has been deeply stirred because of the great lack of men and means to supply the many calls. A number of our labourers are working under real handicaps. Just one illustration will suffice.

A native teacher-evangelist has for three years been conducting out-of-doors a large out-school, with an enrolment of nearly a hundred students. The only roof over their heads is the open sky. In disagreeable weather the teacher is forced to dismiss the school. In face of this, he does not complain, but pushes right ahead. One boy walks ten miles each day to attend school, and ten miles to return home. In order to attend a Christian school, he passes four government schools in his daily walk of twenty miles. He is a good boy and will soon be ready for our training school, and will, no doubt, develop into a splendid worker. There are other students of promise attending this same "outdoor" school. Surely we must provide for them a suitable building. In other places we need buildings and churches, as well as workers.

J. F. WRIGHT.

I know my hand may never reap its sowing,
And yet some other may;
And I may never even see it growing—
So short my little day.
Still must I sow,—though I go forth with weeping,
I cannot, dare not stay.
God grant a harvest, though I may be sleeping
Under the shadows gray.

Selected.

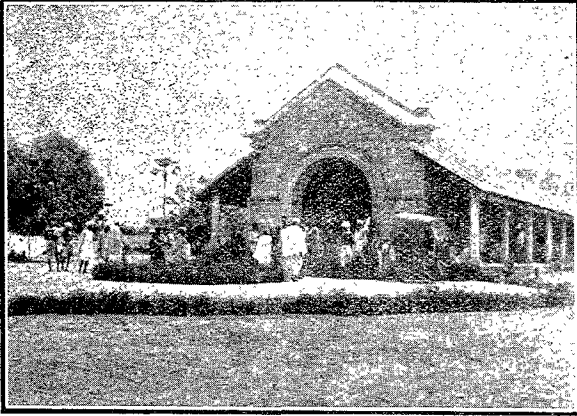
Extension Plan Provided \$ 2,000 in 1927 for Small Dispensary Rio de Janeiro

Interesting word comes from Dr. John Lipke, Class of '25, who is endeavouring to carry forward our medical missionary work in Rio de Janeiro, Brazil, South America. The laws in that country are such that it seems almost impossible at the present time for a graduate of a medical school in the United States to obtain registration. However, the Lord has opened the way in a most marked manner for our brother. One of the physicians of that country is sponsoring Dr. Lipke's work.

Dr. Lipke has opened the Instituto Mecano Physiotherapico Finsen, and has treatment rooms fitted up with the latest scientific equipment. He writes that the Lord is wonderfully blessing the efforts of himself and fellow workers in applying the principles that have been given to our people. His patronage is growing very fast. Dr. Lipke occupies a splendid building of more than twenty rooms. Part of this is used for office space and eight treatment rooms. The upstairs serves for a dwelling for the doctor and his family. In the lower part of the building there are also accommodations for twelve patients, also kitchen and dining-room. The Institute has complete X-ray equipment and everything necessary for carrying on work in physiotherapy and hydrotherapy. The doctor also has a laboratory fitted up where he can do all of the laboratory work.—*The Medical Evangelist.*

Extension Plan Erects and Equips 38 Dispensaries and Hospitals in 20 Different Countries

It was reported at the last Fall Council of the General Conference Committee held in Chattanooga, Tennessee, that our Mission Board had sent more doctors to the Board of Medical Examination at Edinburgh, Scotland, than all the Medical Institutions of the United States together. This bespeaks the aggressive policy our Mission Board is following in placing doctor-missionaries in the needy sections of the world. We look upon the medical work as the entering wedge, representing the highest type of missionary work. Yet when these



Entrance of Nuzvid Hospital

doctors arrive in their fields of labour, what do they find? They must begin with hardly any equipment, no buildings, with thousands of natives seeking help and relief. Elder W. H. Branson, president of the South African Division, in a recent letter recounting the needs of our physicians and speaking particularly of the need of one young doctor, said, "Dr. _____ is getting a splendid start in his medical work at Songa. He practically has his hands full already, but he is operating absolutely without a building of any sort. No office, no operating room, no examining room, no wards, no dispensary. Just his hands and a few instruments. Yet he is practically the only medical man among four million Baluba people."

Little by little the Extension Fund is meeting such needs. In the 1928 budget, provision is made to assist

separate medical projects, among them being a small dispensary for the above doctor. In four years' time it has provided \$135,616.70 for just such work, rendering assistance to 38 dispensaries and hospitals. As more doctors go out to the fields beyond, the Extension plan must reach out a helping hand. Our work is only begun, and a faint glimpse of its wonderful possibilities may be ascertained by what has already been accomplished. The following hospitals and dispensaries have been equipped and erected over a period of four years:

Africa

Angola—Bengulla

French Africa—Cameroons

Ft. Jamison

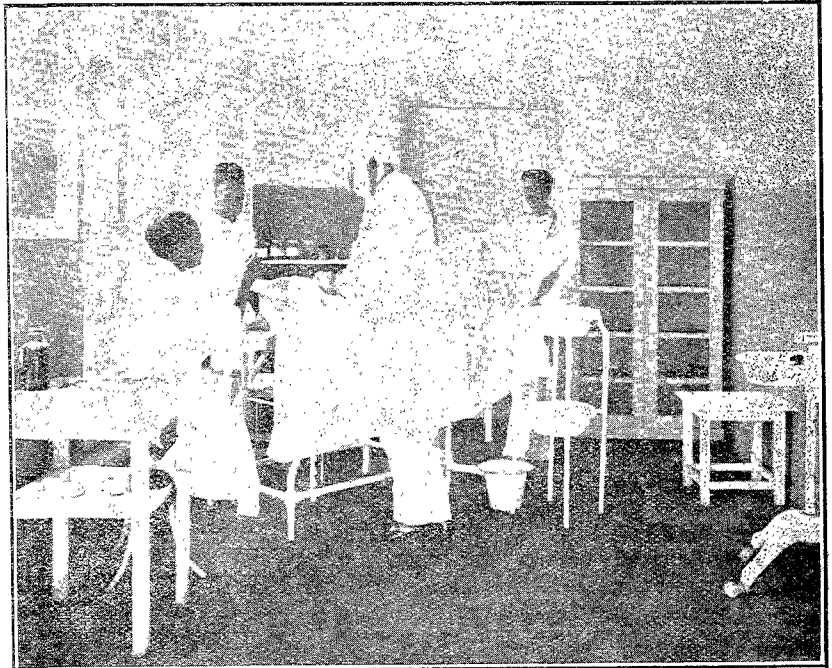
Kanye—75 miles northeast of Mafeking

Pondoland

Rusangu—North Rhodesia

Songa—Belgian Congo

Upper Zambezi—North Rhodesia



Dr. Coyne performing an operation

Europe

England
Finland
Germany
Mwamza—British East Africa
Norway—Oslo

India

East Bengal
Karmatar—Bihar
Krishnarajapuram—Bangalore
Malayalam—South India
Taikgyi—Burma

Inter-America

Guatemala
Mt. Moraima—British Guiana
Yaqui

South America

Goyaz—Brazil
Juliaca—Peru
Rio de Janeiro

Far East

China Junior College—near Nanking
Canton—near Hongkong
Fat Shan—near Hongkong
Foochow—South China Coast
Japan—Tokyo
Korea—Soonan
Nanning—Interior from Hongkong
Philippines—Manila
Penang—Straits Settlements
Shanghai
Tatsien—near Tibetan border
Waichow—near Hongkong
Yencheng—Honan

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Doctors and Nurses Urgently Needed in the Congo

SOMETIME ago, when some of our carriers were returning from Bukama, one of them was bitten on the middle finger by a very poisonous insect. Had he come to us at once for treatment, it would not have been so hard a case to handle, but he waited for several days until his hand was in a terrible condition. It was two or three times the natural size, and the fingers could not be bent at all. The middle finger itself was sloughing off. He was in such agony that he could not sleep at night, and begged me to do something to relieve him.

It looked almost hopeless, but I started to work. It is truly remarkable how these

people respond to treatment. After the first two or three treatments, he was able to sleep at night, and his gratitude was almost pathetic. He continued to come until the hand was entirely well, and several times he came especially to thank me over and over again for what had been done for him.

We are in dire need of medical missionaries. Oh, that God would touch the hearts of doctors and nurses to give their lives to this wonderful work! It is surely the "opening wedge" among these people.—*Mrs. R. P. Robinson, African Division Outlook—April 1, 1926.*

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Narsapur Hospital Work

MRS. A. E. CLARK

THE three buildings which we have looked forward to possessing for one and a half years are now a reality, and patients began to occupy the third new building—the women's ward—two weeks ago. In three days after the opening of the hospital again all the beds were full. The men's ward now accommodates ten patients. With a verandah overflow we can take care of forty patients.

As these patients come and go we wonder and I am sure that you, too, are led to wonder, when some of these people are going to step out and accept Christianity. It is only since last week that we have been favoured with a full time evangelist—one of our leading Telugu workers, Brother Prakasam. Up until last week we have only had his services for one-half of the day.

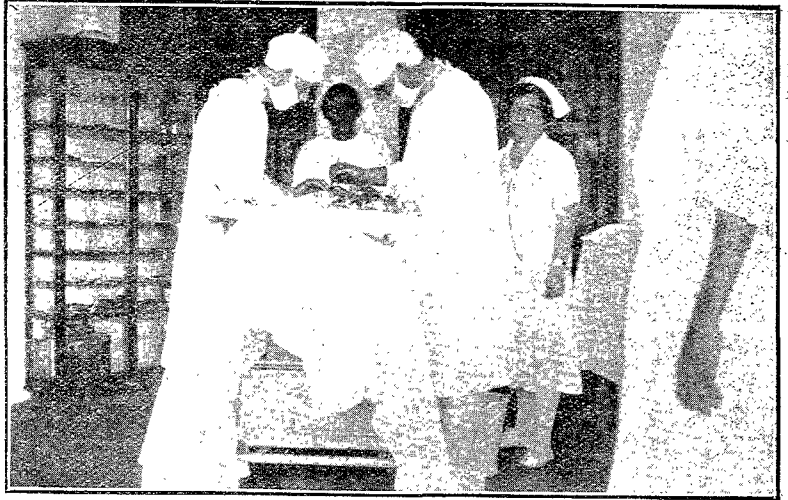
Each one of our inpatients who have come to us have heard a part of our gospel message and many of them have been worked with individually. Many have expressed a desire to become Christians. Two brothers who were operated upon for the same trouble, and who were in the hospital for about two weeks, were both touched with the prayers and singing and short Bible studies which they heard in the ward daily. Both said it was their desire to accept Christianity but if they did they would be outcast by their people. So many patients have expressed this same reason for their not accepting Christianity that we feel that we must turn our efforts to the relatives left behind in the villages. So we are making plans to widen the hospital influence and direct our efforts to the nearby villages as well. It is our plan to have four of the hospital workers on Sabbath afternoon go to four different villages from where we draw a great number of patients. We will accompany these workers when possible. We are hoping in this way to arouse an interest among the relatives and friends of our patients, and perhaps in this way touch their hearts with the message. We find that their short stay in the hospital breaks down prejudice. They have seen us daily in the wards, and as we follow them to their homes we hope to be able to minister to their souls as we ministered to their bodies when they were sick.

The following incident will give you a little idea of the long, long distance that we have to take these patients before their hearts are even prepared for the first fundamental principles of our truth.

A man was admitted to the hospital who had been very sick with pneumonia for several days. He had been in the ward two days when the crisis came, and it was only with constant attention for one whole day that he was able to pull through. He thought that he was dying several times, and he begged us to save him, as he told us with tears in his eyes that he had four children and he did not want to leave them. Three or four days after when he was convalescing I was passing through the ward and I noticed that he was reading the Gospel of Luke. I said to him that when he went home we did not want him to forget about the God which he had heard about since he had been here. "O," he said, "You and the doctor are my God." I said, "No, we are but men and God made us as He made you to love Him and serve Him." "No, but you are my God, you have saved me and I'll worship you while I'm in the hospital and when I go home I'll worship your God." Many patients have expressed these same feelings.

They are accustomed to worshipping something that they can see, and that is tangible. So before we can give them even the first principles of our message we have to first lay a foundation on which to build.

The more we work with our patients the more we realize the strong grip the caste system has on them. If they accept Christianity they are regarded as an outcaste. The following quoted from a book on

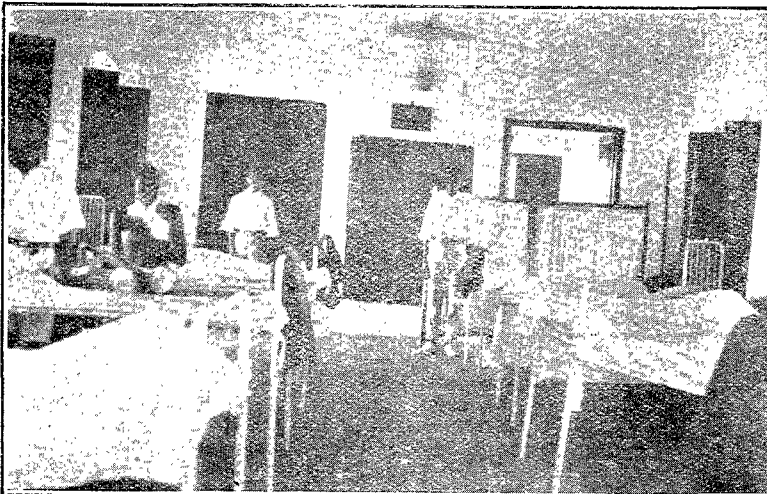


Dr. Clark performing an operation at Narsapur Hospital

Hindu Manners, gives an idea of what they have to suffer. "This expulsion from caste which follows either an infringement of caste usages or some public offence calculated if left unpunished to bring dishonour on the whole community, is a kind of social excommunication which deprives the unhappy person who suffers it of all intercourse with his fellow-creatures. It renders him as it were dead to the world, and leaves him nothing in common with the rest of society. In losing his caste he loses not only his relations and friends but often his wife and his children who would rather leave him to his fate than share his disgrace with him. Nobody dare eat with him or even give him a drop of water. If he has marriageable daughters nobody asks them in marriage, and in like manner his sons are refused wives. He has to take it for granted that wherever he goes he will be avoided, pointed at with scorn and regarded as an outcaste."

Many patients have told us that they have *never* used soap on their bodies. If they get sick it is their custom to not take a bath until they recover. One day a young man entered the out patient clinic in a very dirty condition. His body was in a vile state of uncleanness. When he was asked when he had last had a bath he said, "Six months ago."

As we find their bodies in need of soap and water for cleanliness, just so their lives are defiled and full of sin. We are able to cleanse their physical uncleanness and relieve their physical distress, but we feel weak and



A ward at Narsapur

helpless when it comes to coping with the darkness of their hearts. The darkness seems so black and their hearts do not cry out for any change—in fact their caste rules forbid such. We feel that it is only fervent prayer, earnest effort and the Spirit of God that will give us souls as the reward of our daily seed sowing.

Our greatest problem is to be given wisdom to know how to so present Jesus to these empty hearts that the indwelling of Him in their lives will be looked upon as of more worth than relatives, caste, or anything else in their lives.

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Snatched from the Jaws of Death

THESE they stand, around the verandas on the steps, crowded into the reception hall, see them? Indians, Burmese, jungle Karens; inpatients, outpatients, friends and curious onlookers; sore-eyed, skin-diseased, fever-racked, sick and dying.

This is the only dispensary for fifty miles north or south, and there is no way of measuring the distance east or west, so they come to us from all quarters. Some have been on the journey a whole week, but they have learned to have faith in the Mission, so after going the limit in witch doctoring, after sampling every imaginable kind of jungle concoction, they come to us.

Watch us dress this little baby girl. Her dress caught on fire one morning and burnt her very severely from the navel to the nose including both arms. We thought she would have died the first night, she has been alive for a month now; still I think there is no hope for her, for see! the little ribs are almost bared, the little heart seems as if it must rupture the raw tissues just over it at every beat, and the throat is burnt so thin that it pains

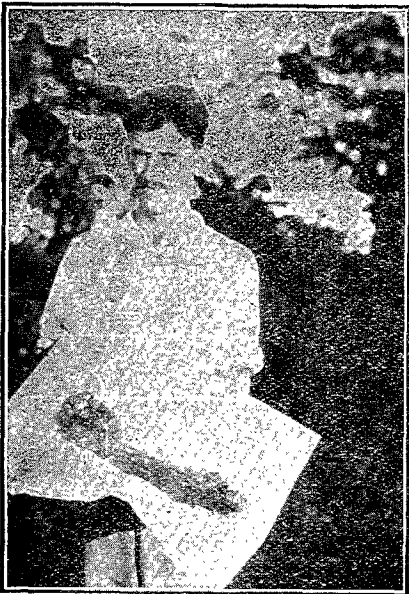
too much to swallow. We will be sorry to lose her after all this time, but there are some cases you know, that even the big hospitals cannot pull through.

Here is a cancer case. Did you ever see anyone so thin in all your life? I am trying to persuade him to go to the city hospital for an operation.

Here is a man whose eyeball burst. From a small infection it spread, till the whole ball ulcerated. He came too late to save his eye, but just in time to save his life. He is going home in a day or two.



Cured but not whole



Brother Baird holding the amputated arm

And here is another interesting case; we call it "Our amputation case." Let me tell you the whole story.

I was making charcoal with the boys one afternoon. I heard the motor launch come chugging back to the landing, but hardly heeded it till Brother Baird was right beside me.

"Well, Thara, what about a major operation this evening?" he called. "Oh, rather," I answered, "bring them all along, the more the m rrier."

"Righto, come as soon as you can get changed."

"Oh, go on," says I, thinking he was pulling a joke. "Get your patient first. I'm making charcoal."

"No, truly," he said, "the patient is here, came by canoe, because they were frightened of the Fry Smell of the engine and landed at the top landing." I was properly interested by this time, I assure you, and asked for more details.

And here are the ghastly details that Brother Baird told me. "They came about an hour ago, to call me to see a girl who had burnt her finger, so I ran up in the launch and found that a young woman of twenty-five, during a fit, had fallen into the fire. She had burned the third and fourth

fingers right off and the ulna was exposed for over six inches, all black and charred. That had been fifteen days ago, and now the flies have blown it and the maggots are eating it alive. Some burnt finger, eh? She had a fit a year ago during which she had fallen with a lamp, against her baby sister's bed and had burnt her to death, and now they want me to cut the arm off. I've tried and tried to get them to go to the Paan Hospital fifty miles away, but they are scared. They say they would rather die here than go where they know no one, so now what can we do?"

The joke was all gone now, and for a moment we two stood there facing each other, reading each other's heart. We had thus worked together for seven years, and had together faced not a few serious situations. We had confidence in each other, but more than that we had confidence in God, and realizing that a life was just about to pass into the jaws of death, we set to it.

Our little jungle dispensary was all astir at once, sterilizing, preparing bandages and pads, and the few little instruments that we had, but soon we were ready, white clad and confident. Then came a short prayer and the operation.

An hour and a quarter later, she groaned, half opened her eyes, and wanting to turn, groped with the other hand to ease over the member of death, but it was not there. She groped again, and opened her eyes a little wider. For a moment she was startled with fear, and lifting her head, groped again. The pathetic picture brought tears to our eyes. "Is it finished already?" she asked—and smiling, dropped off to sleep.

That was just twenty-nine days ago, and I suppose to-day will be the last time she will have to come. The wound is all healed, she is much better in health, and has learned that the Missionaries' God is powerful.

Big Week

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."

We hear of this text as a familiar one to all of us, and we have wondered many a time how this work could be done in a country like India. The more I study the situation, the more I am convinced that even in a country like India, we shall be able to do the greatest part of our work in extending this message through our literature.

Some time back I visited a village down south, very near to the Cape. That village was a new one to me. I was there by the invitation of a friend. It was a very strong Catholic village. While I was talking to a friend in the open air on a moonlight night, he was telling me that he came to the knowledge of the truth by some of the books he bought from one of the brethren in Pondicherry. And another came and told me that he had bought nearly all our books in Kuala Lumpur; and a third man came and said that he became well acquainted with our doctrine in Singapore, and added that he had bought a number of our books. A Catholic man living in that village and who overheard our conversation took me to his house and showed me all the copies of the Tamil magazine he had bought for years, and said that even though he was a Catholic,

he was subscribing for ten copies of the Tamil paper every month and distributing them to different ones. I was very much surprised and encouraged to see the way the printed pages have been working in those parts.

Very recently it was the writer's privilege to visit a village near Madura, where I found an educated Indian with a large library composed mostly of our own books. He told me that he bought some of them in Poona, and that for the others he had to send his orders direct to America. After leaving him, I went to a printing press run by a Catholic. He showed me a number of Tamil books of ours printed in India which had been bought by his brother in the Straights Settlements and sent to him for reading and studying. From there I went to the railway station where I met a man who had come from Tanjore. He said that he was a Protestant and that he had bought a lot of books of ours in Trichinopoly, and some in Penang. In conversing with him, I found out that he was well-informed concerning our work and the success we are having throughout the world. Further, he added, even though he was not a Seventh-day Adventist he fully believed that we had the truth, and that he could not believe the teachings of any other denomination.

Brethren, don't you believe that there will be a number of people like this all over India, who have come to the knowledge of the truth by the printed page sold by our people in this country and elsewhere? Only the records of the last day will reveal to us the result of the faithful work of our silent messengers. I have been greatly encouraged ever since I came in touch with these parties. It would do well if we carry some sort of literature when we travel and scatter it far and wide. If we only carry out the injunction given to us and sow the seed in the morning and in the evening upon the waters, we shall find them after many days. May the Lord bless the seeds sown and hasten that glorious day.

E. D. THOMAS.

Extension Campaign Erects and Assists 57 Publishing Houses and Depositories

THE Extension Fund has been a mighty factor in building up our publishing work. This fact is borne out when we consider that in eight years the Extension Plan has provided enough funds to equip and erect fifty-eight different publishing plants. In some instances this has only meant the addition of facilities with which to do better work, such as furnishing presses, linotypes, stitchers, folding machines, rounders and backers, and other equipment necessary for publishing books. In other cases it provided money for translation purposes, and the initial expense to bring out new books. This has meant a great blessing to some fields which had but a meagre supply of our literature. The supply was

so limited that church members could not be encouraged to take up colporteur work, as no books were available. But to-day that situation has been changed; where we had one or two colporteurs, we now have scores. The fund has built whole publishing plants in foreign fields, together with complete equipment. Such plants will be found in India, Argentina, Egypt, Canada, Japan, Italy, Rumania, and Fiji; while in many countries depositories were erected. It is impossible to estimate the far-reaching effects of this work. In every land the fund has erected monuments to its programme. And this will continue to be its aim until the work is done. We believe the solution to our world-wide problem lies in our publishing work. Millions can never hear the living preacher, but the "silent preacher" can reach them all. The servant of God has said, "Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher."—*"The Colporteur Evangelist," p. 101.*

The following publishing houses and depositories have been supplied with land and buildings or with working capital and machinery from 1921-1928 inclusive. Is it not a wonderful record?

Africa:

Sentinel Publishing Company,
Cape Town, Africa

Europe:

Abyssinia—Addis Abeba
Bulgaria—Sofia
Czechoslovakia
—Brunn
Constantinople
Esthonia—Reval
Egypt—Cairo
Finland—Helsingfors
France—Melun
Gold Coast—West Africa
Greece—Salonika
Italy—Florence
Iceland—Reykjavik
Jugoslavia—Novi Sad
Kenya—British East Africa
Latvia—Riga
Lithuania—Kaunas
Madagascar
Nigeria—Ibadan

Poland—Bydgoszcz
Portugal—Lisbon
Persia—Tabriz
Rumania—Bucharest
Russia—Moscow
Spain—Barcelona

Far East

Japan—Tokyo
Korea—Seoul
Malaysia—Singapore
Philippines—Manila
China—Shanghai

India:

India—Calcutta
India—Poona
India—Lucknow
Burma—Rangoon

Inter America:

Bahamas—Nassau
Colombia—Atlantic—Barranquilla
Colombia—Central—Bogota
Cuba—Matanzas
Guatemala—Guatemala City
Guiana—Georgetown
Haiti—Cape Haitien
Honduras—San Pedro Sula
Jamaica—Kingston
Leeward Island—St. Johns
Mexico—Central—Tacubaya
Mexico—Gulf—San Luis Potosi
Mexico—Sonora—Navojoa
Mexico—Lake—Guadalajara
Mexico—Tehuantepec—Orizaba,
Vera Cruz
Mexico—Yucatan—Merida
Santo Domingo—Santo Domingo City
West Caribbean—Cristobal

South America:

Argentine—Florida, Buenos Aires
Brazil—Sao Bernardo

Miscellaneous:

Fiji—Suva Vou
Canada—Oshawa

“THE smallest bark on life's tumultuous ocean
Will leave a track behind for evermore;
The lightest wave of influence set in motion,
Extends and widens to the eternal shore.”

Printing for the Millions

J. S. JAMES

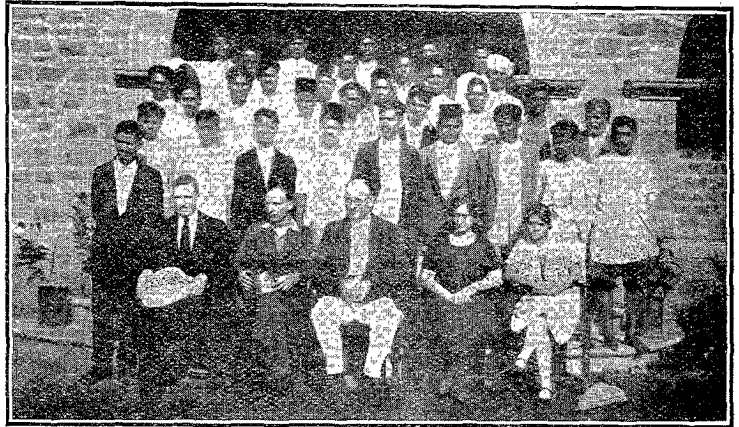
THE beginning of our Publishing work in India was marked by the same characteristics of human limitations, poverty and unimposing surrounding as elsewhere in the world where the literature message has gained a foothold and gone forward from weakness to power. If we could show a few pictures of those first humble surroundings, crowded and dark, in the old rented mission buildings at Karmatar, with those we give in this Big Week number, the most skeptical observer could not help acknowledging the leading hand of God which has brought us to brighter and better days for the circulation of our message-filled literature.

While the growth of buildings, machinery and equipment encourages our hearts and causes us to rejoice, we get our greatest inspiration as we review that noble army of workers who have been more or less closely connected with the circulation of our literature. While all our workers believe and participate in the circulation of the printed page, as every well-trained missionary should, there are those who have devoted time and strength to it in a special way. Let us walk down the line and pick out a few of them.

To begin with our literature work was confined almost wholly to our English books and papers imported from England and America for the benefit of the English speaking communities of India. The first to come was William Lenker and A. T. Stroup in 1893 to sell our large subscription books in the chief cities of India, where they met with unusual success. They were followed by Ellery Robinson in 1896 who gave much of his time to the interests of the *Oriental Watchman* which made its bow in 1898 under the able editorship of Pastor W. A. Spicer. Among the early working force who came to or joined the

work in India during the next ten years, those who worked especially for our literature, were I. D. Richardson who penetrated into the northwest as far as Kashmir; W. W. Quantock, into the eastern and south central section, while R. W. Yeoman worked in southern India and Ceylon. H. B. Meyers found Burma and the Straits Settlements fruitful fields for the sale of our large books, also many parts of the Indian peninsula.

As we hurry along the line we call the names of Pastor J. L. Shaw who as Superintendent of the field wrote much for the *Oriental Watchman* and promoted its interests in every way possible, and Sister Shaw, who was a tireless and



Publishing House Workers, 1928

undaunted worker for the paper in Calcutta or wherever she made her home, bringing the message to thousands by that medium.

The older workers now in India will never forget the faithful work of Sisters Anna Orr, and Frieda Haegert who with but one exception, travelled over more of India, Burma, and Ceylon and sold literature in more towns and cities than any other worker. W. O. James and wife for two years gave themselves wholly to the interests of the *Oriental Watchman* until ill health compelled them to retire from the field. We must not fail to make mention of that woman-of-all-work, Miss Anna Knight, who gave much of her time in selling *Oriental Watchman* and our large books with excellent success. Looking across the Bay of Bengal to Burma,



Manager's Office

R. R. Cook, William Carrott, M. M. Mattison, P. C. Poley, Peter Rick, H. G. Woodward, A. W. Knight, W. H. Stevens, C. Stafford, H. A. Skinner, R. A. Thrift, L. C. Shepard, A. E. Nelson, S. J. Johnson, J. C. Dean, J. O. Wilson, E. D. Willmott, and H. G. Scarfe.

From the beginning of our Publishing work in India, the following persons have had the business management of the Publishing House:

we see Pastor and Mrs. H. H. Votaw, true pioneers that they were, leading out in a strong way with our books and papers in that promising field.

Up to 1906 the heavy drift of our literature work had been in the interests of the English-reading people of India, but at the general meeting that year, attention was directed to the untouched vernaculars comprising 95% of India's population, and a message-bearing literature soon began to make its appearance in the major language areas as the workers occupying the territory mastered the languages and sought for a means of extending the Message.

Supplying English and vernacular literature for the millions of India required more formidable location, facilities, and quarters than the little press at Karmatar offered, so Lucknow was chosen as a centre and a Publishing House equipped to meet the then present demand for literature. The expanding and growing nature of the work over all the Division soon rendered Lucknow "off centre" and inadequate to meet the demands of the field. The Publishing phase of our work was then shifted to Poona and provided with larger quarters and better machinery.

From 1906 to the present time the following workers have taken a leading part in the Publishing work of the Division: C. E. Weaks, F. O. and Mrs. Raymond,

J. C. Little, W. E. Perrin, E. Parkinson, S. A. Wellman, W. S. Mead, E. B. Jones, W. A. Scott, and J. S. James.

Editors of the *Oriental Watchman*: W. A. Spicer, J. C. Little, J. L. Shaw, S. A. Wellman, G. F. Enoch, J. S. James.

Division Field Secretaries: C. E. Weaks, A. W. Knight, L. C. Shepard.

Union Field Secretaries: A. E. Nelson, J. O. Wilson, E. D. Willmott, L. C. Shepard.

The foregoing is but a hasty survey of our Publishing work in India from the beginning up to the present time, with no attempt to make a comprehensive statement or name every person concerned. The work, while growing slowly at times, has been one of steady development. We owe



Composing Room

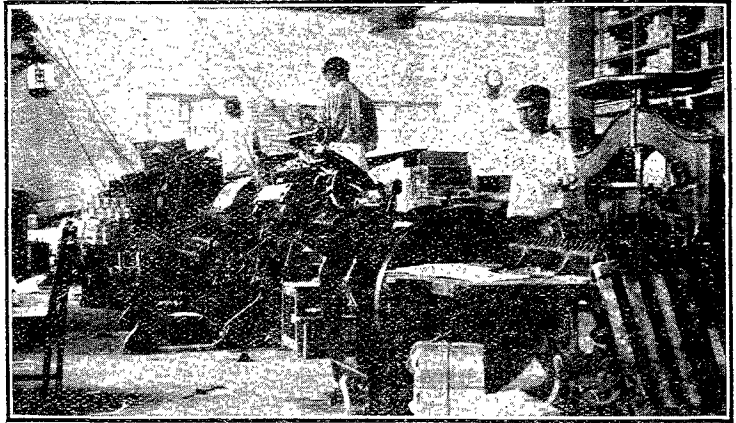
much to our sister Publishing houses in other countries for the liberal help sent to us from their earnings and from the Big Week gatherings to furnish us with the commodious and well-equipped plant which we now have at Poona.

The extent of these funds is given elsewhere in this paper.

The accompanying pictures will give the reader a better idea of our Publishing House than can a word picture.

The group comprises our present, (August, 1928) staff. Seated from left to right are F. Mainstone, Bookkeeper and Cashier; F. Maseyk, Factory foreman; J. S. James, Manager, Mrs. J. S. James, Proof-reader; Nellie Killoway, Office assistant. All standing in the rear are employed in different lines of work in the factory.

We now have going through the factory the following books in various editions: "Health and Longevity" in Marathi, Urdu, Bengali, English, Kanarese and Malayalese. We are just starting the first editions of "Our Day" in English and Tamil. The *Oriental Watchman*, our Division missionary paper, has now reached the 5000 mark and climbing every day. The Tamil paper, *Signs of the Times* which we began

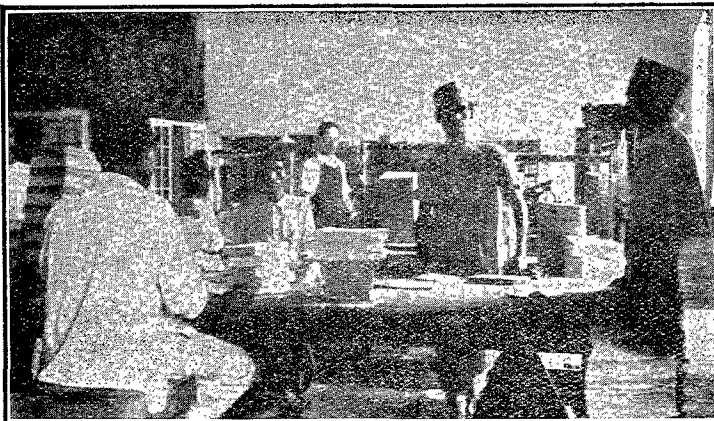


Press Room

printing in April of this year, has sprung from 162 to 1500 and gives promise of rapid growth for the future.

In April of this year we opened a foundry as a regular department of our work, installing a type-caster and other equipment for the making of all our English and vernacular type, stereotype work, and press roller making. In our factory we are now installing an embossing press for gold stamp work on leather and Keratol bound books. With but one or two exceptions, our regular working force is made up of boys from our Mission schools, who during rush periods are supplemented by workmen from Poona. We look forward to the time when we will need to employ none but believers in the message to do our printing.

From the field comes most encouraging reports. Indian colporteurs are being trained in all the Unions, and our schools, both English and vernacular, are sending their students out with our books and papers for their vacation work. With the help of our foreign missionary force who are the real leaders and trainers of our church membership, a great work can be done with our literature in this field. God has given



Bindery

us a well-equipped Publishing House, a people to be trained and led into service, a mighty, transforming message, and a literature equalled by none other in the world. The time is ripe for the millions of India to hear the invitation to the marriage supper of the Lamb. There is no quicker or better way than through the medium of books, papers, and tracts. Come and help us, and we will help you.

Big Week Experiences

By C. Jensen

This was the first year in which I took any actual part canvassing and had many evidences of the Lord's blessing and guidance, yet without hesitation I can say this year's experiences were the best I ever had.

Every one of the workers had declared himself willing to go out and have a try, most of them for the first time. Sunday morning came, and I am sure we all wished we were finishing the last day of the week instead of beginning the first. Just before going to the station the foreign mail arrived. "What letter was that with foreign stamps on?" A letter from an old school mate of mine, who a year ago had gone to Colombia in South America as a self-supporting colporteur. He wrote how he had started hardly knowing a word of the language; how all the people were Roman Catholics; how the priests opposed his work; and how wonderfully God had blessed him and given him as good success as he used to have in his home country. The letter was read to the brethren as they stood with their books in hand ready to go out, and we all felt encouraged. We had been talking about all the difficulties we expected, but what were they compared with those under which our brother laboured on the other side of the earth? So trusting in the One who knows no difficulties, we all went out and did well.

Space will allow me to relate only a few of my experiences. I had gone to a place for the last two days where I had better hope of disposing of the big books which remained. I was soon disappointed at finding very little interest. However, one man in an office asked me to go with him to his home to show the book, "Practical Guide," to his wife. They soon decided to take the book, and showed me "Great Controversy" and "Bible Readings," which they had bought a couple of years before. They also showed me a Bible, which our colporteur had given the lady at the same time. When I heard they had a girl in a Catholic school I asked them whether they approved of Catholic education. The lady then told me she had been brought up in a Catholic school, and that she was a Roman Catholic. I felt embarrassed because of what I had said and asked them to pardon me for my thoughtlessness. I then told them about Vincent Hill School. The lady asked if I did not think I could get their girl into our school on a concession. They have been sent the school prospectus and some literature.

I sold three books more that day and some small ones. The next day I started in a place where there were only very rich people, but the whole morning I

sold only one Rupee-book. I came to the club where the manager was very anxious to see me until he found out what I had for sale. He then told me he thought I had wines and cigars, and looking towards my books he remarked that perhaps I might find a few "funny people" who would buy them. I was very much encouraged at hearing that and went on, but my luck was no better. So in the next house, when the lady showed no more interest than the others, I said, "People seem to have everything here but one thing." "What is that?" she asked. I answered, "No fear of God." "No," she said, "that is true." "Are they all the same?" I asked again. "No," she said pointing to a big house a short distance away, "Over there they may buy a book." "Why, are they different?" "Yes, they are a little different." I thought I had found the "funny people" and went right to the bungalow. The lady asked me to come again when her husband would be home for lunch. I returned there at the appointed time and waited a long time before the gentleman came. I at once took out my books to show them to him but he soon stopped me saying, "Books! No, we shall have no books," and then called, "Ma, did you tell this gentleman that I would buy books?" "No," she answered back, "I told him he could come again, perhaps you would buy one." Again he said very emphatically, "No, we don't want any books." My feelings and disappointment can more easily be imagined than described. What could I do? There was nothing to spoil by acting a little strange, so I said, "No, there seems to be no 'funny people' round here." They looked at me and asked what I meant. I then told them what the man had said, that I might find a few "funny people" who would buy the books. The next thing I remember is that I was asked to sit down, and we were at once engaged in discussing the subject of the second coming of Christ. A book was brought that in very few things differed from our teaching on that subject. Bibles were also put on the table, and we had a Bible reading together.

After a while the man said, "I want one of your books." I took out "Our Day in the Light of Prophecy," and said, "After a talk like the one we have had I feel this must be the book you should take." His wife objected saying she wanted a medical book, but he decided to take the religious one. I then told them how I had been feeling, having sold no books the whole day, but now I felt encouraged and would not mind if I should sell no more that day, and would consider myself paid for what I had done.

But a couple of hours more without any result makes one feel different, and I decided to do as Jesus told His disciples, "whosoever shall not receive you, nor hear your words, when ye depart out of that house or city shake off the dust of your feet." Matt. 10:14. I went to a few houses I had seen on my way out, but sold only a couple of small books. In one house I went right into the bedroom and woke a man up. He was kind but seemed determined not to buy any book. This was the last house there. Where should I go now? I then thought of a place I had been to the day before. In one house the man had told me, "This is not the time to come to people, come after 4 o'clock," and in another a young lady had regretted that the lady of the house was not at home, but said she would come home the same evening. The place was four or five

miles away. It was very hot, the wind was blowing right against me; I was hungry and tired, and what hope was there of any result? Still I felt I ought to go. On my way out I was tempted several times to go back, thinking that they had had their opportunity. But I went on, and almost at the point of fainting I got to the first of the two houses. The lady met me but would not even look at the books. She gave me a glass of water which I asked for and made remark about how hard it must be to walk about in the heat.

I then went to the next place only to be told that the lady had gone to the club to play tennis. And a minute after when I passed the club I saw her there on the tennis court. I knew that was no place to sell a religious book. Although my disappointment was great yet I felt a satisfaction within my heart knowing I had done my duty and obeyed the voice that had seemed to tell me to go.

I had just started on my way back when I saw a big car coming towards me. The same minute I saw the driver raise his hand, and as we passed each other I heard the break being put on and the car stopped. I got off my bicycle and went back and asked, "Did you want me?" "Yes," the man answered. "Are you coming out here to-morrow?" I said, "No, I am trying to sell my books and get home to-night. Why?" "Oh," he said, "you came to my house this afternoon and wanted to sell a book. When you had gone I said to myself, 'You often spend money foolishly, why not buy a book?' and so I decided if I ever should meet you again I would buy a book. Please let me see the books again." I put "Practical Guide" in his hand. "How much is this?" "Twenty rupees;" "And this one?" taking "Our Day in the other hand;" "Seven rupees." He asked, "Will twenty-five rupees do for both?" As I had been told I could sell "Practical Guide" for eighteen rupees because of a slight discolouring, I said, "Yes, I can just sell them for that." Then he asked "Have you got any money?" "I have got some," I answered and began counting my notes finding I had exactly Rs. 75/-. I handed that to him in return for a hundred rupee note. "Please excuse me," the gentleman said, "I must be off to the club to play tennis," and off he went with the two books in the seat of his car. As for myself I can truly say I "went on my way rejoicing." I knew Who had spoken to that man and Who had told me to go to that place. I soon saw a road turn off and being almost sure it was a shorter way as it also proved to be, I went that way and found a house I would otherwise have missed. There I sold another book.

In the evening after dark I came to a very big house and found the owner sitting on the veranda. He soon took "Our Day" and said, "If you don't mind then I will take this." He was also very willing to take a copy of "Steps to Christ." Leaving that house I missed the road, and fell into a mud hole. At last I succeeded in persuading some people to come with me to show me the way.

All the rest of the small books were easily disposed of before my train left and I reached home safely at midnight with only one book in my bag, and I did not mind keeping that myself. My heart was filled with joy and thanks to the Lord for His wonderful blessings.

An Indian Colporteur's Report

IN the year 1927, an institute was conducted for colporteurs at Kunnankulam. For that meeting there were many colporteurs present, and I was one of them. At the end of the meeting our Field Missionary Secretary asked two of the colporteurs and myself to go over to British Cochin. But to go to that place, we had no inclination. The causes that induced us not to go over there were as follows: It was there that many of the colporteurs had worked, and not only that but it was a small island, and as the major part of the inhabitants were Roman Catholics and Jews, we thought that it would be very difficult to sell books over there. But as our Field Missionary Secretaries told us that we should go wherever they point out, we had no other way but to be obedient to them. At night I prayed to God remembering all these matters. Then suddenly a strength came over me unknowingly and I remembered the voice of God telling Moses, "Be brave and inform My people what I tell you." Moses was a very weak man, and this man God used for His own mission making him brave and strong. So also I trusted in God and thinking that He will not neglect me, we obeyed them and went over to British Cochin.

On reaching there we began our work. On the first day, we got two orders and afterwards we found that our work was a failure. But even then, we did not cease to work. My co-workers and myself went near the beach, and prayed to God Almighty to give us new strength and vigour to do His work faithfully. He gave an answer to our prayer, for the next day we were able to sell some small books. Afterwards one of our co-workers went away. The remaining worker and myself did our best, but even then we did not get sufficient orders. What I did afterwards, when I was left alone, was to pray earnestly to God to give me sufficient strength to do His work more energetically and I set out for my work. The first place to which I reverted was to the Imperial Bank, and there to my great astonishment, I booked seven orders. I praised God and I had reason to think that God will not abandon His people when left alone in other parts of the world. This is a very good and true experience I had.

Next time, I went to a firm in the same place where I received orders for four dozen calendars. But when I went to deliver them, to my great disappointment, the writers as a group asked me to dispose of them at eight annas each, which is below the cost price. From there I went to another company. I showed the calendars to the manager of the firm. He was much pleased with them but said he would have to telephone to his wife before he could give his order. He telephoned that an agent had come with some Home Missionary Calendars, the pictures of which were full of angels and that they were very nice. She gave him an answer in the affirmative, and he bought one calendar from me. While conversing with him, I told about the four dozen calendars which I had with me at that moment and asked permission to canvass for them in his firm. He not only did so but gave notice to all under him to buy the calendars. Thus I disposed of all the four dozen. So at first I was dejected but afterwards I rejoiced. Thus I saw that the hand of God is always with people who fear God and I understood that He had

◆◆◆◆◆
"THERE is no argument equal to a smile."

been pleased to bless His poor and humble servant.

Although men may try to hinder God's work being done, no man can do so, for it is God's will that His work must pull on with full vigour and strength. I am glad to inform you that I was able to hold a Sabbath Sunday school the members of which being the family where I stayed and also a neighbouring family. Thus the members of these two families were able to study our truth about God, and when I related to them all the blessings which God was kind enough to shower on me, they, too, were much surprised and they rejoiced with me. Now what I learned from this is that God does not think whatever man thinks. I have to be ever grateful to him for all the blessings that He had rained on this humble servant whom He was kind enough to make an instrument for Him. Soon afterwards I was transferred from that place to Calicut.

I came over to Calicut which was shown by my Superintendent to be a new field where I had to begin my work. I found this place was not like the former, but it was corrupted by two colporteurs, one of whom left our Seventh-day Adventist Mission and joined himself to another caste; the other left.

Soon after my arrival here, I happened to visit the Pultiyara Tile Factory where I was treated with contempt and scorn. They told me that the young colporteurs of the Seventh-day Adventists were very wicked, cruel and unbelievable people and that they could not trust their words. And so they did not give me any order. But I told them that what they said about the two colporteurs might be true, but all are not of the same type, and I added that they could test my character, faithfulness and belief, to which they agreed. After conversing for some time I made them understand that I was not of the same type as the two colporteurs and asked them to watch my proceedings. At that time I was residing with a Basel Mission family and there these men came afterwards and inquired about my character and proceedings. At last they came to understand that I was not the bad character they thought me and became my friends. The same people took orders from me and afterwards helped me in every way they could. This is an experience in which my enemies happened to become my friends.

Very recently Mr. Willmott had been in Calicut and we were together in our work. I was very glad because we got decent orders. Especially Mr. Willmott remarked that Calicut was a good place for work. I enjoyed his work and his company as well, and we were of opinion that we could do more work in Calicut. He had been here for about three days and on the Sabbath, Mr. Willmott came to the house where I lived and there we had something like a Bible circle in which a young man who was a Protestant and another old man were present. Our work in Calicut had been a success. Altogether I booked nearly a hundred orders in this place.

While doing my work, I faced all my difficulties remembering the two quotations from the Bible which encourages and prompts me to do my work faithfully and honestly. "He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no

strange god with him." Deut. 32: 10-12. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Ps. 91: 7.

In Malabar, many colporteurs had worked, some at Cannanore and Mr. John as my co-worker at Calicut. But all of them had gone home leaving myself alone. Yet I will do my duty with faithfulness and as a true servant of God. My thought always is that God is with me, and He is my guide at all times, and therefore I have nothing to fear but to be obedient and loyal to Him. Lastly I request all of you to remember me in your prayers so that my work at Calicut may be a success, to send letter often to strengthen me in my work, and also to visit me at times so that new strength and vigour may come to me.

A. G. DANIELS,

THE following extract from a letter recently received from Pastor L. G. Wood, who has been canvassing the city of Dhulia, West Khandesh District, shows the possibilities of real missionary service wrapped up in the sale of our medical literature. He writes:

"Now I have finished Dhulia and am going to Nundurpur. I have placed forty-five copies of "Health and Longevity" in Dhulia and if we have the vernacular a hundred additional copies will be easy. I am having some interesting experiences in my work. The people are becoming interested in health reforms. Many have given up tobacco, and drinks. Some of the people have thrown the cigarettes out of their homes in front of me and have promised me that they will not smoke any more. Yesterday in Dhulia more than forty rupees worth of cigarettes were burned up. Some people have given me donations to support the health reform work that we are doing. They approve of our work and the books. I have been very much encouraged in my work as I have seen these things."

Does this not call to our mind the statement from the pen of Mrs. E. G. White:

"What better missionary work can we do than to place in the hands of the people literature which will lead them to put aside their evil habits, thus preparing them for the reception of the gospel?"

L. C. S.

N. W. INDIA UNION

The Bombay Church

I FIRST visited Bombay in 1919, but was never there again until June 5 of this year, when we were comfortably installed at 12 Victoria Terrace, Mazagaon. What cheered us much was the fine place of worship we had on Hornby road, one of the principal thoroughfares of the city and in close proximity to Victoria Terminus, where hundreds of

trains keep moving in and out a day. But a bolt from the blue was in store for us, for Pastor Williams, who is responsible for the work in Bombay, wrote in intimating that the church was being taken over by Government and we were given the option of quitting without giving the usual notice. Brethren Oss, Smith and Percival Cramer set to work at once and before the end of June, all our belongings were taken out. Sister Hildreth's residence at No. 1, Kemal Mansions, Colaba, is where the church is now located and we are carrying on as usual.

Pastor Shrewsbury, who was in immediate charge, left Bombay for the homeland in March last, and up to the time of writing nothing is known about a successor.

Pastor S. O. Martin of Poona, comes in every other Sabbath and conducts the preaching service and we greatly appreciate his discourses and his help. Brother Oss of Kalyan helped out at first, but he has now added an English effort to his programme and so is prevented from visiting us.

The Sabbath school is supervised by Brother Percival Cramer, who has the valuable help of Brother N. Hildreth, who takes the lesson. I am sorry to say the latter has not been keeping good health of late, but we all hope that he will soon be quite himself again. Sister Stewart-Jacks takes the junior classes and Sister Irene Stewart-Jacks (her daughter) presides at the organ. We are not a large company, but all are endeavouring to keep the work going.

Sister Hildreth is the treasurer and Brother Smith the clerk of the church. Sister Smith is handling "Health and Longevity" and we wish her well.

On Wednesday evening at 6.30 we have the mid-week prayer meeting. Some live far away from Colaba and the attendance is affected, but we are of good courage.

We receive the *Signs of the Times* and many willing hands are distributing them in the City. We are very thankful for these papers.

P. H. CRAMER.

Old Friends in England

BROTHER Percival Cramer has received the following letter from Pastor H. G. Woodward of Hastings, England.

"We have had a busy time of it here in England, and there has been little time to spare, hence the delay in writing earlier. At my own request we were sent to the south coast of England to take work and have been in Hastings just about a year. I have had the pastorate of a church here and it has been a great pleasure to me. I ran a small effort here and as a result we have a number of candidates ready for baptism. Enclosed you will find a few handbills that I used in my services.

"As a result of our being here, our boy Hugo has made splendid progress, and has quite recovered from his illness. We went along to the Doctor recently in order to obtain a medical certificate, and the Doctor was surprised at the recovery Hugo had made. We are asked to return to India as soon as possible and expect to be back in October. We shall be glad to be back again in Travancore, and at the work we have learned to love.

"Hastings is a beautiful town on the coast and a popular health resort. At this time of the year it is very full of visitors who come here for a holiday. It was here that the famous battle of Hastings was fought when King William defeated the Saxon King, Harold. The town is full of historical interest.

"We are quite a distance from London.....We think of you all often and of the happy times we have spent in old Madras. We are all well, and have much to thank God for. He has indeed been good to us all. We do wish to surrender all to Him and pray that we may be made the means in His hands in winning many souls for the truth."

I am sure the readers of the TIDINGS, especially those down south, will be glad to know that (D. V.) we will soon have Brother and Sister Woodward back in India to continue the good work they have begun in Travancore. We rejoice to know that Hugo is quite himself again. "Captain and Mrs. Woodward" of the Salvation Army, Mr. Editor, is how I first remember them. They were in Ceylon at one time, and then came over to Madras. How well I recall seeing them often going about their work. But how can I express my feelings when I saw Captain Woodward in his scarlet jacket, at our meeting hall on a Sabbath afternoon in 1916. We were then located near the Veterinary college on Vepery Road. Pastor Poley preached, and in closing his address referred to the importance of observing God's commandments. Captain Woodward was present the next Sabbath, and on the third occasion Mrs. Woodward also attended. On the 25th of February, 1917, a day we shall always remember—you, Mr. Editor, had the pleasure of baptizing them with five others. Brother Woodward, we learned subsequently, had previously been very ill and when he had recovered, his superior in the Army asked him to "just find out what the Seventh-day Adventists are doing in Vepery." And that is how the Lord opened the way for this family to receive the truth.

P. H. CRAMER.

To meet the urgent demands from ministers and other Gospel workers, The Fireside Correspondence School is now offering a course in Expression for those who are not privileged to attend one of our schools. This course of twelve (12) lessons will be of value not only to ministers and other public workers, but also to church elders, Sabbath school superintendents, missionary leaders, and other church officers whose duties require them to speak or read occasionally at religious services. Doctors and nurses who give lectures and health talks can profit by this course in voice culture. Our colporteurs who go from door to door with the message, using the voice almost constantly for several hours each day, need the help this course of instruction will give. Sore throats, colds, hoarse and husky voices are avoided by those who learn and practice a few simple rules. Special reduced rates for tuition and text books are offered until September 30. Why not take advantage of this offer now?

For full particulars write

Fireside Correspondence School

Takoma Park, Washington, D. C.

N. W. INDIA UNION MISSION

NEWS NOTES

A MEETING of the Union committee was held at Ranchi during the last days of July. Brother Perrin representing the Division was with us and his help was much appreciated.

Brother and Sister S. J. Johnson have moved to Ranchi and are comfortably located near the office. All our Union workers are now located at Ranchi making it possible for us to save over Rs. 500/- per month on excess rent.

Dr. and Mrs. Schilling recently sat for the first year, and Brother Youngberg for the second Bengali examination. We have not yet heard what the results were, but we hope that they all passed with good marks.

Word has been received that Brother Borrowdale and family are sailing for India the 15th of August. The field will be glad to welcome back an old comrade to help strengthen the thin line of workers in this field.

Mr. and Mrs. Lowry, Dr. and Mrs. Schilling, Brother Youngberg, and Brother Meleen are on a tour through East Bengal. In addition to visiting the churches and workers in the interests of the various departments of the work, the object of the trip is, if possible, to determine upon a suitable location for the Bengal hospital. About one month will be spent in this field.

A recent letter from Brother and Sister Stevens says that he is entirely well now and that he has no signs of the trouble from which he was suffering here in India. He however thinks that it will be best for him to wait until he has had time to spend one hot season at home before thinking of coming back to India. Their hearts are here and we hope that before long they may be able to return, for the field needs them.

A member of the Bengali Sabbath school at Gopalgunj has earned five book marks in succession and is therefore to receive the special Book Mark given by the General Conference. This means that that member has been on time to Sabbath school every Sabbath for five years and has studied his Sabbath school lesson every day for all that time. This is a splendid record and we wonder whether or not it could be duplicated in India.

The interest in Calcutta continues to grow. A clergyman of the Church of England has been giving us some splendid advertising recently, and it has cost us nothing. He has preached two sermons against Seventh-day Adventists in his church and has published some things against us. Pastor Hamilton announced that he would answer in our hall the charges that the reverend gentleman had made against us. The house was packed on both

occasions and a very good impression seems to have been made. Some of his own members are showing a very friendly spirit toward our work. The church seems to be fully alive to the situation and the members are doing all they can to help bring the people out to the meetings. We were there on a Wednesday night and attended the prayer meeting, and were glad to note that the attendance at the mid-week prayer meeting was more than three times as large as it used to be.

Opening up our Work in Orissa

LAST year the General Conference gave us a special grant of money to enable us to open up work in two new fields in the Northeast Union Mission. One of the fields selected was Orissa, and when Brother and Sister E. R. Osmonson came to us last December they were sent to this country. They located at Cuttack and are now there studying the language.

On the sixth of this month Mrs. Lowry and I had the privilege of making them a short visit. We found them quite happy, of good courage, and very busy studying the language. They told us they had found that it was easier for them to apply themselves to study in the early morning than later in the day, so both of them were getting up at 3 A.M. to begin the day's work.

As a result of the faithfulness of an Indian brother who accepted the truth some years ago there are some in Cuttack who are interested in the truth and have asked for Bible studies, but Brother Osmonson is anxious to get the first year language examination finished off, and has requested them to wait a while.

Cuttack is located on the Madras and Southern Marathi Railway one night's journey by train from Calcutta. It is the headquarters of the local government of that section, and also the headquarters of the Baptist mission which is doing considerable work in that section. The climate is fairly good, but of course is hot.

The province of Orissa including the Feudatory states, contains 41,700 square miles and the population is about 8,776,045. The average density of population is 362 to the square mile. As shown in the Directory of Christian Missions' Year Book, there are forty-four foreign missionaries reported in this section, most of whom are Baptists. We were told that many of them had gone home not to return, and that many others were planning to leave later on, it being their idea to leave their work in the hands of Indian agents.

There are reported to be 8000 Christians in Orissa which is about one-sixth percent of the population. Scarcely any Christian work has been done in the twenty-four Feudatory states that are within this territory. Surely something ought to be done to reach these people with the message. Last year we drove from Bangalore to Calcutta in a car and on the way up we passed through several of these states. At every place we stopped we found the people to be friendly, and we were treated royally by some of the princes. They seem to be friendly toward Christian missionaries. In some of these states there is not a single Christian.

In opening up the work in this new territory there are of course many things that we need. As it

appeals to us though, the greatest need is that of literature. We do not have a single line of our literature printed in this language, and there is a demand for it already. Past experience has shown that literature plays a very important part in the establishing and building up our work in new fields. Think of sending a missionary into a new field without a leaflet, tract or any thing with which to work except the Bible. It is almost like sending a soldier out to fight without a gun or ammunition. The principal thing that stands in the way of getting out translations of some of our tracts to put into the hands of these interested people is the lack of means. We have no money with which to print them. We are taking steps to get some of our smaller literature translated and ready for the press, and hope that in the near future some way will be opened up whereby we can get the money with which to print them.

G. G. LOWRY.

Our Pattern in Education—II

NO HALF-HEARTED REFORMS

WE must not make the mistake of feeling that our schools will measure up to the pattern and become like the schools of the prophets unless there be absolute and entire separation from the world, its customs, and practices. "By conforming entirely to the will of God, we shall be placed upon vantage ground, and shall see the necessity of decided separation from the customs and practices of the world. We are not to elevate our standards just a little above the world's standards, but we are to make the distinction decidedly apparent. The reason that we have had so little influence upon unbelieving relatives and associates is that there has been so little decided difference between our practices and those of the world." *Vol. VI, pp. 146, 147.*

Too often we have felt satisfied with partial and half hearted reforms. A slight step in advance or some small improvement has been accepted as sufficient. "Some teachers and managers who are only half converted are stumbling blocks to others. They concede some things and make half reforms, but when greater knowledge comes they refuse to advance, preferring to work according to their own ideas." *Vol. VI, p. 141.* "We need now to begin over again. Reforms must be entered into with heart and soul, and will. Errors may be hoary with age, but age does not make error truth, nor truth error." *Vol. VI, p. 142.*

Too often the cost of reforms in education has been counted in finances, popularity, and worldly prestige, and considered too dear. "To lower the standard in order to secure popularity and an increase in numbers, and then make this increase a cause of rejoicing shows great blindness. If numbers were an evidence of success, Satan might claim pre-eminence." *Vol. VI, p. 143.* "When we reach the standard that God would have us reach, worldlings will regard Seventh-day Adventists as strait-laced extremists. We are made a spectacle to the world, and to angels and to men." *Fundamentals of Christian Education, p. 289.*

There are many baneful influences at work in our schools. Some of these seem to be beyond our control. In such instances we must trust in the Lord to save us from evil results. But there are other influences of this kind which it is our privilege and duty to remove. We need faith and confidence in the Lord to do it. "If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take entire control, and those who have invested their means in that institution will establish another school..... upon plans which God has specified." *Counsels to Teachers, pp. 88, 89.* "There is great need of elevating the standard of righteousness in our schools, to give instruction after God's order. Should Christ enter our institutions of learning for the education of our youth, He would cleanse them as He cleansed the temple, banishing many things that have a defiling influence." *Fundamentals of Christian Education, p. 289.*

The greatness and importance of our institutions are not to be measured by numbers or popularity, for any institution is only as great as the principles for which it stands. Strict adherence to the principles of Christian education as given us by the Lord, will give us schools, the character of which will be as noble and exalted as that of the schools of the prophets.

E. M. MELLEN.

AN article contributed by Pastor O. W. Nolda, appeared in the TIDINGS of July 15, entitled "An Experience." Through an error in printing it is made to read that the meeting referred to in Acts 20:7 was a Sunday night meeting. It should read "Saturday night." Brother Nolda called our attention to the mistake.

Week of Sacrifice

THE statement made by Elder Shaw in a recent number of the *Review and Herald* that there was a great shortage in mission funds during 1927 as compared to what was received in 1926, and his appeal for a larger offering this year at the time of the mid-summer offering, was impressive. It is true that we can not think of retrenching anywhere along the far flung line of mission advance. It is an onward march and we must keep going.

As I thought of our people at home rallying to the S. O. S. calls from the Treasurer of the General Conference to help out in raising funds for our work in mission lands, a question arose in my mind as to whether we are doing as much as we can out here in India or not. We have not, as far as I know, been observing the mid-summer offering. We have though, in years past, taken part in the Week of Sacrifice, and our contributions have, no doubt, helped out in keeping our work going. But one wonders whether or not a very large percent of our workers and people in this Division have actually given one week of their income. In looking up the records in the Northeast Union, we find that the following amounts have been given during the past three years:

1925 —	Rs. 1,207- 3
1926 —	1,218-14
1927 —	500-10

We cannot say how it has been in other Unions, but in the Northeast we seem to have given very little during 1927. If all the European and Indian workers had given an amount that equalled their salaries for one week, we would have received Rs. 2032 last year.

Should we not be faithful in observing the Week of Sacrifice this year? We have just had a meeting of our Union Committee, and while together, we talked over this matter. The members pledged themselves to do what they could to encourage all our people, both laymen and workers to give the earnings of one week to the cause of missions this year. Will you not join in with us and help to make a better showing than we did last year? If you are a worker in the mission, when you are ready to make your week's offering, simply write it in your monthly report, and the office will

deduct the amount you wish to give. Our church members should give their offering to the Church Treasurer. Some may find it hard to give a week's salary all at once. In such cases the amount could be divided and given in monthly instalments.

G. G. LOWRY.

Revivals

IN all ages God has been quickening His people. We see Noah to the old world, Moses to a hardened Israel, Elijah to an idolatrous king and nation, Jeremiah to a wicked people, John the Baptist to the fruitless Jews, Martin Luther and others to the people who were in the dark ages, and William Miller in America while Joseph Wolf in Europe, to an unprepared people, were sent for a revival. They did their best to help those people who sought the truth. In this twentieth century this civilized world also should be revived. God calls for it. "Go and proclaim these words toward the north, and say, return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever." Jer. 1:12. When we repent and turn our hearts to Him, then we will get victory in our work. 1 Sam. 7:3, 4, 11.

"Awake, awake; put on thy strength; O Zion; put on thy beautiful garments; O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." Isa. 52: 1,11. These texts call for a whole revival of God's people. I think that our conferences, departments, churches, schools, gospel workers, and every individual should be revived more and more. That would be wonderful. Then we may see another pentecost day. Did not God promise us to do that? O, He is ready even now. Are we slow to get it? Are we not willing to get it? Shall we not pray for it abundantly?

"At our campmeetings there are far too few revival efforts made. There is too little seeking of the Lord. Revival services should be carried from the beginning to the close of the meeting. The most determined

efforts should be made to arouse the people. Let all see that you are in earnest because you have a wonderful message from heaven. Tell them that the Lord is coming in judgment, and that neither kings nor rulers, wealth nor influence, will avail to ward off the judgment soon to fall. At the close of every meeting, decisions should be called for. Hold fast to those interested until they are confirmed in the faith. We must be more decidedly in earnest. Let those who are spiritual converse with the burdened heavy-laden souls. Pray with and for them. Let much time be spent in prayer and close searching of the Lord." *Test. Vol. 6, pages 64, 65.*

We work in our stations all the day visiting the people, distributing tracts, papers, and books, giving Bible studies, and holding meetings. But with all that we find less souls converted. Why is that? Is it because of our inability or lack of wisdom? I say, No. I think that it depends more upon how we are, and how we put the matter before our Lord and cast all our problems upon Him. He is able to do all. Believe that prayer is powerful. He can do wonders. By prayer, men of God have won the heart, the soul, and the battle. Many a blessing is given to God's children as an answer to prayer. Take for instance: Abraham's servant, Gen. 24:12-14, 26, 27; Isaac, Gen. 24:63; and Jehosaphat, 2 Chron. 20:12, 23, 24. Have we not seen the providence of God as an answer to prayer in the great message from time to time?

So, let there be far more wrestling with God for the salvation of souls. Let there be more praying and more working together with God. Talk to souls who are in danger and get them ready to hold on Jesus Christ. "Christ crucified—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ."

V. ISAAC.

Make the "BIG WEEK"
a Big Literature Week

SUPERINTENDENTS of Sabbath schools have often had the experience of having members of the Sabbath school refuse to teach a class for the simple reason that they do not know how, and often are not sufficiently interested to find out. Now, the Lord has asked us to "Go and teach," and it is up to us to do what He wants us to do. The following simple little outline might serve as a guide to all beginners as teachers in our Sabbath schools.

1. *The Commission and its answer:*

It is the Lord's desire that we "go and make all men disciples." This is incorporated in God's great commission of Matthew 28:19, "Go ye, therefore, and make disciples of all nations." A. R. V. This might be done through our Sabbath schools and day schools by each one doing his bit in answering the call to "Go and teach."

2. *Our First Subject:*

The question may now arise as to how and where we shall begin, and I would say that our first object study should be our own members. We should enter into their lives, learn to know what interests them. This we might be able to find out by visiting them in their homes, on the Sabbath and through the week. We should take them for a walk, and in our conversation find out their likes and dislikes. Having done this, we are ready for the lesson.

3. *The Lesson:*

In our study of the Sabbath school lesson, we should begin early. Why? First, because it takes time for us to gather the meaning of the lesson. We need plenty of material to draw from, and the only way to get this is by diligent searching during the week. Secondly, because it takes more time to prepare to teach a lesson. Hence, we need every day of the week for its preparation. The following suggestions might be well to follow:—

Sabbath: Read over the Scripture lesson for the next Sabbath lesson.

Sunday: Note the points not understood.

Monday: See what light can be thrown on the subject from other parts of the Bible.

Tuesday: Consult a good commentary.

Wednesday: Go over the lesson and see what you think of it now.

Eastern Tidings

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J. S. JAMES, Editor

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the Editor, Post Box 35, Poona, Deccan, five days before
publication date.

Thursday : You are ready to ask yourself this question, what is there in this for my pupils ?

Friday : You are now ready to lay definite plans for teaching the lesson. You should now pick out the main points and illustrations.

Sabbath : You should pray for guidance, wisdom, winsomeness and teaching skill. You must also submit yourself to your Lord and be an instrument in His hand for the teaching of the lesson

Aside from this preparation, there are a few other items also which are aids in making us a success. We must refuse to be discouraged. We must always be ahead of time, and if we cannot possibly meet our appointment, then we should have a substitute. We must make sure that our pupils are won to Christ. It is much easier to teach a class if all are *in* Christ. Then we must teach the pupils all we can about Christ and His kingdom. We must *cause* them to know, and with this must be coupled constant prayer. The Bible injunction is, "Pray without ceasing."

O. A. SKAU,
S. S. Secretary for
South India Union.

Throughout the entire Word of God we are taught the sacred duty of being happy. Be happy, cheerful, rejoicing, as we can. We cannot be beyond the spirit of the gospel. . . . Christ, though "a man of sorrows, and acquainted with grief," was happy and "rejoiced in spirit."—Dean Stanley.

Your Opportunity

This special number of the EASTERN TIDINGS comes to you with its appeals almost on the eve of the Big Week. As you read what the Missions Extension Fund has accomplished and is accomplishing in this and other lands surely you will be stirred in your heart. The opening providences of God call to us to make a greater effort in behalf of this Big Week campaign than we have ever made before.

Time is hastening on. Prophecies are fulfilling before our eyes. Now is our day of opportunity. Soon the opportunity to circulate our books and publications will be cut off and doors now open will be closed and barred to us. Jesus will come. That is the event to which we are all looking and we can hasten that day by being faithful now.

If you neglected to order your books when the opportunity was given a few weeks ago, do not think it is too late to have part in this campaign. ORDER NOW, TO-DAY. The Big Week special set consists of two very fine titles, "HEALTH AND HAPPINESS" and "THE GREAT ISSUES OF THE AGE." Sell six sets and you will have received sufficient profit from your sales so that you can make an offering to the Extension Fund of six rupees which is the goal set by the General Conference Home Missionary Department for believers and church members around the world. If you combine the Big Week set with the Home Missionary Calendar you can increase your offerings to the Extension Fund without additional labour. Our goal is Rs 5000/-.

That each worker and believer in Southern Asia will do his full part in this campaign is the prayer of the

HOME MISSIONARY DEPARTMENT.

Notice

WRITING from 1803 Pennsylvania Ave., Los Angeles, California, Brother A. E. Nelson offers his services to any workers who are desirous of securing shipments of dried fruit from California. He writes: "Honey is less than 10 cents a pound in quantity lots. Tinned fruit is surprisingly low when compared with prices in India."

If any are interested will they communicate direct with Brother Nelson.