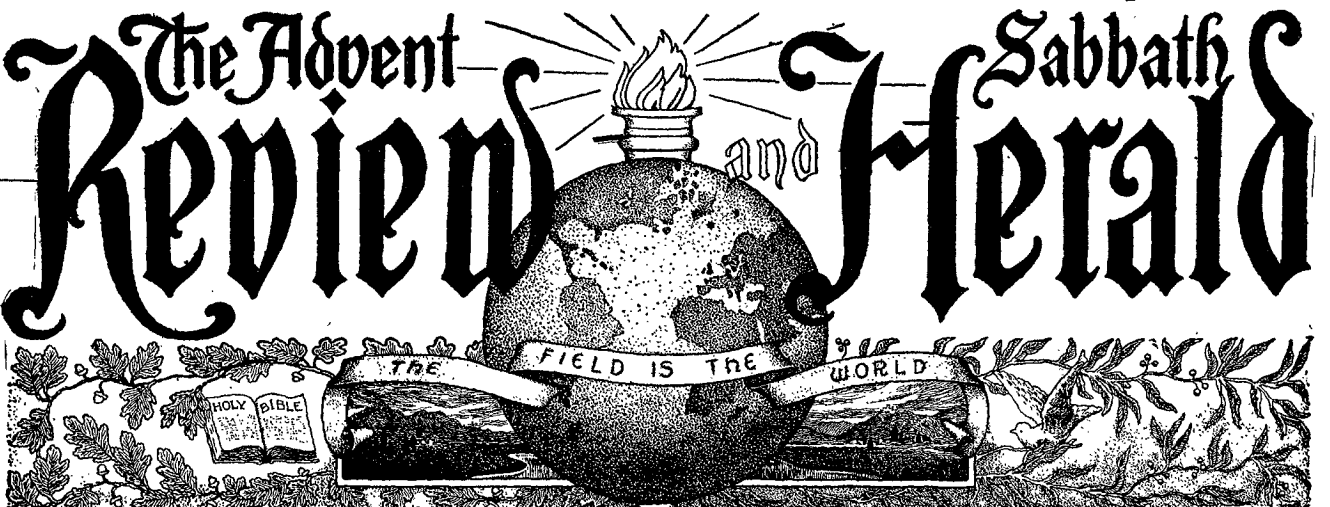


# The Advent Review and Sabbath Herald



Vol. 99

Takoma Park, Washington, D. C., June 22, 1922

No. 29

THE GOSPEL TO ALL NATIONS

## In Heaven

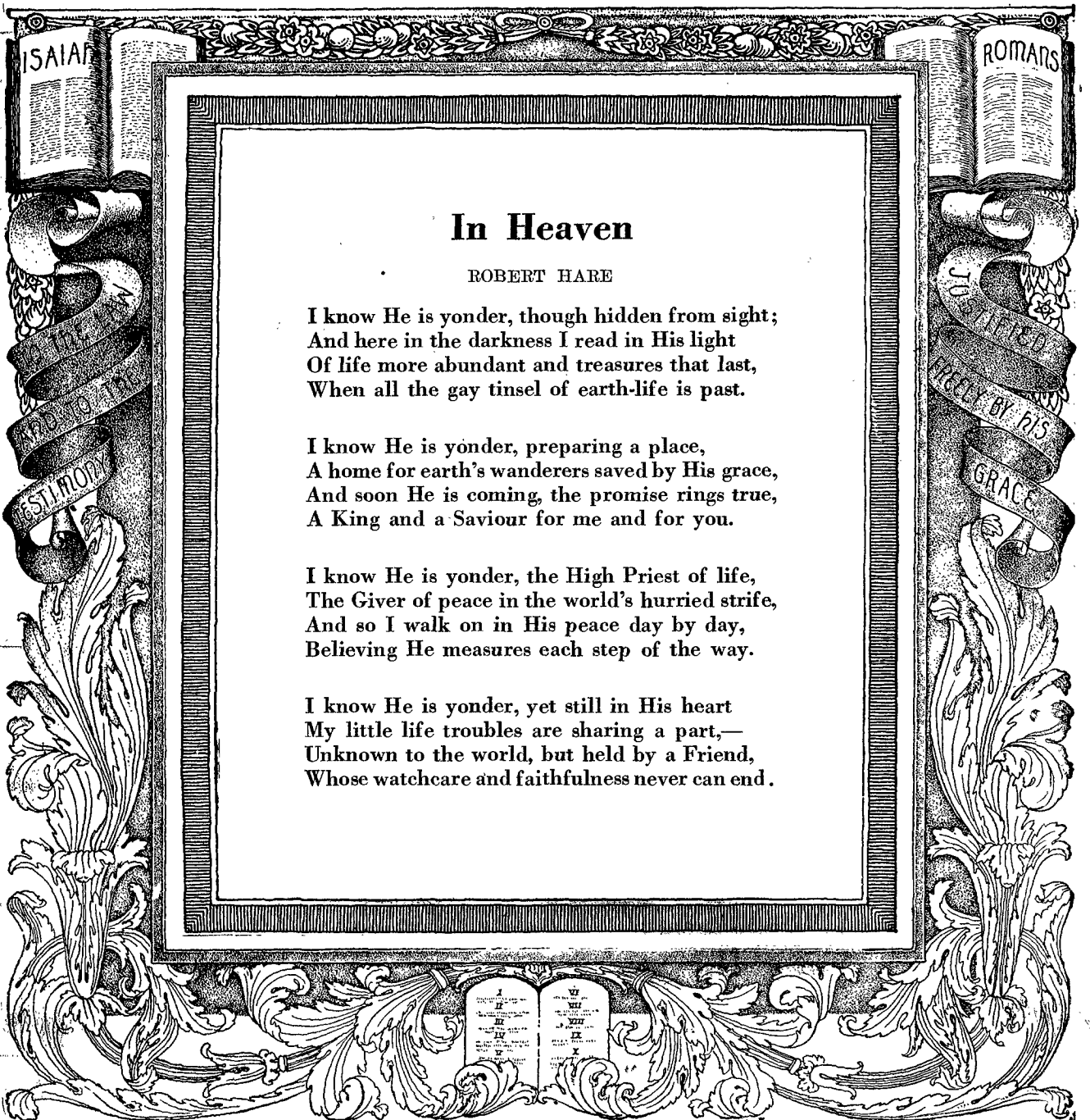
ROBERT HARE

I know He is yonder, though hidden from sight;  
And here in the darkness I read in His light  
Of life more abundant and treasures that last,  
When all the gay tinsel of earth-life is past.

I know He is yonder, preparing a place,  
A home for earth's wanderers saved by His grace,  
And soon He is coming, the promise rings true,  
A King and a Saviour for me and for you.

I know He is yonder, the High Priest of life,  
The Giver of peace in the world's hurried strife,  
And so I walk on in His peace day by day,  
Believing He measures each step of the way.

I know He is yonder, yet still in His heart  
My little life troubles are sharing a part,—  
Unknown to the world, but held by a Friend,  
Whose watchcare and faithfulness never can end.



# The Science of Salvation the First of Sciences

MRS. E. G. WHITE

THE schools established among us are matters of grave responsibility, for important interests are involved. In a special manner our schools are a spectacle unto angels and to men. A knowledge of science of all kinds is power, and it is in the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history. The truth is to go to the remotest bounds of the earth, through agents trained for the work. But while the knowledge of science is a power, the knowledge which Jesus in person came to impart to the world was the knowledge of the gospel. The light of truth was to flash its bright rays into the uttermost parts of the earth, and the acceptance or rejection of the message of God involved the eternal destiny of souls.

The plan of salvation had its place in the counsels of the Infinite from all eternity. The gospel is the revelation of God's love to men, and means everything that is essential to the happiness and well-being of

humanity. The work of God in the earth is of immeasurable importance, and it is Satan's special object to crowd it out of sight and mind, that he may make his specious devices effectual in the destruction of those for whom Christ died. It is his purpose to cause the discoveries of men to be exalted above the wisdom of God.

When the mind is engrossed



H. H. COBBAN  
Assistant Treasurer General Conference

with the conceptions and theories of men to the exclusion of the wisdom of God, it is stamped with idolatry. Science, falsely so called, has been exalted above God, nature above its maker; and how can God look upon such wisdom?

In the Bible the whole duty of man is defined. Solomon says, "Fear God, and keep His commandments: for this is the whole duty of man." The will of God is revealed in His written word, and this is the essential knowledge. Human wisdom, familiarity with the languages of different nations, is a help in the missionary work. An understanding of the customs of the people, of the location and time of events, is practical knowledge; for it aids in making the figures of the Bible clear, in bringing out the force of Christ's lessons; but it is not positively necessary to know these things. The wayfaring man may find the pathway cast up for the ransomed to walk in, and there will be no excuse found for any one who perishes through misapprehension of the Scriptures.

In the Bible every vital principle is declared, every duty made plain, every obligation made evident. The whole duty of man is summed up by the Saviour.

He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself." In the word the plan of salvation is plainly delineated. The gift of eternal life is promised on condition of saving faith in Christ. The drawing power of the Holy Spirit is pointed out as an agent in the work of man's salvation. The rewards of the faithful, the punishment of the guilty, are all laid out in clear lines. The Bible contains the science of salvation for all those who will hear and do the words of Christ.

The apostle says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is its own expositor. One passage will prove to be a key that will unlock other passages, and in this way light will be shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident.

Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; but it will take much discernment to discover the truth of God under the mass of the words of men. How little has been done by the church, as a body professing to believe the Bible, to gather up the scattered jewels of God's word into one perfect chain of truth! The jewels of truth do not lie upon the surface as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, "This is the way, walk ye in it."

The jewels of truth lie scattered over the field of revelation; but they have been buried beneath human traditions, beneath the sayings and commandments of men, and the wisdom from heaven has been practically ignored; for Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. The Lord God, the Creator of the worlds, at infinite cost has given the gospel to the world. Through this divine agent, glad, refreshing springs of heavenly comfort and abiding consolation have been opened for those who will come to the fountain of life. There are veins of truth yet to be discovered; but spiritual things are spiritually discerned. Minds beclouded with evil cannot appreciate the value of the truth as it is in Jesus. When iniquity is cherished, men do not feel the necessity of making diligent effort with prayer and reflection, to understand what they must know or lose heaven. They have so long been under the shadow of the enemy that they view truth as men behold objects through a smoked and imperfect glass; for all things are dark and perverted in their eyes. Their spiritual vision is feeble and untrustworthy; for they look upon the shadow, and turn away from the light.

(Continued on page 7)

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

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TAKOMA PARK, WASHINGTON, D. C., JUNE 22, 1922

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## The Gates of Hell Shall Not Prevail

BY THE EDITOR

THE Master inquired of His disciples regarding their estimate of His work and character. Peter responded, "Thou art the Christ, the Son of the living God." The Master declared that this great truth had been revealed to Peter by the heavenly Father, and that upon this solid rock of truth He would build His church, and the gates of hell should not prevail against it. Peter was not called the rock. His name signified rolling stone; but the vital truth he uttered that Christ was the Son of the living God, constituted the firm foundation for the church in every age. This is the blessed assurance which the church of Christ possesses. Satan may seek to overthrow it, but the promise is that he shall not prevail.

The master of all evil endeavors to accomplish his fell purpose by every means in his power. Through the centuries the church has met with bitter opposition. This opposition oftentimes has been fanned into the flame of persecution. The effect upon the church has been to eliminate from her membership the superficial and the unworthy. The hour of persecution has brought purification to the church as a whole, and to the lives of individual members. If the church stands consecrated to its holy purpose, it need never fear opposition from without. It can say, as did Israel of old to the persecuting power of Assyria: "The virgin daughter of Zion hath despised thee and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou defied and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel." 2 Kings 19: 21, 22. The Lord counts opposition to His children as opposition to Himself, and will requite it accordingly.

The greatest menace to the church of Christ is sin within the church itself. Foes from without can be withstood in the unity of a pure faith and under the blessing of the Holy Spirit. But when iniquity is found within the church, the whole structure is imperiled. Still, it is not for us to condemn the church of Christ, nor lose sight of its objectives because some of its members are not all they profess to be. This has been true through all the ages of the past. It will be true till the Lord comes.

The Lord in a signal manner led the church into the wilderness, but even while He was going before them in the pillar of cloud by day and the pillar of fire by night, and spoke to them directly, and was instructing them continually through prophets and priests, there were those who manifested in their lives the very opposite of the holy principles for which the church stood. Mighty men, great leaders, princes, and even the high

priest and the prophetess arose in rebellion against the leading of divine Providence. And this experience was duplicated many times in the later history of the church. Even the Master chose twelve men as the pillars of the Christian church, and one of these proved an apostate and sold his Lord.

When, therefore, we see sin in the church today, when we see even leaders sometimes going wrong, it is not for us to feel that God has forsaken His people. We are to remember that we are only repeating the history of the past, and the lessons which God sought to teach Israel of old should appeal to us with new force.

When we see others growing cold, this should incite us to greater warmth in Christian service. When we see the spirit of disloyalty entering the lives of some of our brethren and sisters, we should be the more loyal.

We are in the midst of the dangers of the last days. This world today undoubtedly is enjoying the greatest degree of peace it will ever see. Difficulties will increase on every hand. We shall see in every part of the world misrule, discord, strife, commotion, and warfare. We shall see in the physical world earthquakes, famine, and pestilence. Society will become more and more corrupt. Crimes of every nature and description will become more and more frequent. It will seem to us doubtless many times that everything in this world is going to pieces; that even the work of God is disintegrating. We must remember in it all that God has His hand upon the helm, and that in spite of the commotion on every side, in spite of the power of sin, He is working out His great purpose in the world, and He will work out His purpose in our



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retary of Publishing Department)

lives if we will but trust Him and commit the keeping of our souls to His care.

As we see the dangers multiplying around us, let us not grow restless or distrustful. Let us set our minds upon God and maintain our peace in Him. In our particular place in His work let us be true. If others are untrue, let their lack of fidelity incite us to greater faithfulness. God has a care for His own. His foundation standeth sure, and He knoweth them that are His. His work is not going to pieces; His truth will triumph in the end. And the triumph of His truth will be our triumph if we prove faithful.

So let us in this hour of unrest and growing darkness lift up our hearts and rejoice, knowing in whom we have believed, and trusting Him to keep that which we have committed to Him.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. . . . Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge." Ps. 46: 1, 2, 10, 11.

\* \* \*

### ***The Important Thing After Death***

IN Whitefield's Tabernacle, Tottenham Court Road, London, England, is an inscription to a once celebrated sculptor, designed with the tomb by himself. The inscription reads as follows:

"What I was as an artist seemed of importance when I lived; but what I really was, as a believer in Christ Jesus, is the only thing of importance to me now."

How true this is! If we would only keep this great fact before us through life and live accordingly, what a transforming power such a view of life would have upon us! Many objects in life have a special charm for us. The attractions the world seems to offer, appear of value. The joys and pleasures of the world lure on and on youth and those more mature, sometimes if not over the brink, at least to the very precipice of ruin.

The power of wealth and what it can bring to the soul, look inviting. To climb the ladder of fame and worldly honor is the ambition of many; and to attain this, character is frequently sacrificed, and the plaudits of the people fall on a reproving conscience. But none of these things continue.

"Ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James 4: 14.

The grounds of the rich man in the parable, brought forth in abundance. His trouble was to find room for so much. Wealth and ease seemed to be in his grasp. But oh, the dreadful words which fell upon his ears, "This night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Whose indeed, when forced by the relentless foe, death, we relinquish our hold upon all we have, be it honor, pleasure, or wealth! Then, what we are as believers in Christ Jesus will be "the only thing of importance."

The apostle exhorts, "Lay hold on eternal life." Would that all, both young and old, would truly heed this injunction. What we see is temporal. That which we can see by faith is eternal. The world is passing away. Its overthrow is written upon all we behold. There is danger that we shall cling too long to worldly things, and the curtain of human history come down, probation close, and we be found unprepared.

"I asked the angel why so few were interested in their eternal welfare, so few preparing for their last change. Said he, 'Earth attracts them, its treasures seem of worth to them.' They find enough to engross the mind, and have no time to prepare for heaven. Satan is ever ready to plunge them deeper and deeper into difficulty; as soon as one perplexity and trouble is off the mind, he begets within them an unholy desire for more of the things of earth; and thus their time passes, and when it is too late, they see that they have gained nothing substantial. They have grasped at shadows, and lost eternal life. Such will have no excuse." — *"Testimonies," Vol. I, p. 132.*

As a people we are looking for the end, and planning about heavenly things. Would that our youth would study the inscription of the sculptor quoted at the beginning of this article. Why not also those who are older? And being admonished by the lengthening shadows that the sun of earth's history is soon to set, cut loose from the things of earth, and lay hold upon heavenly things.

G. B. T.

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### ***One Chance Among Millions***

How a minister's prayer that he might find relatives of whom he had lost all trace, found answer in the streets of London, is a story preserved by Dr. John F. Faris in a book called, "The Book of Answered Prayer."

A pastor in the United States, years ago, greatly desired to get in touch with his father's relatives in England. The matter was really a burden upon his heart. He had known nothing of these relatives as he grew up in the States, and on the death of the father he had found among his papers a list of names and addresses of his people. The pastor says:

"I wrote to each address, but all the letters came back bearing the legend, 'Not found.'"

"Twenty years later I was turning over family papers when I saw once more the list of addresses. I was prompted once more to make another attempt to get in communication with my relatives. At random I selected the name of Henry Eaton, and wrote to him. As I mailed the letter, I followed it with a prayer that it might reach its destination.

"Later I learned that the London postal officials made many efforts to find my uncle to whom the letter was addressed. Their efforts were in vain. One day two postmen met on a thronged street, near the London General Post Office. One held up a letter and said, 'Looks as if Henry Eaton will have to go to the dead letter office.'"

"A pedestrian overhearing the words, exclaimed in surprise,

"'I am Henry Eaton. Perhaps the letter is mine.'"

"When he explained that twenty-two years before he had moved from the address given on the envelope, the letter was handed to him. He wrote to me. After so long a time I was in touch with my people. My prayer had been answered."

One chance among millions, we have said, but this praying pastor knew indeed that it was not by chance that the one man among the millions in London was standing in the right place at the right moment.

W. A. S.

\* \* \*

### ***"The Religious Question in Peru"***

THE secretary of the Committee on Co-operation in Latin America, Samuel Guy Inman, recently spent some time in Peru carefully studying the general situation there. Under the above title, in the March issue of the *Missionary Review of the World*, he gives a long report of his findings. The following paragraphs relate to work accomplished by our extensive mission school work about Lake Titicaca, although the first paragraph does not so state. It was through persecution of our missionaries and their appeal to the government that Article IV of the Peruvian Constitution was changed, granting the exercise of religions other

than the Roman Catholic. Here are the paragraphs:

"As to the work of the Protestants [in Peru], Pedro Davalos y Lissón says: 'For some time there have been certain Protestant pastors, belonging to the Evangelical Church, who in their desire to proselyte, have spread their teachings among the Indians. At first they were legally attacked by the priests and public officials, who invoked Article IV of the Constitution. But Congress suspended the part of the article prohibiting the exercise of other religions, so that the opposition to the evangelicals now has no support in law. Yet there still arrive in Lima, from time to time, notices of strange attacks on Peruvians and foreigners belonging to the evangelicals, attacks generally carried out by ignorant and drunken crowds, incited by religious fanatics.'

"The way the Protestants have intensified their labors in the highlands is notable. Their endeavors are interesting from the standpoint of moral and civil improvement. They correct the immoral customs of the Indians, and do most important work in combating alcoholism, the most terrible enemy

of the native, a vice that has been tolerated by the priests in their religious festivities. The evangelicals, by means of their words and example, both kind and austere, have persuaded the people who visit them to quit their drinking.'

"The work of Protestant missions here mentioned is not that done in Lima and the other cities, but is carried on in the remote highlands, probably the South American Evangelical Union on their Ureo Farm, and that of the Seventh-day Adventists near Puno on Lake Titicaca. Bishop William F. Oldham, of the Methodist Episcopal Church, has said that the work of the Adventists here is the most remarkable that he has seen in South America. They now have seventy schools with an average of fifty students, all taught by Indians. A normal school has been built recently, which will prepare more and better teachers. The system is so developed that it seems to be almost self-propagating, the Indians themselves giving their time to the development of the schools. There are three thousand five hundred members of the Adventist churches, that have given up the use of the poisonous coca, and are living a moral life and obeying the precepts of the church."

## The Right Viewpoint

D. H. KRESS, M. D.

A SHORT time ago I called upon an old friend and former patient, now a prosperous business man in one of the Western cities. After the usual greetings and the relation of some of my experiences since he first came to me as a patient, he said,

"Doctor, you have made great sacrifices in your lifetime," meaning that in being connected with an unpopular truth and in many respects a despised people, I was sacrificing.

I looked into his face, and calling him by name, said, "O no, you are mistaken. I have made no sacrifice. You are doing the sacrificing, not I." I said:

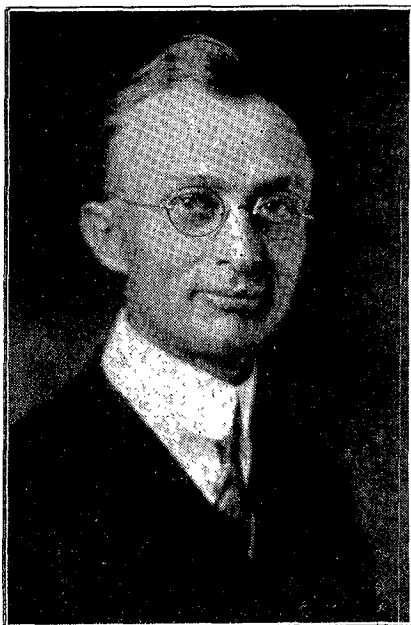
"Moses made no sacrifice when he exchanged the throne of Egypt for a throne which is eternal. He esteemed the reproach of Christ greater riches than the treasures of Egypt, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. In doing so, he made no sacrifice. He held a right view of proportions. He saw the eternal realities and compared them with the temporal and fleeting, and concluded it was too

much of a sacrifice to cast aside the eternal for the temporal. He decided he could not afford to do it. He was farsighted.

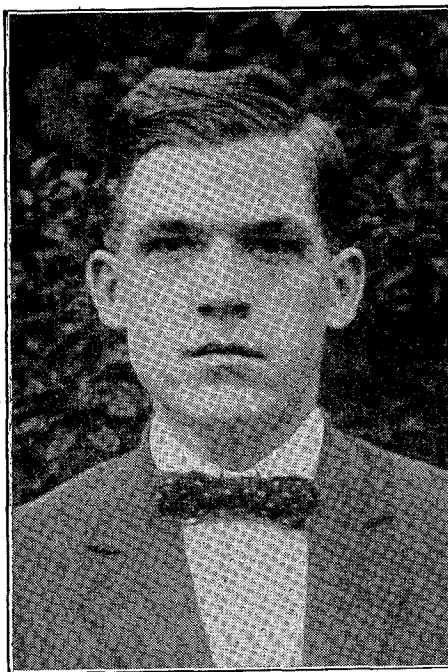
"What is a man profited," I continued, "if he gains the whole world and loses his own soul? We have no promise of life beyond today. God gives to all life and breath from moment to moment. What He gives, He can withhold at any moment it pleases Him to do so. Since we have no promise of tomorrow, is it not too much of a sacrifice for a man to make, to leave the future out of his reckoning and live merely for the present?"

He looked at me and said, "Doctor, I never looked at it in that way. You are right; I have been making the sacrifice."

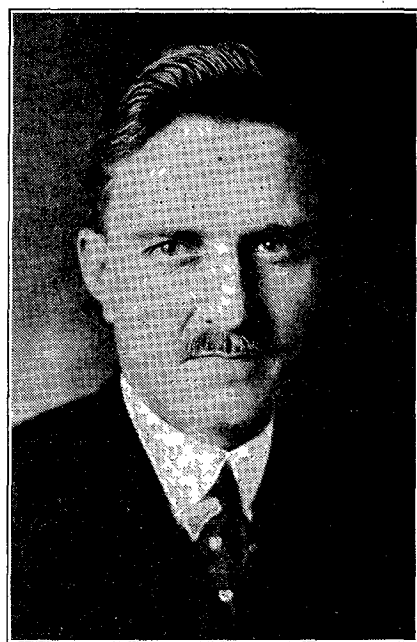
The thought seemed to startle him. This is as it in reality is. It is the men and women who choose the pleasures of the present in preference to the joys of the future, who search for fleeting shadows instead of substances which are enduring, that are doing the sacrificing. The child of God is not sacrificing in



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reality. True, we deny ourselves of certain pleasures of the flesh, but even from a selfish, farseeing point of view, this should not be regarded as a sacrifice.

The time is coming when we shall more clearly see that not the one who denies the flesh is making a sacrifice, but he who gratifies it. Many will see that they have sold themselves for naught, that in grasping the temporal they have lost the eternal; that in living for time they have lost eternity; that in gratifying worldly ambitions and desires they have brushed aside the only end worth living for, the life that

measures with the life of God; a life of peace, joy, and unspeakable contentment.

Those who have crucified the flesh with its affections and desires here in this life, will in the hereafter say, "Heaven is cheap enough." They will not be able to bring to mind what may have appeared to be sacrifices here. They will then have the viewpoint Moses had when he determined rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season, and accounted the reproach of Christ greater riches than all the treasures of Egypt.

## Justification the Act of God

A. R. BELL

JUSTIFICATION is the act of God. Man is locked in the inner prison of sin. There is only one door out from that terrible dungeon. Divine love provided that door. That door is Jesus. Rom. 3:24; Eph. 1:7; Col. 1:14; John 10:9.

Justification means, on God's part, that all past iniquities are forgiven: that all sins are covered. It means that God looks upon us as if we had never sinned. Rom. 4:5-8.

Justification means on our part that all our weapons of warfare have been laid down, and that we are at peace with God. Rom. 5:1.

Justification means that we have been made righteous. We are cleansed from our sins through confession, in the blood of Jesus, and the righteousness of God works righteousness in us. 1 John 1:9.

Now "the work of righteousness" is peace, and "the effect of righteousness quietness and assurance forever." Isa. 32:17. Peace, not simply as the fruit of the gospel, in the kingdom of peace, but in this sin-filled and trouble-filled world. John 16:33. Temptation and trial await us; difficulties and troubles are at our very doors, but, "Be of good cheer; I have overcome the world."

"Who shall lay anything to the charge of God's

elect?" Who shall, if God does not? "It is God that justifieth." Rom. 8:33. Justification is the act of God.

"Who is he that condemneth?" Who shall, if Christ does not? John 3:17, 18. The Christ that died, the risen Christ, "Who is even at the right hand of God, . . . maketh intercession for us." Rom. 8:34.

"Who shall separate us from the love of Christ?" Who shall, if Christ will not? "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" What shall be the answer? "Nay, in all these things we are more than conquerors through Him that loved us." Rom. 8:35, 37.

"Being justified by faith, we have peace with God through our Lord Jesus Christ," and that peace born in us by the love of God — planted in our hearts by the act of God — is like the love of God itself. It is beyond our grasping; we cannot fathom it. But we are "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

## Two Buildings of Eternal Endurance

J. M. HOPKINS

To His sorrowing disciples, sad because He was soon to separate from them and return to His Father, Jesus spoke those blessed words of hope and cheer, so dear to every child of God:

"Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

In "The Desire of Ages," page 663, are these wonderful words:

"While He was building mansions for them, they were to build characters after the divine similitude." And these are the two buildings of eternal endurance.

It was to those heavenly mansions that Paul referred when he said, "Here we have no continuing city, but we seek one to come." Heb. 13:14. And Abraham, the father of the faithful, "sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is

God." "He hath prepared for them a city." Heb. 11:9, 10, 16.

If there were a city on the earth, where, for a whole hundred years there would be absolute freedom from all ills, from all pain, and sorrow, where no sad farewells would be spoken, but all would be peace and gladness, what an effort all would put forth to enter that city! No sacrifice would be thought too great. Our Lord has prepared mansions in glory for His people, "a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1) where, not for one hundred years only, but for eternity, these blessings will be enjoyed.

Then, there are those other eternally enduring buildings, "characters after the divine similitude." The building of those characters is the earnest work of God's people. For "there shall in no wise enter into" those heavenly mansions "anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21:27.

By nature, all men are sinners. Jesus said to Nicodemus:

"Except a man be born again ["from above," margin], he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3: 3, 5-7. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1: 23.

As in the physical, so also in the spiritual, at birth a new life begins. And then follows the growth and development of Christian character. Peter continues: "Wherefore," seeing that ye have been born again, "laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2: 1, 2. He continues: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18.

The beautifully inspired process of development of Christian character is thus outlined by Peter: "Beside this,"—the escape from the lusts and corruptions of the world through the promises and knowledge of God,— "giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . For if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom"—those mansions which Jesus has gone to prepare—"of our Lord and Saviour Jesus Christ." 2 Peter 1: 5-11.

"We are building in sorrow or joy  
A temple the world may not see,  
Which time cannot mar nor destroy:  
We build for eternity."

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### A Word from Mauritius Island

IN a recent letter J. Vuilleumier, of Gland, Switzerland, passes on word that had come to him from Elder M. Raspal, who had just landed at Mauritius to take the place of Elder P. Badaut, absent on furlough. He says:

"The only colporteur there, Brother Noel, is blind, and travels with a guide. He is a tireless worker, sowing the seed broadcast. He was overjoyed to receive new supplies by the arrival of Brother Raspal. With his New Testament for the blind (Braille system), he loses no opportunity of giving the people Bible readings, and has thus succeeded in bringing several persons into the truth. This colporteur had just received a letter from a gentleman thanking him for taking an interest in his soul, and beseeching him to open the way for him to receive baptism.

"The Bible workers, three in number, are zealously selling books and distributing literature at the stations and on the streets.

"Brother Raspal sends the first number of a paper printed on the island, issued weekly in the French and English languages. The object of the editor is to bring before the public the best there is in every religion. He explains that with twelve columns at his disposal he has decided to devote one and a half to each of the following cults: Roman Catholicism, the Anglican Church, the Presbyterian Church, Orthodox Islamism, Adventism, Ahmadism, Hinduism, and the last to editorial notes and news.

"In this first number, one column and a half is given to an article culled from the French *Signes des Tempes* of June, 1920. This article is surrounded by contributions from representatives of the other religions."

### The Science of Salvation the First of Sciences

(Continued from page 2)

But those who profess to believe in Jesus, should ever press to the light. They should daily pray for the light of the Holy Spirit to shine upon the pages of the sacred book, that they may be enabled to comprehend the things of the Spirit of God. We must have implicit trust in God's word, or we are lost. The words of men, however great they may be, are not able to make us perfect, to thoroughly furnish unto all good works. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." In this text the two agencies in the salvation of man are revealed,—the divine influence, the strong, living faith of those who follow Christ. It is through the sanctification of the Spirit and the belief of the truth that we become laborers together with God. God waits for the co-operation of His church. He does not design to add a new element of efficiency to His word; He has done His great work in giving His inspiration to the world. The blood of Jesus, the Holy Spirit, the divine word, are ours. The object of all this provision of heaven is before us,—the souls for whom Christ died,—and it depends upon us to lay hold of the promises God has given, and become laborers together with Him; for divine and human agencies must co-operate in this work.

The reason that many professed Christians do not have a clear, well-defined experience is that they do not think it is their privilege to understand what God has spoken through His word. After the resurrection of Jesus, two of His disciples were journeying toward Emmaus, and Jesus joined them. But they did not recognize their Lord, and thought He was some stranger, although "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

"And they drew nigh unto the village, whither they went: and He made as though He would have gone further. But they constrained Him, saying, Abide with us: for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? . . . Then opened He their understanding, that they might understand the Scriptures."

This is the work that we may look to Christ to do for us; for what the Lord has revealed, is for us and our children forever.

Jesus knew that whatever was presented that was out of harmony with what He came to earth to unfold, was false and delusive. But He said, "Every one that is of the truth heareth My voice." Having stood in the counsels of God, having dwelt in the everlasting heights of the sanctuary, all elements of truth were in Him, and of Him; for He was one with God.

"Verily, verily, I say unto thee, We speak what we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven."

"Every word of God is pure: He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar."

—Review and Herald, Dec. 1, 1891.

# The Word of Their Testimony

(From one of the Group Meetings at the Conference)

"A MAN born of God, when temptation comes, will say, 'No!' and stand to it."

"I glorify God because He has called me to be His son."

"I purpose in Jesus' name to make room in my heart for the Holy Spirit."

"I am seeking daily for more light."

"If we but put forth the hand and touch Him, we shall be healed."

"I purpose to appropriate by faith the precious promises of God."

"I have confidence this morning that I am a child of God."

"I am thankful I have identified myself with this people. I am determined that the life of Christ shall shine out in my life."

"My purpose to be faithful has been greatly strengthened at this meeting."

"The desire of my life is to be washed and made clean from sin."

"I am glad that the weakness of another cannot keep me from going forward."

"It is a dangerous thing for a man to cling to anything that is wrong."

"I want daily to have the mind of Christ."

"God has been speaking to my heart and pointing out sin. I surrender to Him."

"God is bound by a covenant to help every trusting soul."

"This blessed truth cheers my heart continually."

"The spirit of criticism is a terrible evil."

"We are tempted to live, in a sense, a double life."

"Policy was no part of the work of Christ."

"If there is anything I crave, it is to be in truth an honest man."

"Pentecost was preceded by a heart-searching time."

"The way to get darkness out of a room is to turn on the light; so with the heart."

## The Chosen Union Mission

C. L. BUTTERFIELD, *Superintendent*

THE work in the Chosen Union during the last quadrennial term has gone forward in all departments. The gain in membership, which is our great objective, has not been so much as we should have been glad to see, and yet when we consider the conditions which



C. L. BUTTERFIELD

have existed and the fact that some mission bodies have lost in numbers during this same period, we praise God for the gain of 228 which has been made. This brings the membership at present up to 1,147.

Our next gain of importance has been that of the Sabbath school membership, which has increased from 1,672 to 2,565, a gain of 893. Including the

home schools, there are at the present time 100 Sabbath schools in Chosen. They are to be found in all the provinces, and from the island of Quelpart off the southwest, to the Kanda mission field off the northeast, in Manchurian territory.

The gain in tithes, offerings, and literature sales, while not of first importance in themselves, indicate to a large degree the missionary activity of the individual members of the church. These gains have been larger proportionately than the gain in membership, which goes to show that our Korean Sabbath keepers are devoted to this cause. The tithe alone increased from \$2,149 in 1917, to \$5,219 in 1921.

More literature was sold during the past term than had been sold from the beginning of our work in Chosen up to that time. The sale of all kinds of literature reached \$32,300. This was made up quite largely of subscriptions to the *Signs of the Times* magazine, which reached its largest circulation in the summer of 1920. Nearly 10,000 copies were going out each month at that time.

Especially that our own people might have the instruction contained in "Patriarchs and Prophets," Miss Mimi Scharffenberg before her death translated the abridged edition as her last work for the Korean people. Of this book 1,000 copies were printed, 500 on thin paper for a trade edition, and 500 as subscription books. "Patriarchs and Prophets" is the most expensive religious book published in the Korean language, and it has found its way into some of the most wealthy homes. Many persons have been very favorably impressed, and will, we trust, yet accept the truth.

The new dispensary-hospital at Soonan was completed in 1920. This building was greatly needed, and it has enabled the doctors to accomplish much more for those who come to them. A thousand or more patients come to the hospital each month. The receipts from patients for 1921 amounted to \$4,520.

The last three years have been trying ones for all schools in Chosen. The independence movement which began three years ago, was largely fostered by students and teachers. Then a spirit of unrest followed. Strikes and walkouts became the order of the day, and no school was excepted. Yet out of it all there has come a great desire for education, and the calls for schools and teachers have become legion. We have one training school of intermediate grade, and seventeen church schools with an enrolment of 657 pupils.

The Missionary Volunteer work was begun some years ago, when a society was organized in connection with our training school. Aside from the one society, there was not much done until about a year ago; but at the close of 1921 there were eighteen societies, with



a membership of 643. The report for the last quarter of the year showed that 67 letters had been written, 42 received, 1,108 visits made, 1,104 books and pamphlets sold, and 4,025 tracts given away. Fully one

half of the members were reporting members. We believe the young people of the Chosen Union will gladly do all they can to help in giving to their own people the message of the soon coming of our Saviour.

## East China Union Mission

O. A. HALL, *Superintendent*

Up to the present time, with the combined efforts of all missionary societies operating in China, there are 345,000 Christian communicants. To each one who has received the third angel's message there are more than a hundred thousand unwarned and unprepared for the second coming of our Saviour.

One section of our field, the Anhwei Province, has been visited during the past year with one of the most disastrous floods in its history. Destitution and famine have followed. Six hundred thousand homes have been destroyed, and five million people made wholly or partially destitute. Starvation and the cold of winter have caused many to perish during the last few months. The majority of our believers in the Anhwei Mission were living in the flooded districts, and were directly affected by this disaster.

During the month of December our annual meeting was held at our main station in the center of this devastated section. It was by far the best meeting ever held in that mission. These famine-stricken brethren and sisters were filled with courage; and although many had lost nearly all they had, no word of complaint was heard, but they recognized this as another sign of the approaching end. Many testimonies borne in the meeting revealed the fact that while parts of the families were in attendance at the meeting, those at home knew not from what source their daily bread would come. But their complete trust was in God, and they were determined to walk in the light of this truth.

Associated with the three foreign families in this mission are thirty-two Chinese workers, laboring as evangelists, Bible women, teachers, and colporteurs.

### Mission Stations

The South Chekiang Mission is the newest in our union. Just before the General Conference session four years ago, colporteurs had scattered our literature in this territory, and many had become interested in the truth. Upon our first visit, forty representatives of hundreds of inquirers came with earnest appeals for help. We were not at that time able to respond by sending a foreign missionary, but a beginning was made by the Chinese evangelists. Later, three foreign families were sent out. All have secured a good working knowledge of that peculiar and difficult dialect. A prosperous industrial mission school has been opened, with an enrolment of one hundred children and young people. An interesting class is also being conducted for older women who desire to learn to read the Bible.

The first missionaries stationed within the territory of the East China Union began work in what is now the Kiangsu Mission. The territory of this mission would undoubtedly average nearly one thousand inhabitants to the square mile, being the most densely populated of any section of China. The membership has grown to 370, with nearly seven hundred in the Sabbath schools, which are considered the most effective agencies in building up the church in China. Many bright lights are being kindled in the dark-

ness, and many stanch believers are being raised up to witness for this truth. The greatest encouragement to the missionary in our field is the company of 729 baptized members who have united with God's remnant people, and look forward with this people to the blessed hope of Christ's soon return.

One wealthy Chinese lady who had been steeped in idolatry but who became filled with the spirit of this message, has led a number of her relatives to the truth. She manifested great joy when she stood at the water's edge and saw, as a result of her efforts, an aged servant woman who had been in



O. A. HALL

the home of the family for sixty years, go forward in the rite of baptism and unite with the church.

Another interesting character, revealing what God has wrought in the lives of many, is a servant woman, perhaps fifty years of age, and unable to read when she accepted this message. At the close of the fourth quarter of 1921 she arose in the Sabbath school and repeated without mistake the fifty-two memory verses for the entire year, giving the number of the lesson and the chapter and verse where each was found.

### Arrival of New Workers

We greatly appreciate the new missionary families that have been sent to our union during the last four years, increasing our numbers to twelve families and one single worker. But what are they among so many? One family of foreign missionaries for each six million inhabitants of a heathen land, 90 per cent of whom must hear this message from the living preacher! As a result of the inadequacy of this force of laborers, many sections of our field are still untouched with this message, and wait in darkness.

Now the door is open wide for the proclamation of the gospel. How long this liberty will continue it is difficult to say. Other societies not favorable to the message we bear, are consolidating their forces. Strong efforts are being put forth to regulate mission operations and to prescribe territorial lines.

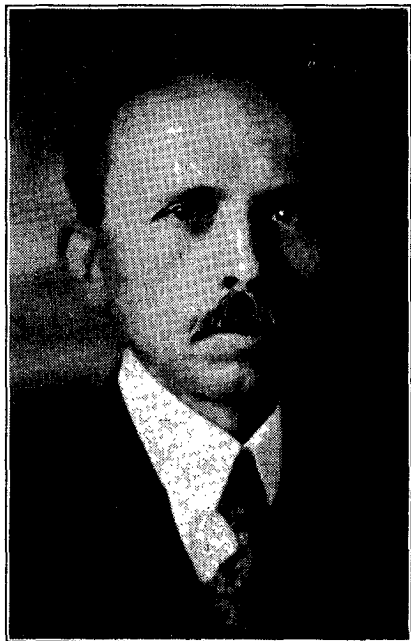
The great need of the millions constitutes the mightiest appeal that has ever come to the church in any age, and this people should respond to this appeal in proportion to its urgency.

# The Jugo-Slavia Mission

ROBERT SCHILLINGER, *Superintendent*

THIS field contains more than 100,000 square miles and over 14,000,000 inhabitants. The provinces of Macedonia and Illyricum, referred to in the epistles of Paul, are in the southern part of our field. In addition to the Serbian, Croatian, and Slovenian languages, we have represented in the north the German and Hungarian, while to the east and south are represented the Rumanian, Bulgarian, Turkish, and Greek.

Jugo-Slavia is one of the Balkan States. In the thirteenth century, it was a prosperous kingdom, ruled by Czar Duschane the Great; but during the



R. SCHILLINGER

Turkish invasion of the fourteenth century, this kingdom was compelled to submit to the Turkish yoke. While Serbia had previously secured her freedom from Turkey, not until the close of the great World War were the Croats and the Slovenians able to free themselves.

Our work in the lands now composing Jugo-Slavia began in 1908. Because of the difficulties we had to en-

counter, it made but little progress. Nevertheless, at the outbreak of the war in 1914, we had 200 members, and the work was progressing nicely. Not only was it interrupted during the war, but much of that which had been built up was torn down. Our brethren were scattered. A number of them died of starvation during the invasion of foreign armies, and many of them were carried off as prisoners of war.

Our greatest troubles ended with the close of 1918; and in the early part of 1919 the work began to make renewed progress. To build it up in a land that had been plundered by the enemy, was not an easy task. Our transportation facilities had been almost totally destroyed, and our people reduced to poverty.

## A New Beginning

Amid disorder and anarchy, trusting only in God, we began anew. We did not have the happy privilege of counseling with our leading brethren. The Lord gave us a number of young men who assisted energetically. Our financial difficulties continued to multiply, on account of the ever-increasing cost of living. Nevertheless, we had to take steps looking toward re-establishment. This time of difficulty was made use of by some to create division and draw away disciples after themselves. While God's work continued to move forward, disunion developed among the adherents of this apostate movement.

In 1920 we were able to receive sixty-one new members. In 1921 we received 113, as a result of the work of our churches and four conference employees. At

the close of 1921 we had 336 members in our field. Not only was our membership increased, but our people liberally supported the work in a financial way. This is shown best by the annual report of 1921: Membership, 336; tithe, 476,677.09 kroner; gifts, 259,941 kroner.

## Young People's Work

We gave much attention and prayer to the youth; for they had been called to carry the message to their own people, and nearly all of them volunteered to take up work. They continually sought to win other young people to the truth, in their young people's meetings and through their missionary efforts. We had now and then short courses of Bible study in their institutes, through which they were strengthened to remain true to the Lord, and enabled to win souls for Him.

## Publishing Work

As we had no literature whatever in 1919, and were absolutely cut off from our former publishing center in Budapest, we were compelled to begin publishing on our own responsibility. During our first business year, 1920, we printed more than 300,000 kroner's worth of literature, and had over 600,000 kroner's worth of sales. During the year 1921 our sales were over 1,980,000 kroner. Publications were issued in eleven languages,—Serbian, Croatian, Slovenian, Hungarian, German, Rumanian, Bulgarian, Grecian, Turkish, Italian, and Slovakian.

## Colporteur Work

We began with two colporteurs in June, 1919, occupying the northern part of our field. Today we have thirty or more, and they are sent out two by two into all parts of the kingdom, including Macedonia and Montenegro. The colporteur work has proved to be a genuine pioneering agency in our land, notwithstanding we have no real freedom there. Not only has the truth been introduced into such lands as Macedonia and Montenegro, where we had sent no representatives of the message heretofore, but it has created a very great interest in the truth, so that our evangelistic workers have a large opening before them, and we hope for a rich ingathering of souls in the near future. We are thankful to the Lord that He gave us a very competent home missionary agent, who has been able to follow up the work very successfully.

## Harvest Ingathering

Our first efforts at Harvest Ingathering were made last fall. All our brethren had a deep interest in this campaign. We printed 10,000 papers in the Serbian language, and 5,000 in the Croatian language. Through the circulation of these we received 120,150 kroner in mission gifts.

## Our Needs

Never have we felt more keenly the need of the latter rain. All around us, the harvest is white. The time has come for the finishing of the work. God has given us many evidences of this.

Because of our need for a school, our brethren have already established a school fund of 150,000 kroner, but we shall need further help financially to establish this enterprise. Even from Macedonia, where there are a number of interested people, comes the demand for a school. We have also expressed the desire again and again, for the establishment of medical missionary

work in Jugo-Slavia. There are open doors everywhere, offering excellent opportunities for the self-sacrificing, Christian physician.

In the cities we are very much cramped because of a lack of suitable halls in which to hold our meetings. We need financial assistance to meet this necessity.

We should also have money with which to issue larger books for our colporteurs. We have come to the turning of the ways, where we must have financial assistance. May God give His people so much grace that our Macedonian call from Jugo-Slavia shall not go unanswered.

## West German Union

PAUL DRINHAUS, *President*

At present the West German Union consists of the northwestern part of Germany, with the great seaports of Hamburg and Bremen, the thickly populated manufacturing and mining district of Westphalia, and Holland, having in all a population of more than 29,000,000. In this territory our work in Germany was started. Before Brother J. N. Andrews left America as our first missionary, a little group of believers in the Rhine country had found and accepted the Sabbath. It was through a Catholic monk that this group first found Elder J. Erzberger, and through him they came in touch with the Seventh-day Adventists of America. In the year 1875 Brethren Andrews and Erzberger organized the church of Vohwinkel, Rhineland. From this small beginning in this territory of the Rhineland has grown one of the strongest conferences of Germany, with a membership of more than 2,000.

The membership in the union increased during the last ten years from 4,897 to 8,916, while during the last year alone 1,310 new members have been added. The tithe for the year 1921 was ten times what it was ten years ago, and the offerings fifteen times, which tells of a spirit of sacrifice, for most of the brethren are needy, and all must give of their living and not of their abundance.

### A Large City Territory

In the territory of the West German Union we have more than fifty cities of 100,000 or more inhabitants. In nearly all these cities we have rented public halls for our lectures. The lectures are attended by many hundreds, and sometimes the attendance has been as high as from one to three thousand. During the last year whole cities have often been influenced by the third angel's message. For our meetings and conferences we have always had to find the largest halls.

The West German Union has 217 churches, which are growing continually; and most of them, due to the scarcity of buildings in Germany, do not have sufficiently large meeting houses. Each church has its missionary society, with the motto, "Every Member

a Worker." The income of these societies in 1921 was seventeen times what it was ten years ago.

### Hamburg Publishing House

In the territory of the West German Union we also have the publishing house at Hamburg, which publishes the third angel's message in twenty-four different languages for countries beyond the borders of Germany.

It was in Hamburg in the year 1907 that the first young people's society of the West German Union and of all Germany was organized. From this small beginning the young people's

work has grown to be a considerable branch of our work. We have eighty-nine societies, with a membership of 1,495, which is one sixth of our entire church membership. During the years 1920 and 1921 the young people brought 121 converts into the truth. Of the Harvest Ingathering work, which brought in 500,000 marks, one fourth was done by the young people's societies.

### The Sabbath Schools

In 1921 there were 2,019 children between the ages of four and fourteen in our Sabbath schools. These children receive their instruction and do their earnest missionary work in 124 different schools. During the last year the amount of 25,104.25 marks was gathered by our children.

Seeing that we have such a large group of young people, it is doubly important that we have a school in this territory. The Mission-Seminar Neandertal, situated near Düsseldorf, in the midst of twenty thriving churches, fills this need. The school is beautifully situated, and is large enough to accommodate 100 students.

In the past the hand of God has been with us, as it has been with this work in all the fields. Our brethren and sisters are of good courage in the Lord, and I may add that they are more filled with the spirit of sacrifice than ever before. In the West German Union Conference, too, God's waiting people are looking earnestly for the coming of our Lord and Saviour.



P. DRINHAUS



West German Union Conference Committee

# West China Union Mission

M. C. WARREN, *Superintendent*

THE large, mountainous territory of the West China Union Mission has no wagon or cart roads, but is threaded by trails and stairways. There is a short railroad in Yunnan. Steamers operate on the upper Yangtze during the summer months. Almost all the traveling must be done by foot, pony, sedan chair, or native boat. Over forty days would be required to cross the field from east to west, traveling by steamer part of the way. The trip would consume two months if taken when the steamers are not operating. The average barn in America would be considered palatial compared to some of the inns we must patronize on the road. The presence of large robber bands increases the danger of travel, and at times the worker travels for days through robber-infested districts, not knowing what the next minute will bring forth.

## Szechwan

Szechwan, with a population of 66,100,000 and an area of 218,553 square miles, is the largest and richest province in China. Although a part of the western frontier, its people are considered among the most progressive of Chinese.



M. C. WARREN

This is the only province in the union in which we have established work. There are three local missions, widely separated, with headquarters in

Chungking, Chengtu, and Tatsienlu. It takes longer to make the trip one way from Chungking to Chengtu than to make the trip from San Francisco to New York and return. In point of time, Tatsienlu is farther from Chungking than Shanghai is from America.

## East Szechwan Mission

When establishing our first station, Chungking was chosen as the natural headquarters for the union. This is a city of 700,000, situated on the Yangtze, 1,500 miles from the coast. The mission has erected in the heart of the city a substantial building, which provides for a large chapel, a street chapel, a reading-room, a boys' school, a girls' school, homes for some of our Chinese workers, and office room. This new building adds greatly to the efficiency of the workers.

A line of outstations is being opened to the north, and many companies are calling for help. Canvassers are faithfully sowing the seed ahead of the evangelistic workers.

## West Szechwan Mission

In 1917 permanent work was begun in Chengtu, the capital of Szechwan, and a great educational center.

This is a city of over 500,000, the Chengtu plain supporting a population as great as that of Australia.

Elder and Sister C. L. Blandford pioneered the work in this field, laboring alone for nearly four years, through sickness, war, and plague, hoping all the time that within a few months help would arrive. Elder S. H. Lindt joined them last October, and a solid work has been built up in the city, and outstations are being opened. It is very sad that Sister Blandford, who has cheerfully endured so many hardships in connection with the opening of this work, should be removed by death just as the work is becoming well established.

## The Tibetan Mission

In the summer of 1919 Dr. and Mrs. J. N. Andrews made the long, hard trip to Tatsienlu, and opened a dispensary in a rented Tibetan house, eight days distant from the nearest medical institution. They labored there alone till Brother and Sister Leroy L. Shinn joined them last November. It is hard for those unacquainted with conditions there to realize the dangers, privations, and hardships of life in that remote station.

A lot has been leased and a home erected, which is greatly appreciated by our workers, and the new dispensary building will make the doctor's work much easier and more efficient. His work is appreciated, as is shown by the record of over one thousand calls in a month. The Tibetans do not fear operations as do the Chinese. Dr. Andrews quotes one as saying, "I have a little pain in my stomach. Won't you cut me open and see what is the trouble?" Men come from the far interior to be healed, and there are now many influential friends among the wealthy merchants and lamas, but the poor are especially grateful for help received.

Many have long looked forward to the time when this message would enter Tibet, but according to present boundaries our workers are not in Tibet. Tatsienlu formerly was and is now, so far as population is concerned, on the border of Tibet, and there are few cities in Tibet proper with a larger population than the Tibetan population of this city. The message is already beginning to enter that country by means of the printed page. A law chart has been issued, and friendly merchants have carried quantities of these charts with them, even as far as to the capital, Lhasa. The Review and Herald Publishing Association has purchased a printing press for this mission, and soon the tracts issuing from it will be carried to all parts of Tibet. May the Lord raise up workers from among the Tibetans, and send them into Tibet as preachers of the third angel's message.

## Non-Chinese of West China

The non-Chinese inhabitants of this field number nearly 20,000,000. The aborigines of Yunnan are divided into more than fifty tribes. The Chinese of this province have been slow to accept Christianity, but the work among the tribes people has proved very fruitful. One seventh of the missionary force in Yunnan has been working for the tribes, and has won a membership of 4,300. The sixty missionaries working for the Chinese reported 850 Chinese members.

The aborigines of Kweichow number 7,500,000, and are divided into seventy-two tribes. Special mention should be made of the Miao race, the main body of which is in Kweichow, though there are many tribes

in Yunnan and a few in Szechwan. When the early Chinese entered this territory they met with the Miao tribes. Then was started a struggle which continued from the dawn of history down to 1870, when the last Miao kingdom surrendered.

The Miao are very different from the Chinese. Work among them has been referred to as one of the romances of modern missions. Since 1904, when they first became interested in the gospel, 15,000 have been baptized. Mr. Pollard, in reporting the beginning of the work, stated:

"In some way or other word was carried from village to village that the Miao had friends at last, and rumor even stated that a Miao king was coming. This evidently was a perversion of the second coming of Christ."

More centers should be established from which the blessings of the latter rain may flow out to the people. Two families should be sent to open work among the Miao. Two families more are needed in Chungking for educational and evangelical work.

May we ask an interest in your prayers? As we face dangers, trials, and discouragements, we like to feel that others are praying for us and for the work.

## Central European Union

G. W. SCHUBERT, *President*

IN spite of the many difficulties encountered during the war period, the Lord has kept His mighty hand on our work in this field. Whereas the Central European Union had a membership of 3,373 in 1914, we had, in spite of the fact that we suffered great losses in men and territory, a membership of 5,724 at the close of hostilities in 1918. Political changes following the war transferred 1,648 members to other fields, so we began our work on Jan. 1, 1919, with 3,876 members, twenty-two ministers, forty-one licentiates and licensed missionaries, and ninety-six canvassers—a total of 159 workers. Although our field was cut in half by this political change, we have gained 2,814 members in four years. Today we have 291 workers in our union.

We have in Munich four churches, with 700 members. In this city we have our headquarters. We also have four churches in Nuremberg, two in Stuttgart, two in Frankfort-on-the-Main, two in Vienna, and one in Zürich.

### Tithes and Offerings

Our tithes and offerings have increased in proportion to our growth in membership. Our tithes have increased sevenfold in the last four years. Our Sabbath school offerings in 1921 were twelve times more than in 1918. Our mission offerings have grown sixfold, and miscellaneous offerings twelvefold. Our first Harvest Ingathering work was a great success. We received 820,439.55 marks for 300,000 papers. Our total offerings for the year 1918 amounted to 122,948.89 marks, and in 1921 to 2,166,113.36 marks.

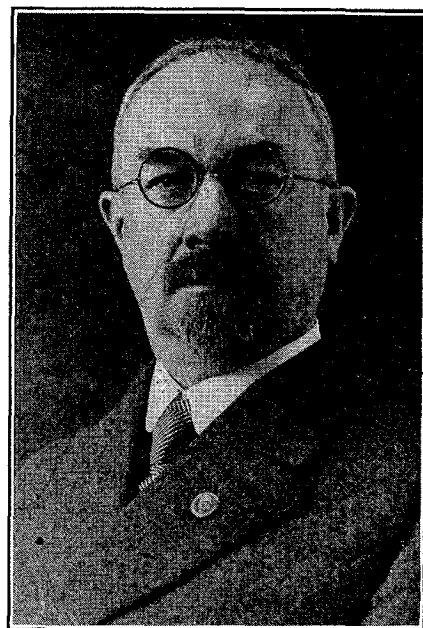
### Institutions

The Central European Union had before the war no institutions and no church properties. We now have a sanitarium at Aibling, which showed a good financial balance last year. We also have in Wiesbaden a home for nurses. At the Fall Council of the General Conference in 1920 it was decided to establish an educational institution in Central Europe. After some search for a suitable location, the opportunity came to buy the former commercial college of Kirchheim-unter-Teck, near Stuttgart, the capital of Württemberg. The doors of our Central European Mission Seminary opened Oct. 2, 1920, to receive sixty students, and our enrolment has since increased to seventy-eight. Most of these students are training for the ministry or Bible work. We also give special emphasis to industrial education, employing our students in a well-equipped carpenter shop, tailor shop, or garden; and our young women are offered the advantages of a course in household economics. Another special feature is our canvassing department; thirty-

three of our students are earning their way either in part or in full by canvassing while in school.

### Departmental

In this union we have sixty-five organized Missionary Volunteer societies, with 975 members. The home missionary work has been organized under competent leadership, and our church people are active in the distribution of books and periodicals. We are very thankful for this good beginning in departmental work, and hope that under the blessing of God we may organize more fully in the future.



G. W. SCHUBERT

We now have 168 canvassers in our union. The total sales in 1921 were 2,253,046.37 marks. The Hamburg Publishing House has two branch establishments in our field, one in Vienna and one in Basel. Because we cannot secure suitable rooms and the necessary money, we are not able to have tract societies in our conferences, as is done in America. Therefore our colporteurs deal directly with the publishing house, and not through the conferences. This arrangement is very satisfactory.

Our needs are many. One of the most imperative is for church buildings. Many of our churches have to meet in rooms far too small, or in halls where there has been smoking and dancing the night before. Only where we have not been able to do otherwise have we purchased church properties, for our people have not much money to contribute to such enterprises. Many of our larger churches should have their own chapels, where they may meet from week to week; for their interest in our work is steadily growing.

Our workers and members are of good courage in the Lord. They are loyal to God and to His truth. They send their best and heartiest greetings to their brethren in all the other lands of the great harvest field.



# Progress in the Burma Union Mission

J. PHILLIPS, *Superintendent*

WE are glad to report that the cause of truth is making steady progress in Burma. At our last conference, held in Rangoon three months ago, Elder W. A. Spicer remarked that when he was last in the Indian Empire we had no work established in all the land of Burma. But an evangelist was sent to Ran-



J. PHILLIPS

goon. Literature also was sent across, and soon came more laborers to take up work in the vernaculars.

Though our work was started in a small way and has had to struggle against great obstacles, God has prospered His workers here, and to-day we are able to report six churches scattered over the field, with a membership of 182. Outside of

Rangoon we have three well-established main stations, with their accompanying substations. All the country is apportioned to these main stations. Each, among other activities, operates a mission school, which serves both to make friends for the mission and to teach the children our truth, and finally to send out some of them as workers.

At Meiktila, our station in northern Burma, we have a strong school, with industries taught on the same basis as in our industrial schools in the homeland. There have been 156 students in attendance during the past year. We hope soon to be able to make this our training school to which we may send our different nationalities and give them such an education and religious training as are needed in our work. Prof. D. C. Ludington and his wife have been in charge of the school for the last six years, and recently Brother and Sister L. A. Semmens arrived to strengthen our force. Already students from this school have gone into our work as teachers.

## Bright Prospects Among the Karens

The Kamamaung station, located among the Karens, has, we think, a very bright prospect before it. Under the earnest labors of Elder and Mrs. E. B. Hare, this station has made its influence felt among the Karens far and wide. The school and dispensary work were the opening wedges which gave the workers access to the people. An outschool is now being started under the management of a teacher trained in the Kamamaung school.

About a year ago the force of workers among the Karens was greatly cheered by the arrival of Brother H. Baird. The workers at this station have a good command of the Karen language, and they visit scores of villages, preaching and teaching the message to the natives.

The Taikgyi station, our third and youngest, was started in the Irrawaddy District, western Burma, about two years ago. Brother and Sister A. J. Denoyer have charge here. Sister Denoyer will be remembered as Miss Gibbs. This mission has also made encouraging gains in the last two years. From a church membership of twenty the number has risen to thirty-four. There are three Sabbath schools now as compared to one two years ago; also three day schools are under Adventist management, where we had none before. Vernacular literature has been distributed with success, and the Harvest Ingathering campaign showed good returns this year.

God has greatly blessed our work in this whole section. One old brother by the name of Maung Maung, who is really our first Adventist among the Burmese, has started a Sabbath school at Thonze, and has already brought several people into the truth.

Rangoon has an English church of about fifty, shepherded by Elder I. V. Counsell and Dr. O. Tornblad; a Burmese church of nineteen, with Elder D. Hpo Hla in charge; and a Telugu church of seventeen, with Brother Andrew Stephen at their head.

## General Statement for the Union

The union reports eleven Sabbath schools,—one English and ten vernacular,—with a total attendance of 340. Our Sabbath school secretary, Sister L. W. Melendy, reports that four new Sabbath schools have been added in the last nine months. On an average our Sabbath school donation for each quarter is 623 reis for all of Burma. This may not seem so small when it is remembered that the goal for our Burmese is only four annas per week, and for Indian members only two.

The total attendance in our day schools is 422, there being seven schools in all. Manual labor is made a very essential part of the children's education. Some of these schools are conducted by self-sacrificing Adventist members who wish to have some part in God's work, and so have started schools on their own initiative. In this way they hope to train the children for God.

Perhaps it should also be mentioned that the literature we now have on hand is far more abundant than it was four years ago. We now have "Bible Readings" and two 100-page books translated into the Burmese language, a song book is ready to go to press, and "Steps to Christ" has been voted. Our Burmese magazine, the *Kin Saung* (Watchman), comes out now and then, and we have a supply of tracts on some of our doctrines. A bookman for Burma in the person of Brother J. O. Wilson has recently arrived.

With some facilities already provided in this important line, we are praying that God will give us clear vision to press forward in literature production and circulation. Even in the Karen language Elder Hare has put out a history of the Sabbath, a large tract on the second coming of Christ, and the manuscript is nearly ready for the book, "On the Other Side of Death." The Karen publishing work has so far had to be done on a duplicator. We are sadly in need of more and better machinery for the Karen printing.

God is working mightily in Burma. In this land where Buddhism is so strongly entrenched, God is employing special means to call out His people.

# The Malaysian Union Mission

F. A. DETAMORE, *Superintendent*

IN 1912, after our work had been going for about ten years in Malaysia, we had 113 members; at present we have 669. Much money has been spent in this field, much hard, earnest toil has been expended, and several lives have been laid upon the altar. Great obstacles have had to be met and overcome, and the progress has seemed slow at times; but God has had His eye on the souls who sit in darkness, and now we are beginning to gain results from the efforts of the past twenty years. Last year we baptized 175, the largest number for any like period of time, and the prospects seem bright for the present and future.

At the close of 1917, the end of the former quadrennial period, we had a membership of 337, and had baptized 232 during that term, had received \$14,937.64 tithe and \$4,503.28 Sabbath school offerings, and had sold \$7,105.44 worth of literature. At the close of the last four-year period we had 660 members, about double the number at the end of the previous term. Our baptisms numbered 373, tithe amounted to \$38,200.95, Sabbath school donations to \$10,863.79, and literature sales to \$82,287.36, thus showing a healthy growth. In 1921 the native tithe, exclusive of all mission paid workers, amounted to \$14.61 per capita, which we think very good considering the poverty of the members. Our offerings to missions amounted to 14.8 cents a week per member during 1921. Those who have accepted the truth seem to love it, and they enjoy supporting the cause, just as do our brethren in the homeland.

## Institutions and Local Missions

During this four-year term we have purchased land and erected a publishing house and equipped it, erected two school dormitories which will accommodate two hundred students, and have built four homes for workers, all in Singapore, our headquarters. A main school building, dining-rooms, and kitchen are needed to make the school what it should be, and other homes for workers are greatly in demand. Rents are so high that it takes much money to procure suitable places in Singapore.

Ten local missions are operating in the union, nine of which are under foreign supervision. One, recently opened in the Celebes, is operated by two good native workers, under the direction of the officers of the union. This last one was opened in spite of our efforts not to expand our work, owing to the shortage of men and means. In 1920 one of our native teachers went to his home in northern Celebes during school vacation, and while there he taught the truth to his friends and relatives. On the last day of 1921 it was our joyful privilege to organize in this place a church with twenty-five members, twenty-two of whom had been baptized the day before. Others are coming to us, and the prospects are bright for the future. But we do not have permission to do missionary work in that place, nor is it probable that we shall get it, except as the hand of God opens the way before us. Still the message must be given, and we are advising our native workers to open a school, and thus we trust that the good work will go on.

## Promises and Perils of the Field

Many precious experiences have come to us as we have tried to follow up interests that have sprung up in places where we did not have freedom to do mission work. Often we have been put to our wits' end

to know what to do, but as we have turned to the Lord in earnest prayer, the way has always opened sooner or later, and we believe the way will be clear as fast as we are prepared to enter. Let us unite in praying that we may be made ready and that the bars may be broken, so these people may hear and accept the last message of mercy ere it is too late.

The climate is known to be very unfavorable in this tropical region, and much care must be exercised to avoid malaria, typhoid fever, the heat of the sun, and various other dangers. Frequent vacations must be taken, and the periods between furloughs should be short. But some of our

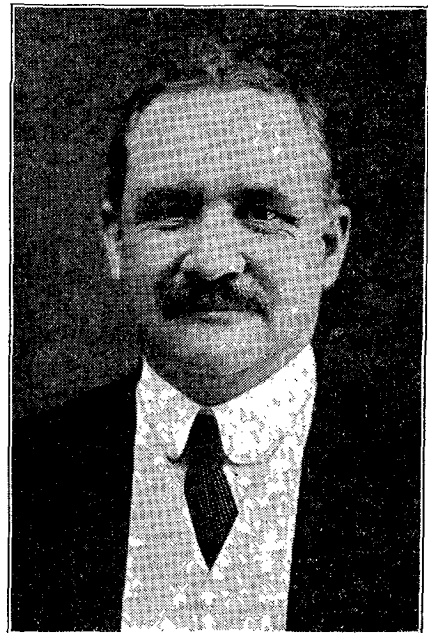
workers have remained longer than the seven-year period, rather than leave their fields before other help could come. A strong reserve force should be kept in such a field.

At times during the past quadrennial term, we have felt keenly the need of more help. Some have been forced to leave the field on account of failing health, and re-enforcements have been delayed from various causes; but we feel greatly indebted to the Mission Board, and to our dear people, for the support that has been given, and we are thankful for the good workers who have come to us during this time. Truly, we can say the prospects for the future look brighter than ever before. We have a strong staff of foreign, as well as native, workers, and the foreigners have a better command of the vernaculars.

The training school is coming up to the standard in preparing new helpers, and is full of our best young people. Others desire to come, but are not able to find room. The publishing house is well started, and we are already past the experimental stage of our efforts in getting out Malay and other vernacular literature. We find that it can be sold to all classes, including the Malay Mohammedan. We now have a good, consecrated doctor to open the medical work, and prospects are favorable for success in this line. With all these factors working harmoniously, we see no reason why much should not be accomplished during the next four years.

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THE second time in the history of our work that a meeting was held in Palestine or Asia Minor the tent was pitched at the foot of Mt. Carmel. The third time it was pitched near Colosse, the seat of the ancient church to whom the epistle of Paul the apostle to the Colossians was addressed.



F. A. DETAMORE

# East Brazil Union Mission

H. MEYER, *Superintendent*

IN the vast territory comprising the East Brazil Union we have five established missions.

## Rio de Janeiro Mission

Formerly a part of the Espirito Santo Mission, the Rio de Janeiro Mission was organized into a field of its own at the time of the forming of the union early in 1919. It takes in the Federal District with the capital of the country and the state of Rio de Janeiro, having a population of about 3,000,000.

Three years ago the entire field had only one organized church, that in the city of Rio de Janeiro, and eight isolated members in the interior. Now we have three organized churches, with two branch Sabbath schools, in the capital, besides one organized church, eight companies, and a number of isolated members in the interior, making in all a membership of 322.

## East Minas Mission

The East Minas Mission, consisting of the eastern half of the state of Minas Geraes, has a population of more than 3,000,000. The work in this mission is comparatively new. It was started principally by the colporteurs, and has resulted in a number of churches being raised up. During the last two years special effort has been made to work the cities. The mission is the most prosperous part of the union, and has also the best climate. The present



H. MEYER

membership of this mission is 284.

## Espirito Santo Mission

The state of Espirito Santo, which is the principal part of the mission of that name, is one of the small states in Brazil. It has no large cities. Victoria, the capital of the state, has only some twenty thousand inhabitants, but the state is well peopled by a thrifty rural population. Our work was started here nearly twenty-five years ago, among German colonists. In the interior, a long distance from any railroad and among high mountain peaks, we have a number of prosperous churches, one of them being the largest in all Brazil. Several church schools are being conducted. These churches have supported the work nobly for years, and at the present are our main recruiting ground for students for the seminary and workers for the field. The present membership of the mission is over 400.

## Bahia Mission

The Bahia Mission comprises the states of Bahia and Sergipe, and has a population of 3,041,920, according to the 1910 census. It was in the southern part of

Bahia that Pedro Alvarez Cabral, the discoverer of South America, made his first landing in the year 1500.

Our work gained a foothold here through the efforts of colporteurs, and the seed of truth is promising abundant results. The present membership is 114.

## Pernambuco Mission

The Pernambuco Mission comprises four different states: Alagóas to the south, a small state, but the most densely populated in all Brazil; Parahyba and Rio Grande, to the north, a section often stricken by drouths; and Pernambuco in the center, which has a population of 2,000,000. Here our work has been started in a number of places, mostly by good, stanch colporteurs. In the city of Recife we started aggressive evangelistic work, and the church has close to 100 members. New interests are springing up right along, and it keeps the workers busy to look after them. The present membership of this mission is 299.

## Summary

Our present force of workers consists of six ordained ministers, nine licentiate, nine licensed missionaries, three church school teachers, and thirty-five colporteurs, making a total of sixty-two.

The total baptisms in the union for the years 1919 to 1921 were 633, bringing our membership up to 1,411. Our receipts for the four years were:

	Tithe	Mission Offerings	Local Work
1918	\$7,297.80	\$1,386.79	\$-----
1919	12,160.24	4,191.33	494.72
1920	14,064.48	8,351.97	1,814.69
1921	15,362.76	7,606.38	3,941.27

Our book and periodical sales amounted to \$100,-232.52 during the three years of 1919-21, while in the three preceding years they were \$38,752.73.

We can point to place after place where companies of believers sprang up mainly as the result of work done by consecrated colporteurs. In our territory you can go to many homes where the people are not as yet members of our denomination, but where the entire library consists of Adventist books. Our literature has been carried to some of the remotest places where no schools exist and our juvenile books are the educators of the youth. We recognize the publishing work as a mighty factor, and although many blessings have attended it in our field in the past, we know that much greater things will yet be accomplished through this department in the very near future.

## Unentered Fields

The largest part of our territory has not as yet been entered. There is the Amazon River basin, with an area as great as that of England, Denmark, Norway, Sweden, Germany, Bulgaria, Greece, Holland, Belgium, France, and Portugal combined, which has not one of our workers. Neither are other denominations doing aggressive work there. The offerings from the Missionary Volunteer societies in South America for 1922 are to go to open this immense mission field, and we must say that no project was ever taken up with such enthusiasm by our young people. One single society has taken as its goal the amount which was our entire union goal last year, and I fully believe they will even pass the goal they have set.

In the states of Maranhão, Piahy, and Ceará, we have a few colporteurs, who have put forth noble and self-sacrificing efforts, working the cities as well as

far outlying places, and have shunned no hardships. For months they have been writing about different companies of Sabbath keepers, asking that a minister might come and help them instruct these interested ones.

During vacation sixteen promising young students entered the canvassing work, and nearly every one

earned his scholarship, some earning two or more. We have between fifty and sixty in the school now, and some of these we expect to employ at the end of this school year. It makes us glad indeed at the cheering prospect of soon having an army of laborers from our native youth to preach this saving message in the finishing of the work.

## Austral Union Conference

ROSCOE T. BAER, *President*

THE territory of the Austral Union Conference comprises the republics of Argentina, Chile, Uruguay, and Paraguay, and the Falkland Islands. The latest statistics procurable give the population as 15,334,774. Buenos Aires, the largest city of the southern hemisphere, with a population of more than a million and a half, is in this union. The headquarters and center of our work is situated in Florida, a beautiful suburb of Buenos Aires, reached by trains which leave every twenty minutes from the large union station in the city.

The union owns and occupies a five-room building, which provides for suitable offices and committee rooms.

### Workers and Membership

We have fifty regular laborers and twenty-nine colporteurs. Several public efforts have been held with encouraging results. At the time of the General Conference in 1918, the membership of the Austral Union was 2,215. During the quadrennial period there were added by baptism 813, bringing the membership up to 2,582 at the close of 1921.

### Our Departments

The union is organized with strong departmental secretaries, who are obtaining good results as the policies of the denomination are adapted to the needs of the field. Prof. H. B. Lundquist connected with the union the first of the year as secretary of the Missionary Volunteer and educational departments. Our 350 young people give the secretary a profitable field of labor. The youth are being turned toward our training schools. The home missionary department has a competent secretary in Brother L. E. Christman. The 1921 Harvest Ingathering campaign was capably handled by the department. Our goal of \$15,000 was a real test to our organized forces, owing to the financial condition of the several republics in our field; but when the smoke and dust of our vigorous campaign cleared away, we were glad to find that a little over \$13,000 had been turned in.

The publishing department has put all its machinery into operation to extend our message by means of our truth-filled literature. Our experience teaches us that our large religious books can be sold readily. At first we sold largely health books and magazines, and though we continue the sale of the health and temperance literature, we are also selling "The Great Controversy," "Heralds of the Morning," "The Coming King," and our agents are now in the field with our latest book in Spanish, "Our Day." During the four-year period our literature sales totaled \$327,479.50. Our goal for 1922 is \$140,000 worth of books sold.

### Our Institutions

The union training school in Entre Rios, Argentina, is doing very satisfactory work. Prof. J. S. Marshall enjoys the confidence of both teachers and patrons.

The enrolment during the past year, including the students from the sanitarium nurses' training class, was 198.

Our training school in Chile has been moved from Pua to Chillan, a thriving city of 50,000 inhabitants. A good farm of 160 acres, all under irrigation, has been purchased. A new dormitory has been erected, and the first year of school in the new quarters is progressing satisfactorily. Prof. E. U. Ayars is in charge.

The River Plate Sanitarium has developed into a modern institution, with its own gains from year to

year. During the four-year period hundreds of operations were performed. The sanitarium has a well-equipped operating room, and is also prepared to give hydrotherapeutic and electrical treatments. The staff of workers has materially increased. To the staff of two doctors that the institution has carried for years, have been added Drs. C. E. Westphal and H. E.



R. T. BAER

Herman. Brother and Sister R. M. Baker and Miss Bergstrom have also recently been added. Five nurses were graduated from the three-year course last November. Dr. R. H. Habenicht, the medical superintendent, has carried very heavy burdens for many years, and is in need of rest.

### Tithes and Offerings

We are endeavoring to teach our people their duty as church members, and to help them to get a vision of our world-wide work and their individual responsibility in supporting the cause with their tithes and offerings. All new converts are fully instructed on these points before uniting with the church. The tithes amounted to \$165,185.36 for the period, and the mission offerings were \$82,657.73.

We recognize that the goodness of our God has blessed the work in the Austral Union, and we cheerfully give to Him the praise and the glory for whatever success has been attained in the operation of this large field. Many have been gathered out of darkness, and are rejoicing in the light of the third angel's message.

As we press on in the battle in this part of South America, we find ourselves confronted with some very urgent needs, a few of which it would be proper to mention:

1. City evangelists to lead out in a strong way in the large cities.
2. Church buildings for the cities of Buenos Aires, Rosario, La Plata, and Bahia Blanca.

3. Three German evangelists.
  4. Preceptress for the union training school.
  5. An American church school teacher for our church at headquarters.
  6. President and evangelist for Buenos Aires.
- The time is short and the end seems near, and our hearts cry out for more of the Holy Spirit, that we may quicken our pace and speedily finish the work.

## *The West Caribbean Conference*

E. M. TRUMMER, *President*

THE West Caribbean Conference comprises the republics of Panama, Costa Rica, Nicaragua, and Colombia, with an approximate population of eight million and an area greater than that of the North Pacific Union and California combined. Although only one tenth of the inhabitants are English speaking, by far the greater amount of effort and means has been spent for them in the past. Just lately special attention has been given to the Spanish work, and pleasing results have given a new aspect to our conference plans.

Wherever there are openings for medical work, it can be made contributory to the evangelistic work in a very noticeable way. This has proved true in our mission in Nicaragua. Private medical work in Bluefields has been an important factor in doubling our membership in that church. The attention of leading men along the entire coast is being called to our message.

### **The West Caribbean Training School**

We are very grateful that the Lord came to our rescue in enabling us to secure eleven buildings and fifty acres of land from the Canal Zone government for a nominal rent. Seven of these buildings are two stories high, 32 x 72 feet in size, and five of them have already been remodeled and equipped for dormitories, dining-room, and study hall. The chapel is a cheery room with a seating capacity of 150. Our goal for this year is to fill 100 seats. The work on the grounds is all done by the teachers and students.

### **Gospel Literature**

In keeping with the fact that our message will be given chiefly through the printed page, as evidenced by the new press extension movement to establish publishing houses all over the world, we are endeavoring to push our literature in every corner of the field. The self-sacrificing and prayerful work of the colporteur is also bearing fruit here, and we esteem it the forerunner of the living preacher.

### **Colombia, a New Mission**

This republic has remained to the last for a place on our mission map. Last July mission quarters were established in Bogotá, the capital, and our first church was organized. Considerable colporteur work has been done for some years, and we are pleased indeed to hear of new Sabbath keepers in several places. On a trip to Colombia just before coming to this Conference, it was the writer's privilege to administer the first baptism in that exceptionally fanatical field.

### **Present Status**

During the past quadrennial period nearly 300 persons have been baptized, and our income has doubled. Last year's report of tithes and offerings was \$19,000, which more than offsets our budget from the Mission Board by about 50 per cent.

We wish to thank our brethren heartily for sending us laborers and means for the advancement of God's message, and we pledge ourselves anew to the speedy finishing of His work of grace.

## *The Porto Rican Mission*

C. V. ACHENBACH, *Superintendent*

THE Porto Rican Mission comprises Porto Rico, Santo Domingo, and the Virgin Islands, covering an area of over 24,000 square miles, with a population of about 2,700,000.

About twelve different denominations are working in this field, and there are sixteen or seventeen thousand Protestants scattered throughout these islands. Seventh-day Adventists have been laboring in Porto Rico for twelve years, and an excellent work has been done in the distribution of our literature, more than \$100,000 worth of books and periodicals having been placed in the hands of the people.

### **Santo Domingo**

Since the last General Conference seven churches have been organized and four church buildings erected. In Santo Domingo city, the capital of Santo Domingo, we have a church organization of seventy members. In 1921, through the kindness of the General Conference, we were able to erect in this important city a neat and spacious re-enforced concrete church building, with a chapel seating about 250 people. The

building has two stories, the second story being fitted up for living-rooms for the worker and his family.

The work in this city is making good progress. Elder Peter Nygaard, with his helper, is kept busy following up the interests that are developing continually.

### **Moca**

At Moca, in the northern part of the republic, we have an organized church of thirty-seven members. The work in this island has only been touched, so far. Santo Domingo, with its million people, is waiting for the gospel message.

### **The Virgin Islands**

In the Virgin Islands we have two churches, one at St. Thomas and the other at Christiansted on the island of St. Croix. These two churches have about one hundred members. Elder D. C. Babcock is living in St. Thomas and doing a good work in these islands. Last year a successful tent-meeting was conducted in St. Thomas, and this year tent-meetings are being held in St. Croix.



**Porto Rico**

In Porto Rico the work is progressing very encouragingly. We have nine churches on the island. Our latest organized church is in Rio Piedras, a suburb of San Juan. This is the educational center of Porto Rico, having a university and a Baptist seminary. Last year F. E. Wilson began meetings in this place. A good work has been accomplished thus far, and we have had a few believers there for some time. A small church of eighteen members was organized recently.

In Santurce, also a suburb of San Juan, we have our largest and oldest church in this mission field. Here Brother H. E. Baasch has been acting as pastor for the last two years, and has also been laboring in San Juan. In the latter place some of the better class of people are interested in the message, and we hope to see good results develop from this interest.

**Encouraging Progress**

Throughout this entire field we have thirteen organized churches, with a total membership of 531. Through the faithfulness of these members we have been able greatly to increase our offerings to missions. In the Sabbath school department last year we went

beyond all previous records in offerings, averaging 18 cents a week per member. Our goal for this year is 25 cents.

Two years ago we had our first experience in the Harvest Ingathering campaign, and gathered \$1,700. Last year our goal was \$3,000, but we secured almost \$4,000.

For a long time there had been great need of a school for the training of native workers for this field. By the kindness and liberality of the General Conference we were able to establish this long-needed school in Porto Rico, in 1920. The school is in the mountains of the interior of the island, in the vicinity of Aibonito, about fifty miles from San Juan. Here the climate is cool and pleasant, and the natural scenery of the country surrounding the school is beautiful. We have accommodations for forty students. A good work is being done by Elder B. A. Wolcott, principal of the school; Elder William Steele, Bible teacher; Miss Minnie Martin, teacher of domestic science and home nursing; and a native teacher. Our hope is in the young people in training, who will go to the different parts of this field to lift up the banner of the cross.

## Northeast India Union Mission

H. E. WILLOUGHBY, *Superintendent*

ALTHOUGH our work in India had its beginning in Bengal, we are not able to boast of any great work or developments. At the present time we have a good strong English church in the city of Calcutta, as well as our strongest Bengali organization, and seven other native churches located in villages throughout the presidency. In Bihar we have but three organized churches, two among the Santali-speaking people at Karmatar and Taljhari, and one among the Hindus at Ranchi. Our total membership now stands at 314, more than 10 per cent of whom have been added since the beginning of 1922.

At the time of its organization there were not enough foreign workers in the field to fill all the necessary offices. While the Lord has greatly blessed us during the last two years in sending a number of earnest young people, we still find ourselves short of help.

**Prospects**

The prospects for immediate growth are very hopeful. From every portion of the field where our work is known, we are constantly receiving earnest inquiries. In places where the truth has seemed to make but little progress in the past, there seems to be an awakening and a real searching for true Christianity. Our present corps of workers is unable to answer all the calls that come.

As yet, we have scarcely touched our great field. Orissa, with its millions, is calling for the news of the second advent. For several years there has been a lone Sabbath keeper in Cuttack who learned the truth by reading our message-filled literature. He now reports that he has a small company keeping the Sabbath.

The 7,500,000 in Assam who sit in darkness must wait longer, until we can send some one to give the light. We expect to open up English work in Shillong, Assam's capital, this year, and sincerely hope that this will open the way for vernacular work. A few scat-

tered believers throughout this province are reporting interested persons, and appeal strongly to us to send help.

Then there are Nepal, Bhutan, and Sikkim, with more than 5,250,000 who know not Christ. Work among these peoples would have to be carried on from their border lines.

**Our Needs**

We need men, earnest, consecrated men, who are willing to endure hardships, men who fear no one save the God of our salvation. Our work has greatly suffered in the past, and is still suffering, from lack of men to do what is set before us. When a missionary has been home on furlough, or has for some other reason left a vacancy, we have not always had another to step into his place.

We should have immediately a man to act as secretary-treasurer of our union. Just as imperative is our need of a man to act as leader of a strong union training school. We must have means whereby we can train a corps of Indian evangelists.

We should have two families each for these territories which are as yet unentered. As our force grows larger, we feel more and more the need of medical help in this trying climate.

We stand in great need of buildings owned by the mission. In Calcutta we are driven from pillar to post, each time with increased expense. Buildings owned by the mission would add permanency to our work and stimulate growth. We should provide well-screened and comfortable bungalows for all our workers, especially those who are to live in the malarious parts of the field. We need more and better equipment for carrying on our work.

Last of all, we need the prayers and co-operation of our comrades in the homeland. This we feel confident we already have. May God strengthen us for the final battle of truth against error.

# God's Providences in Africa

Sermon Delivered at the General Conference, Wednesday Evening, May 17, 1922

M. N. CAMPBELL

It was planned that I should speak to you this evening with reference to a recent visit which I made to our mission stations in equatorial Africa. As stated this morning in my report, the General Conference has committed to the British Union the responsibility for directing our missions in the West Coast colonies of Sierra Leone, the Gold Coast, Nigeria, and Liberia; and on the east side of the continent, — Egypt, the Sudan, the kingdom of Uganda, just north of Victoria Nyanza, and British East Africa, commonly known as Kenya, and German East Africa, now called Tanganyika. About a year ago I visited the West Coast missions, and in the autumn went to the missions on the eastern side of the continent.

## A Long Journey

We have a long journey to take tonight, so we will go right aboard and start for Africa; and we will land first at Freetown, the capital of Sierra Leone.

Our work has been in operation in this place nearly twenty years. We have in Freetown a good cement church building, well seated, with a baptistry. There is a small congregation. Some years ago we had a sanitarium at this place, and that was the headquarters of our West Coast missions; but in 1914 those buildings were sold.

When I landed, one of our native ministers was holding a series of meetings. He had gone through the message, had a good interest, and a large attendance, but no one had taken his stand for the truth, and he felt very sad to think that nothing was being realized from the effort that had been put forth. He wanted to know if I could do anything to help him.

I told him I should be glad to do what I could, and so that Sunday night I stayed in Freetown and spoke. The church was well filled. My subject was obedience, and when I finished, I determined to try to bring the people to a decision. Before we dismissed the congregation that night we had fifty people on their feet who promised to keep the holy Sabbath and to take their stand for this message. After the meeting I said to the brother, "Now you go out early in the morning, and visit those people, and see whether they mean business." When I took the train Monday morning, he told me they all meant business, and he was a very happy man.

## The Waterloo Mission

When I reached Waterloo, I found a well-established mission. We had a good school, opened last year, in which our native workers are trained as evangelists and teachers. There are about sixty-five young men in the school. On the same station we have a girls' school, with about thirty-five girls in attendance. The building was dedicated while I was there.

## Terrible Heathenism

I may say that the western part of Africa, known as the West Coast, is probably in the worst condition, viewed from the standpoint of heathenism, of any part of Africa. It is notorious. The whole West Coast is in the grip of witchcraft. The people are terribly superstitious, and it seems as if Satan has given to his servants there, the witch doctors, remarkable power.

If a man has a grudge against another man and wants to bring an affliction upon him, he will go to one of the witch doctors and give him a sum of money.

The witch doctor will then bring a terrible disease upon the man. The doctors there tell us it is almost impossible to cure such cases. Suppose a man has a mango tree that he wants to protect from thieves; he will go to a witch doctor and get some kind of medicine wrapped up in leaves, and no one would think of touching that tree while the medicine is protecting it, because he would think that something terrible would be sure to happen to him if he did.

## Need of the Gospel

I cannot take the time this evening to tell you in detail of the awful situation, for if ever a people needed the gospel of Christ, it is those people on the West Coast of Africa. But I am glad to tell you that our message has made good headway there. We have 600 baptized believers, and baptisms are taking place every quarter. God is wonderfully blessing our missionaries in that section.

There is another thing that greatly hinders our work in West Africa, and that is the secret societies that exist there. These secret societies formerly constituted the educational system of the country. The boys and girls were put out into separate societies under native teachers or the witch doctors. The boy was taught woodcraft, all kinds of physical exercises, how to shoot with bow and arrows, and how to swim and jump; and he was given information in regard to all the various medicines; in fact, these societies communicated all the knowledge of the tribe.

## Tools of Satan

Since the missionaries of Christ have been in the country, the secret societies have become a most powerful agency of Satan in opposing the Christian missionary. In addition, the children are now taught to lie and steal. Never have I found elsewhere such proficient liars as they become, because they have reduced lying to a science. They will steal almost anything; they would even take your gold teeth if they had a chance. Things will disappear right under your eyes.

These secret societies also teach the children the grossest forms of devilry; really it is very difficult to do anything with them after the secret societies are through with them.

But I am glad to tell you, my friends, that the gospel of Christ changes men and women in Africa just the same as it does here. A man over there who receives the gospel of Christ into his heart, becomes a first-class Christian man.

People sometimes ask, Does it pay to invest in foreign missions? I tell you, brethren, a man cannot make a better investment than to invest in Christian missions. It surely pays in dark Africa. God's truth is as powerful there as it is here, and it is spreading out, gathering in the honest in heart. I know that there will be many from Africa when the work closes. When the Lord gathers His jewels from all parts of the field, there will be as large a representation from Africa as from any other portion of the world.

## Industrial Education

In this Waterloo Mission, in addition to our school, we have a well-equipped industrial department, in which the students are taught to make chairs, tables, boxes, and wagon wheels. In fact, they make complete wagons; but those wagons have to be drawn by

men, because horses cannot live in that country. I did see one horse, but it didn't look to me as if he was long for this world. The tsetse fly is common there, and it attacks horses and cattle, so they do not live very long.

The natives of that section become very skilful with tools when well trained. I saw some dining-room chairs made in that Waterloo factory that were as good as any chair about this place. They were well made. I should be glad to own a half dozen to place in my dining-room. I should feel that they were a credit to my home. They made a door for a native church that had been erected farther up the country; it was to be the front door to the church. Really, it was a fine piece of work.

So it is evident that those people can be trained, and that they can be developed into useful citizens. I am glad to tell you that that industrial plant we have in Waterloo has given us a very good standing in the eyes of the government. The officials believe in the sort of religion that teaches men to become useful citizens, to use their hands as well as their heads. Missionary operations carried on there which simply educate the head and do not train the hand, are almost worse than useless. The people who are taught in that way come to feel above work, and hence do not make the best citizens; so that kind of education is not appreciated.

#### **Institute in Sierra Leone**

While there we held an institute with our missionaries in that field. There were eleven white missionaries, and our native workers also met with us,—about twenty-five of them, from Sierra Leone, the Gold Coast, and Nigeria. The Lord met with us and helped us in solving the problems peculiar to the field, and we all experienced a real spiritual uplift.

While there, we ordained two native workers, both well educated and good preachers. They were successful soul-winners.

#### **The Champion Bruiser**

One of these men came from the Gold Coast. His name is J. K. Garbrah. He had been a wild pagan in his early days. When he was a boy, he went to a witch doctor and bought from him a charm, which he tied about his wrist, and that made him the champion bruiser of the community. He was able to knock out any man who came in his way. He got that power from Satan, of course, but he did become invincible as a pugilist.

One day as he was going along the road, he heard a Christian evangelist preaching about hell. It scared him almost into a fit when he heard the evangelist say that hell was a place where they fed a man red-hot stones and his drink was melted lead. He thought to himself, If that is the kind of place everybody is going to that does not become a Christian, I'd better make a change. So he went to the wise man of the tribe, and asked him what he thought about it. The man told him, "The thing for you to do is to go to a Christian school, and they will tell you."

So he offered himself to one of the mission schools. They accepted him as a pupil, and found him a very bright student. He took the classical training, and finally became a teacher in their school. One evening, when walking along in his native town, he heard one of our preachers talking about the second coming of Christ. That was very interesting to him, so he interviewed the preacher. That preacher was Elder D. C. Babcock, and the result was he took a series of Bible

studies, after which he accepted the truth, and has been a very effective worker in our missions ever since.

#### **The Message Multiplied**

After that institute I visited our missions and out-schools. I noticed that in our schools, especially the Sabbath school, they use the picture rolls in instructing those who come, old and young. Those people are wonderfully interested in those beautiful pictures. They will come in great crowds to see what the picture has to say, and they listen with their eyes, ears, and mouths wide open. As soon as the Sabbath school is over, they start out to find somebody else to tell that story to. The biggest man in that country is the man who can tell the biggest story. They do not see a great many such things, so when the missionary tells the story of the picture roll, it is wonderful to them, and they hurry out and find somebody else to tell it to; and as soon as that man hears it, he hurries out to find somebody else to tell it to; and so the influence of the missionary is multiplied many times. Like a wave that broadens out great distances, so with the message that is taught by the teacher in the Sabbath school, it is sent out over wide regions of country. We have no idea how far the message of God has been carried in these darkened heathen regions, by the natives who hear the story and tell it to some one else.

#### **Medical Work**

Excellent work is being carried forward in the missions by the dispensaries. The people often come to the mission station early in the morning, about day-break, and the worker must go out and minister to their needs.

Africa is a country that needs the medical missionary. Those people are in a terrible condition. Impure and unhygienic lives bring upon them terrible afflictions, and they come to the dispensaries with dreadful sores and in a most distressing condition. The missionary can help them, and at the same time point them to their good Friend in heaven, who sent the missionary.

#### **Natives Like Medicine**

The natives dearly love to take medicine. They want it whether they are ill or not. They will sometimes come and declare that they are sick — they have a "bad pain." "Where is the pain?" they are asked. They had not thought to prepare for that question, and sometimes have difficulty in locating it at once; but they want some medicine.

The missionary never gives a native a bottle of medicine to take home and use according to directions, because this is what will happen: He will take that bottle of medicine home, give each of his wives a dose, and drink the rest himself, on the principle that if some is good, more is better. So in cases where the natives really need medicine, they are required to come and take their doses at the station.

I started in there with the usual practice of taking a tablet of quinine every little while. You know what quinine is. It is far from being as palatable as a chocolate cream, I assure you. I was taking my tablet one evening, when I noticed some one looking in the window. There is always somebody looking at you there. They are looking in at the window, or are peeking in at the door; somebody always has his eye on you.

I glanced around and saw a girl standing at the window and looking longingly at the bottle that contained the quinine tablets. I said, "Would you like

some of this?" She had been to a mission station and could speak a little English. She said, "Yes, sir." I scraped off in the palm of her hand a little of the quinine, and she ate it and looked as pleased as if I had given her candy. I gave her some more, and she chewed it up and was glad to have it. I asked her if she wanted more, and she said, "Yes, sir." So I gave her the rest of the tablet. She wanted more, but I thought that was enough for one dose. They think medicine is of no use unless it tastes pretty bad. They gauge its efficacy by its flavor.

#### A Test of the True God

Just before I arrived at that station, a circumstance occurred that shows how God co-operates with those who leave their homes and friends to go into those darkened lands. A man had been bitten by a wild animal. A large bite had been taken out of the fleshy part of his leg. It was a terrible wound. Instead of bringing him to the mission station, his friends first took him to the medicine man, who fixed up a mass of filth and put it in the wound and wrapped it up.

Gangrene soon set in, and the man was dying, so they sent for the missionary. They couldn't keep him in the living-hut, so they put him in a separate hut, as the odor was so bad even they could not stand it—and that is saying considerable. But when the missionary started to wash out the wound, he saw that it was hopeless, nothing could be done for the man. So he said to his friends, "If you had brought the man to us when he was first injured, we could have helped him, but now he is past help."

The natives went off a little distance, and talked it over, and finally they came back and said, "Could your God heal that man?" "Why—yes," the missionary said, "He could." "Well," they said, "you ask Him to."

Those missionaries realized they were facing a challenge, and that the might and power of their God, His reputation and standing, were at stake. It was a pretty serious situation for those young people. It was a real test of faith. But they rallied to meet the challenge, and did not try to get around it. They went on their knees and asked God to vindicate His power, and then they went to work and did all they could to clean up that wound and co-operate with divine power.

I am glad to tell you that God heard that prayer, and the wound began to heal; and by patient ministrations and the attendant blessing of God, that man got well enough so that when I was there, he could hobble around with a stick, and was able to be in the group picture. I am proud of that picture, because it shows that God never forsakes His servants who go down there in His name. He always stands by them.

There is another thing that impressed me greatly, and that was the fact that the young people whom we send to that field,—and they are largely young, inexperienced men and women,—I was wonderfully impressed to see how they develop mentally, and the wisdom God gives them to meet the peculiar experiences with which they are confronted. I saw that God provides His workers with all the necessary tact and wisdom to meet whatever situation they must face.

#### Mohammedanism a Serious Problem

Mohammedanism is the great problem of that field, much more serious than paganism. The Mohammedan comes along and says, "I am teaching the

same God the Christian missionary is, but I do not require you to have any change of heart. You do not have to give up lying and stealing, or dispense with plurality of wives; all you have to do is to acknowledge Mohammed as the prophet of the Lord, and say certain prayers and engage in certain fasts, and you will get to heaven all right." That appeals to the natives as a pretty sensible sort of religion, and they are accepting it by hundreds of thousands.

I believe that paganism is doomed. The real test in Africa, is between Christ and Mohammed. Jesus Christ will get every honest-hearted person, and Mohammed will get the rest.

#### Polygamy the Curse of Africa

Polygamy is one of the greatest curses of Africa. A man's standing in the community is gauged by the number of wives he has. If he has only one, he has no standing at all; and as they are all anxious to be big men, they get as many wives as they can. There is no limit to the number of wives they are allowed to have.

I did find a limit at one place. One of the princes in Nigeria is strictly limited to 3,333 wives. I do not know why they curtailed his privileges in that way. But in spite of all that, those people are turning away from these evil practices, and taking the same standard of Christian living that we are here. The fact that we draw the line where Christ drew it, is not hindering our mission work at all.

Some of the other missionary societies declared that if we should take this stand, and absolutely require these men to put away their plural wives, we would make no headway; but we are making just as many converts as they are. When a man is willing to take the standard of the gospel of Jesus Christ, he generally means business.

At one station where we visited, a man came up after the meeting, and said to the missionary, "I have been keeping the Sabbath for a long time, I have been paying tithe, and I want to be baptized." "Well," asked the missionary, "how about this matter of polygamy? How many wives do you have?"

The man started to count his wives, and finally found he had eleven. The missionary said to him, "You know I have told you that before we can baptize you, you will have to content yourself with one wife."

The man said, "I would starve."

The missionary said, "You go to work yourself."

The man replied, "I am too lazy." He did not seem to be a bit abashed in admitting it. And so he went away sorrowful, for he had many wives. He could not bring himself to part with the source of his difficulty.

There does not seem to be very much sentiment about this matter. The first wife will work real hard to help the husband get money enough to buy the second one; and the two will work hard to get money enough to buy the third, because it lessens their labors and burdens. So they all seem to get along fairly well; and the native fails to understand why the Christian is so decided about that matter.

But there are precious jewels all through that Dark Continent that are longing for light, and are willing to make any sacrifice to live the better life.

#### Real Home Missionaries

We have some strong churches in that field, and they are carrying on home missionary work. I organized a church one Sabbath forenoon while there.

In the afternoon I was out on a trip, and coming back along the native path, I met the whole church trotting along in an opposite direction. I asked them where they were going. They replied that they were going to the next village to sing and teach them the truth. That was a regular thing with them. In fact, one church has raised up two others by their home missionary endeavor.

That West Coast of Africa is a very densely populated section. Nigeria is the most densely populated part of Africa. The population in that entire field ranges from 25,000,000 to 30,000,000 people.

#### Around Victoria Nyanza, East Africa

That is about as much of the time as we can spend in West Africa, so we will start for the port of Mombassa, on the coast of British East Africa.

In November last year, after a rather tedious voyage from London, I arrived at Mombassa, and took the train six hundred miles into the interior, to Victoria Nyanza, and got into the mission boat and sailed across the lake to Gendia, the headquarters of our work there. We have five mission stations in that section and about fifty outschools. These outschools are all presided over by native workers who have been carefully trained in the main stations, and who are placed there to teach the native boys and girls to read and write and do simple sums in arithmetic, and to read the Bible.

It is wonderful to see how the work of God is growing in that section, and how many are presenting themselves for baptism. Wherever a chief is willing to put up a school building and a hut for the native teacher, we supply them with a teacher.

We are quite well equipped with teachers. Our work has been going on there a good many years, and every few months we turn out a fresh class of qualified native teachers. And really, these native teachers are a very conscientious class of men. I am sure you would be glad to meet them and see what a fine lot of men they are. They have a Christian dignity that impresses you that they are real Christian gentlemen. I was delighted to see them, and we are pleased with the progress they have made.

So when a native headman over a village wants a school, we tell him that he must put up a school building and a hut for the native teacher, then we will furnish him with a teacher. That is not asking very much, because it does not take very much work to build a native house. They put up a hut with branches of trees, plaster it with mud, and put on a grass roof. Then the children are gathered in, and they sit on the floor. We furnish each one with a slate, and the teacher has a blackboard. He writes the lesson on the board, and the pupils copy it off on their slates. Gradually they learn to read.

#### The Spirit of God at Work

Then they are brought in contact with the Scriptures,—the Gospel of Matthew or of John,—and they learn to read the Bible. It is not very long till the teacher observes that the Spirit of God is working upon the hearts of those students. They begin to ask questions, and to show signs of a reformation in their lives. Then a baptismal class is formed, and they are instructed in the word of the Lord. In the course of time, when they have given evidence of a real change of heart, and have a clear understanding of the message, they are received by baptism.

While I was there, I had the privilege of baptizing nearly forty of these people on two occasions. I was very much impressed by seeing how particular the

local church officers are in those native African churches. They seem to realize their responsibility in a marked degree. They are very careful to see that right standards are maintained in the church; and at the time of the baptism, they prepare the candidates to go into the water.

I was rather amused at one baptism. I noticed a line of candidates marching up. They were all dressed in long white gowns, but I noticed one had two neckties, one where it belonged, and the other about the region of the solar plexus. I wondered what would happen to him. When he came up to the deacon, the deacon grabbed that necktie, and gave him a lecture, and made him understand that another show of pride like that and he was done for. He thought he was going to be put out, and promised he would never do anything like that again. I tell you of this only because the incident serves to show how very particular these native officers are to see that the members of the church live up to the standard. Our church officers here ought to be just as particular as they. If our local church officers would recognize their responsibility before God as shepherds of the flock, and would counsel with those who are becoming proud and worldly, it would turn the situation right about face here in the homeland.

#### Girls' Schools

We have established girls' schools in connection with all our missions in British East Africa. In former days we had great difficulty in getting girls to go to our schools for training; but during the last year a great change has taken place, and the girls are coming faster than they can be taken care of. The people think that it hurts a woman to learn to read, and then men are not favorable to the idea. So every girl who comes to school has to brave the strongest opposition in her home, and frequently the father will come and take her away; but in a day or two, back she will come.

At one of our missions a very savage-looking fellow arrived and claimed his daughter. He had two horns sticking on his head, and he was painted up in the latest fashion. They don't wear many clothes in that country, but they like to paint clothes on themselves. If they see a person with clothes that they like, they will attempt to paint them on their bodies.

Well, this man came painted red, white, and blue, and looking very savage. He asked for his daughter in a language that I could not understand. He said, "I am after my girl." They told him that he could not have her, for we are not in the habit of giving the girls out of our schools to anybody that happens to ask for them. We told him that he would have to bring his chief with him, and if he came, we might have to let her go.

"But," he said, "she is paid for," and he had the purchase price for her—five cows is the price of a girl. She was sold, then, according to native law, and we could not hold her; so we had to let her go, for he produced the evidence of the sale. He had come three days' journey to take her home. Three days later she was back. She wanted to know more about the truth.

At another station, when I arrived, they had only twelve girl students. When I left a little later, they had nearly fifty. That is the way they are coming. And really, it is necessary for us to train the girls; for there is not much use training the boys in the way of the Lord, and then having them marry heathen wives. They are invariably dragged back into hea-



thenism. So it is necessary for us to train both boys and girls, so that we can have Christian homes, which are the strongest fortress to maintain the light of the gospel.

#### Institute for Missionaries

In East Africa we called our missionaries together, thirty-three of them, with their wives and children, and spent two weeks together in a place called Gendia, on the shore of Victoria Nyanza. We had a precious time together, studying the Bible, studying mission problems, and working out a good many things in connection with the cause in that place.

At the conclusion of the institute we convened a great meeting of the natives,—those who had been connected with our main stations and those who were attending our outstations. The appointed day was Friday, and beginning Friday morning they began to come along those native paths from all directions. By the setting of the sun we had nearly 800 of them.

We had a good meeting to open with. The next day I had the privilege of speaking to a thousand through an interpreter,—in the shade of a wild fig tree. Those wild fig trees grow to an enormous size in that country, and a thousand people can find comfortable accommodation under the shade of a single one.

When we counted the Sabbath school collection for that day, we found about \$12 in offerings, besides a lot of eggs. If they do not have money, they bring eggs. Those eggs are sometimes a bit uncertain as to age. The natives cannot understand why a white man wants a birth certificate with an egg, for with them an egg is an egg, young or old. We have had quite a time teaching them that they must bring nothing but fresh eggs to Sabbath school. The missionaries buy the eggs, and put the money into the collection.

#### Wage Twelve Cents a Day

That was a remarkable offering those people made, when you come to reflect upon the fact that a man has to work all day, under a broiling sun, to earn six pence (twelve cents), and they do not often have the opportunity to work and earn even that. It was a marvelous thing to me. But they are interested in the cause of foreign missions. They have their goal down there to which they are working; and in proportion to their income, it is just as big a goal as we are working to in this country.

#### Harvest Ingathering in Darkest Africa

And they go out in the Harvest Ingathering. I have a picture of some of those boys going out soliciting funds. It is surprising how much they bring in. Nearly every one to whom they go gives something.

While I was down there, I had the privilege of collecting £25 myself. That would be about \$125. I got that from a Mohammedan. When I went to him and asked for money for Christian missions, he said, "I am a Mohammedan. I do not believe in the Christian religion."

But I said, "How much business would you do in this country if Christian missionaries had not come down here?" He thought a moment, and made up his mind he would not have done a great deal.

I said, "These people are helping you, aren't they?"

"Yes," he said, "but it is against my religion to give to Christians."

"Well," said I, "you give £25, and you just see if God won't bless you for that this year; for the

Lord loves a cheerful giver, and He always blesses those who give."

He thought it over a while, and he did it.

So I believe this Harvest Ingathering work is applicable to almost any part of the earth. We tried it in Egypt last year, and got about £80 (\$400). That was the first effort at that meeting. We are starting on the West Coast, and in East Africa, and in Egypt; everybody is at it all over the world. It is a universal movement, and I believe it is ordained of God, and will be greatly blessed by Him.

#### Devoted to Their Work

I was very sorry to have to leave that mission field. I began to feel as the missionaries themselves feel. One Sabbath day while I was there we had a social meeting, and quite unexpectedly the missionaries spoke concerning their relationship to the field in which they were laboring, and every one of them thanked God that He had placed them in that field. Africa is not an ideal field in which to labor. This happened on the West Coast, in what is called "the white man's grave." But every one of those missionaries, with a fervency that surprised me, thanked the Lord that He had sent him there.

I found one of the missionaries whose health was declining. She showed signs of a break. Her term of service had not ended, her period of furlough was not due, but I said to her, "Sister, you will have to go back to England."

She said, "Don't say that, please."

"Yes, I am sure you will have to do that, because if you stay here any longer you will break, and cannot get back at all."

That woman wept all night. She could not sleep for weeping over the prospect of having to leave that field.

Friends, it is wonderful what a grip these heathen lands do get on a man's heart. A lump came up in my throat when the time came for me to leave those faithful men and women and start to another field.

#### Tanganyika Territory

This part of the field was formerly known as German East Africa. It is now known as the Tanganyika territory, and it is under a British mandate. As a consequence, the field has been turned over to the British Union Conference. It was formerly operated by the German brethren, and I found, on my visit there, that these men had done splendid work.

The missions of German East Africa are in two sections of that territory. There are twelve stations to the southeast of Victoria Nyanza; there were four others in what is called the Para mountains, about halfway between Mt. Kilimanjaro and the Indian Ocean.

The missions near the lake were in the section where the war raged. Battles were fought right at our mission station. Our mission buildings were blown to pieces, and hundreds of our native believers lost their lives. They died like flies.

They were not required to bear arms, but both the contending armies compelled the native people to serve as laborers, as carriers of burdens. No respect was paid to their physical strength, and 60,000 of the natives died as the result. A great many of our people were among them, and have never been heard of since. So those twelve stations lie there; have lain there for five years, unmanned, and most of them destroyed.

#### Four Stations Saved

In the southern part of that section, however, there were four stations in pretty fair shape, and we have placed three workers to gather together what we can, and get work started again. At one time they were very thriving missions. Splendid, God-fearing men were in charge, and over 2,000 natives were in the schools.

But the other group of stations in the Para district, were not in the pathway of the contending armies, and suffered little from the effects of war, though they do show the effects of neglect.

When the British took charge of German East Africa, they interned the missionaries, our own among the rest; and so the work was left without white supervision, except in one case. But in spite of that fact,—in spite of the fact that there was no pay coming to the native workers,—they stayed by their work right through that period, and kept the churches together. In fact, the churches grew under their administration, and I was greatly pleased to have the privilege of visiting those places, speaking to the people, and learning of their faithfulness to the Lord.

They had the Week of Prayer readings last year. They did not get them from this country, and so they made up some themselves, and had Week of Prayer services, and an offering, and it was a surprisingly large one. We are placing two workers in the Para district, and keeping that work going. The German brethren had laid a splendid foundation, and the work did not ravel out. It is not likely that the work in the stations near the lake would have raveled out had they not been destroyed by the war.

#### Difficulties in Egypt

After having visited those stations in the German section, I left to visit our field in Egypt. I sailed around the east coast of Africa, up the Red Sea, and landed at Suez. There one of the missionaries met me, and took me to our headquarters at Cairo. I spent two weeks with our people in that field.

I may say that Egypt is a very difficult country in which to work. As stated in my report this morning, Seventh-day Adventist missionaries have broken their hearts over Egypt, laboring faithfully up and down the Nile, holding meetings in place after place, with no results. On very rare occasions did they succeed in getting a believer, and the few they did get did not stay, and it looked as if we had met our Waterloo.

But our workers knew better than that. They knew that no situation on earth could stand against the mighty onrushing message of the Lord. They stayed by it, and waited for God's time. It finally came.

#### Fruit at Last

In 1912 Elder George Keough, superintendent of the Egyptian Mission, held an effort at a place near Assiut, two hundred miles south of Cairo, and at the close of the effort baptized twenty-four men, and a church was organized. Since then the work has gone on, and a great change has come over Egypt. Now our missionaries can get a good congregation anywhere they plant the standard, and they have three churches besides the companies at Cairo and Alexandria, and a number of isolated Sabbath keepers.

I visited Assiut first of all, and found the hall full of men. That is rather unusual. We always expect to see some ladies; and I turned to one of the missionaries and asked, "Where are the ladies?" He said, "Do you see the holes in the wall on that side?"

I said, "Yes, I see them." They were about four feet long and six inches wide.

"The ladies," he said, "are on the other side of that partition. They are not allowed to come in where the men are; but they are permitted to go into that room and listen." They are allowed to pick up the crumbs from the table.

I glanced over there, and saw those holes in the wall full of eager faces; but when I looked, they disappeared. They must not let a man see them. Yet there they are. Those people are wonderfully earnest and devoted. They are not a great deal above the natives of the interior; but they are sound Seventh-day Adventists, and they believe this message. They love it just as much as we do. They believe in its ultimate triumph; and they are putting forth every endeavor in their power to lend their support to the work of God.

We had a good meeting. The Spirit of God was there among us in the service. I had to speak, of course, through an interpreter; they use the Arabic language. That night I stayed in a native house. This was at a place where there are no accommodations for Europeans. This house, a very modest little home, is built of sun-dried bricks. I was given a bed about as soft as this table. But I found there was something else there besides me, and I could not sleep. Finally I called to Brother Keough across the room, "I cannot sleep; something is biting me." "That is nothing," he replied; "go to sleep, it is nothing but fleas; you will soon get used to it." "How long did it take you to get used to it?" I returned. "About a year." "But I cannot stay here a year to get used to it."

I did not average more than one hour's sleep a night during the week I was there.

When I got back to Cairo, and had my clothes sterilized and myself fumigated, I venture to say I looked as if I had had the chicken-pox.

I mention this simply to give you an idea of the conditions in the country, and what our missionaries who are there have to endure. The men who stayed there and raised up those people have had to endure that right along, months of it. I think a man has a good deal of the love of God in his heart who will stay and face such a situation in order to win souls.

#### One Dish for All

When it came mealtime, I walked into the dining-room,—the same room I had slept in, the only room they had. There was a mat on the floor. I sat down at the table, six inches high, and there was one dish on the table. I had not been initiated into this before. When it came time, they all reached into the dish. It was soup they were eating. Each broke off a bit of pancake, and wadded it up in spoon style, and dipped it in the soup, and ate it. They said, "Turn in, partner." I found it a bit difficult to "turn in."

I had brought with me a plate and cup; so the next time I first got my portion out in the plate. They thought I was a bit "stuck up," but I could not help it. There are men here who have worked in Egypt, and they know what it means. I admire the men who will stay there for the sake of precious souls, and put up with conditions that they have never been accustomed to. But if they reach those people, that is what they will have to do. And they are reaching them, and God is greatly blessing their work. Egypt is turning to the Lord.

### A Narrow Land

Egypt is simply the banks of the Nile. You look at the map, and it seems like a big country, but it is almost all sand. All there is to the country is a narrow strip along the Nile, in some places not more than twenty miles wide.

In that Nile valley there are thirteen million people, twelve million of whom are Mohammedans, and the rest might as well be. They are the old Coptic church, what was left of ancient Christianity after the inflowing flood of Mohammedanism well-nigh swept Christianity out of existence. It is the oldest form of Christianity I ever met.

### A Coptic Monastery

I visited the largest Coptic monastery in the Libyan desert, a great monastery. When I got there, I found that was the home of a bishop. They said, "Why are you in Egypt?" Through an interpreter I explained that we were there to teach the people concerning the second coming of Christ and to lead them to respect the commandments of God. Then we told them we were Sabbath keepers. As soon as we told them that, they were very friendly.

They were just building a new monastery. After we had had a very pleasant visit with them and were departing, they said, "In this new monastery we will set apart a room for the Sabbath keepers, and whenever you or any of your people pass this way, be sure to come and stay with us." The Coptics still respect the Sabbath, and they respect a Christian who keeps the Sabbath today. They do no missionary work, however, and I suppose that accounts for the deadness of the church. No church can live that is not a working church.

At Beniadi, on the upper Nile, we held a general meeting of our native believers. We conducted it on the plan of a regular conference. It was the first general meeting that had ever been held there, and those people enjoyed it as much as you are enjoying this General Conference. My, how those people praised the Lord! How they enjoyed singing the songs of Zion! It was the most terrible noise I ever heard, but they enjoyed it, and they sang with spirit. It was a "joyful noise," anyhow. Before I left, I began to detect some rhythm in it, and I might have become used to it after a while.

Those people are great theologians. The Trinitarian controversy raged here particularly, and it is a live issue in Egypt even today. Five times a day the divinity of Christ is challenged from every Mohammedan minaret. Five times a day a man ascends a minaret and chants, "There is no god but Allah, and Mohammed is his prophet." That means that there is only one person in the Godhead. That is a definite challenge to the divinity of Christ, and that thing is grounded into every Mohammedan from his earliest childhood.

### In an Egyptian Railway Station

After spending some time out in the desert, I returned to the railway to go back to Cairo. They never travel after sunset, because of the robbers. The train did not go till midnight, so I had considerable time. I hadn't had much sleep, and so I went in, found a bench, and rolled up in my blanket and took a nap.

Before I went to sleep, I noticed what appeared to be a bundle of rags. When I woke up, I saw the bundle of rags move a bit; evidently there was a human being inside. A man walked in and gave the thing a kick, and that bundle of rags got on its

feet as quick as a flash and exclaimed, "I bear testimony there is no god but Allah!" Awakened from a sound sleep by a kick in the ribs, that was the first thing he thought of,—"I bear testimony there is no god but Allah!"

I believe the time is coming when God is going to break into Mohammedanism. There are now very few converts from those people. We have one. We ordained him a preacher. His name is Bulos Abdul Messiah, which means, "Paul, a servant of Christ." He is well named; for he is a modern apostle, and God is blessing his labors.

### In Alexandria

After finishing my stay in upper Egypt, I went down to Cairo and then back to Alexandria. A man and his wife were living there who professed to be Sabbath keepers. He had issued an appointment for me to speak that night. He met me at the train and took me to his home.

I may say that Alexandria is a bad town. It always has been a city of riots and mobs and revolution. Ever since Alexander founded it, it has been a place of bloodshed and insurrections. But it is a beautiful city, and some very excellent people are living in it. Its better residents live in the outskirts. They live in small huts. This brother took me to his hut, about eight feet square. A pretty little girl looked at me, but I could not understand what she said. I saw she was glad to see me, and I turned to the man and said, "Is this your little girl?"

He said, "That is my wife."

"Your wife!" I exclaimed, "how old is she?"

"O, twelve years old."

"How old are you?"

"I am thirty-six."

He could have made a better guess, for I thought he was nearer forty.

You think that is terrible, but the girl who is not married when she is fourteen is in disgrace. She is an old maid. And if, perchance, she is not married when she is eighteen, the official who makes the returns to the recorder will put her down as fourteen, out of respect for the family.

### An Eager Congregation

After supper we started for the meeting and he took me through some little, narrow streets that were very filthy. Finally I said, "Where are you taking me?"

He said, "I am taking you to the meeting."

I said, "Would any civilized man go to a place like this?"

He said, "They are not very nice people, but I have an appointment for you with them, and you will come, won't you?"

Finally we got to a place where we couldn't go any farther. He gave a signal, and a door opened in the wall, and we plunged into a courtyard.

I found a room off the courtyard, about sixteen feet square, with a wooden bench around the sides, a small table and two candles on it, and an Arabic Bible. He said, "Now you stand there, and talk."

The people began to swarm in. The bench was filled with them, and they sat on the floor. At last the courtyard was full. When I went there, I thought I would talk about fifteen minutes; but when I started in to talk to those people about the good news of the Lord, I saw a response upon their faces, and my heart was drawn out to talk longer to them. I talked a whole hour.

When I stopped speaking, a man stood up in the audience, and this is what he said, in Arabic, as the brother translated it to me:

"It is very evident to us that you are not used to talking to such people as we are. We can see by your dress that you do not associate with the kind of people we are. We are looked upon as the very offscouring of the earth, as bad, wicked people; and I suppose we are. But our hearts have been deeply touched tonight to know that God is willing to forgive our sins and to accept us as His children."

As he went on talking, the tears rolled down his cheeks, and others wept, too. I felt very deeply as that man told his pitiful story,—that no man had ever come to them before to tell them these things, and their hearts rejoiced to know that God would accept them and forgive their sins.

I went at it again, and talked about half an hour longer. At the close they shook hands with me, and

thanked me so earnestly for the talk I had given. Really, I was sorry to have to leave those people who were hungering for the bread of life and thirsting for the water of life.

So I said to this brother (he had once been a worker, and was feeling bad because we had laid him off), "Here is a chance for you to take hold and raise up a company of believers; and if you do, we will take you back into the mission employ again." I am anxious to know how that comes out.

Wherever you go, you will find that same situation. We have come to the time when God is pouring out His Spirit upon all flesh; and the people are turning to God. This is the day of our opportunity in mission fields, dear brethren and sisters, and I am sure that we can count on this body of men and women to stand loyally by while our missionaries are going out into the fields and carrying the news of the soon coming Saviour.

## General Conference Proceedings

### TWENTY-FIFTH MEETING

Sunday, May 28, 10: 45 A. M.

C. H. Watson in the chair.

Elder G. B. Starr offered prayer.

Professor and Mrs. C. A. Shull sang a duet, "Jesus Calls Us."

J. L. SHAW: Many of us who attended the Conference four years ago will remember with pleasure and much profit the address of Dr. Mell, representing the American Bible Society. We are glad this morning that we have Brother Mell with us, and he has consented to speak to us at this time. He therefore will not need further introduction, his subject being, "The Bible, Its Place and Power in the World."

Dr. Mell told of the work of the American Bible Society.

W. A. SPICER: I should apologize to Dr. Mell for not taking time to try to express our appreciation of the address and of the work of the Bible Society, but it is impossible to take the time with the pressure upon us. I therefore move a vote of thanks to Dr. Mell for this inspiring address, with the assurance that our missionaries in every land and in the homeland thank God for the Bible Society. The motion was carried.

J. L. Shaw presented resolutions in the interest of the Bible Society:

#### American Bible Society

*Be it resolved*, That we indorse the action of the General Conference Committee, that the appropriation to the work of the American Bible Society be provided regularly in the annual budget of appropriations made at the General Conference for missionary work; and in view of our missionary activities throughout the world,

*We recommend*, That the annual appropriation for this Bible enterprise, which already is \$1,000 a year, be increased as may be found possible, taking into consideration many other responsibilities, at the Autumn Council, when appropriations are made.

On motion, these recommendations were adopted.

J. L. SHAW: Another recommendation:

*We recommend*, That in view of the pressing needs of the Bible Society in carrying on its work, we authorize the Treasurer to present our check for \$500.

This was adopted, and the check was presented to Dr. Mell.

J. L. SHAW: One other recommendation, asking for a day to be set apart when the Bible shall receive consideration in our churches. Inasmuch as we have

many problems for consideration, and other matters will be considered during the General Conference Committee session that will follow this meeting, I move —

That this recommendation with reference to a special day for considering the Bible in our churches, be referred to the General Conference Committee.

This motion was passed.

The Chairman then called upon F. H. Robbins, president of the Columbia Union, for his report.

#### Resolutions on Medical Work

A further report of the Committee on Plans was presented by the Secretary, J. L. Shaw, as follows:

WHEREAS, To the remnant people has been committed a system of health principles known as the gospel of health, laying upon this people the responsibility of practising these truths and educating others in their use; and,

WHEREAS, These principles are so simple and plain that they can be understood and taught by our church laymen; and,

WHEREAS, We recognize the need of a clearer discernment of these essential truths by our church members, as also a great opportunity to minister to the sick, suffering, and poor; therefore,

*We recommend*, 1. That our people everywhere be encouraged to a study of the light on healthful living, and that classes be provided in churches, in connection with tent and city efforts, giving instruction in the fundamentals of health and temperance, simple dietetics, and the treatment of disease, together with methods in health work.

2. That since the best and most systematic way of accomplishing this education is found in the course of home hygiene and care of the sick, therefore every local conference be urged to provide, as rapidly as possible, for this instruction to be given, preferably by trained nurses employed as medical secretaries or in other capacity.

3. That the members of our larger churches be encouraged to provide facilities such as cafeterias, health food stores, and treatment-rooms, conducted on such a basis as to enlist all the church members in the success of these enterprises.

4. That in our nurses' training schools and our institutions of higher learning, the Bible study be strengthened by supplementing necessary classroom work with practical work in actually giving Bible readings, holding cottage meetings, and in similar lines of field work, where the students will obtain actual practice in laboring for the people.

On motion, this report was adopted.

The Secretary then announced that the amount of the collection taken on Sabbath totaled \$134,834.34 in cash and pledges, not including the property.

Meeting adjourned, the benediction being pronounced by J. O. Corliss.

C. H. WATSON, *Chairman*.

J. L. SHAW, *Assoc. Sec.*

**TWENTY-SIXTH MEETING****May 28, 3: 15 P. M.**

O. Montgomery in the chair.

Opening song: "Baptize Us Anew."

Prayer was offered by Elder J. O. Corliss.

**Reports**

C. H. Watson, of Australasia, gave his report. [See REVIEW, June 8, page 12.]

Elder A. V. Olson, president of the Latin Union, made report. [See REVIEW of June 15, page 13.]

The next report was that of Prof. W. E. Straw, of South Africa.

**Report for South Africa**

J. J. Birkenstock, of Natal, South Africa, gave a verbal report. It follows in brief:

South Africa has a cosmopolitan population. There are about 2,000,000 whites and a little more than 7,000,000 natives, or colored people. Those on the east coast of Natal are Indians. We have one church among these Indians. Three languages are spoken in that church,—Hindustani, Telugu, and Basuto. Around the Cape, especially among the colored people in South Africa, we have to make a distinction between the natives and the colored people. The natives speak their own language. They are a Bantu race. But the colored people are a mixture. They are not black; and for the greater part they speak a South African bush language.

We have in South Africa 1,119 white believers, and over 600 native believers. We have a small Indian church, as I said. Then we have several colored churches around the Cape.

There are three distinct races in South Africa: First, the Zulu, of which there are several millions, speaking two different languages which are very much alike; then in the center of South Africa are the Basuto and Bechuana races, whose languages are similar; and on the west, the Kolos, who have a distinct language. All these natives have a strong similarity. They have woolly hair, thick lips, and a thick skin. About five per cent of the blacks, or natives, of Africa are able to read, and about fifteen per cent of the young children are able to read and write. Among the Europeans there are good schools, the same as you have in this country.

**Organization and Institutions**

Our organization in South Africa consists of three European conferences,—the Cape Conference, the Free State Conference, and the Natal-Transvaal Conference. We have five organized mission fields in the same territory. The workers connected with the mission work give their full time to the interests of the native, or colored, races of Africa. The Europeans devote their time to the interests of the whites. The white believers gave about \$50,000 tithe last year, and \$19,000 for missions. The native believers paid in \$4,000 in tithes, and \$1,000 in mission funds.

Within our territory we have one sanitarium at the Cape, and one college in the neighborhood of Natal. Around the Cape we have several European churches, one at Port Elizabeth, one at Williamstown, one at East London, and several others at other places.

We appreciate indeed the great help we have received in South Africa through the missions, and the men that have been sent to us to assist in that work. The last few years we have seen a new tide come into our work there. Last year 174 Europeans were added to our believers. We should have a far stronger base.

We are sorry to tell you that we have done very little for the Boers. We have had no workers among that people. It is only in the last few years that we have been doing something in that direction. We hope God will so intervene in our behalf that we may soon see many of them accept our faith, and stand shoulder to shoulder with us in forwarding the truth in Africa.

**How I Became a Worker**

I should like to tell you, in conclusion, what led me personally to become a worker in the cause of God. I am a Boer, and from the real stock. My people have been living in Africa for over five generations. My father and grandfather were senators in the South African Republic. During the Boer War, which lasted three years, our whole country was reduced to nothing. All our houses were destroyed. We had eight farms, or ranches, as you call them in this country; and five large buildings on these ranches were burned to the ground. Six months after peace was declared, in the end of 1902 and the beginning of 1903, my brother and father and I slept under the blue sky, because we did not have a house we could live in.

Just at that time God sent the truth to us. My father had heard it before, but it had not made a deep impression on him. We were at that time looking after temporal things; and it pleased God to take away our temporal things, and then give us something worth far more. My mother was very religiously inclined. She accepted the truth, and kept the first Sabbath after she heard it. After a few years I accepted it. My father came in later.

But I never thought, then, of becoming a worker in this cause. I had a good farm in northern Zululand. I thought, "Surely I am going to have a fine farm." I worked hard, and got some cattle and horses together; and I thought I was going to settle down on that farm. I attended college at the Cape. I was convinced of the truth, but I refused to become a worker.

In 1907, the end of the year, I went back to my home, and the natives said to me, "There is a Zulu in prison here who wears a long, white garb, and he always carries his Bible in his hand."

I said to my mother, "I am going to see the Zulu;" and she said to me, "Get a permit from the magistrate, and I will go up with you."

**Joshua's Story**

Both of us went. I asked the jailer for an interview with this Zulu, called Joshua. We went into the reception-room, and Joshua came in, a tall Zulu. He had a clean face, a long white garment to his feet, and his Bible under his arm. A black policeman followed him. Joshua squatted down on the floor, as the custom is in Africa. I asked him to tell me his story, but I noticed he wasn't free to speak. I said to the policeman, "You just absent yourself, and I will report to you the result of our conversation." After the policeman had gone, Joshua said to me:

"I was working in a coal mine, and there a voice came to me, saying, 'Joshua, you must go out and preach to your people.' But I said to this voice, 'I cannot read well, I am not able to write, I have no clothes to wear.'"

It is a great idea with a native, that as soon as he puts on a European suit, he has a free ticket to heaven, or in other words, he is a Christian. So he said, "I have no clothes to wear." The Spirit said, "Joshua, you will be dumb until you are ready to go out and preach the gospel."



Three years after that the same voice came to him again, and Joshua said, "Yes, I will go." Then his voice was partially restored.

I asked him, "But what brought you here?"

He replied: "I was preaching in the north of Zululand, near the coast, and there I told the people that troublous times were before us, and soon there would be war and bloodshed. Some of my enemies betrayed me to the white government, and told them I was stirring up sedition."

They had just had a Zulu rebellion, so the officers took Joshua and put him in prison.

#### The Message of the Book

I asked: "Joshua, what gospel do you teach? Where do you get your message?"

He opened his Bible to the fourteenth of Revelation, and read from the sixth to the twelfth verse. "This is the message," he said, "the voice told me to preach."

I was astonished. I knew this message, but I was unwilling to go and preach it; I thought more of my farm than of God. And here God raised up a man who could not read or write, and he was preaching this truth to his own people.

I asked him, "How do you preach that gospel?"

He replied, "Boss, I speak with a whisper." (The expression he used was, "I speak with the voice of a bird.") "But," he said, "when I was there in Zululand, the Spirit of God came down upon me, and God gave me a strong voice to speak to thousands of natives. No white people live in that neighborhood."

I inquired, "Are you making any headway?"

He told me there were hundreds there who had changed their habits and were leading different lives; and he said, "Boss, where my knees rest on the ground when I pray no grass grows."

Brethren, that expression means something. In Zululand you may stand in the grass, and you cannot reach above it. A great deal of tramping down is required before the grass is subdued. But Joshua said it was worn smooth where he kneeled to pray.

Just lately I had another message from him. We have never visited that man in his own country. I have asked different men to visit him, and have tried to impress upon our brethren that we ought to visit him; but we have never gone into that part of Zululand. So far as I know, he is still preaching this truth.

#### The Converted Lunatic

When I left the prison, I inquired of the jailer, "What kind of man is Joshua?"

The jailer replied: "He is the best man we have had in prison. We had a lunatic here who would not permit us to bring his food into the cell. We put Joshua in with him, and today that man is a changed man."

Then he told me the experience — how Joshua would sit in his cell reading his Bible, and the lunatic would rush at him as if about to tear him in pieces, but Joshua would not lift his eyes from his Bible. He would keep on reading. And the second or third day this lunatic said to him, "Do you enjoy that book?"

Then Joshua began to explain to him what is in the Bible, and that man was converted there in prison.

I am glad to tell you, brethren, that we are of good courage. We bring you greetings from the believers in South Africa. We return with a strong determination to press the battle steadily until the Lord shall come.

#### Reports

J. L. SHAW: We have here a good report from the Southern Union, by J. L. McElhany; but owing to the shortness of time, Brother McElhany has suggested that we pass this on for publication, and not take time to read it at this hour. We also have a report from J. E. Fulton, of the Pacific Union, which is also passed on for publication.

#### Recommendations on Health Reform

J. L. SHAW (reading):

1. WHEREAS, It has been emphasized to this people "that many have backslidden from their former loyalty to health reform principles," and,

2. WHEREAS, It is stated very specifically that "those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful;" and,

3. WHEREAS, In many localities the recent converts to our message have not been thoroughly instructed in the teachings of the Testimonies and the importance of this instruction regarding healthful living, and as a consequence are living in disregard of them; and,

4. WHEREAS, It is further stated regarding a reformation along these lines, that "this is a work that will have to be done before God's people can stand before Him a perfected people;" and that "the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then;" and that "it is now time to take the light from under the bushel, and let it shine forth in clear, bright rays;" therefore,

*Resolved*, That we as ministers, physicians, and other medical workers, with deep sincerity deplore our backsliding and our failure in not faithfully teaching these principles to those coming within the sphere of our influence; and we do hereby pledge ourselves with whole-hearted consecration to a renewed loyalty and devotion to the heaven-born principles of health reform committed to this people.

WHEREAS, This denomination has received, through the spirit of prophecy, a great volume of very explicit instruction regarding the nature and underlying causes of disease and concerning its prevention and treatment by rational methods; and,

WHEREAS, For a number of years there has been an increasing tendency among our people to disregard this plain instruction as to the cause, prevention, and treatment of disease, and the adopting by many of our people of the ideas and practices of certain cults who advocate unsound and irrational theories of disease and its treatment, which are in direct disregard of the instruction of the spirit of prophecy; be it

*Resolved*, That as a denomination we view with grave concern the growth of teaching and practices so utterly at variance with the fundamentals of rational healing methods, and we pledge ourselves to counteract, by teaching and example, the baneful influence of all spurious and counterfeit systems in the treatment of disease.

Upon motion, the resolutions were adopted.

#### The Home Commission

*We recommend*, That the committee known as the Home Commission be continued, to consist of the secretary of the Commission and the secretaries of the Educational, Sabbath School, Missionary Volunteer, Home Missionary, and Medical Departments, and in addition such other members as may seem advisable, the development of the work being left to the General Conference Committee as the needs may require.

On motion, the recommendation was adopted.

#### Science and Religion

WHEREAS, For many years there has existed a widespread tendency among the higher institutions of learning throughout the world to teach and propagate theories of science which are antagonistic to the word of God; and,

WHEREAS, The world has become accustomed to listen with the most profound respect to the opinions and beliefs of scientists and scientifically trained people; and,

WHEREAS, Many recent discoveries in various departments of science are of a nature to disprove these anti-Christian theories and to discredit them in the eyes of scientifically informed persons; therefore,

*We recommend*, That our physicians and our advanced science teachers improve every suitable opportunity to let the public know that they are disbelievers in the popular theories of evolution, relative to the origin of things, and that they have abundant scientific reasons for taking this position.

On motion, the recommendation was adopted.

#### Medical Missionary Work

WHEREAS, There is a generally recognized need among us for more active medical missionary work, and for a fuller organization of the Medical Department; therefore,

*We recommend*, 1. That the General Conference Medical Department Committee consist of—

- The departmental General Conference Medical Secretaries.
- The medical superintendents, business managers, and superintendent of nurses in each regularly organized and denominationally recognized medical institution.
- The medical secretaries of the union conferences.
- A few members at large to be chosen by the General Conference Committee.
- The president and dean of the College of Medical Evangelists.

2. That the administrative committee of the Medical Department, together with five other men, be appointed by the General Conference Committee to draw up a statement to be presented to the General Conference Autumn Council of 1922, to embody:

- A declaration of our medical and health principles.
- Plans for recognizing loyal self-supporting workers as having a part in our denominational medical work.
- Plans for enlisting the co-operation of institutional and self-supporting medical workers in raising the Medical Extension Fund.

The following was introduced by Elder C. B. Haynes:

#### Appreciation of Newspapers

*Resolved*, That we hereby express to the San Francisco newspapers our appreciation of the fairness, accuracy, and fulness of the reports they have given of the proceedings of the Conference.

On motion, the resolution was adopted.

#### Credentials and Licenses

G. B. THOMPSON (reading): Your Committee on Credentials and Licenses recommends the following: [See REVIEW, June 8, page 29.]

On motion, the report of the Committee on Credentials and Licenses was adopted.

#### Committee on Nominations

J. L. McELHANY (reading): [See REVIEW, June 8, page 2.]

It was voted to adopt the report.

#### Distribution of Labor

C. K. MEYERS: The Committee on Distribution of Labor submits a final report, as follows: [See REVIEW, June 8, page 2. In the list there appearing, the name of L. M. Bowen, of the Pacific Union Conference, should be substituted for that of R. G. Bowen.]

On motion, the report of the Committee on Distribution of Labor was adopted.

#### Amendments to Constitution

E. R. PALMER: I am requested by the General Conference Committee to present before you two proposals for changes in the Constitution. I invite your attention to the Constitution, Article V, Executive Committee, Section 2. After the words, "the Division Treasurers," I move the insertion of the words, "Statistical Secretary," thus making the Statistical Secretary a member of the General Conference Committee.

W. A. SPICER: Naturally, were we in the early days of the session, we should refer this to the Committee on Nominations. That Committee has made its report. We have but one Statistical Secretary in the denomination, and I beg your leave to present the name of H. E. Rogers as the Statistical Secretary.

The motion was carried.

E. R. PALMER: Article VII of the By-Laws, Associate Treasurer. Change the title to read, "Associate and Assistant Treasurers," and at the close of the article add the following sentence: "The Assistant Treasurer shall have authority to sign checks under instructions of the Treasurer." I move this amendment.

W. A. SPICER: You might want to know the reason, although the General Conference Committee voted to request this. Brother Cobban, our Assistant Treasurer, does the checking from the bank. It is too big a job to put on the Treasurer. But the banks are very careful in Washington, and they require that the man who is going to check on the account of the General Conference be authorized by the Constitution to draw the checks; and so it is the request of the Committee that this amendment prevail, in order that Brother Cobban may, without any question, continue drawing the checks.

The motion was carried.

W. A. SPICER: I have a telegram of greeting to the Conference from Winnipeg, Manitoba, as follows:

"Winnipeg sends greetings. God graciously visited us today in revival consecration service following baptism. We are with you in spirit, and join you in prayer for Pentecostal power to finish the work."

Signed by Stemple White, Elder, and C. I. Paddock, Elder.

W. A. SPICER: I move that the fortieth session of the General Conference adjourn *sine die*.

The motion was carried.

#### Benediction

The benediction was pronounced by Elder I. H. Evans, as follows:

Our Father in heaven, we look to Thee for Thy blessing upon the work that has been done during this Conference. We pray that Thy mercy may overshadow Thy people; that in Thy great wisdom, Thou wilt bless and give to Thy servants, as they separate and go to the four quarters of the world, a double portion of Thy Holy Spirit.

All that has not been pleasing to Thee, O Lord, we pray that Thou wilt forgive and blot out from Thy book of remembrance; and remember not our weaknesses and failings. All that has pleased Thee, and has been in harmony with Thy Spirit, do bless, and make Thy work prosper as we go forth to carry it on in the name of the Lord.

We pray that Thou wilt let angels go with these workers. I pray that the Holy Spirit may lead in the work. I pray that the men who have been chosen to head the work in this great message which Thou hast given unto us, may be sustained by Thy grace, and that they may have a double portion of Thy Holy Spirit.

O Lord, do prosper Thy work, we pray. May the blessing of the Lord go to the ends of the earth with these men, and may they bring forth much fruit to the glory of God. Keep us in the spirit of this great Advent Movement. Let not the weaknesses of humanity mar Thy work. But do spiritualize us and make us what we ought to be.

May Thy blessing be upon our brethren everywhere, upon our churches, upon all believers in every part of the world. Bind us together with the cords of love and Christian sympathy, and I pray that we may be of one heart and one mind in finishing the work. We ask these blessings upon us for Jesus' sake. Amen.

Adjournment was taken at 5:20 P. M., May 28, 1922.

O. MONTGOMERY, *Chairman*.

J. L. SHAW, *Assoc. Sec.*



# BOOKS

by

## ELDER W. A. SPICER

### The Hand of God in History

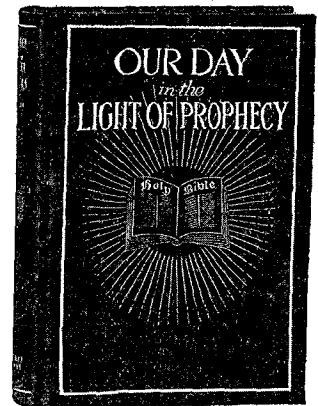
History and buried tablets which have been brought to light are called upon to witness to the authenticity of the Bible prophecies, and the response is a vindication of the truthfulness of the Sacred Word.

In this book the Bible student will find authentic information which has not been previously collected into one volume and which will be greatly appreciated. It is the answer to the skeptic and the infidel, and an incentive to greater faith in the written Word. 246 pages, illustrated; bound in cloth, price, 75 cents.

### Our Day in the Light of Prophecy

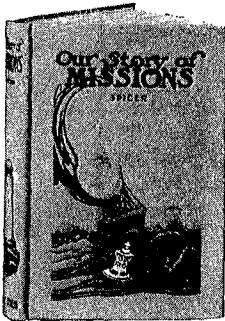
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To those who are inquiring after truth, who want to know the meaning of current events, we recommend this volume of 380 pages, 154 beautiful illustrations. Price, bound in cloth, \$2.75; in half leather, \$3.75; in full leather, \$5.00. Published also in Danish, German, and Swedish.



### Our Story of Missions

Years of service in this message, and extensive travels in all parts of the world, qualify Elder Spicer to present ably to our people an interesting and authentic history of our missions. In his visits to these countries he has been able to secure first-hand information of experiences through which they have passed and the blessings of the Lord upon the efforts to carry the message in these far-off lands. Every worker should obtain this book for the valuable information it contains. 372 pages; price, \$1.50.

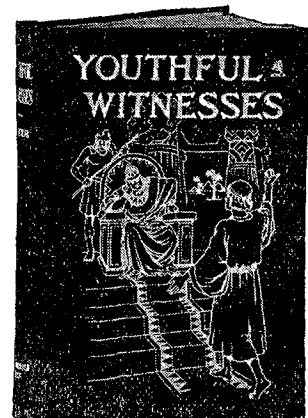


### Youthful Witnesses

In this volume the author has given to our youth perhaps the best production from his pen. It contains the stories of thrilling experiences and heroism of young men and women, and even children, who stood the most severe tests, even to death, in defense of their Christian faith.

"Youthful Witnesses" will be appreciated in every home where there are youth. It will stimulate courage in the hearts of our youth, upon whom this message must depend for its final completion.

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The author has visited countries in all parts of the world, and talked with many whose experiences have been related, and learned from others experiences of close friends and acquaintances. This is a remarkable book of heart-inspiring experiences, appealing to both old and young. 334 pages, illustrated, cloth binding; price, \$1.50.



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

THE large offering for missions made on the closing Sabbath of the General Conference at San Francisco, as already reported, has been added to, we learn, by a number of large gifts from believers whose hearts are stirred by the call of God to go forward into the open doors.

\* \*

WE have been glad to meet in Washington a number of our brethren from abroad, returning from the General Conference,—Elders L. R. Conradi, L. H. Christian, H. F. Schubert, J. F. Simon, and others. Most of these brethren, with other European delegates, sailed last week from New York for their various fields in Europe.

\* \*

RETURNING from the General Conference, Dr. H. W. Miller occupied the pulpit on Sabbath at the Sligo Church, Takoma Park (the sanitarium and college church). As he told of the great openings and the calls for help in the mission fields, and reported the movement begun in San Francisco to make special offerings for missions, the church spontaneously responded, signing pledges for the mission funds. Let the good work run through all the churches.

\* \*

THE early camp-meetings have begun in a number of union conferences, and most of the General Conference laborers have gone out to join the conference workers in these seasons. A number of the representatives from abroad are attending these early meetings,—Elder I. H. Evans, of the Far East, in the Lake Union; Elder O. Montgomery, of the South American Division, in the North Pacific and possibly the meeting in British Columbia; Elder F. A. Allum, of China, in the North Pacific, on his way to sail from Vancouver. Elder F. W. Spies, of Brazil, hopes to attend some of our Eastern meetings, his old field of labor, he having been in Pennsylvania before he left this country in the early nineties. Others from abroad, taking brief furloughs, will be present at meetings in various conferences where they are located.

THE first general opportunity to join in a united gift to the cause comes with the Midsummer Offering day, July 15. Readings for this occasion will be sent to all the churches, the leading feature of which is a fresh statement of the situation by the vice-presidents for the great divisions abroad.

\* \*

## A MIRACLE OF DIVINE GRACE

God can take the most unpromising material, and by the miracle of His grace shape it into an instrument showing forth His glory. This is illustrated in the story of Rafael Lopez, our pioneer colporteur in Santo Domingo, and the Orinoco valley of Venezuela, whose assassination was recently reported in the REVIEW. Brother C. E. Moon, fellow worker of Brother Lopez, says of his conversion and ministry:

"When first found by our workers in Porto Rico, Rafael Lopez lived in a back street in old Santurce. His family were in dread of him. He frequently came home drunk, and beat his wife and children. After he accepted Jesus as his Saviour, he could be found each noon hour leading a prayer meeting with his old neighbors and associates.

"Then he took up literature work, and sold books by day and gave Bible studies by night. He pioneered the work in the island of Santo Domingo, and had won eight persons to Christ before other workers arrived.

"He was taken prisoner by a bandit chief in Santo Domingo, but his ardent faith in God never failed him. The bandit threatened him with his machete, saying, 'I am a bad man.'

"Brother Lopez looked him in the face with that smile which he always wore, and said, 'No, sir, you are a very good man.'

"He was liberated by the bandit, although he had \$300 on his person; many another captive had been cut in pieces for less.

"He went into Venezuela alone, and with his books pioneered the way into the Orinoco valley, that great expanse of jungle which could well be named the white man's grave. He was not heard from for about a year. Then word was brought out that he was sick with fever. He was moved out, and after some time regained his health and went back to work. Then word began to come in to our workers of companies in that district who had accepted the religion of Rafael Lopez.

"The brethren invited Brother Lopez a number of times to take up ministerial work, but he continued to sell his books. Threats were made upon his life, and finally these were made good by the hand of a fanatical assassin, who was no doubt inspired by religious bigotry and hatred."

\* \*

## AN APPRECIATION

WE are sure that the readers of the REVIEW have appreciated the excellent reports of the General Conference which have appeared in the columns of our church paper. We have endeavored to the best of our ability to pass on the spirit of this great gathering, and while our fullest expectations have not been

met in the representation we have made, yet the editor confesses a good deal of satisfaction in the full reports which we have been able to furnish. He can say this without taking personal credit for what was accomplished. To his great disappointment, an untimely illness kept him from the entire General Conference session.

He had planned to be present from the first to carry out the plans which had been so carefully laid for reporting the meeting through the REVIEW. We are very glad, however, that in the crisis the members of our editorial family who were present took up the burden, and while not fully acquainted with all the details of our plans, carried them on so successfully. They worked untiringly and efficiently in passing on to the home office the excellent reports and information which have been placed before our readers in the last few weeks. In this they were materially assisted by our special correspondents, who did excellent work, although because of the pressure of other duties they were not able to furnish as many articles as we had anticipated.

It was no small task for us to attempt to issue, in the press of work at the REVIEW and Herald, two copies of our church paper weekly, particularly with the editor away from the office. Special credit is due the workers in the editorial offices, the proofroom, artroom, and factory, for the dispatch and the degree of success with which this has been accomplished.

It will be our aim, the balance of the year, to echo the great impulses set in operation at the San Francisco meeting. As our brethren return to their fields, they will have many great achievements to write about, and the story of many victories under God to pass on to their fellows. We must keep in touch with this movement. We must keep up with the great procession. We must keep our hearts alive with the advent message. And it will be the aim of our church paper for this year to come, to aid every reader in the achievement of this great purpose.

F. M. W.

## The Advent Review and Sabbath Herald

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