

# The Advent Review And Sabbath Herald

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

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## *The Last Day of the Feast*

Sabbath, June 12, 1926

### THE CLOSING SABBATH SERVICE

By FRANCIS D. NICHOL

THE last great day of the feast, the closing Sabbath of the forty-first session of the General Conference, dawned bright and clear. The opening of the Sabbath school found six divisions in session,—senior, youth's junior, primary, kindergarten, and foreign. The grand total in attendance was 2,662, a smaller number than on either of the former Sabbaths. This was due to the fact that many delegates had already left, anxious to get back to their fields of labor.

The foreign division represented the following languages: German, French, Danish, Norwegian, Swedish, Dutch, Italian, Yiddish, Hungarian, Spanish, Rumanian, Syrian, Greek, Slovak, Serbian. Truly, every man heard the gospel in his own tongue. Such an array of languages bore very audible testimony to the international and world-wide nature of this great message.

In the junior division our native Fijian brother, Ratu Meli, spoke. He urged the children to "hold on to the truth of God, for God has called you to be a soldier." The spiritual needs of the little tots were ably provided for in the kindergarten division.

In the senior division L. L. Cavinness led out in the review, and W. W. Prescott in the lesson study. A. H. Williams, of India, gave a mission talk, in which he told of how many native believers, with scarcely enough of this world's goods to keep body and soul together or to provide them with clothing, nevertheless give liber-

ally for the advancement of the message. A most interesting fact came to light when the question was asked, "How many have studied the lesson each day?" Approximately fifty per cent of the people raised their hands.

At the close of the Sabbath school Mrs. L. Flora Plummer, calling the attention of the brethren and sisters to the fact that we would not meet together in this capacity for four years, led the members in repeating the Sabbath school motto: "The Sabbath School Serves All the People. The Study of the Word of God. The Salvation of Souls."

The Sabbath morning sermon was preached by that aged warrior of God, Elder E. W. Farnsworth, he told us in ringing tones of the marvelous answer to prayer which God had given in his behalf when he was at the point of death last year. We will not endeavor in this brief summary to quote from his message, as it will appear in full the REVIEW in a few days. His stirring testimony impressed on each heart more definitely than ever before that the God of Elijah still lives, and still manifests His healing power in behalf of His children. At the close of his sermon he asked all those who had at any time been healed by prayer, to stand. Something like two hundred stood up.

Following his discourse, J. L. Shaw, Treasurer of the General Conference, gave an opportunity to all who had not had an opportunity previously, to make a pledge for missions. Over \$3,000 was thus added to the large offering given the Sabbath before. The grand total of both Sabbaths reached more than \$111,000, not in-

cluding Sabbath school offerings. According to Elder Shaw, this offering in behalf of foreign missions is more than that given at any previous General Conference. Thus is being fulfilled the scripture, "Thy people shall be willing in the day of Thy power." Ps. 110: 3.

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### THE FAREWELL MEETING

BY CARLYLE B. HAYNES

THE great Conference is ended. Back to their homes and fields, even to the world's ends, the delegates are hurrying. Once more they take up the work of finishing their task in all the earth, in preparation for that greater General Conference soon to convene in the kingdom of our Lord. And as they go, there is a new confidence in their hearts, a new courage in their lives, born of God's blessings on this gathering, that the day is measurably nearer when that kingdom will be established.

It has been a good Conference. No marring incident has taken place. No jarring note has been struck. It has been a Conference of unity, of harmony, bringing new courage for unfinished tasks, binding together in closer fellowship men who rub elbows in the work, as well as those who are separated by the width of the world. We know each other better now, and having become better acquainted with the labors and tasks and burdens of others, we find a deeper sympathy in our hearts for all who are sharing in the work of bringing back the King.

Never will those present forget the great farewell meeting of the Conference. This was held on Sabbath afternoon, June 12, two days before the time scheduled for the end of the conference. This was made possible



DELEGATES FROM THE SOUTH AMERICAN DIVISION

because the business of the Conference was completed on Friday afternoon.

The appeals of the Vice-Presidents for the great mission divisions of the General Conference will ring in our ears for many days. They will be published in full later. We cannot, therefore, give the words that were spoken. We wish we might convey to the readers of the Review the spirit of earnestness that not only moved the speakers in the appeals which they made for their needy fields, but which also took possession of the hearts of all in the great congregation.

The world in its need, in its sickness and in its death, passed before us swiftly as leader after leader of the great mission divisions spoke. The appeals made for economy in America, and for a return to simplicity in living, the cutting off of all of the extravagance of modern life and its luxuries, seemed to create a real response in the hearts of those who listened.

#### Ordination Service

Following this part of the meeting, an ordination service was held, in which three brethren were set apart to the gospel ministry. These three were W. W. R. Lake, who has spent fifteen years in mission work in India, and is now appointed to Singapore; C. R. Webster, who has labored for seven years in the Hawaiian Mission, and is to return to that field; J. B. Penner, formerly of Germany, later of the Clinton Theological Seminary, and now pastor of the German church in New York City. The ordination prayer was offered by A. G. Daniels, the charge was given by I. H. Evans, and the welcome to the ministry was extended by Elder O. Montgomery.

Following the ordination Elder W. A. Spicer in a most earnest manner made an appeal for economy everywhere, in conference administration, in church expenses, but especially in the homes of our people generally.

Responding to the appeals made by the mission divisions, the fields which are supporting missions by their offerings and by their sons and daughters, gave assurance of greater liberality in mission offerings from now on.

The great farewell meeting was brought to a close most impressively by the singing once again of the song which has moved so many at General Conference meetings, entitled, "What! Never Part Again?"

Trains, automobiles, busses, and boats are bearing the delegates away from Milwaukee. The influence of the Conference goes with them, and will be carried with them around all the world. They go with a new determination and a deeper spiritual life to finish God's work in the earth.

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THERE must be no idleness. Life is an important thing, a sacred trust; and every moment should be wisely improved, for its results will be seen in eternity. God requires each one to do all the good possible. The talents which He has intrusted to our keeping are to be made the most of. He has placed them in our hands to be used to His name's honor and glory, and for the good of our fellow men.—"Counsels to Teachers," pp. 62, 63.

#### THE PARTING HOUR

BY LORA E. CLEMENT

BEGINNINGS and endings, meetings and partings, greetings and farewells, make up the sum of living. From the far ends of the earth a company of earnest men and women, fired with zeal to speedily carry the news of a soon-coming Saviour to all the world, have come together for a special season of prayer and praise to God, and for counsel with one another. Seventeen days have passed in pleasant fellowship. Old friendships have been renewed and new contacts formed, as we have met and mingled together. Now come the good-bys. Somehow they always hold a note of sadness, and the uncertainty of the future prompts us to linger for a longer handclasp in these closing hours of the last session of the General Conference.

The Friday evening service found a much smaller company present than one and two weeks ago, but still the orchestra and the first balcony of the arena were well filled for the song service which preceded a masterly sermon, "Creation versus Evolution," given by W. W. Prescott. Truly music speaks to the heart in a language all its own, and the old advent songs which cheered the pioneers in this message on their way, may well inspire those of us who follow in their train, with new hope and stronger courage for the days to come.

The last Sabbath morning service presented a never-to-be-forgotten picture to those in attendance, as Elder E. W. Farnsworth stood in the desk, vigorous still, despite his seventy-nine years, and bore testimony to the wonderful healing power of God in his own personal experience. Truly, ours is a prayer-hearing, prayer-answering Father, for hundreds in the great audience stood when the call was made for such an expression from all who had been miraculously restored to health. Yes, "more things are wrought by prayer, than this world dreams of."

Afternoon, and the three o'clock service. Will there ever be heard a more heart-stirring, heart-searching plea for help in the mission fields? China, with her 400,000,000; India, with her 350,000,000; Europe, with her great foreign territory where the name of Jesus has never been heard; Africa, with her teeming population; Inter-America and South America, with their imperative needs; and Australasia, with her South Sea Island fields pleading for assistance, all echoed the Macedonian call, "Come over and help us." Men and means must be sent to the rescue of the thinning ranks at the battle front, we cannot turn indifferently from their appeals. It brings home a responsibility which we dare not shirk. The Master whom we serve commands, "Follow Me." He gave His all for us. Can we do less for Him, in the maintenance of His work?

Evening, and the ever-thinning crowds pour into the arena for the last meeting of the Conference—very appropriately a sunset service. Once more the call of the mission fields

sounds a clarion challenge from the jungles of the Amazon, from the banks of the Salween River in the Karen country of Burma, from Spanish Honduras, and from the interior of darkest Africa.

Sunset, and a dusky form stands before the speaker's desk. Ratu Meli, our Fijian guest, is to offer the closing prayer of the Conference. We do not understand his words, as he speaks rapidly in a strange tongue, but the blessed Spirit comes down in benediction as this brother from a far-away land makes supplication to the throne of grace with breaking voice and streaming eyes.

The last hour has struck. "God be with you till we meet again"—a thousand voices join in the closing chorus, and a thousand heads are bowed in silent plea that each heart may ring true through the years to come.

Never in this world will this same assembly gather again. There are faithful pioneers with faltering step and dimming eye, who have been long in the way; there are the older leaders in our work, whose health has broken under the heavy burdens of the past few years; there are the younger men who are stepping into their places, and must, in the pursuit of their duties, travel to the very ends of the earth; there are the foreign missionaries—veterans returning to their fields; and new, untried recruits, a force 150 strong, going out to do battle in the front line trenches; there are the home workers who faithfully keep their trust at the bases of supply in the United States, Europe, England, and Australia. And there are the hundreds from the rank and file of loyal Seventh-day Adventists who have attended the great meeting. No, never in this old world will this same company meet as it does today, but we may all look forward to a better world and a happier meeting "in the sweet by and by."

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## Proceedings of the General Conference

### Thirty-fifth Meeting

June 10, 7:30 P.M.

W. A. SPICER in the Chair.

G. A. Ellingworth announced the opening song, "Jesus, Keep Me Near the Cross."

W. A. SPICER: The European Division is something more than Europe. It takes in half of Africa or more. It takes in a large part of Asia. We are to hear tonight from the outlying mission fields of the European Division. Elder Christian, Vice-President for the European Division, will take charge of the service.

"Wonderful Peace" was sung by a male quartet from Louisville, Ky.

L. H. CHRISTIAN: Let us remember, friends, that there are millions of people who never had an opportunity even to hear of this wonderful peace that is making our lives happy and victorious. It is the great purpose and desire of our brethren in Europe that that continent may indeed be a missionary base from which men and women and means may go out to the millions of Africa and Asia that have been assigned to us in the European Division. We have many, many thousands of people who belong to the European Division, living in Asia, Africa, and the islands of the continents. Tonight we shall hear of our work and the peoples out in those lands. Elder W. E. Read, our secretary of foreign missions, will be the first speaker.

Elder Read gave an intensely interesting report of his travels and observations among some of these mission fields. He spoke of the marked indications of God's providence in im-

pressing hearts to hear the truth and in opening doors of opportunity.

Following Elder Read's report, Elder Christian introduced Brother Hasso, a native of Mosul in Mesopotamia. This brother accepted the truth fifteen years ago under the labors of Brother Ising. He has been a light, not only to the people where he lives, but a support to our work in that part of the world. Mosul is close to the site of ancient Nineveh. This brother's report was followed with deep interest.

L. H. CHRISTIAN: I dare say not many here tonight have ever heard a song in the Arabic language. Three of our brethren will sing a stanza of "Jesus, Keep Me Near the Cross" in that language, or the Mohammedan language.

W. T. Bartlett then addressed the Conference on mission work in East Africa. God has wonderfully wrought in that field, and the hearts of the delegates were thrilled with the recital which Brother Bartlett gave.

George Keough followed, bringing greetings to the Conference from the brethren in Egypt, telling of the work of the Lord in that ancient land of the pyramids. His address concluded the reports of the evening. These will appear later.

W. A. SPICER: How many are glad for these ten minutes given to Brother Keough? How many send greetings to our brethren in Palestine and Egypt? (All responded by raising their hands.)

The meeting was concluded by a song by Brother Greene, of Boston.

W. A. SPICER, *Chairman.*

E. KOTZ, *Secretary.*

erature being taught in the school; another seeks counsel about the social guidance of a sixteen-year-old.

#### Not Minor Matters

Do you think these are minor matters, small things, not worthy of consideration at the great World Conference? I do not. These fathers and mothers in their humble places, their work unseen, unheralded, are determining the success or failure of our world-wide work. "The work of parents underlies every other." "The success of the church . . . depends upon home influences." And much as I rejoice to hear the tales of the progress of the gospel work throughout the world, more fascinating to me is the revelation of the work that is being done in the homes of the church, where men and women work and pray, and study and strive, and sometimes weep, but often laugh for joy, as they labor for the precious souls of their children who shall be the messengers of Jesus.

These parents rejoice in the work that has been given by the church to give them help in their problems. "God bless the Home Commission," comes frequently from their lips. They tell of new vision, of better understanding, of changed methods, of successes, of comfort and cheer that have come to them through the "Parents' Lessons." There has been a wide appreciation of the three parents' meetings that have been held at this Conference. Plankinton Hall has been filled to capacity.

At the second meeting, on Friday, June 4, the means of education afforded to parents was explained, and a demonstration of the work done in a meeting of a Young Mothers' Society was given by a group of society members. Appreciation of this graphic presentation was expressed by many.

At the third meeting, held on June 8, the fields of the child and the adolescent were covered in a paper by Mrs. A. W. Truman, "The Bending of the Twig," and an address on the "Problems of Youth," by President Lamont Thompson, of Southwestern Junior College, with a discussion by Mrs. Mina Morse-Mann and Prof. M. E. Kern. The meeting was a good climax to the series, and from ministers, educators, and parents comes the word that now they understand more clearly and appreciate more deeply the purpose of the work being done for the home.

#### Children and Juniors

Meanwhile the children and Junior young people are having their meetings every day. They have been hearing from missionaries who have come from all over the world. Many of the children themselves have come over the seas with their parents, and never, perhaps, has there been a children's conference more representative of the world interests of the gospel. The Juniors thought a climax to their experience came when, after hearing Ratu Meli and questioning him through an interpreter, they voted to send their love to the boys and girls in Fiji, and emphasized the message by being photographed in a group, with the chief.

### PARENTS AND CHILDREN

By A. W. SPALDING

WAS there ever an empire like the kingdom of Jesus Christ? or ever conquests like the victories of the cross? or ever glories like the triumphs of the gospel? We listen with thrilled hearts here at the Conference to the tidings from the world-wide battlefield where the last legion of Christ is striving under the sacred banner to bring life, and life everlasting, to the men of every nation, kindred, tongue, and people.

We listen to reports, we study plans, we devise means, we select workers, and the campaign moves forward. It is a mighty movement, the great advance of the gospel forces that heralds the coming of the King. Naturally our minds are focused on the immediate needs and the means of meeting them. There must be funds, there must be men, and we call for them from this place and from that, and we press them forward to the front.

But a moment's thought reminds us that behind this battle front lie the sustaining forces that make it all possible. Most important of all is the supply of men and women in the making, the boys and the girls, upon whose education and fitting is depend-

ent the human end of the work of God. And there in the homes of the church are the parents upon whose wisdom and skill and faithfulness depends primarily the furnishing of the material for the army of Christ. Upon them depends, first of all, the making of the sturdy, loyal souls whom Christ shall take to accomplish His purpose in the world.

#### Behind the Scenes

They tell me, these parents, of the problems of their work with their children—some of them seemingly small, some serious, some almost desperate; but burning in the soul of every father and mother is the great desire to hold their children to the faith and to train them in power to resist evil and to do good, and to devote them, body and soul, to the finishing of the gospel work. One tells me of her boy environed by evil in a wild oil-boom town; another tells of his son in college, just arriving at the skeptical age, tossed hither and yon in his troubled thoughts, not knowing if his anchor rope will hold. One brings the problem of the "funny paper," with which a fond, foolish grandfather supplies a little girl; another tells the difficulties of educating a child in an alien land at a mission station. One has a question of the lit-

## Morning Devotional Study

June 7, 1926

### Loyalty to God and His Truth

By G. E. PETERS

I WILL read a few words from Proverbs 23: 23: "Buy the truth, and sell it not." Along with this scripture I place another, which is found in John 17: 21: "That they all may be one; as Thou, Father, art in Me."

#### "Buy the Truth, and Sell it Not"

Truth is the power of the word of God dispensed to man through the agency of the Holy Spirit. Often a man is used as an instrument to impart truth to his fellow men. When we reject the message of truth, brethren, we have not merely rejected man, but we have rejected the Holy Spirit of God.

I refer to the experience of Stephen, who preached a powerful warning message to the Jewish nation; and just here I wish to read a scripture that will show how dangerous it is to reject the message of truth backed by the Holy Spirit:

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. . . . Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord." Acts 7:54-57.

Please notice the expression of Stephen at this time; he said to the Jewish rulers,

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Verse 51.

You will note that they were rejecting, not Stephen, but the Holy Ghost.

#### The Experience of Saul

Then my mind reverts to the experience of Saul, the first king of Israel. When God sent to Him, through the prophet Samuel, a plain, pointed, definite message, he rejected it. Then God sent him this message:

"Because thou hast rejected the word of the Lord, He hath also rejected thee."

Then what a dangerous thing it is for us to reject the plain message of God! I want to read a very solemn utterance from the apostle Paul:

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:10, 11.

You will notice that when a person rejects the message of truth, he is left to believe something else, and the opposite of truth is error; and error is a lie. God's word is truth. Take the Modernist; when he fails to believe God's word, which is truth, that God created man out of the dust of the earth and made him in His own image, he believes something else—he believes that man evolved from a tadpole, or a monkey, or some low form of life, and that is not the truth. Does it not pay to stick to God's word?

God tells us that in six days the Lord made heaven and earth. The man who refuses to believe God's word, which is truth, is liable to believe that it took God six thousand years to make the world, or six million years. Just see what difficulty came to Mother Eve when she failed to believe God's word! God said to her, "In the day that thou eatest thereof"—speaking of the fruit of the tree which was in the midst of the garden—"in the day that thou eatest thereof, thou shalt surely die." The enemy said, "Ye shall not surely die." When Eve failed to believe God's word, which is truth, then she believed something else; she believed a lie.

#### Treasure Hid in a Field

We are admonished to buy the truth and sell it not. But the truth cannot be purchased with money. Peter said to Simon the sorcerer, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

Some of us haven't any money. Some of us possess nothing of this world's goods. Then how can we purchase the truth of God? I read from Matthew 13: 44:

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

In order to buy the truth of God, we must sell all that we have. We must give up that opinion of our own that we love so dearly. We must give up our own ideas. We must let go our self-seeking. We must give up our covetousness. We must give up the old selfish heart that we possess. We must give up our unsanctified ambition. We must esteem our own righteousness as only filthy rags. I like the little verse of the song that says, "Would you live for Jesus and be always pure and good? Would you walk with Him within the narrow road? Would you have Him bear your burden, carry all your load? Let Him have His way with thee."

We are called upon to quit us like men, and be strong. This is no time to be weak-kneed, brethren. This is no time to be vacillating. I like to think of the attitude of the apostle Paul. Oh, what a strong man for God! And it was because he had a vision, because he came in contact with Jesus Christ.

#### Would Pervert the Gospel of Christ

I will read now from Galatians 1: 6-8:

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

We take pride in the name Seventh-day Adventists. I love the name; but, friends, it means more than taking that name to ourselves. To say that you are in the truth of God means far more than testifying that your name is enrolled on the Seventh-day Adventist church record.

O friends, if we stand for the principles exemplified in that name, let us rejoice; but if we are simply wearing the name without exemplifying it in our lives, then there is no cause of rejoicing. Sometimes people go off on a side issue. They leave the truth of God, and yet they want to hold on to the name.

I will read something here in 1 John 2: 19 which seems to be fitting just now:

"They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

We have people who were once with us. Somehow they became dissatisfied, they did not see the beauty in all the truth of God as they once saw it, and they have departed from us, but still hold on to the name.

In some parts of the country we find among my people leaders and followers who claim to be "free" Seventh-day Adventists. They tell us that the statements in the spirit of prophecy conflict; they endeavor to interpret those writings to suit themselves. And in so doing they believe a lie.

#### Apostates in Paul's Day

My mind goes back to the experience of the New Testament church, and then to the experience of the Old Testament church, and I would have you remember that history repeats itself, and things that were written anciently in God's Word were written for our learning and admonition upon whom the ends of the world are come.

I might refer to two conspicuous characters, Hymenaeus and Philetus. We read in 2 Timothy 2: 17-19, that these two leaders were once in the truth of God, but there came a time when their vision was blurred, and they made shipwreck of faith. Whenever we get our eyes off Christ and upon ourselves, there is danger. They began to preach that the resurrection was in the past. How necessary it is for us to inform ourselves fully concerning the word of God and the testimonies of Jesus, in order that we may be able to distinguish between truth and error.

Their position seemed plausible when they went around telling the people, "You remember the time of Jesus' resurrection. You saw Brother A and Sister B and many of your friends that were once dead. They were resurrected." And they added, "Brethren, the resurrection is a thing of the past."

Some of the people who did not inform themselves fully in regard to what the Word of God says on that point, believed their doctrine, and they went off with these men. Let me read from 2 Timothy 1: 15:

"This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygelus and Hermogenes."

Sometimes they are able to lead away a large number of followers.

Some men pervert the truth of God. Some men endeavor to turn the truth of God into a lie. Nevertheless, brethren, the foundation of God standeth sure. Praise God,

"We have an anchor that keeps the soul,  
Steadfast and sure while the billows roll;  
Fastened to the rock which cannot move,  
Grounded firm and deep in the Saviour's love."

#### Oneness in Christ

I want to refer to the prayer of Christ, which I read at the very beginning of this study: "That they all may be one; as Thou, Father, art in Me." Oh, when we think of Jesus Christ, how He prayed that His church might be united, that His church might stand firmly bound together in the truth; when we think of that last great request—and, friends, today when a person who is near and dear to us is about to depart this life, we pay special attention to his last request.

Some years ago a young man united with the church of which I was pastor. He came with tears in his eyes and said, "The last request of my mother was that I should visit the Seventh-day Adventist church and unite with those people. I want to fulfil her last request. I have listened to the truth, I believe it, and I want to go on with God's people."

Christ was about to depart out of this world. A little after that prayer for His church, wicked men seized and bound Him. An impious soldier struck Him with the palm of his hand on the face. Another came up and spit in His face. Still others placed a crown of thorns on His brow, and another took a reed and drove the sharp points of the thorns into His forehead. While Jesus hung suspended between heaven and earth, He was in terrible agony. I suppose He suffered fever and headache and all the pains and aches that others have experienced under similar conditions. Still later, on the cross, as the sun beat on Him, the human nature of Christ cried out, "I thirst." But even then a little water was denied Him, they gave Him vinegar to drink mingled with gall.

It was your Saviour and my Saviour that suffered so much for us. And the prayer that He uttered just before He left this world was that His church might be perfectly united in the truth, that we might stand together as one. He thought not of Himself, but of us.

#### In Unity Is Strength

Let me read to you a very pertinent statement from the apostle Paul relative to the unity that must characterize God's remnant church—the church looking for the speedy coming of Christ. Whatever stand others may take, I have made up my mind to go on with God's people. God's thoughts are not our thoughts, God's ways are not our ways. There must be a surrender of our thoughts and ways to the perfect plan of God. We must all seek to know that perfect plan, and strive to carry it out together.

I read from 1 Corinthians 1: 10:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that

there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

When you read the context of this scripture, you will find that there was disruption and discord in the Corinthian church, and it was very necessary for the Holy Spirit to send a message through the apostle Paul, exhorting them to stand together, to be bound together in love and unity, to have the same mind, to exercise the same judgment.

If conditions at that time made it necessary for the Holy Spirit to send such a message to the church, how is it today, when we should come behind in no gift, waiting for the soon coming of Christ? What was necessary under the former rain is just as necessary in the time of the latter rain. At the time of the former rain the church of God stood together as one. Differences of opinion were put away, and we are told that they were all of one heart and one mind. They were together, and the Spirit was poured out in copious showers. Today, as we look for the soon coming of Jesus Christ, should we not take heed to this admonition?

#### Wrangling Dishonors Christ

Just here I would like to read from "Gospel Workers," page 484:

"In loving sympathy and confidence God's workers are to unite with one another. He who says or does anything that tends to separate the members of Christ's church is counterworking the Lord's purpose. Wrangling and dissension in the church, the encouragement of suspicion and unbelief, are dishonoring to Christ. God desires His servants to cultivate Christian affection for one another. True religion unites hearts, not only with Christ, but with one another, in a most tender union. When we know what it means to be thus united with Christ and with our brethren, a fragrant influence will attend our work wherever we go."

Listen! "Those who are truly converted will press together in Christian unity."

The truth of God unites our hearts so that we can sing, and mean what we say when we sing, "Blest be the tie that binds our hearts in Christian love."

Here is another statement, from "Testimonies to Ministers and Gospel Workers," page 27:

"Let none entertain the thought that we can dispense with organization."

My mind goes back to the experience in the Old Testament church when those great leaders, Korah, Dathan, and Abiram, "men of renown," had another way, a better way, they thought, than God's plan; and they outlined their plan. Then Moses cried to God, and asked that if his way was right, God would make a new thing; and for the first time, so far as we know, this earth was visited by an earthquake, for the earth opened her mouth and swallowed them up, so that those men who did not believe in the plan of organization went down into the pit and were seen no more. Let us praise God for the wonderful organization He has given to this people. It is not of man, it is of God, mapped out by His own guiding hand.

#### The Bible Plan

"It has cost us much study and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand."—*Id.*, pp. 27, 28.

We ask the question, What is to stand? Why, God's organization. The system of organization that has come to this people was not invented by some smart man. Praise God, we are following the plan that originated in God's own mind. I have confidence in it. Let God's work go forward.

"We advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which have made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization.

"All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy our courage, and prevent successful action. . . .

"God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing, and another having faith and views entirely opposite; each moving independently of the body."—*Id.*, pp. 28, 29.

I know, friends, that we can never be saved that way; that is, by division.

#### Abide in the Ship

When the apostle Paul was en route to Rome by sea, a great storm arose. Some of the people had it all planned out in their own minds how they would escape the great catastrophe that confronted them. Some desired to plunge overboard and swim to land, but Paul had a communication from heaven, and he said, "Except these abide in the ship, ye cannot be saved."

The enemy of souls will confront us with many discouraging things. Things may not always meet our ideas. But except we abide in the ship of truth, we cannot be saved. However perplexing things may seem some-

times, God is in this movement, and "No water can swallow the ship where lies  
The Master of ocean, and earth, and skies."

Friends, one of these days, in the near future, the old ship Zion will reach the haven of rest. By God's grace I want to be found on board. I love this message. It has a great effect on the hearts of men. It changes the life. We know not what we shall be, but if we continue in the faith of Jesus, if we continue to live the third angel's message, "when He shall appear, we shall be like Him;" and after all, that is the biggest thing, friends—to be like Jesus when He comes.

#### Self Must Be Crucified

I want to conclude by reading another statement from the spirit of prophecy:

"Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinion of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? And if another and another arises, each asserting his right to believe and talk what he pleases, without reference to the faith of the body, where will be that harmony which existed between Christ and His Father, and which Christ prayed might exist among His brethren? . . .

"It is necessary that our unity today be of a character that will bear the test of trial. . . . We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed."—*Id.*, pp. 29, 30.

There must be a giving up of self. Self must be crucified. If we save not others, then we cannot save ourselves. And paradoxical though it might seem to be, if we would save ourselves, then we must save others, and that can never be done with anything else than unity and a firm standing by the principles of the truth of Jesus Christ.

#### The Mighty Word of God

We must put our trust in the Lord. We are handling the mighty truths of the Word of God. We have everything to be thankful for. That is true, friends, but we must not think we are rich and increased with goods and have need of nothing, for after all, when Jesus turns the searchlight on our hearts, we begin to see that we are poor and miserable and blind and naked. But, praise God again for the spirit of prophecy. It does not take the place of the Bible; not at all, but it sheds rays of light on the Word of God. And we thank God that it illuminates our pathway, that we may see more clearly and understand more fully the way to the eternal city.

"We have many duties to perform, because we have been made the depositaries of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every

advantage He has intrusted to us to beautify the truth by holiness of character, and to send the messages of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin."—*Id.*, p. 31.

Now shall we not pray God to bring about this unity, not only during the General Conference session, but for all time? Let us resolve to stand like the brave for the principles of truth, with our face to the foe.

We are admonished to contend earnestly for the faith that was once delivered to the saints. This is no time to be pliable. In "Pilgrim's Progress" we find a character called Pliable. We read of the experience of Aaron, known as a son of God, and of the failure he made in the wilderness church; of how he yielded to the people, and at their demand was instrumental in making a false god. Oh, let us take heed; and may we not be so pliable as to dissemble, or yield to some influence that might seem to be popular, and thus repudiate the principles of God's great organization!

The apostle Paul said, when he came

in contact with some who would pervert the gospel truth, that he gave place to them, "no, not for an hour." May we not ask God for the power of His Holy Spirit to keep us firm in this time when everything that can be shaken will be shaken?

God help us to be loyal. God give us hearts appreciative of the great message of truth which is preparing a people for the second coming of the Saviour. Let us not feel content merely because we have taken to ourselves the name of Seventh-day Adventists; but remember that, though the children of Israel—God's professed people—be as the sand of the seashore, only a remnant will be saved. The remnant is found keeping the commandments of God and holding firmly to the testimonies of Jesus Christ.

May God bless us; and in the great day when Jesus shall say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world," may we all be there. Let us plan to answer that call, for Jesus' sake.

## India's Appeal

Address Sunday Evening, June 6

By A. W. CORMACK

We believe that the Lord is soon coming. O, it has gladdened our hearts again and again, as sitting in the congregation or on the platform, we have heard the brethren say, "The message is true. We have not followed cunningly devised fables, but Jesus is coming again, and He is coming soon. We are not only homeward bound, but we are almost home."

You look at the map tonight, and from the human standpoint the task that confronts the workers in Southern Asia, and confronts you, because it is your task too, is a hopeless one.

I was speaking to a gentleman, not a Seventh-day Adventist, in one of our sanitaria since I came to this country. We were talking about India (he knew I was a missionary), and he said, "I will say that it is a hopeless place out there." I want to tell you, friends, sometimes even your missionaries are threatened with discouragement as they face the huge obstacles that confront them in this place; but we have come in here, and we have heard the third angel's message preached with power, and we believe that the Lord is able to do what He has promised to do.

But He works through human instrumentalities. I was thinking, as one of the brethren spoke here the other evening, of a card I had with this message of the Lord on it, which I want to read to you. We are in the closing years of the last great conflict, and the reason that the message hasn't gone with greater power is because the enemy of souls is making his last stand. He is coming down in great wrath, because he knows his time is short. So we need to draw near to the Lord, looking, not at the things that are seen and weighing them in human balances, but looking at the things that are not seen. We must lay hold on the

mighty arm of power, and go forth to victory. This is the message I will read:

#### Two Armies

"In vision I saw two armies in terrible conflict. One army was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company from the ranks of the Lord's army joined the foe." \*

You know, friends, when the brethren preached during this series of meetings and touched on that, it really seemed as if there was a stab going into our hearts to think that some brethren and sisters would fall away, would make shipwreck of their faith. But the Lord has warned us, so we need not do it.

"Company after company in the shaking time, in the last days, left the army of the Lord to join the ranks of the foe."

I want you to get what is in the next clause:

"Tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."

O brethren and sisters, haven't we heard things at this Conference which have proved to us that the Lord is working in just that way? When Brother Branson was speaking the other night, our souls thrilled as he told of that king down in Africa coming down the river in that great picturesque boat to inquire concerning this last message. I thought of that text, "The Gentiles shall come to thy light, and kings to the brightness of thy rising."

\* The quotations from Mrs. E. G. White in this article have not been verified at the Review and Herald office, as there were no references given, and the time before printing is too limited for proper research.

"Oh, yes," you say, "but they are not flocking in like that in India, Burma, Ceylon, and those countries." That is true, friends, but we can lay hold by faith of what God is going to do in the days that are immediately before us. The seed that has been sown down through the years by the brethren in days gone by, is not dead. It is germinating, and very soon from those countries and languages and tongues many will press into the kingdom of God.

#### Faithful Soldiers

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people."

"In heathen Africa, in the Catholic lands of Europe and South America, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones who will yet shine forth amid the darkness."

Think of it, friends, not one here and there, but "God has in reserve a *firmament* of chosen ones who will yet shine forth amid the darkness." God is going to bring up His reserves, friends. Notice the next statement, "Revealing clearly to an apostate world the transforming power of obedience to His law." They will not come in insincerity. They will not join as hangers-on, but they will have the Spirit of the Lord Jesus Christ in their hearts, and their lives will show that they are transformed, for "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

I go on to another paragraph in that first statement I was reading:

"The battle raged. [It is raging, friends.] Victory alternated from side to side. Now the soldiers of the cross gave way, as when a standard-bearer fainted; but their apparent retreat was but to gain a more advantageous position.

"Shouts of joy were heard, a song of praise to God went up, and angel voices united in the song as Christ's soldiers planted His banner on the walls of fortresses till then held by the enemy."

Out there, dear friends, there are countless numbers of the enemy, it seems,—Mohammedan mosques, pagodas, Hindu temples, everywhere you see them, citadels of the enemy, fortresses held by the enemy down through all the years that are gone. But now a song of praise, we are told, is soon to go up, and angel voices join in the song as Christ's soldiers plant His banner on the walls of fortresses till then held by the enemy. "The Captain of our salvation was ordering the battle and sending support to His soldiers."

#### A Call to Give and Serve

And we are here tonight, dear friends, to ask you to yield yourselves unreservedly to Him. We do not say that as though we had already attained, but we ask you to yield yourselves so that He may send more of you out to these far-flung battle lines.

Please notice for just a moment the diagrams on the charts. These two

diagrams [see REVIEW of June 9, pp. 22, 23] show something of the seriousness of our position out there. The second one compares the population of North America with that of the Southern Asia Division,—125,000,000, people as against 335,000,000; and then the end chart presupposes that the number of workers here in North America—7,512—is not too many for all that is yet to be done in this country among the millions of its inhabitants. It supposes that there is just enough to lighten that small square with the glory of God. Then, friends, if that is so, will you notice how much is being done in Southern Asia on a comparative basis, with only 487 workers? They are all the native and European workers we have in the Southern Asia Division.

There yet remain 325,000,000 out there for whom we have as yet done nothing at all. O, surely in these remaining days of this Conference, dear friends, we shall find a way to press our petitions to the throne of grace, so that this needy, needy field, and the other needy fields, may receive support from the Lord, the Captain of our salvation, who is ordering the battle!

As we read, dear friends, we were told that "many ranged themselves under the banner of Prince Emmanuel." The banner is blood stained. We cannot separate the cross of Jesus Christ from the gospel of Jesus Christ, the Saviour who is calling His people in all the world to yield themselves without reserve to Him. Out there, dear friends, in those darkened lands, we find men who do that very thing,—who show by their attitude toward their possessions, toward the things God has given them, that they believe that the kingdom of God is nigh at hand, that the coming of the Lord is near, even at the door.

#### A Poor Bengali Farmer

I remember a man of whom Brother Mookerjee told me some time ago, a poor Bengali farmer. After working hard all day, he heard that Elder Mookerjee with his little house-boat was in his vicinity; and late at night, as our brother was about to retire to rest on the house-boat, he came alongside in his little canoe, climbed aboard, and knocking at the cabin door, made himself known to Brother Mookerjee. He apologized for coming at that hour of the night, and said he wanted to pray.

They knelt down by the little table there on that house-boat, and without waiting for the elder to lead in prayer, in his earnestness and simplicity he began to pray. First of all he took from his clothing a little piece of cloth in which were tied up twenty-four rupees (about \$8 in our currency), and giving it, not to Brother Mookerjee, but to the Lord, he placed it on the table, and prayed something like this:

"Dear Lord, I have brought to Thee the tithe. It is Thine, and I have brought it to Thee. Now, Lord, because I have brought it to Thee, bless me if Thou canst; but, O Lord, I am only a poor ignorant man, and perhaps I have not counted right, and I may not have brought exactly the right amount. If that is so, and for that reason Thou canst not bless me, at least, Lord, do not curse me; for I am only a poor ignorant man."

#### God's Ownership

I believe, dear brethren and sisters, that with this new vision God has given us of our great world plea, if we will recognize God's ownership, if we will acknowledge that all we have and all that we are belongs to Him, He will help us to be true to Him in the matter of tithing; He will help us to give of our means as He shall dictate, and then there will be no shortage of funds.

"This gospel of the kingdom" is to be "preached in all the world for a witness unto all nations; and then shall the end come." Then we are told that God in these last days will work in a mighty way, in a way very much out of the ordinary. As we press together, and as we press into the work of God, we must see to it that we have hope in the message we are giving. God is not in need of our money. He says, "If I were hungry, I would not tell thee: for the world is Mine, and the fulness thereof."

Then why does He tell us of these needs? Why is it that appeal after appeal comes, asking us to arise and finish the work? It is for our success. We are in the crisis of the ages, and the Lord wants us to relate ourselves to Him and to His cause in such a way that we shall be safe in the shaking time. He could do without us, you know. The reason He is asking us to do and to give is that we may be sealed among His people, that we may be saved eternally in His kingdom.

#### A Diamond in the Rough

Brother E. D. Thomas wrote me a letter since I left India. Some of you have met Brother Thomas, a Tamil brother in charge of our work in the Tamil field. He told me of a boy whose name in the Tamil means "Diamond." He had been at school for only a few weeks, and then, because of the pressure brought to bear upon him by his home people, he left the school and went down to his village. Brother Thomas pleaded with him and tried to keep him, and he stayed at the school a few days longer. Then he said, "Sahib, I must go."

He left, and Brother Thomas felt that his contact had been so brief that probably he would give it all up. But a few weeks after that he received a letter from Diamond. The boy pleaded in his letter that Brother Thomas would come down and visit him. He told him he had been suffering persecution for the truth's sake, and wanted his pastor, his elder, to come down and pray with him and encourage him.

Brother Thomas, at some sacrifice, because he has not many assistants in his work, went down 300 miles by train, and then over about eleven rivers, some of which were in flood, and there met this boy, and talked and prayed with him, and encouraged him to hold on.

The boy told him that after he went home his people tried to persuade him into giving up the message. When that wouldn't work, they tried to persecute him into giving it up. They took his box, containing his few belongings, and submerged it in a well. After a while he found it, and pulled it out, and took from it first of all his Bible. Turning its pages in the heat of the tropical sun, he dried them so he might

again read God's Word—these exceeding great and precious promises that God has given to him and to us.

#### A Native School Building

Then he led Brother Thomas into the village, and showed him a little shack, just a simple little building of mud with a thatched roof. Brother Thomas asked what that was. Diamond said it was a school building, and that with the help of the boys of the village he had erected it, and there, day by day, he was teaching the message to forty boys and girls in the village.

Do you know, friends, there are 775,000 villages in India alone? We have hardly begun to work in them. The Lord is able to take a poor, ignorant boy, and make him the first Seventh-day Adventist representative in one of those villages. Surely, the Lord is pouring out His Spirit. He is willing to visit His church with power.

#### Impressed by a Dream

I remember the case of a man who lives over in northeast India. He had come in contact with Christianity, and so far as he understood the truth he was obedient to it. Then he had a dream one night. He dreamed that there would come to India representatives of a new mission body who would be teaching that the second coming of the Lord was near at hand, and not only that, but they would also teach that the seventh day of the week should be kept in this dispensation.

We do not know that he ever received any of our literature, or that he ever came in contact with any Seventh-day Adventist representative, but he had this dream; and he was so impressed by it that he left his home and made a journey of about fifty miles from village to village, and inquired of the people, "Can you tell me of a people who teach that Jesus is soon coming, and that the seventh-day Sabbath should be kept?" But no one could tell him of such a people.

Finally he came away up to Ranchi, where we have a mission station, but he returned without having found the representatives of this mission body of whom he had dreamed. He went back to his home dejected and disconsolate.

#### God's Hand Not Shortened

Then, dear friends, the Lord, who can cause the wrath of man to praise Him, achieved His purpose in another way. This man had failed to meet any of our missionaries, but a missionary of another society went to his village, and in his teaching he began to disparage the work of Seventh-day Adventists, saying that they were frightening the people, preaching about the nearness of the end of the world, and not only so, but they were teaching that the Jewish Sabbath should be kept.

The old man listened, as these disparaging references were made. He remembered his dream; and decided at once that he would go again and search for these missionaries. He came again to Ranchi. By this time Brother and Sister L. J. Burgess had returned from furlough in this country. He knocked at the mission station door, and inquired whether the missionaries there believed that Jesus was coming again.

Oh, what a question!

Friends, do we believe that Jesus

is coming again? And if we believe it, do we act as if we believed?

"Surely," Brother Burgess said, "we believe that."

"And do you believe that the seventh day is the Sabbath?"

"Yes."

Wherever our missionaries go they preach that Jesus is coming, and that the seventh day is the Sabbath of the Lord. That is why we are called Seventh-day Adventists.

The man asked if he might come in. He came in, and sitting at the feet of the missionaries, he listened and learned something of the message, and then went back to his village. Again, and again, at his own expense, he



**Brother Stefan Nikolic, Our First Baptized Serbian, in 1909**

came to visit the missionary, fifty miles from his farm, and each time he would go back and tell neighbors and friends what he had learned.

#### The Dream Bears Fruit

When one of our missionaries went down there, he found a large congregation of people willing to listen to the truths for these last days; and very soon after that, eleven persons were baptized in that village. Now a church is being built there. Before we had a missionary, a representative, to send to that village,—one of the 775,000 villages in India,—God had sent a message in a dream to this poor old man.

You remember God says, "I will pour out of My Spirit," in the last days, "upon all flesh: . . . and your young men shall see visions, and your old men shall dream dreams." I do not suggest that every old man's dreams signify much; but the Lord used that dream to establish the message in that village.

#### Frightened by an Automobile

I remember that just a little while ago one of our missionaries came to one of the villages in his automobile. The people had never before seen one. I don't think there are very many villages like that.

As the automobile came in, the villagers scattered on every side, wonder-

ing what this might be, as no doubt we would have done not so very long ago. But after the missionary had stopped and spoken to them for a while, they came closer and listened to what he had to say. Just as he was about to go, having started the engine again, some of the most courageous came up and felt of the car. It was vibrating, just pulsating as though it had life. Then one said, "Sir, what makes it go?" Our missionary took some of the gasoline and showed it to them. That was the thing that made it go.

"Ah, no," they said, they did not believe that. They thought he was having a joke at their expense. But he explained to them how gasoline would burn, and how it was conveyed from the tank to the cylinders, and they were convinced.

One of them, speaking for the others, then looked up and said, "Reverend Sir, give us some of that, and it will make us go."

Of course, friends, they made a mistake. They were just childish. We say they did not know any better. But do we not make just that same mistake? Gasoline has its uses, but that was not one of them. We get our eyes on the facilities,—not on the gasoline, but on the automobile itself. We think we cannot do our work without it. We need this and we need that, and we will go to the mission field after we have completed this and that. This message from the Lord is brought to us, "Whom shall we send, and who will go for us?" And we ask, What will make us go? Ah, friends, we need to ask the Lord to enlarge to us the vision that He has given us in this series of meetings of the crucified and risen Saviour. We are not only home-ward bound—we believe it, friends—but we are almost home!

Now, friends, my time is gone. What shall I say more? O that we might reach up, even in the littleness of our faith, and find some way whereby some one, perhaps of this congregation, might go out there where help is so much needed!

#### God Calls Us to Advance

Isn't there something that can be done? Must we go back for another four years, and then another, and another, and just go on praying and hoping? Surely the Lord will give us the ability here, so that the standard of Prince Immanuel may, through the blessing of the Lord, be planted on the walls of fortresses that have been, up till this present time, held by the enemy. Satan is making his last stand in that Gibraltar of heathenism. It seems as if he would intrench himself for the last great struggle, but He that is for us is mightier than he that is against us.

The Lord's power was mightily displayed in encouraging His soldiers to press the battle to the gates. He taught them terrible things in righteousness. I believe, dear friends, with all my heart, that the Lord has been teaching us something of those things.

May we draw near to Him in the remaining days of this Conference, praying that the Lord will bless our leaders, bless us, bless our young people, so that something in this time of crisis, in this time of need, may be done for Southern Asia and for all the other needy fields, for Jesus' sake.

## Report of the Bureau of Home Missions

By M. N. CAMPBELL, Secretary

THE home-foreign work was first organized at the General Conference session in 1905, under the title, "North American Foreign Department." It has therefore reached its twenty-first birthday.

Elder G. A. Irwin was first placed in charge of the department, and under his leadership the organization began to take shape. It then had three subsidiary departments, namely, German, Swedish, and Danish-Norwegian. Elder O. A. Olsen followed Elder Irwin as head of this home-foreign work. Under his direction the work took on added strength, and foreign churches and believers multiplied. Elders L. H. Christian and P. E. Brodersen, in turn, carried the responsibility of guiding the work of this department, and under the blessing of God their leadership was crowned with success.

During the last four years the Lord has blessed with fruitage the labors of the workers who have devoted their efforts to winning the foreigners who dwell among us, 4,699 of whom have been added to our membership and are rejoicing in the new-found truth. These represent nineteen languages, as follows: German, 2,222; Swedish, 688; Spanish, 622; Danish-Norwegian, 359; French, 222; Russian, 114; Hungarian, 112; Ukrainian, 83; Slovakian, 77; Romanian, 66; Italian, 54; Portuguese, 18; Serbian, 16; Polish, 16; Icelandic, 13; Japanese, 10; Finnish, 3; Greek, 2; Indian, 2. During this period sixty-two foreign-language churches have been organized. During 1925 alone, 1,287 of these people, representing eighteen different tongues, have united with our churches. We have today in North America 349 foreign-language churches, besides unorganized companies and isolated members, bringing the foreign membership to over 17,000, or a number equal to the total denominational membership in North America in 1882.

The apostolic church began its career as a strong home-foreign organization. On the day of Pentecost, Peter's sermon won representatives of seventeen nationalities who were sojourning in Jerusalem at the time. The Holy Spirit makes no distinction in His work on human hearts, for "in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

### The Task Before Us

One fourth of the population of America still speak a foreign tongue.

One out of every 14 speaks German
" " " 34 " Italian
" " " 37 " Polish
" " " 77 " Swedish
" " " 77 " Dan.-Nor.

Every third person is a foreigner, and every fifty-seventh is a Jew. A million and a half cannot speak English. At present, in spite of the law governing immigration, a total of nearly 300,000 foreigners still flows into the country annually.

Four schools are co-operating with the Bureau of Home Missions in train-

ing workers for the foreign populations of North America. Broadview College provides for the Swedish, German, and nine other languages. Hutchinson Theological Seminary educates the Danish-Norwegians; Oshawa Missionary College conducts the French educational work; our Spanish youth are trained at the Spanish-American Training School at Phoenix, Arizona.

About a year ago the Clinton German Seminary united its work with the Broadview College with a view to economy of operation and greater strength in their work. This move is proving a real success. Eighty-four German students were enrolled in the Broadview College this year.

These great foreign sections must be evangelized with the third angel's message, and it must be done to a very large extent in the language of the people if it is to be effective. Other Protestant denominations recognize this, and are busy training workers by the hundreds to preach to the foreign peoples in their own tongue. The Baptists are especially active. Notwithstanding the fact that the Baptists and other Protestant denominations have separate organizations for their foreign believers, the American churches are fully alive and enthusiastic over the home-foreign work, and are bending their energies to win them to their churches.

Seventh-day Adventists cannot afford to lag behind in this important work, nor take a lukewarm attitude toward it. All our American churches should have a live home-foreign band to reach out after the strangers within our gates. Every conference and union president should grasp the opportunity that stands as a constant challenge to work for the foreign populations within their borders. Many are doing this, and are finding that their alien peoples are readily responding to the message. Howard B. Grose, in his book, "Aliens or Americans," pages 269, 270, says:

"All peoples that on earth do dwell' have here their representatives, gathered by a divine ordering within easy reach of the gospel. Through them the world may be reached in turn. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading a knowledge of the truth among his kindred and tribe. The greatness of the opportunity is the measure of obligation.

"God's message to this nation has been thus interpreted: 'Here are all these people; I have taken them from the overcrowded countries where they were living, and sent them to you, that you may mass your forces and lend a hand to save them.' No such opportunity ever came to a nation before. The Christian church must seize it, or sink into deserved decadence and decay. Only a missionary church can save the world or justify its own existence.

"The manner in which American Christianity deals with the religious problems of immigration will decide what part America is to play in the evangelization of the nations abroad.

... When American Protestantism sees in immigration a divine mission, none will discover in it thenceforth a human menace."

The author of "Our People of Foreign Speech" says:

"If religious work is to be done for hundreds of thousands of souls now in the United States and for the thousands more who are coming, a foreign tongue must be employed. They do not understand English, and as adults, will never acquire it sufficiently to be reached through it. Moreover, settling as they frequently do in large and compact communities, the native language of parents will be handed down through a generation or more in those localities, as has been the case with the Germans."

Some have supposed that the Germans, Swedes, and Danish-Norwegians could be reached as advantageously by English preaching as in those tongues. In refutation of this it would be well to note that there are published in the United States at the present time 225 German papers, 51 Swedish, and 47 Danish-Norwegian. A number of these are daily and weekly newspapers, but a great number are religious journals. These papers have circulations ranging from 2,000 to 150,000. Hence it is to be seen that among the large populations of Germans and Scandinavians they still cherish their mother tongue, and patronize to a large degree the 323 periodicals in those languages.

In fourteen States the foreigners now constitute a majority of the population, and in eleven others they constitute from one third to one half the population.

Nor must we overlook our responsibility for the red man. There still remain in America 360,000 of these people. Nineteen per cent of them are Protestants, 28 per cent Roman Catholics, and the remaining 53 per cent are pagans. The aborigines of this continent were dispossessed of their inheritance by the invading white man, and the least we can do is to secure for them, as far as lies in our power, a title to land in the earth made new.

In closing let me raise a question asked by the servant of the Lord:

"While plans are being carried out to warn the inhabitants of various nations in distant lands, what is being done in behalf of the foreigners who have come to the shores of our own land? Are the souls in China any more precious than the souls within the shadow of our doors?"

\* \* \*

LIFE'S best things,—simplicity, honesty, truthfulness, purity, integrity,—cannot be bought or sold. They are as free to the ignorant as to the educated, to the humble laborer as to the honored statesman. For every one God has provided pleasure that may be enjoyed by rich and poor alike,—the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service the light of Christ shines to brighten lives darkened by many shadows.—"The Ministry of Healing," p. 198.

## Inter-America's Appeal \*

BY E. E. ANDROSS

REVELATION 14: 6 is a scripture familiar to every Seventh-day Adventist:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

That means, brethren, just what it says—every nation, every kindred, every tongue, and every people. Before Jesus comes, that scripture will be fulfilled. Every nation on earth and every tongue on earth will hear the message of the coming of Jesus. We believe the time has already come when this scripture is in process of fulfilment.

### "Go Through the Gates"

I read in Isaiah 62: 10:

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him."

Just before Jesus comes, then, we may expect to see the gates that have been closed, opened wide for the entrance of the servants of God bearing this message to the people. My dear friends, we are seeing that scripture fulfilled today. The gates have swung wide open, especially in many of the Catholic lands where they have been tightly closed hitherto. Today we see the providences of God going before us in a remarkable way, opening these long-closed doors; and now the command of God is, "Go through; go through the gates; prepare ye the way of the people."

Some years ago this message came to us:

"It is the very essence of all right faith to do the right thing at the right time. God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished."—*"Testimonies," Vol. VI, page 24.*

In another place we are told that the providences of God are far in advance of us. God prepares the way; He affords opportunities; He opens up lines of influence and channels of working."

"If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished."—*Ibid.*

God works, and He works in a miraculous way. Opportunities are opened up before us. Lines of influence are set in motion. The Spirit of God touches the strings, and vibrations are felt to the extremities of the universe. So we are seeing today the providences of God opening before us in a most wonderful way in all these dark lands.

As we have heard the reports coming to us from these fields, our hearts have been stirred from day to day in this Conference; but, my friends, is it not a blessed thing to hear these reports, and a still more blessed thing to be out in the field, and see with your own eyes the gates swing wide open before you, and to hear, as verily as did the apostle Paul, the invitation, "Come over and help us"? And this call we are hearing today in no uncertain tones, not in one isolated case, as in the experience of the apostle, but from nearly every land. In lands that have been closed, tightly closed against us, the gates are swinging wide open, and we can hear God's voice saying, "Go through, go through the gates."

### Results a Hundredfold Greater

"If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundredfold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working. Our work is reformative, and it is God's purpose that the excellence of the work in all lines shall be an object lesson to the people."—*Ibid.*

We see therefore that a hundred-fold more will be accomplished when we step into God's opening providences, and follow the lines of influence that He has set in motion, than could be accomplished with the same amount of funds if we should go to the world's gates that are closed, and knock at them, and wait for them to be opened.

### A Missionary Martyr

Some few years ago one of our brethren in Porto Rico heard the call of God. He was a native brother, and the call was to go to a foreign field to carry this blessed gospel. It was Brother Rafael Lopez. He responded, and went to Venezuela. He labored very earnestly for several years, leaving his family of seven children in the homeland for a year or more at a time.

At the last General Conference, four years ago, the message came flashing over the wires, "Brother Lopez is dead." He was away back in the high Andes, carrying the printed page to the people. He knew his life was in peril every moment. One Sunday morning, after spending the Sabbath at a wayside inn, praying for God's blessing upon His work, and after writing a most interesting letter to the conference office, in which he told of the danger, he started out to canvass. Two or three hours after starting, he was waylaid by four men lying in ambush by the roadside. They fired fourteen bullets into his body; and then rushed upon him with a great dagger, and thrust it into his heart. Thus fell one of our faithful missionaries on the field of conflict. I have here the hat that Brother Lopez was wearing when he was shot. Several

bullet holes can be distinctly seen in the hat. That man was a man of God. He started waves of influence that are reverberating over the mountains and plains of Venezuela.

### Words That Burned

One day Brother Lopez took an order for a health book from a man in the interior, on the Orinoco River, 300 miles south of Venezuela. When this man saw his wife afterward, he said, "I was deeply impressed with the influence of that man. There is something unusual about him. I want you, if he comes when I am away, to make an appointment for me to see him. I want to talk with him."

Brother Lopez spent five hours with that man, talking with him of the message, and the very next Sabbath he and his family kept the Sabbath of the Lord. He began work immediately with his neighbors, and it was but a short time until twenty-one adults were ready for baptism.

In giving his testimony afterward the man said:

"It seemed as if the words of that man burned in my soul. My god was the god of depravity. I did not love God, I did not love my children nor my wife. But now that I have given myself to God, I love my family. God has done great things for me, whereof I am glad."

A little later seventeen more adults were converted through his influence.

I should like to tell you the story further, but I cannot for lack of time. This man is now one of our native laborers, working up and down those rivers. He was with Elder Borrowdale in the experience related this afternoon. In reporting to us the result of his labor, he said:

"Everywhere I went I found the people interested. On some of these rivers more than half the people I find are keeping the Sabbath. When I asked them how the truth came to them, they said, 'Some man went up these rivers and told us that the seventh day is the Sabbath, that Jesus is coming, and that we must keep the commandments of God and the faith of Jesus.' And now they are obeying the truth as best they know."

Others told him, "Some colporteur went through the country and sold us a book, and we have been reading this message, and we believe it." Hundreds of people over there are calling for some one to come and teach them this truth.

### Afoot Through the Jungle Seeking for Truth

Going over to Colombia, which was closed against the message until recently, we find the doors now opening wide. About a year ago the message came to us that two men in the interior, on the Cesar River, about 270 miles from the north coast, had learned about the truth through the study of the Bible. One of them was the Protestant governor of the state, another was a physician practising there. These two men learned the truth first through the study of the Bible. Then a copy of "Our Day" fell into their hands. They began to obey the message, and stirred up quite an interest. They decided that they must go and find some people who believed as they did, who were keeping the Sab-

bath, and they said, "At the city of Barranquilla, 270 miles away, perhaps we can find some one."

They started out through the wild jungle country on foot, and finally they reached the city. They went to the Presbyterian mission, supposing perhaps they would find there the people they were seeking; but they soon discovered that these were not Sabbath keepers, and did not baptize by immersion.

#### In Search of Sabbath Keepers

They went back to their hotel somewhat discouraged. While talking together in the lobby, they were overheard by a gentleman, who went up to them, introduced himself, and said, "Are you seeking the Seventh-day Adventists?" Well, they didn't know. They said, "We are trying to find a people who keep the commandments of God and the seventh-day Sabbath." "Well," he said, "I can lead you to them," and he took them right over to our church, and they found there the people they were looking for.

They had been told that there used to be some Adventists there, but that they were all gone. That, of course, was not true. It never is. When our people plant their feet on a territory, they do not surrender it.

These men went over to our little church there on Sabbath afternoon, and spent the rest of the day with our believers, continuing their study far into the night. Then the next day, loaded down with literature, they started back on that long journey of 270 miles. They would not wait any longer, for they said, "We must go back with this good news to our people."

Recently one of our native brethren went over there, and found the whole country stirred up. Opposers had agitated the people, but God's providence is opening the way now, and the call is, "Come over and help us reap the harvest."

#### Open Doors Everywhere

From the northern border of Mexico all down through that great republic, with its sixteen or eighteen million people, on through the Central American republics, and in the northern part of South America, throughout that great Spanish-speaking area, everywhere the doors are open, everywhere opportunities present themselves to us, and hundreds and thousands of people are calling to us, "Come over and help us."

That is literally true, not only among the Spanish-speaking people, but also among the aboriginal Indian tribes. There are millions of them for whom we never yet have labored.

#### Sentinels Watching for the Missionary

I think now of the experience that came to us just recently. The brethren told us about the Talamanca Indians in Panama, up near Bocas del Toro, a little to the northwest of Cristobal, Canal Zone. One of the chiefs of that tribe met one of our brethren at Bocas del Toro, and began to talk with him. The chief invited our brother to send a teacher to his people.

"Yes," the brother said, "sometime we will, but we can't now. When the time is favorable, we will send a teacher to your tribe."

The chief went back to his people in the mountains, and waited month after month, but the teacher did not come. Then he went back to Bocas del Toro, found our brother, and reminded him of the promise which he supposed the brother had made him that he would send a teacher.

The brother said, "No, we can't do it now, but at some more favorable time we will send one."

The chief went back to his tribe, and waited until the rainy season was past and the dry season came, and he supposed that was the favorable time for the missionary to come.

Then he gathered his people together in a valley in the mountains. They brought provisions to last several days, and took their position there in the valley. They set sentinels all around on the hills, and they built fires at night, thinking that if the missionary came at this favorable season, he would surely not pass them by unnoticed, he would see the fires at night, and the sentinels would see him in the daytime. They waited there four or five days, until their provisions were exhausted, and then, dis-

appointed, they returned to their homes.

A few weeks later they repeated that experience, four or five times they repeated it, expecting that when the dry season was on and the favorable time had come, the missionary would come; but, my friends, those same people are waiting today for some one to go to them and teach them this truth.

I might tell you of many similar experiences which have taken place throughout our field. Those great Indian tribes are beginning to call for the missionary. Brethren and sisters, God has prepared the way. He has opened the gates. His providences are bidding us go forward. And now, what shall we do? I read as follows:

"Our General says to us, Advance. Enter new territory. Lift up the standard in every land. 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.'"

My brethren, may we not prove recreant to our trust. God holds us responsible for these millions of people who are calling to us for the message. May God help us to respond!

## Encouraging Progress in Inter-America

By C. M. SNOW

At half-past three on June 7, the Vice-President of the General Conference for the Inter-American Division assembled his colabors on the rostrum at the General Conference. They were to have the time of the session for the afternoon and evening, to tell of the work in their fields—how the fields are opening up, and how God's blessing and prospering hand has been over the work since the organization of the division four years ago.

Elder Spicer introduced the delegation. He told how, during many years in the past, the General Conference officers have had to deal with fragments of the field at long range; but now, since its organization into a division of the General Conference, the work is handled at closer range and to much better advantage, and is growing in strength.

Elder E. E. Andross spoke of the real pleasure he experienced in bringing the greetings of about 15,000 believers in that division to the brethren and sisters in General Conference assembled.

A large map had been placed at the back of the rostrum, showing the territory embraced in this interesting field. It took in all the territory from the northern boundary of Mexico to the southern boundary of the northern states of South America, together with all the islands of the West Indies and the Bahamas and the Windward, Lee-ward, and Virgin groups, with a population altogether of between 40,000,000 and 45,000,000. The exact number cannot be ascertained, as some of this territory is inhabited by the aboriginal tribes that have never been numbered.

#### Praying Natives

Elder Andross continued:

"We are dealing with various languages. The Spanish is the leading tongue in our field, and I was very much surprised recently, when looking

this matter up, to find that we have in this division between 8,000,000 and 9,000,000 more Spanish-speaking people than the South American Division has. English comes next. We have between 14,000,000 and 15,000,000 descendants of the Africans, as many perhaps as are in North America, and these largely speak English. Then we have some 3,000,000 who speak French. The Dutch is also spoken, and there are nearly half a million speaking the East Indian languages. Then we have the aboriginal Indian tribes, speaking many languages; how many we do not know. It is said that about fifty-four languages are spoken in Mexico alone. So we have a tremendous task in reaching all these peoples.

"We not only have a great variety of languages, but of religions and customs as well. And climatically the variation is about as great as in the other lands.

"Our 15,000 believers are looking to this Conference expectantly. I do not suppose more earnest prayers will be offered anywhere in the world than are being offered for this Conference, that God will guide to His glory."

#### Greetings of Love

Elder Spicer arose and asked how many in this Conference wished to thank these brethren for their greeting, and desired in turn to send them hearty greetings of love. The whole audience desired this to be done, and Elder Andross expressed his pleasure in carrying their greetings back to the brethren and sisters of the Inter-American Division.

Elder Andross then introduced Elder J. A. Leland, superintendent of the Antillian Union Mission, who told how the hand of the Lord is opening the way for the spread of the message in his field. He spoke first of Porto Rico, a small island with a population of about 2,000,000, many of whom are waiting for the truth. One worker had gone up into the hills, and in a little while had succeeded in raising up a company

of over forty members. When Elder Leland met with this company and saw how earnest they were, he was forced to say, "God has been working here." But the one who developed this work is now in the homeland to recover his health, and for lack of funds they are unable to put another man in his place. He continued:

#### Casting Out Demons

"In Santo Domingo we find a fine class of people, but we also find real devil worshipers. We meet with people who are as truly possessed of demons as were men in the time of Christ. In Haiti we find the same conditions—some people acting in a very strange way. In some cases our believers have been appealed to to cast out these demons; and in more than one instance these demon-possessed persons have found freedom in Christ, and are faithful attendants at our Sabbath school and church services. We rejoice in these things, for we realize that God is working there.

"Farther to the west we come to Jamaica, where we now have about 3,000 Sabbath keepers. It has been my privilege to meet the aged sister who went from there to America to plead that some one be sent to Jamaica to teach the truth.

"We have in Jamaica a thriving school, where students are trained for the work of this message. Several of these teachers are now doing acceptable work in the Aztec Union. There is now an attendance at this school of over one hundred as fine young men and women as you will find anywhere.

"If we go a little farther to the north and west, we come to Cuba, an island about 700 miles long, supporting a population of about 3,000,000. The work of God is progressing in this island field. It is impossible for the mission leaders to keep pace with the calls that are continually coming in. New companies are being raised up in various places by the efforts of our lay members. We have only thirteen churches here, but we have forty-seven Sabbath schools, thus demonstrating that the work is going forward faster than the mission authorities can follow it up.

"The Bahamas are a group of more than a hundred islands, populated sparsely in some instances, but with a company of people longing to be taught the truth of God. One of these islands, San Salvador, was the first spot touched in America by Columbus in 1492. We have on that island a thriving, prosperous Seventh-day Adventist church. The membership is not very large, but the members are carrying on their work, though under great difficulties."

Elder H. E. Baasch, superintendent of the Porto Rican Mission, was asked to speak of his work there. He spoke also of the density of population on that island, and of the people as amiable, hospitable to a fault, which made it very pleasant to work among them. He said much literature had been sold on the island, but the people still buy and appreciate it. He was surprised to find that in one of the large theological colleges there, one of Sister White's large books had been selected as a reading course book for the teachers in church history.

Through the faithful efforts of a little girl of eleven, whose parents were still persecuting her for her adherence to the truth, three uncles, an aunt, and a cousin were all rejoicing in the message. While this girl is no longer permitted to attend our meet-

ings, she expresses her determination to become a Seventh-day Adventist as soon as she is twenty-one years of age. Neither family ties nor anything else will keep her from walking in the light.

#### A Waiting Harvest in Jamaica

Elder W. J. Hurdon was asked to speak of his work on the island of Jamaica. He brought greetings from the 2,500 members in that beautiful island. There are a little over 950,000 people on the island, only about 25,000 of whom are white. They are a very intelligent and peaceable people, and there is little or no opposition to our work there. A great harvest awaits our faithful workers—that is, if we can get the workers.

The message was first introduced into this island by a bundle of tracts, and the work has grown until we now have eighty-nine churches and companies. The largest of these churches is in the city of Kingston, and its membership numbers over 600. Two years ago an effort was held in this city, in a locality where it had never been thought anything worth while could be accomplished; but more than seventy persons were baptized and organized into a church. They have their own building now, and a membership of ninety-two.

In another place, as a result of the faithful work of one home missionary, seven persons have been baptized, and twenty more are awaiting baptism. In still another place a young man walked eighteen miles to hold meetings. The interest grew, and when we sent a minister in there, he found thirteen ready for baptism, and left about fifteen more in the baptismal class.

#### Descendants of African Slaves

Elder W. P. Elliott, of Haiti, brought greetings from our believers in the Negro republic. The island of Haiti, he said, is about two thirds as large as Cuba, and the western part (the republic of Haiti) has a population of 3,000,000, and the eastern part (Santo Domingo) has a population of 750,000. The citizens of Haiti are all descendants of the African slaves who were brought out from Africa by the French 150 years ago. In some of the cities perhaps 10 per cent of the population are well educated and well civilized, but the great proportion are uneducated and present our greatest problem.

#### Voodooism and Catholicism

Of course, in this republic our people have to meet the opposition of the Catholic Church; but the next greatest problem is voodooism. It is the religion which the slaves brought with them from Africa. In Haiti it is mixed with the Catholic religion, and presents a hard problem. It is a worship of fear, not of love. They worship evil spirits as much as they ever did. He held up a Haitian god—a string of common beads of different shapes and colors, with a few Catholic emblems interspersed between the beads. These gods are held to be very sacred, and cannot be bought in the stores. Many of them have been in families for centuries. This particular bead-string god was sold by the medicine man for \$60 gold to a woman who earned only a few cents a day.

Because these gods have been in

their families for a long time, it is a real test for them to give them up. Nothing but the power of God will ever get a Haitian to leave his gods and worship Jesus Christ; but God has been working in this field, until now we have 850 members there, and 300 in our baptismal classes.

We have been asked whether these people remain faithful to the message. We see many instances of such faithfulness which make it impossible for us to doubt. One little girl came to the mission because she wanted to learn the truth. She accepted it, and returned to her own home. Her people were very angry, and did everything they could to turn her away; but she remained absolutely faithful in spite of all they could do.

#### One Soul—Then a Church

One of our brethren was holding a tent-meeting in a certain place, and had labored for three weeks without any result. He prayed all night for three nights, and finally made a definite request of the Lord that he be given at least one soul, so that he should not go from that place empty-handed. Before he had ceased to pray, a man knocked at his door, and upon being invited in said, "I have been under the greatest burden, and I must give my heart to the Lord." That was the beginning of the church in that place.

We are coming to a new day in Haiti. The preaching of the word seems to be with greater power. People have been visiting us and begging us to send them help. The members themselves are working, and are bringing souls into the truth.

Elder L. F. Passebois told of his visit to Haiti and his reception by the people. He spoke of one tent effort which had to be closed earlier than was intended because the authorities forbade it to continue; yet at the last meeting, when a call was made for those who were willing to take their stand, it seemed that almost a hundred were on their feet at once. At other places which he visited, when meetings were held, the people who came out to the meetings were always more than could be accommodated in the meeting places. As he traveled through the island, often those with him would point and say, "See that point up there? There is a company of Sabbath keepers there."

The next speaker was Elder H. J. Edmed, who has charge of the work in a portion of the Eastern Caribbean field. He said the territory of which he would speak was an extensive one, but it was mostly water. The long string of islands from French Guiana right up to the Porto Rican Union constituted his field—the Eastern Caribbean Union. It was a territory composed of many different nationalities, talking many different languages. Some of the people were criminals sent there by the French government. There were Dutch, English, descendants of the Negroes brought out from Africa, and native Indians. Some of these will be very hard to reach. The country is rich, but very poorly developed.

#### Fire Worshipers

In Trinidad we have a large number of Indians, many of whom are real

fire worshipers. They make their children pass through the fire. If they can do so without injury, it is thought they are free from wrong, the gods are appeased, and the spirits satisfied.

Even these people are calling for the gospel, and some have already accepted the truth. We have in that territory some 3,000 Sabbath keepers. Among them are upwards of a thousand young people, for whom a school is now being provided, and we hope by the organization now being effected under the blessing of God, the work here will come into line with the rest of the world, and we shall march forward with the triumphs of the message till the work is done.

Elder I. G. Knight, who is now sixty-nine years of age and has been out in this field since 1901, sang a song entitled, "Throw a Line."

Brother H. C. Kephart, manager of our publishing house in Cristobal, Canal Zone, gave an interesting account of the beginning of the work in what is now known as the Inter-American Division, in which work the circulation of our literature played so important a part, and continues so to do. The growing work, he said, had not lessened the demand for literature, and so the Pacific Press has established a branch within the territory, as a depository and for the manufacture of literature. At the present time the books, tracts, and pamphlets handled by this branch amount to more than \$100,000 a year.

Our colporteurs in this field labor under hardships and difficulties, but they are faithful, and are determined to give the truth in printed form to the people. We should remember them in our prayers as they go forward in these trying fields.

#### The Fourth Man in the Boat

Elder L. J. Borrowdale spoke of the work in Venezuela. He said they were not yet a great company in Venezuela, but had been sowing the seed there for a number of years, and now are beginning to reap the harvest. He told an interesting story to illustrate how God cares for His workers in dangerous places, even when they are not conscious of danger.

Brother Borrowdale and his two helpers were passing up one of the large rivers in the mission launch, when they came to a fork in the river and decided to take the right-hand fork. They had not proceeded far when they saw that they could not go farther up that branch. They returned to the fork and took the left branch, went as far as the waning light would permit, cast anchor, and slept in the boat. The next morning they proceeded on their way, and held meetings with the people of a certain town. On returning down the river, they stopped at a house at the forks of the river, and were given permission to stay all night. We will let Brother Borrowdale tell the story in his own words:

"The owner of the house wanted to know where our companion was. We told him he was down at the boat and would soon be up. I thought he had reference to the boy.

"He asked, 'But where is the other one?' I said we were all there were.

"He said there were four of us when we went up. He then asked, 'Didn't

you know that this is a very dangerous part of the river?'

"We replied that we did not know that it was.

"Then he said, pointing to my companion, 'You were at the front steering, and you [pointing to me] were at the side leaning over to watch, and the boy was on the other side taking the depth of the river.'

"I asked, 'Where was the other man?'

"He replied, 'He was standing right by you.'

"He told us how each of us was dressed, and I asked, 'What did the other man have on?'

"He replied, 'He was dressed in white, and he stood beside you.'

"Later he told us the same thing again, and I was made to realize that 'the angel of the Lord encampeth round about them that fear Him, and delivereth them.' We should never forget to give God thanks, for many times He delivers us from dangers that we are not aware of.

#### Under Five Flags

W. R. Pohle, of the West Caribbean Conference, spoke of the work in his field, carried on under the flags of five different nations,—the republic of Panama, the Canal Zone, which is under the American flag, Costa Rica, Nicaragua, with two Colombian islands out in the Caribbean Sea.

"We have in our conference," he said, "peoples from all parts of the world. Great progress has attended the work during the last few years, for God has been laying His hand upon the work. Today we have a goodly number of workers devoting their time and attention to the Spanish work. We have also quite an educational organization.

"We have 135 young people in our West Caribbean Training School, and they are of various nationalities. It is very gratifying to know that we are developing workers for the field in this school. There is a good response when the people are given an opportunity to listen to the message. Our young people at the close of a term of school go out into the field to earn scholarships by canvassing.

"Our tithes and offerings are greatly increasing, so we are able to call into the work several more workers. We have been trying for years to carry the message to the Indians, but we have been unable to do so. Now, however, the Indians are coming to us."

Elder E. P. Howard, reporting for the Guatemala-Salvador Mission, stated that their membership had increased by 120 per cent during the last four years in the republic of Salvador, and there was a goodly gain also in Guatemala. "We have in Guatemala," he said, "1,200,000 Indians, for whom nothing has ever been done by us. The field is open there today for Seventh-day Adventists. Persons are coming to us from all parts of Salvador and from Honduras. Twelve recently came from Honduras to our mission station. Brother Clymer is treating more than 1,200 patients a month."

A number of pictures were thrown upon the screen to help the delegates understand more about the field and to realize the great need of additional workers.

#### EVENING MEETING

ON the evening of June 7, at the General Conference in Milwaukee, the Inter-American Division had another opportunity to present the work in that division, with its needs, its difficulties, its perplexities, and its victories. Elder E. E. Andross, Vice-President for the division, led out in the evening's program.

Following his address, Prof. C. J. Boyd, who is conducting a school in the Canal Zone, was asked to take a few minutes to speak of his school and show some slides that had to do with the work there. It is encouraging to note that already some of the young people who have passed through his school are doing good work in training others.

Elder Daniel A. Parsons, who is in charge of the work in the Aztec Union, told how the work is growing in that field. Instead of having only one school, with twenty-five or thirty students, as they had three years ago, they now have a number of schools, with over 300 students, and are carrying on this good work at greatly reduced expense.

In 1924 they baptized sixty-six who had come out of the Roman Catholic Church, while last year they baptized 142, and during the first three months of the present year they baptized 180 and organized thirteen churches. During the last three years literature to the value of over \$100,000 was sold.

Brother C. E. Moon, from the northern part of the Aztec Union, brought greetings to the Conference from 150 believers in that territory. He felt certain that the Lord was going to do a short work in that part of the field.

#### A Girl Pastor-Teacher

Brother J. B. Nelson spoke for that part of the field known as the Tehuantepec Mission. In this territory there are 2,000,000, 80 per cent of whom are pure-blooded Indians. During the first three months of this year we have baptized, among these people, 118, and organized eleven churches. They have had calls from these people to send them a teacher, organize schools, and give them the message, but we have only one little school, taught by a young girl. She is teaching the Indians to read the Bible, and is instructing them in the message. She is also the leader of the company.

The Lord is miraculously working in this field. These people live the same as the Titicaca Indians, that Brother Stahl has told about,—almost next to nature, after all these years under the Catholic Church. About 75 per cent are illiterate. But even here God is opening the way before us.

Brother Nelson and a native minister, after reaching one little village, the road to which was almost impassable with mud, found a tiny church crowded with Indians. They preached to these Indians, speaking one hour each, turn about, and at the close of the day seventy-five Indians took their stand for the truth. After more instruction, Elder Nelson was able to baptize twenty-five of them.

#### Under Fire and Court Martialed

But the enemy is not asleep there. For instance, our secretary-treasurer, in riding out to visit a family outside the village, had to pass through a heavy-

ily wooded piece of country. His horse suddenly stopped, and a bullet passed through the horn of his saddle. If the horse had not stopped, the bullet would have passed through his body and killed him. Another worker, Brother Sanchez, visiting a company raised up by one of our sisters, was arrested by soldiers, who had been informed that he was a bandit and was trying to have the people rise up in rebellion. He was court-martialed, and sentenced to be shot; but he was able to get word to the mission in spite of his accusers' efforts to prevent his doing so, and after the situation was explained, he was released.

During the last five months the Lord has helped in the establishment of five new companies, and during this same time the Sabbath school membership has been doubled. They have hundreds of people now waiting for baptism, and calls which they cannot answer because of lack of funds.

#### Eyes Going Shut

Elder H. J. Winter spoke of one young man who purchased a quantity of our literature and went two days' journey into the mountains. There he gathered some friends together, and read the literature to them. They decided to keep the Sabbath and live up to the light of this message. They also decided to build a church in which they could worship God.

These people,—men, women, and children,—carried stones and other material a mile and a half, and built that church before they had heard or seen a Seventh-day Adventist preacher. When they had done this, they sent in a petition to have some one come to them and help them. A Bible worker was sent, and when she arrived, she found this company keeping the Sabbath and storing up their tithe, and ready to follow this truth.

When Brother Winter visited this group and another near by, he found them sitting on the bare floor of their church, willing and anxious to listen by the hour, and hour after hour, to the wonderful truths of this message. When he was leaving, the spokesman for the group arose and said:

"Now you have been among us and told us the love of God. Our eyes have been opened, and we have seen a wonderful light. But if you go back, you will not send us a teacher, and our eyes will be going shut."

Who will be responsible for these people's eyes going shut?

Our workers are finding many openings and the people are coming to them in delegations, and inviting them to go and teach them the message. One evening one worker talked with the magistrate of a town, and the magistrate informed him that he was going to take his stand for the truth. One of our native workers informed Brother Winter that in his district alone there were at least 500 Sabbath keepers, and this has come to light since the beginning of 1926. It is certainly the Spirit of God that is moving upon the hearts of these people. They are in earnest, and they love this message. When Brother Winter told a company of these people that he was going to the General Conference, they asked him to tell the brethren here that they love this message and send their greetings.

Following these remarks, the delegates of the Inter-American Division sang their Inter-American song, telling of the peoples that are waiting for further light, and praying for help.

#### The "Davis Indians" After Fifteen Years

The most touching part of the program was the report of Elder W. E. Baxter concerning his trip to the interior of Guiana, to the grave of Brother Davis and the company of Indians who had been waiting fifteen

years for some one to come to take Brother Davis' place as their teacher. This report has been given elsewhere.

All these reports concerning the work in this division certainly demonstrate that a wonderful work is going on in that field, and that God is pouring out His Holy Spirit in these long-neglected portions of the great harvest field. He is preparing the field for a quick work, and if faithful we shall soon see it finished.

## THE NEGRO DEPARTMENT REPORT

By W. K. ISING

THE evening meeting following the second Sabbath of the Conference was devoted exclusively to reports and a musical program by the North American Negro Department. Every seat in the arena was occupied, as quite a number of colored representatives of our work filed up to the rostrum, ready to act their part in the evening's deliberations.

"What a wonderful change in my life has been wrought since Jesus came into my heart!" was the only song the congregation would be asked to sing, the musical director announced, for we were expecting to listen to their Negro spirituals. This hymn, sung with much feeling on the part of all, was the keynote of the evening.

Mrs. J. C. Green, in a very appealing way, explained the origin of these famous songs in the days of Negro servitude. They are expressive of the heart yearnings of this people after God and liberty to worship Him before they were finally set free in the early sixties of the last century. The responsive audience was an evidence of the sympathetic interest shown by all for our colored brethren and sisters, who are heart and soul with us in this good work.

Following the report of W. H. Green, the secretary of the department, which has doubtless been read with interest, as showing the wonderful development among this people during recent years, a number of other brethren were given opportunity to present the various phases of the work, in the course of which a number of pictures were thrown on the screen.

L. A. Hansen, Associate Secretary of the Medical Department of the General Conference, gave a very interesting outline of the pioneer days of the work for the colored people at Vicksburg, Miss., in 1897. Then there were only two churches. They were called "The Chain Gang," as one church was located just across from the workhouse. However, it consisted of very loyal members. Elder J. E. White opened a school for them, with a day and a night session, and the colored people came, men and women fifty, sixty, and seventy years of age, eager to learn to read, and they were apt scholars, and made good members of the church.

Prof. J. A. Tucker, of the Oakwood Junior College, told of their early educational work, when the school was first opened in 1896 with but sixteen students. The school belonged to the whole denomination, and all our people took an interest in it. No school, it appeared to him, has had such a record

of progress in enrolment during the last four years as theirs, increasing from 92 students four years ago to 146, then to 195, and finally to 215 the present year. About sixty had finished courses, all but four of whom were in the work or pursuing further studies. He said:

"As I look around this evening on those who are before us, I see some thirty or more ministers and workers who were at one time students of this school. For the first time in the history of the school you have as its principal a man whose forefathers were owners of slaves. And side by side with me on the old plantation stand other loyal workers in an effort to train young men and women to go forth and proclaim liberty from sin to the thousands in this country who need this blessed truth."

J. K. Humphrey, of the New York Harlem church No. 1, said that when he first entered New York in 1903, he found only ten colored believers in that place. He had prayed God for grace and strength to capture the city for Him, and was glad that in the course of time six churches, with about a thousand members, had been organized there.

J. H. Lawrence reported the wonderful growth in his section, and mentioned the interesting fact that they had been honored by the governor of the State, C. J. Morely, who laid the corner-stone of their church edifice at Denver, Colo.

Doctors S. O. Cherry and M. M. Martinson emphasized the great need of giving more attention to the building up of the medical work among the colored people.

As we listened to these reports from the various representatives of practically every section of the country, it was evident that we had abundant reason to thank God for what has been accomplished, and we were impressed with the possibilities before us.

One item in the Secretary's report that called forth Amens from the audience, was the remarkable increase in their finances, which left a surplus to be turned in to the General Conference Treasury of \$667,757 for the last four years, after deducting the appropriations for operating the department.

As one is reminded of the circumstances that have brought this people to our shores, we cannot but feel that the white race owes a debt to this people whom nature has endowed with many great gifts. A growth of 4,400 new members, which is the equivalent of the work done in the first thirty years of their efforts, certainly is an indication of the possibilities in the future among this religiously inclined people.

## Progress in the North American Unions

BY CARLYLE B. HAYNES

FROM North America, as well as from lands across the sea, have come to this Conference most encouraging reports of progress and advancement. The delegates from mission fields have brought encouragement to all our hearts. We are sure they are carrying new courage home with them as a result of the reports which have come in from the twelve union conferences in North America.

### Atlantic Union Conference

First to report was Elder E. K. Slade, president of the Atlantic Union Conference, the cradle of the threefold message. Elder Slade said:

"Our evangelistic and soul-winning work has been blessed of God the past four years. About 2,500 have been gathered from many nationalities, baptized, and received into the churches. About fifty new churches have been organized, and strong efforts have been carried on in all the field, with good growth in many of our cities, such as New York, Boston, Buffalo, Providence, Portland, Springfield, Albany, Rochester, Utica, Syracuse, Hartford, and New Haven. In a number of these places church buildings have recently been provided, which have proved a great aid to our city work.

"Our field has been so reorganized as to form the seven original conferences into four, which is effecting great economy, and permits of stronger and more effective evangelistic and departmental work.

"Our tithe receipts for the four years, ending Dec. 31, 1925, were \$1,631,111.98, a gain of \$357,031.11 over the preceding four years.

"The mission offerings the last four years were \$1,089,309.42, making a gain of \$390,013.03 over the former four-year period. For three years in succession we have raised the full 60 cents a week per member, and it is our hope and purpose to continue liberal support to the cause of missions while laboring for our own great population.

"In all our conferences and institutions we have tried to take seriously the general plan and recommendation to reduce our liabilities. Every conference is operating within its income, with all operating deficits wiped out and with an operating balance maintained. Debt reduction has been the policy throughout the union. Greater New York has reduced its liabilities \$204,000 in the past two years. New York has considerably reduced its institutional indebtedness. Our sanitarium, college, and the Atlantic Union Association have made an increase in present worth aggregating \$86,000 in four years. And in this period our total debt reduction exceeds \$300,000.

"On behalf of the Atlantic Union people I wish to give expression of our appreciation to the officers and to the delegates of the General Conference, for the assistance, counsel, and co-operation which have been so freely given us. We desire to be associated with you here, and with the vast company of believers whom you represent, in the truest Christian union and fellowship for the speedy completion of

God's work in the earth, and for the full preparation in our own hearts and lives for the return of our blessed Lord and Saviour."

### The Central Union Conference

Following Elder Slade, came Elder S. E. Wight, president of the Central Union Conference. He said:

"Men and women have come from the farms and from the workshops, and volunteered for service in the colporteur field. These have labored heroically for the cause in which we are so much interested, and thousands of books have been placed in the homes of the people. Today there are 154 colporteurs in the field and in preparation for this work.

"Although 1,873 have been baptized, the membership increase during the last four-year period is only 363. A few counties in South Dakota, which had formed part of the Wyoming Conference, were given to the Northern Union. The membership of these counties would swell this increase.

"Union College was especially favored by the blessing of God during the past school year. A spirit of devotion and consecration was manifested from the very beginning until the close, which causes the professors in the school and the parents in the field to rejoice. The Bible department has been greatly strengthened, and many of our young men are preparing for the ministry. In addition to the regular school work and outside of domestic work, the students were enabled, during the past year to earn \$44,622 for the payment of their expenses in school. The prospect for a full school next year is excellent.

"An active campaign to liberate our educational institutions from the curse of debt has been carried on. Two years ago the total liabilities of the educational institutions in this territory amounted to \$314,377.88. By a continuous effort and the liberal response of our people to the call for means, \$25,542.66 was paid during the first year of the campaign. The reduction for the present school year, closing June 1, will approximate \$60,000, bringing the total indebtedness of these institutions to less than \$229,000. This probably has had some effect on the mission offerings.

"A persistent campaign to pay debts is planned for the year to come. We are looking forward with great anticipation to the day which we believe is near at hand when every dollar of this indebtedness will be paid. Besides raising money for indebtedness, several modest but beautiful church buildings have been erected, which add much to the comfort of laborers and to efficiency in the work in the cities.

"In addition to the force of white workers, there are at the present time six colored ministers, who are doing excellent work, with good prospects for success in their churches. There is a colored constituency of approximately 750 members.

"In this report, limited as it must be, there is not space to mention all lines of work. However, in every line there has been progress, and the good

hand of God has been evident. More than one third of the members are engaged in some line of home missionary work. Triumphs of faith have marked the pathway of the workers and laymen. The evangelistic efforts conducted, especially during the last year, have been blessed by the conversion of many souls. The workers and the laity are full of courage, and the representatives at this meeting pledge the support of this field to foreign missions and to the cause of God in every department; and our young people in the schools and sanitariaums are ready to answer the call to go to any part of the earth as missionaries."

### The Columbia Union Conference

Next, Elder F. H. Robbins, president of the Columbia Union Conference, reported for his territory. He said:

"During the last quadrennial period 2,606 were added to the churches by baptism. Our total laboring force is 275, of whom ninety-eight are engaged in the colporteur work.

"Our colporteur work is reaching a higher standard every year as our colporteurs realize the need of becoming literature ministers, and we are exercising care in selecting men and women for this work. In 1925 eighty-nine persons accepted the truth through the labors of our colporteurs. In a certain community a colporteur canvassed the people five different times, an evangelistic effort was held in that place, and fifty persons were baptized, twenty-five of them as the direct result of the efforts of the colporteur. Very spiritual colporteur institutes were held throughout the union during the last four years, and men and women went from these sessions into the field with a strong determination to be soul-winners. The total book sales for the last four-year period amount to \$858,702.94.

"The Columbia Union has not been unmindful of its solemn obligations in respect to the training and education of its children and young people. There has been an increased enrollment in the church schools of 11 per cent during the quadrennial period, the teachers are better qualified, and the result is a higher grade of work and a better spirit in these schools. The two academies and the college have maintained their record, and provision has been made in each for better care of the students. The spirit of the schools has been good, and a class of earnest young people have been in training, there being a noticeable improvement from session to session in the aims, vision, and serious purpose of the student body.

"The eyes of our people in this union are on the mission fields, and it is a real pleasure to us to give of our means to support the work both at home and abroad. During the last four years we have received in tithes and mission offerings \$3,247,226.88. Of this amount \$1,184,679.52 (or about 37 per cent) has been passed on to the General Conference to carry on the work in other fields.

"Our chief aim is to see the message of salvation carried quickly to all nations, and then hear the Master say, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.'

**Eastern Canadian Union**

Elder C. F. McVagh, president of the Eastern Canadian Union Conference, said:

"During the last four years we have baptized nearly five hundred new believers, including twenty students of Oshawa Missionary College, at the close of this school year. In spite of this we have had to report a small net loss in our union membership. The people of Eastern Canada and Newfoundland respond readily to the preaching of the gospel of the kingdom. The per capita cost of securing converts in Canada is not larger than in other fields in which I have labored; and when the people become Seventh-day Adventists, they are staunch supporters of the cause; but there has always been a strong tendency on the part of our Canadian Sabbath keepers to move to the large centers in the United States.

"It is natural, when new Sabbath keepers meet with opposition from old neighbors and friends, to want to move somewhere, so that, if possible, they may enjoy larger association with those of like faith. There are probably more Eastern Canadian Adventists living in the United States than there are in the Eastern Canadian Union at the present time. If we were as far from the parent work in the United States as the Australasian Union, we would probably have as large a constituency as it has.

"Owing to our small constituency and financial income, all our executive laborers are carrying, as best they can, the responsibilities of several offices at the same time. As an illustration: the union president is also president of one of the local conferences, editor of the *Canadian Watchman*, and religious liberty secretary of the union; and Miss Frank is treasurer of the union, treasurer of the St. Lawrence Conference, auditor for the union, editor of the *Eastern Canadian Messenger*, and union stenographer.

"Our institutions and conferences are all working within budgets. Oshawa Missionary College has had a good year, and the same can be said of our intermediate schools in Maritime and Newfoundland. The Canadian Watchman Press is working to the full extent of its facilities, and shows an increasing balance on the right side of the ledger. The *Canadian Watchman* is gaining in favor and influence.

"We are glad to report that notwithstanding the tremendous reduction of our laboring force, there has been a steady increase in baptisms and in the total and per capita of gifts to missions during the last three years. Our book work has recently been strengthened by the coming of Brother Carlill from the Western Canadian Union, to give his full time to that line of work.

"Eastern Canada is addressing itself to the task of reducing indebtedness, and the co-operation of our people in this effort has been most encouraging. By stressing our evangelical work we still hope to build up a constituency that will justify the institutions in our union and bring courage to the believers. The outlook is brighter and we are of good courage."

**Lake Union Conference**

Elder William Guthrie, reporting for the Lake Union Conference, said:

"During the past four years our home missionary department reports the winning of 2,600 souls as the result of their work. During the four years ending with 1925, our colporteurs have sold \$653,889 worth of books. The number of books delivered by the home workers and colporteurs combined is \$657,418. The sales of magazines in the Lake Union during the past four years was more than the entire sales of the denomination in 1890.

"There have been employed during this period an average of 133 colporteurs each year. At the present time our report shows a continuous trend upward, and sales for the first four months of this year, as compared with 1925, show a gain of \$10,472. We are not forgetful of the foreigners in our midst, and are endeavoring to place in their homes our truth-laden books in their own tongue. In this we have been quite successful and are beginning to reap results.

"A note of courage is sounding in every conference, and wonderful openings indicating the providences of God are seen on every hand. The number of souls won during the past year is the largest in the history of the Lake Union, excepting the year 1921. If time permitted I could enumerate many instances in which the special blessing of God has been experienced to such an extent that from 50 to 100 converts have been won by a single evangelist during the year just past, and this, too, in some of the cities where in times past our work had been very difficult. The baptisms for the period ending with 1921 were 4,032, and for the period ending with 1925, 4,079. For the period ending with 1921 our total tithe was \$2,034,000; for that ending with 1925, \$2,313,000, an increase of \$278,000. During the year 1917 our total tithe was \$338,765, and for the year 1925, \$624,771, making a gain of almost 100 per cent during the eight years.

"Our mission fund for the quadrennial period ending in 1921 was \$938,231; for the quadrennial period ending in 1925, \$1,321,699, or a gain of \$383,468, almost as much as the entire mission fund for the quadrennial period ending with 1917.

"Again let me say we welcome you to our union. Our work is one, our hearts beat as one, our money is at your call, our boys and girls are at your service. If as they listen to your pleas for help the Spirit of God calls them to your side as colporteurs, love them, pray with and for them, treat them kindly, trust them, lay upon them great responsibility, and they will help you as true yoke fellows in the closing work."

**Northern Union Conference**

Elder Charles Thompson, speaking for the Northern Union Conference, reported as follows:

"We have baptized into the faith during the past four years, 1,840 souls. But by reason of death, apostasy, and moving of our believers to more congenial climes, our membership shows an increase of but 440. Therefore we

stand today with a membership of 9,044 as compared with 8,604 at the close of 1921.

"The tithe paid by our believers during the present quadrennial period is \$990,641.63. The contribution to the mission fields for the four years is \$728,426.20, which is \$23,977.32 more than that of the previous quadrennial period. In addition to these contributions, we have sent sixteen workers to fields abroad and a number to answer union and local calls in the homeland.

"During the last four years, the four twelve-grade academies in our territory have graduated 200 of our young people; 101 of whom can be found in our advanced training schools for further preparation and definite service in the evangelistic and medical lines of our work. Fifty-nine have gone direct from the academies into various lines of our denominational field work.

"The department of evangelistic colportage is always an interesting one. I like to think of it in the words of the late President Wilson, who, when speaking before the American Bible Society Centennial in Washington, said: 'To my mind the colporteurs, the men who are traveling by every sort of conveyance, carrying with them books containing the Word of God, seem like little shuttles in a great loom that is weaving the spirits of men together.'

"The work of this department in our union has been affected by conditions mentioned elsewhere in this report. However, our faithful workers in this line, believing that 'there is no crisis with the Lord,' are pressing forward. The success that is but feebly represented in the monetary figures, shows, for the last four years, sales amounting to \$227,429.65. And no department of work in the Northern Union Conference presents a more hopeful situation at present and for the future than does our colportage department.

"The workers and believers of the Northern Union are of good courage. No apostasy is found among our churches, nor fanaticism advocated by the constituency, but viewing the magnitude of the work before us, we would say in the words of Cecil Rhodes, as he lay upon his death bed, conscious of the approaching end: 'So much to do, so little done!' Yet we face the unfinished work of the future hopefully, pledging anew our best efforts to the finishing of the gospel, first in our own lives, then in all the earth."

**North Pacific Union Conference**

Elder Morris Lukens, president of the North Pacific Union Conference, speaking for his field, said:

"Strong evangelistic campaigns have been conducted in many of our large cities during the past four years, and God has wonderfully blessed. Since the last session of the General Conference, 3,742 have been baptized into church fellowship. Our church membership in the union now numbers more than 13,000.

"We are also pleased to state that the amount of tithe paid into the treasury during the past four years, has exceeded that received for any like period since the organization of this union conference.

"That the constituency of the North Pacific Union is interested in seeing the gospel message go to all the world, is demonstrated by the fact that during the past year more money was given toward the Sixty-cent-a-week Fund than ever before in our history. The amount solicited by our people during the Harvest Ingathering campaign was over \$12,000 more than that received in any previous year. The Mid-Summer Offering also exceeded by several thousand dollars that which has ever been given in the past.

"During the Big Week campaign just closed, 41,860 campaign books were disposed of. This, together with several thousand dollars pledged for that purpose, will give great assistance to the Missions Extension Fund. We do not have all the figures for the Big Week campaign, but one conference alone—Western Oregon—reports 14,000 books sold and \$3,000.42 in the treasury.

"Our conference presidents are trying to keep their respective conferences well manned. We have more regular colporteurs in the field now than we have had at this season of the year for the past six years; and our book sales to May 31 show a gain of \$12,570.80 over the first five months of 1925.

"Never in the history of our work in this field have the people manifested such a desire to hear the truth as at the present time.

"Excellent indeed has been the work accomplished in all our conferences. I am very happy to state that there is unity and harmony in our ranks. The splendid increase made in all branches of the Lord's work in the North Pacific Union during the four years has gladdened and encouraged our hearts. We are united as workers and people in the glad task of finishing the work in this generation. But in rendering this report we recognize that nothing could have been done without the fostering care of our heavenly Father, to whom we ascribe praise and thanksgiving for all that has been accomplished."

#### Southeastern Union Conference

The report of progress in the Southeastern Union Conference was made by its president, Elder W. H. Heckman, who said:

"During the past four years more than 1,850 believers have been baptized into the third angel's message in this union. Eternity alone can reveal how the seed was planted which yielded this splendid harvest of souls. While many tent and theater and church efforts have been held in the various conferences of this union during the four years, yet we cannot attribute this success alone to the efforts of the ministers. We all know that it is the consecrated personal effort that sows the seed which bears fruit.

"There are many avenues through which the seed has been sown to bear these results,—the evangelistic colporter work, medical missionary work, house to house distribution of our books and papers, missionary correspondence bands, and most of all, the influence of the daily life of those who profess to be Christians.

"As a result of this increased membership, which number does not include those added to our churches by

letter, many new church buildings have been built, while others have been bought, remodeled, and stand as fitting representative memorials to God and His work. About eighteen new church edifices have been erected.

"In every way the work is progressing. It is advancing by leaps and bounds. I wish I had time to tell you more in detail regarding what has been done and what there is still to be accomplished in the great Southland of our United States.

"We do not have much longer to work. We know that this generation is nearly ended. I feel that the call of the hour is for a closer walk with God. We as laity and workers need a closer companionship with Jesus. We not only need it, but we *must* have a closer connection with the great Source of power. We give of our means, and we give liberally, but you and I know that because temporal conditions are so favorable we are lulled to stupor. We must awake. There is vital need of an awakening and a reformation in the lives of God's people,—more prayer, more zeal, more earnest, consecrated, unselfish service for others. Today I with you want to dedicate my life anew to the Lord and His service, to spend and to be spent for Him."

#### Southern Union Conference

Elder G. W. Wells, president of the Southern Union Conference, reporting for his field, said:

"Our union does not have a large constituency, but a more truth-loving, hard-working, loyal people it would be hard to find. Our force of laborers is few, and our financial strength has not permitted us to put on large evangelistic campaigns, as some conferences have; but a spirit of constant endeavor in soul-winning has been encouraged, and as a result several hundred have been won to Christ, and we show a favorable net gain in membership. It might not be out of place to state that these gains have not come by people moving into our conferences so much as by men and women being won to Christ and His message.

"Our union is not in every respect self-supporting, but it compares favorably with other unions in the per capita gifts to missions, and is making gains in its tithe receipts. We thank God that the Southland is showing not only her willingness, but her liberality, in helping to spread the message to the ends of the earth. We are glad to say that we have the privilege of sending on at least \$320,000 to mission fields.

"The educational work in our union has its encouraging features. It is becoming more fully established and is growing. We have our peculiar conditions there, and some perplexities. The work among the Negroes is advancing. There are obstacles to meet. We do not expect all of these will be removed, and doubtless this work will grow more and more complex; but all heaven is interested in this people and this particular field, and we should never lose sight of the specific instruction the servant of God has given us regarding it. Our training school for the colored people is in Huntsville, Alabama. It is doing a good work in turning out loyal, faithful laborers

whom our conferences are pleased to get. It would be a great blessing if the Oakwood school could be even better equipped, and thus placed on vantage ground.

"We have an excellent junior college at Ooltewah, Tennessee. It is serving both unions, and being located in the Southeastern territory, naturally was reported by the president of the Southeastern Union Conference.

"Every department of our work is being carefully fostered and advancements made along each line.

"The Southern Publishing Association is doing a good work, and the interests in this line of Christian service have not slackened. The printed page is being scattered. The laity are taught to work for God, and they are co-operating splendidly.

"The children and youth are receiving a Christian education. The Sabbath school department is leading in a strong way in their gifts to missions, and they are winning souls, too.

"We are all of good courage. Our hope is in God. We are pressing onward and upward. We fully expect by God's grace and righteousness to stand with the remnant people to go through with them to the kingdom of glory."

#### Western Canadian Union Conference

Elder S. A. Ruskjer, of the Western Canadian Union Conference, said for his field:

"In this vast territory, with its scattered population, 1,065 new believers were baptized during the past four years. Even though the membership during those four years was increased only from 3,412 to 3,665, still, as indicated by the large number of baptisms, God did bless our workers with success in soul-winning. The reason for the small increase in membership is that during the very severe, hard years Western Canada passed through, hundreds of our people moved to various parts of the States. In some instances nearly whole churches thus left our field. However, we believe that a change for the better has now been entered upon, and that instead of leaving Canada, people will begin to recognize that Western Canada offers splendid opportunities to earn a livelihood while witnessing for the truth.

"During these four years we have ordained eleven men to the gospel ministry. Seventeen of our workers left our field as recruits for mission fields outside of the North American continent. Fifteen new churches were organized as a result of the work of the ministry; while twelve new church buildings were either erected or purchased by the denomination. During the period covered by this report, \$259,417.23 was raised by the faithful people of our union for mission fields; while \$369,580.71 represents the total tithe receipts.

"Because of the scattered condition of the people in the vast field, the importance of circulating the printed page is emphasized. During the past four years our faithful colporteurs sold subscription books evaluated at \$272,062.22. In 1925 alone the subscription book sales totaled over \$109,000. We can never hope to send the living preacher to the thousands of small towns and country communities in our territory. We must depend largely

upon the circulation of the printed page in warning our field. Even though the thermometer does register as much as seventy-two degrees below zero in the winter time, still our faithful colporteurs do not become snowed in during the winter, nor is the weather cold enough to cool their ardor and missionary zeal.

"The Resthaven Sanitarium, most ideally situated, is doing very successful work under the efficient management of Dr. O. S. Farrett and his corps of workers. There are 846 of our young people now in our own Christian schools. Battleford Academy and the Canadian Junior College, with an enrolment of 145 and 210 respectively, are doing efficient work under the able leadership of Professors Martin and Klooster, respectively.

"The Seventh-day Adventist workers and members of Western Canada are of good courage. They believe in the early triumph of the third angel's message throughout the world, and are willing to give of the best of their sons and daughters and of their means to help finish the work in all parts of the world field in this generation."

#### **Southwestern Union Conference**

Elder M. B. Van Kirk, president of the Southwestern Union Conference, reported for his field as follows:

"The results of the activities of our laborers have been a source of gratification. A review of the reported baptisms during the four-year period, as made by the church officers and ministers, reveals the fact that 1,800 have gone forward in this ordinance. Of these 1,800, only 600 remain as net increase in membership. The union has grown from 5,200 to 5,800, approximately, during the last quadrennial period.

"Like many sections, four years ago our field was just starting to recover from the severe financial crash of 1920. In every conference but one there has been, since 1923, a gradually increasing tithe. Last year, on account of the severest drouth in many years, the tithe in South Texas was less than in previous years. Yet, in spite of that fact, the tithe of the entire union increased by about \$10,000, over 1925.

"Among the outstanding accomplishments of our laborers is the sale of more than \$400,000 worth of literature by the colporteurs. The church schools have maintained an average enrolment in all grades of 1,400, with a peak enrolment of 1,600.

"To bring this truth prominently before the residents of our large cities, three important efforts have been conducted, viz., in Ardmore, Oklahoma; and in Houston and San Antonio, Texas, which resulted in a splendid church edifice in Ardmore, with an increase of about seventy-five members; and an increase in Houston of nearly 100 new believers. The San Antonio effort has not been completely bound off. It will not, however, show so large an increase. The interest in this latter city is such that we may hope for a substantial gain during the remainder of 1926.

"Some things have been done, but we are not satisfied with our results.

Our laborers are consecrating their lives to a more fruitful ministry in the months to come."

#### **Pacific Union Conference**

The president of the Pacific Union Conference, Elder J. L. McElhaney, in reporting for his field said:

"In the beginning of the present quadrennial period, the membership of this union stood at 15,012; at the close it stood at 18,495, making an increase of 3,483 members. We have at the present time 224 churches.

"Appreciating the value of strong evangelistic and soul-winning endeavor, our conferences have carried on this line of work with encouraging results. While portions of the field have been worked for many years, our evangelists have been successful in winning large numbers of people to the message. We believe that the strength of our work, whether at home or abroad, is to be found in soul-winning endeavor on the part of both ministers and lay members. Including office workers, colporteurs, Bible workers, and ministers, we have 261 workers. In addition to this number we have a long list of honored and noble men and women who have given the best of their lives to this work. We ascribe all honor to these workers, and are glad to have them with us.

"During the four years of this period there has been paid in by our members in tithe the sum of \$2,823,027.22, while for the former four-year period the amount was \$2,098,418.38, thus showing an increase of \$724,608.84. This increase is due to an increased membership rather than to any greater degree of prosperity. The high tide of prosperity that followed after the war has subsided. Because of this fact, it has taken a greater degree of faithfulness than formerly, on the part of our members, to maintain our offerings.

"During this present period our offerings to foreign missions have been \$1,763,171.74. While in the aggregate this was an increase in the amount given, not all our conferences have been able to reach the full amount of their Sixty-cent-a-week Fund. In the conferences where the greatest degree of prosperity has prevailed, the mission goal has been reached.

"The churches and institutions in this union have contributed during this present period, for home and institutional work, the sum of \$508,841.52, which, added to the amounts above, makes a grand total of \$5,095,040.48 contributed to the various branches of the work. In addition to this, large sums have been contributed toward the maintenance of our educational work, which is carried forward on a scale of considerable magnitude in this union.

"Our departmental work is a very important feature of our union conference activities. The educational, Missionary Volunteer, home missionary, field missionary, and religious liberty departments are under the leadership of strong and experienced men. The Lord has blessed their efforts in carrying forward these respective lines. They have had the whole-hearted cooperation of local conference presidents and departmental secretaries in their various lines of activity.

"We unite with these delegates from all the world in pledging our untiring efforts for the finishing of God's last great message to the world, and in seeking His special blessing on this Conference sessions."

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#### **THE WEST GERMAN AND LATIN UNIONS**

By W. K. ISING

In the forenoon session of June 8, two union conferences of the European Division came in for their ten-minute reports, in connection with reports from North America that had been left over.

P. Drinhaus, apologizing for speaking in the German tongue, said that if he were to use the English language, the congregation would probably think of it as did the Chinaman when a missionary gave his first sermon in what he thought was Chinese, "It is astonishing how near this English language comes to the Chinese."

Brother Drinhaus brought greetings from the 12,000 members of the West German Union, covering the territory from the city of Hamburg down to the Rhineland. It is of interest to note that the parents of Brother Drinhaus were among the first Sabbath keepers in the little group that had found this truth before J. N. Andrews went to Europe, and were the first couple to be married as Seventh-day Adventists.

In 1925 they celebrated the fiftieth anniversary of the church at Vohwinkel, Rhineland, which was the first to be established in Europe.

During the last quadrennial period, 6,100 new members had been added. This was a remarkable increase, considering the great hardships which this section of the country suffered during the war and the occupation following. Brother Drinhaus was happy to refer to the terrible inflation of their currency as a thing of the past. It may be of interest to note that three years ago one dollar equaled thirteen trillion (13,000,000,000,000) marks. Though stabilized currency has returned now, the giving of \$100,000 in offerings to foreign missions by one union means a great sacrifice, for none of our people had any property or savings of their own after this inflation experience.

"Our brethren," Brother Drinhaus said, "have been very grateful for the help you have sent over to them from our believers in America. During the days of inflation our people in Germany looked to their relatives in the United States for some financial help; but no other people had as many relatives here in America as did we Adventists. And during our times of greatest poverty and trouble, we gladly remembered the words of Brother Spicer, who had often said that Europe was the big brother of America, and that it was a wise provision of the Lord that not all the people were so poor all at one time."

The West German Union has one hundred evangelists in their territory, only ten of whom are secretaries and office workers. All workers are active evangelists, and also their conference presidents hold public efforts during eight months of the year. Their

churches are taking care of themselves without pastors, and regular district meetings held every year provide for the necessary training courses for our church officers. Even during the extended period of martial law, their churches did not miss one single meeting, nor have they suspended even one of their public lectures. The Lord has in a most wonderful way provided for them.

#### The Latin Union

A. V. Olson brought the greetings of the large Latin Union. While there is liberty in some parts of the field, in others very great difficulties are encountered. "There are countries," Brother Olson said, "where our meeting halls are closed up, our ministers are dragged into the courts, and our colporteurs are constantly arrested, their books confiscated, and their licenses, that they have paid for, taken away. In some towns and villages, as soon as one of our colporteurs enters and the priest learns of his presence, the church bell is tolled, and the people all flock to the church to find out what has happened. They are then told that the agents of the devil have entered in the form of colporteurs, and they are warned against our books, and threats are made that the priest will refuse to baptize their children, to marry their young people, to forgive their sins, or to bury their dead, if they buy any of the books."

But the Lord is blessing in a remarkable manner. A new era seems to be opening. "It has been very difficult in the past, in most of these fields, to interest the people in our message. When we have advertised meetings heretofore, and attempted to preach the message, most of the people have turned away; but I am glad to tell you that today we can see a change coming. Nearly all our evangelists in the various countries have, during the past winter, had a good attendance in their efforts."

In Paris, Brother Augsbourger is preaching to a large congregation filling their hall. In Le Harve Dr. Nussbaum, who is in private practice, has devoted most of his time to preaching to audiences of from 600 to 1,300 people all the past winter. A beginning has also been made in Morocco, North Africa, where recently a Sabbath school of eighteen members has been organized. Church facilities have been provided for in a number of centers, such as Paris, Lisbon, Marseilles, Brussels, Strassburg, Florence, and other places.

In closing his report Brother Olson made this stirring plea:

"My dear friends, I feel I cannot sit down without making an appeal in behalf of these Latin countries. There has come a change. There is a new desire to hear the message. God has helped us provide a school, in order that workers may be prepared; and students are now coming out of this school, ready for work; but we stand without funds with which to employ these students from our school. Remember this morning that we have as many people within the borders of the Latin Union as are to be found in the South American Division, the Inter-American Division, and the South

African Division. Those three divisions combined have only about 131,000,000, I think, according to the latest statistics I have seen. We have the same in the countries comprising our union. They have ten times the working force in those divisions that we have. Again, look at the treasurer's reports, and you will find that in 1925 more than a million dollars went to those divisions, whereas we received \$75,000. You will find that in the next report those divisions received an increase of 10 per cent in their budgets for 1926. The Latin Union accepted a

cut of 10 per cent for its fields, not from the General Conference, but in our division meetings. The Latin Union, with all other fields in Europe, was compelled to submit to such a cut because of the shortage of funds. I do not feel that the others had too much, I only hope they can have far more, but, my brethren, I beg of you today to remember the Latin Union and its tremendous needs. Those millions of people still in darkness and superstition appeal to you and to me for help. May God help you, and may we also have His help and blessing."

## Morning Devotional Study

Tuesday, June 8

### Nothing Too Hard for God

By J. C. RAFT

It is a great pleasure to me to be with you at this good meeting. I have greatly enjoyed the blessings we have received. I have felt that the Lord has been with us, and the good spirit that has prevailed has done my heart good.

I want to call your attention to two verses found in Jeremiah 32. Jeremiah in his earnest prayer to God says:

"Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for Thee." Verse 17.

We know the circumstances connected with this prayer. Jeremiah had prophesied by the Spirit of God that the children of Israel would have to go into captivity for seventy long years. He believed and preached that message to his people, and yet it was hard for this man of God to understand fully what He was telling them. It was not clear to him, so he began to pray. He knew that God had created the heaven and the earth by His mighty power, he knew that there was nothing too hard for God, and you will notice, when the Lord answered Jeremiah, He said:

"Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?" Verse 27.

I should like to emphasize these expressions this morning, as I think they mean everything to us who are living here in this time, to whom God has given a message to be proclaimed in the whole world. As we wrestle with the problems before us in the different divisions the world around, when we look at all the difficulties,—and there are many of them,—when we see the great mountains we must surmount, it does us good to know that there is nothing too hard for God; that He is able to carry out His will, to do the thing He has foretold. And when we wrestle with sin in our own hearts; when we long to gain the victory over every sin; when we want to be cleansed from all sin and be purified in the blood of Christ, you know how it is, the devil tempts us and tells us the Lord can do that for others, but not for us.

In studying the Bible we find that the Lord at different times and in a marked manner worked for His people. We think of the children of Israel when He delivered them from slavery, when He took them by His mighty hand and led them out of Egypt, according to His promise to Abraham. If some one had asked them where they were going, they would have said they were going to a land that flowed with milk and honey.

But the Lord did not lead them the nearest way. His ways are not always man's ways. He knew why He had to lead them by the way of the Red Sea. He tells us in Exodus that He had to do it in order to keep them, or they would have gone back to Egypt, every one of them. When they came to the Red Sea, instead of trusting God's promise fully and relying upon Him, they began to mourn and complain. But God in His mercy took them by a way they knew not. He prepared the way and led them through the Red Sea, and in the course of time they came up to the border line. Moses, when reviewing this experience, said:

"Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us. Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged." Deut. 1: 20, 21.

"We have come to this land. You see it; it lies before us. It is the land that the Lord God promised to give us. He promised it to our fathers. The Lord is going to fulfil His promise. He is going to lead you into that land." That is what Moses told them after they had crossed the Red Sea and had come to the border. Forty years before they went into that land he told them that the land was before them. God was ready to lead them in there. Nothing is too hard for God.

#### The Love of God

The Lord is merciful. He loves His children, and the children of Israel were His people, as you read. They were His dear children, and He loved them more than any other people on earth, not because they were so good, not because they were better than

other people, but because God is love. I have only two children. I love them. I love them more than any other children on earth. I love them, not because they are better than other children, but because they are my children. God loves you and me, not because we are better than others, but because we are His dear children in Christ Jesus; He has bought us with the precious blood of the Son of God. That is why He loves us; and that is why He loved the children of Israel.

We read in Numbers 13 that the Lord told Moses to choose twelve leaders for Israel, one from each tribe, to go up and search the land. I am sure he chose the very best he could find, men of good sound judgment, men who feared God. Moses was a great general. He sent these men to search out that land, to see if there were few or many inhabitants, if they had fortified cities, what kind of country it was, and to come back and give a report.

The ten spies learned the facts, and they put the facts before Moses, Aaron, and all the people. But there was this difference between the report of the ten and that of Caleb and Joshua. The ten spies looked at it as men. They counted only upon their own strength and power. They looked at those strong cities, the great giants in the country; and the more they looked, the more they studied the problem, the clearer it became to them that it was impossible to take the land.

"We can never go up and take that land," they said, "we are not strong enough. We cannot do it."

Joshua and Caleb did not criticize what the ten spies set forth, as far as the facts were concerned, but Caleb said, "We are well able to overcome all these difficulties."

And when the people had wept all night, and the next morning were about to choose a new leader and go back to Egypt, Joshua said, "Don't do it. Don't talk about these difficulties. Don't look at the mountains. Don't worry about the giants. If God has pleasure in us and is with us, we can go in and possess this land, for all these giants and difficulties are but bread for us."

There were ten against two. No wonder the people followed the ten, for there the ten stood with the facts, and no one could deny them. But Caleb and Joshua had faith in God. They counted upon God, not themselves.

Follow the people for forty years, and you see another side. The second time they marched up to the border line. Where are the ten spies with the facts?—Dead and gone. Where are those who believed their message?—Gone! they have died in the wilderness. Where are the two who forty years before had a living faith in God?—They stand there, alive, ready to enter the land. They exercised faith, and at last faith is rewarded. Those men went in. And who went in with them?—A people of faith. There is now no weeping, no talking of doubts and unbelief. And when Joshua, that great leader, commands them to march on, they go.

Where are the leaders? Where are

the priests and the Levites? They are in the front, my dear friends. Every one of them is in his place. They carry the ark with the ten commandments, and they march on, all the people following.

So they march on; and when they come to that great river, what do they do? Do they stop? Do they talk as they did forty years before at the Red Sea, and as they did when they came up to the borders of the Promised Land? Oh, no. Not one doubt, not one word of unbelief, is heard. They have their eyes on that Promised Land; that is their goal, my friends. They look at things differently than did those who came back after having been in the Land of Promise for forty days.

When the priests put their feet in the water, Jordan parted, and there was a dry way so they could march on and go right into the Promised Land. Nothing is too hard for God. That is what they believed, and it is what we must believe.

O, it is wonderful to study these things, dear friends, for we are marching on, not to an earthly Canaan, but to a heavenly Canaan. We are on the way, and we have been long on the way—we have been too long on the way, my dear friends. We have had too little faith in God's promises. Surely He has done great things for us, we know that. We have seen His mighty hand working and going before us, but yet we have had altogether too little faith.

Now I come back to my text. This is what God told Jeremiah, and told him to write it down to tell to the people, that after seventy years the Lord would lead them back to the Promised Land. Two years before the seventy years had expired the God-fearing Daniel began to search that prophecy, and to pray about it as no man had prayed before. The decree permitting the Israelites to return to Canaan went forth the very year that the seventy years expired, and yet it was several years before the people followed the leading of God. Those who had faith in God returned to Jerusalem, but a good many others never did. Among those who returned were Ezra and Nehemiah. They took hold of the work God had given them to do, for they were men of God.

#### The Living God

What a blessed thing to know that God hears our prayers!

What encouragement to you and to me, and to all of us who are gathered here, members of the General Conference Committee, and those who are heading up the work the world around—what a blessing to know that God is the same today that He was in the time of Daniel. I have been out on the frontier. I have seen the workings of God. I have seen how He can comfort hearts. I know what prayer can do, and so I know that this message God has given us is to go to every nation, kindred, tongue, and people, that it will triumph in every country. I know because God has said so.

Looking at it from man's standpoint, I know you can produce facts that I

cannot gainsay,—rivers of difficulty to cross and great giants to conquer; but I know, my dear friends, that what we read in our text is true. Nothing is too hard for God, and we must count on Him in our daily experience, in our struggle against sin. He must go before us whether we go out on the frontiers or in the homeland.

Looking at it from the standpoint of man, it seems as if we can never surmount the difficulties. But the angels of God, with their might, are working for us; and I do believe that even greater power will be manifested than in the day of Joshua, because this is a world-wide movement. It is not merely taking a little people out of one country and leading them into another little country; it is not preaching the gospel, the threefold gospel today, to a little world such as Paul and the apostles had. That was a big world at that time, the world as it was then known; but how is it today? When we look at the maps before us, when we listen to the many good reports, when we view the different fields and see them ripe to harvest, and then see how few workers we have, we realize, dear friends, it is a mighty movement against mighty forces that God has launched in our day.

But nothing is too hard for God. He is going to carry it through; and if all the angels of God and all their powers do not suffice, Michael the Prince, the Mighty One, Jesus Christ, the Son of God, who helped in Daniel's day, is going to help us. So we have nothing to fear but sin in our own hearts. If we are like the children of Israel when they stood there just before they entered the land, if we as ministers of the gospel, if we as leaders in this great movement, will come to the front and lead out, my dear friends, and let God's Spirit write the ten commandments in our hearts, the people will follow us, and we will finish this work speedily, because nothing is too hard for God.

#### Faith Leads to Earnest Work

Now, believing this doesn't mean that we are to sit still and fold our arms and say, "Thank God, He is going to do it." No, faith in God means just what it meant in the days of Moses, in the days of Joshua and Caleb, in the days of Daniel. It means we are going to work as never before, and let God lead us. Here is a statement from "The Great Controversy." Speaking of the time when God is going to do a mighty work in the world, when He will take His people, old and young, and use them, it says:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—Pages 611, 612.

Nothing is too hard for God. He will do mighty things for His people before this work closes. I have seen His wonderful working, and I thank God that I have felt it in my own heart. Brethren, the work must begin in our own hearts. We must have a living connection with God. We must know the things of which we speak, and have them in our own experience, or they will be dead, and not real, to those who hear us.

#### A Martyr for Christ

Some time ago, at a baptism, a mob came, with a priest as leader, and began to stone our people who were baptized. Then they threw them into the river; but they all got out except one mother. A stone had hit her in the head, and she drowned. She had two nice children, about eight and ten years of age. And after she was buried the neighbors said, "Now the mother is dead, we will take her children, and put them into a family where they will be brought up to be Catholics."

The children were taken by a man who was cruel. The first Sabbath he looked for them, but could not find them. Well, he went out into the barn, and away up in a corner he found that little girl and boy, with their mother's Bible, reading it, and keeping the Sabbath. He took them and gave them a hard whipping, took the Bible away, and said, "I will teach you."

The next Sabbath he found them in the same place, and he whipped them unmercifully. He was so cruel that the neighbors went to the authorities and said, "You will have to stop it; he is killing those poor children."

The man was called up, and the children were taken as witnesses. The judge sentenced him to prison; but those two children walked up to the judge and said, "We know we have had a hard time; we know this man has treated us unmercifully, and has whipped us cruelly; but, O judge, if he will only promise not to do it any more, please let him go back home. Don't punish him. Our mother's Bible tells us to pray for our enemies."

And do you know, those children talked in such a way to that judge that he let the man go, and the man went back home with the children.

When he got home, he took the children to his side and said, "Children, you have a religion that is better than mine. I will not whip you again. Will you forgive me?" And that man today is elder of one of our churches over in Europe.

Nothing is too hard for God. He is able to do what He has promised. O that we could trust Him more fully!

#### Gabriel's Visit to Zacharias and Mary

I will just read a verse found in the first chapter of Luke. It fits so well with the text I read this morning. You know Gabriel came to Zacharias and told him of John the Baptist's work. We read that Zacharias and his wife Elisabeth were righteous in the sight of God, blameless. They had prayed to God for a son. But they had become old, and no son had come to them.

Now Gabriel appears before Zacharias and tells him, "Thy prayer is

heard." I don't think he had prayed for years about that, but now the angel comes and tells him his prayer has been heard. And he told him of the wonderful work that his son should do. The power of God should be upon him.

The old man said that was impossible, that both he and Elisabeth were too old, which proves that he hadn't prayed that prayer for a long time.

Gabriel said, "It will come to pass just as I have said, but because you do not believe my words, you shall be dumb until the day these things come to pass." And that man could not speak.

A little later Gabriel appeared to Mary, and told that God-fearing woman about the birth of Jesus, what He should do and accomplish. He said to her, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

That was a wonderful message.

Mary said, "How shall this be?"

What did Gabriel say? "The Holy Ghost shall come upon thee." God rules the earth. Not by might is His work to be accomplished, but by the Spirit of God.

What did Mary say? "Be it unto me according to thy word." She believed God with her whole heart.

I like that statement. The angel said, It shall be and come to pass. It shall be worked out by the Holy Ghost, for the angel declared, "With God nothing shall be impossible." Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word."

#### As God Wills

Oh, I wish we could say it, say it the way God wants us to say it. When we listen to the solemn words spoken to us here; when we hear all these reports; when we gather together as ministers, studying how we can do this work; when we think of the solemn appeals we have listened to, my dear friends, there is but one thing we must have, and that is the Holy Spirit. We must have a living faith, a living connection with God. Then He will cleanse our hearts, and He can cleanse them from all sin and use us mightily in finishing His work.

Whether we go out in the book work, in the medical work, in the home missionary work, in the Missionary Volunteer work, or in the evangelistic work,—wherever we go, we must go in the strength of the Lord. And nothing is too hard for God, or as Gabriel said to Mary, "With God nothing shall be impossible." Let us go out inspired with that faith, and we can surmount all difficulties.

I have taken the train in Berne, Switzerland, have gone down through Italy, and then through the Simplon Tunnel in that mighty mountain. It takes twenty-three minutes for the fast express to go through. And when I have gone through, I have thought of what I read in history, about Napoleon when he went into Italy. He was over there in France. He laid his plans before his generals, telling them that

his plan was to lead his army over that high mountain down into the valley in Italy and smite the enemy there.

"Why," they said, "General, the plan seems good, but don't you know there are the mighty Alps to cross?"

"I know it," he said.

"Well, don't you know there is no road, there is no highway?"

"I know that," he said, "but I am going to make a way." And he did. That is always what men with will-power can do. And shall we not trust God?

We have the most solemn message ever proclaimed to men, and it is the last message, the last call, to a fallen world. We must go with it to every country. We must not stop at difficulties. We must not stop even if there is no way. We must carry it to the dark, heathen countries, and never stop until it is finished. All we have to do is to go on, go forward, as the Lord said to Israel when they stood at the Red Sea. We must never stop. We must carry it, dear friends, and in God we are well able to carry it through.

When I look at this people, when I think of what God has done, and of what He is able to do, I have no fear in my heart for anything but sin. I know this message is going to triumph. I know, dear friends, if we are faithful, we shall meet in that everlasting kingdom. We shall stand on the sea of glass. We shall sing the song of victory. I know it, even as Joshua and Caleb knew it. They were just as sure as though they were there, and they got there, my friends. If we keep that in our hearts, the Lord will bless us and help us.

I thank God for this Conference. I thank God for the privilege of meeting all these dear friends and fellow workers. I thank God that I have a little share and part in this work. I will throw myself into it more than ever before. My faith is strong in God. I know He loves me. I can tell my fellow men wherever I go, "Jesus loves you. He will take you as you are, and cleanse your heart." What a message we have,—the most powerful message ever preached! May God fill us with His Spirit and give power to His message. God bless us and keep us, for His name's sake. Amen!

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#### IN THE HAKKA LANGUAGE AREA

AMONG the Hakka-speaking Chinese of Kwangtung Province, our mission this past year has operated ten schools for boys and one for girls. The girls' school is in the city of Waichow. This year our first class of twelve was graduated.

This year we have completed three good church buildings. We hope soon to start a hospital at our Waichow headquarters. Land for this enterprise has already been purchased and paid for in full. S. A. NAGEL.

Waichow, Kwangtung.

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MARVELOUS will be the transformation wrought in him who by faith opens the door of the heart to the Saviour.—"The Ministry of Healing," p. 98.

**PUBLISHING DEPARTMENT  
MEETINGS**

By N. Z. TOWN

On the walls in Kilbourn Hall, where the Publishing Department meetings are being held each morning from 7:30 to 8:30, are several ocular evidences of the prosperity which has attended this department. First is a large chart about 12 feet high by 8 feet wide, showing "Eighty Years' Progress of Our Literature Ministry." This chart reveals that during the decade ending with the year 1925 the world literature sales of the denomination amounted to over \$40,000,000, which is \$15,000,700 more than was circulated during the previous seventy years. Alongside this chart is our "A B C Literature Language Chart," giving each of the 128 languages in which our literature is now being circulated.

Here is also a world map, with the names and location of the thirty-two publishing centers that have received help from the Extension Fund.

Illustrating our growth in another way, is a chart with horizontal bars, showing how wonderfully is being fulfilled the word that came to us in 1902, that "the canvassing work is to be revived, and is to be carried forward with increasing success." This chart with bars showing the growth by decades, is made on the scale of one foot to a million dollars. The bar representing the last decade extends over forty feet. Our hearts are thrilled as we see these evidences of prosperity.

Our hearts were also cheered as we saw from figures presented at our first meeting that our annual world sales had increased from \$3,600,000 in 1922 to \$4,600,000 in 1925.

**From Mission Lands**

The first week of our meeting was given to hearing reports from the mission fields. Elder A. W. Cormack and Brother L. C. Shepard told of the splendid progress which is being made in Southern Asia. Our brethren are now working in sixteen languages in the Southern Asia field, and this work is being cared for by field secretaries only. Three years ago the work in India was put on the regular self-supporting commission basis. At that time they had no boys doing self-supporting work, but Brother Shepard reports that they now have thirty, and they like it so well that one native brother refused to give up his colporteur work to engage in teaching in the mission.

Brother H. H. Hall told of a convention that was held in Poona, India, on his recent visit to that field. He found the attitude of the workers very favorable to the book work.

One of the greatest factors in creating a favorable atmosphere for the truth in India has been the work of Brother F. O. Raymond, who traveled over India many times with our literature. Our department has sustained a great loss in the death of Brother Raymond, which occurred in London, England, a few weeks before the assembling of the General Conference.

Brother W. H. Williams told of the remarkable progress that is being made in the South American Division. One colporteur sold 240 copies of "Our

Day" to congressmen in Buenos Aires. The sales of another colporteur in two weeks amounted to \$2,200 gold. Still another colporteur from one of our training schools earned five scholarships in two months.

In 1918 the Argentine Publishing House employed ten workers, and their output for the year amounted to \$11,000. In 1925 there were twenty-nine employees in the publishing house, a total of ninety-nine colporteurs, and total sales for the year amounted to \$142,000.

Brother H. A. B. Robinson reported that the colporteurs in Mexico during 1925 sold \$37,500 worth of books and that their sales per hour averaged \$4.17.

**Efforts to Slay Our Colporteurs**

Brother H. Böö occupied the time of the fourth meeting, giving experiences in Europe. He told us that the priests and policemen are constantly on the track of the colporteurs in some parts of Europe, as the priests recognize that the influence of the colporteur work is the hardest thing for them to meet. In one country a priest offered a reward amounting to \$40 American money to any one who would kill or do away with any Seventh-day Adventist colporteur. In one meeting where there was a company of twenty-five colporteurs, seventeen reported that they had been in prison for selling our literature. When Brother Böö asked them if they felt like giving up the work, they all said, "No," and at that same meeting fifteen new ones offered themselves for the work.

Brother G. S. Joseph told the delegates of the problem they have in

\$4,545 in 1907 to \$221,000 in 1925. Our five houses in the division are publishing the message in thirty-three languages. The one hundred colporteurs in the Philippine Islands sold \$65,000 worth of literature last year. Over 900 souls have been brought into the truth during the last four years through our literature.

As we listened to the remarkable experiences our colporteurs are having in China, we could easily agree with the following statement made by Dr. C. C. Wu, minister of foreign affairs for South China. He says:

"Seventh-day Adventists truly are doing a remarkable work. No mission is doing such a great work for the people of China as are the Seventh-day Adventists, through the printed page."

In North China during 1925, the literature sales amounted to an average of \$56 per capita of the church members.

Fifty colporteurs in Malaysia, V. L. Beecham reported, sold \$55,000 worth of literature. One boy sold \$685 worth during Big Week.

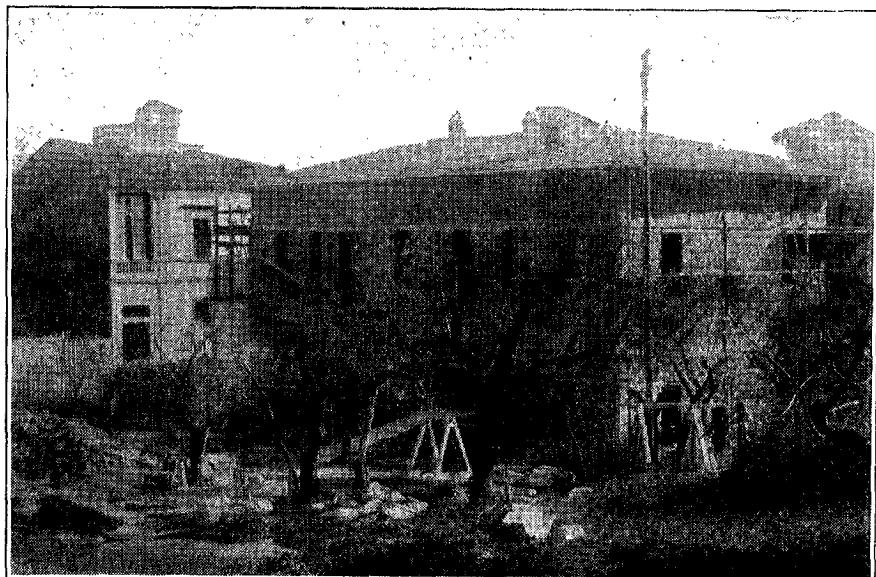
As we have listened to these stirring reports from the fields beyond the seas, we have realized anew that "the world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals."

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**EUROPEAN COLPORTEUR EXPERIENCES**

By W. K. ISING

THE German delegates from North America had asked Elder H. Böö, associate secretary of the publishing department for the European Division, to



Italian Publishing House, in course of construction, Florence, Italy

South Africa in preparing literature in the vernaculars for the native people. They are planning on putting out literature soon in five or six of the African languages. He and other brethren emphasized the importance of having literature that would not have too much of a foreign flavor.

**In the Far East**

Brother J. J. Strahle, representing the publishing work in the Far Eastern Division, told us that the value of literature sales has increased from

relate some of their experiences along publishing lines, particularly in the circulation of literature by the colporteurs.

When listening to the electrifying words of his discourses, one cannot help catching the enthusiastic spirit of this veteran colporteur leader, whose zeal for this good work has inspired many a man and woman to accomplish great things for God. He was once cartooned on the front page of a Catholic publication, with a warning

against our literature. In the picture there was a long line of colporteurs following him, all carrying boxes of books on their shoulders, and at the top of the page the epithet in bold letters, "BöX and Company, the Wolf in Sheepskins."

Nominally, he said, there was liberty for the circulation of our literature in Germany, but things were different in practice, and the clergy, both Catholic and Protestant, were making every effort to hinder our colporteur work, which they looked upon as a great driving force. A Protestant periodical recently made this statement by way of illustration:

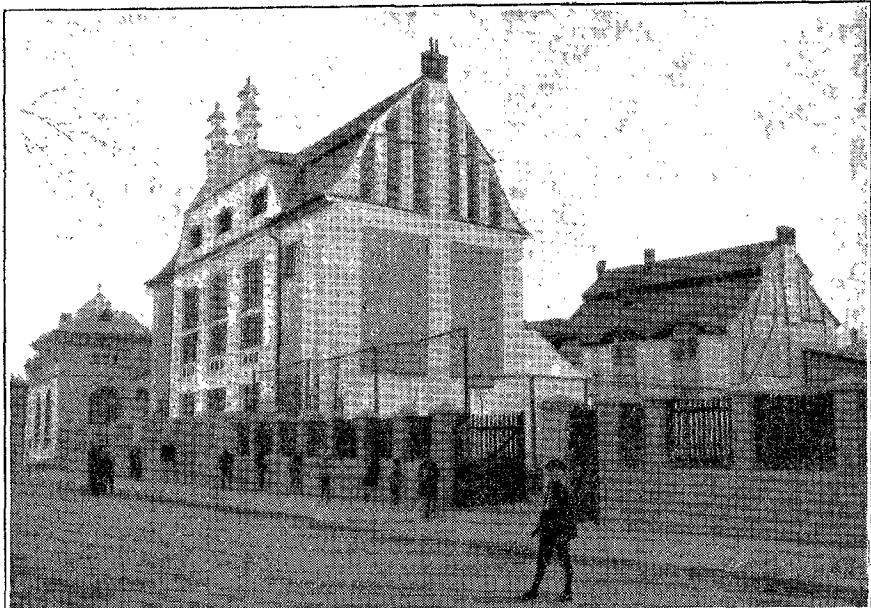
"Adventists are surpassed by no other religious body in their propagandist activities. Their main agency is the colporteur work. Their agents go from house to house, offering tracts, papers, and books. But this canvassing work is really the preliminary move only for their main objective, namely, to cast out their net for a big draught of fishes."

We are glad for our faithful colporteurs, who are pioneering the way for our evangelists, and in an increasing number of cases are instrumental in leading honest souls, seeking after truth, to Christ, which is the great purpose in all our work.

It has been computed by Brother C. E. Weak, secretary of the publishing department in the European Division, that one million people are being brought in touch with the message each week through our colporteurs. It is truly remarkable what rapid strides, under God, we are making in the dissemination of our literature, which is actually being broadcast like the leaves of autumn. The total sales in Europe for the last four years may be recalled in this connection as having aggregated \$3,481,184, of which 76 per cent, or \$2,653,004 worth of literature, was circulated by our canvassers, who in 1925 numbered 1,400.

The daily output of the Hamburg Publishing House, for instance, to mention but one of our twenty-six publishing centers in Europe, reached 1,000 bound books every day, and in 1925 alone it produced more than 6,000,000 copies of magazines, not to speak of some 600,000 extra copies of the Harvest Ingathering paper and other publications. Over 80,000 parcels of ten pounds each were mailed by that house in one year, equaling one ton of literature each day.

"What hath God wrought!" can truly be said of this great evangelizing agency—the press. John Gutenberg had a true vision of the great influence of the art of printing, and the first words printed with his movable type, "And there was light," cer-



Headquarters of the Rumanian Union Conference at Bucharest

On the left is the office; in the center is our first church in Bucharest, dedicated in November, 1923; and the building in the rear at the right is the publishing house, with living quarters on the first floor for the office workers.

tainly proved prophetic, just as Luther, the great Reformer, recognized this fact when he said, "Printing is the latest and biggest gift of God for the proclamation of the gospel." Similarly, the Chinese, long before, had called their type "the living word-block."

Our colporteurs in Europe, however, are having no easy time, for opposition and hardships of all kinds are meeting them on every hand. They are the main objects of the wrath of the adversary. In Poland a priest, while preaching in his church, offered to pay 200 zloty for every Adventist colporteur "put out of the way." It is a very common thing for our colporteurs to spend weeks in prison for no other offense than circulating this Christian literature. Our books have been pronounced unclean, and fit to be handled only with a pitchfork and thrown on the dungheap, which has actually been done. In a certain city a brother was imprisoned eight times within forty days, but every time he was released he started over again. Our colporteurs simply tell these officials, as did the

apostles of old, "We cannot but speak the things we have seen and heard." Acts 4: 20.

In another country, just a few weeks ago, a mob instigated by the priests maltreated one of our colporteurs terribly, almost killing him, and burned his books. Our field secretary found it impossible to visit him except in the disguise of a peddler, bringing some relief to him in the face of the furious mob. When holding colporteur institutes, Brother BöX said that, in one country, for instance, fifteen out of thirty had been flogged, and twenty-three had already been imprisoned at various times; in another country eight out of fourteen had been imprisoned; and in another, seven had been severely beaten, and seventeen out of twenty-five imprisoned. Thus the list went on.

In Czechoslovakia during the Huss celebrations, a Catholic paper printed this:

"What was Huss, or Hieronymus, or other men compared to a quiet writer like L. R. Conradi? Those men, it is true, publicly rose up against the church, while this man is writing these books, and is having them scattered by hundreds and thousands of canvassers in editions of tens of thousands. If one of these men is turned away from the front door, another will stand ready at the back door presenting his books."

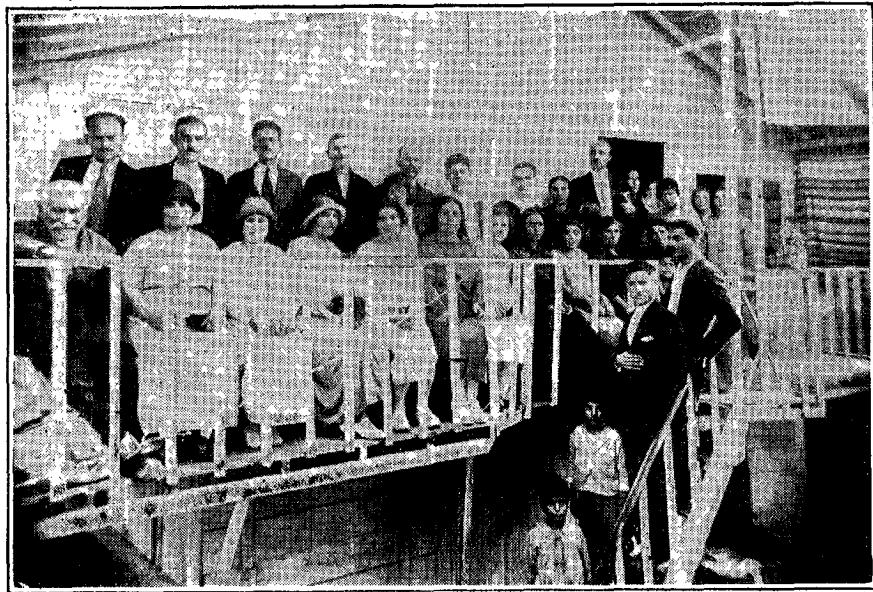
And a Jesuit padre said to one of our ministers:

"If the Catholic Church still had the power of the Middle Ages, all Adventists would be burned at the stake."

While hardship is the daily lot of our colporteurs, the wonderful experiences they are having every day in their work braces them to endure their trials gladly. One of the most remarkable features, that is becoming more and more prominent, is the fact that in a multitude of cases in the different countries of Europe, they meet people who have actually seen the colporteur in their dreams presenting certain books, which these people explain to our brethren before they are can-



Church Members in Montenegro  
Brother Kalezich, the elder, is sitting at the right.



Church at Beirut, Syria

vassed, even before they have a chance to say anything at all. Many have been found who tell our colporteurs that they have been praying all the while for enlightenment on points of truth, and here comes the man sent from God in answer to their prayers.

It would be impossible here to relate all the details, but we were impressed, when listening to reports of the Publishing Department rendered here at the Conference, that this was the experience of our men practically the world over. The Lord certainly has means of His own to bring this message within reach of those seeking after light, and will "cut it short in righteousness." "I the Lord will hasten it in his time," was the text Brother Böö had used as the keyword of his inspiring talk.

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#### MEDICAL WORK IN SOUTH INDIA

By G. G. LOWRY

THE most interesting thing that has developed recently in South India is the Nuzvid Mission Hospital and Dispensary. We believe that the Lord has led in opening up the way for us to do medical work in this place. The property came to us in an interesting way, which I will relate:

The town of Nuzvid is located in the Telugu field, north of Madras and about fourteen hours by train from that city. The town has a population of between 5,000 and 8,000 people, and is surrounded by a number of smaller villages and towns. The people in and around Nuzvid seem to be in fairly good circumstances financially. There are several large landholders, called zamindars, living in this place, who seem to be very favorable toward our work. It was through one of these influential men, the rajah, or zamindar, of Telaprole, that we came into possession of the property that we have there now.

This rajah was impressed several years ago to build a small medical institution for the benefit of the people living in and around Nuzvid. His father was living at that time, and helped him with the plans for the buildings. The government also was interested in the project, and promised

to help him in building and maintaining the institution. The father died, and then the war came on, and the government felt that it could not fulfil its promise to help with the hospital, and the zamindar was thus left alone in the development of his medical scheme.

In the meantime he had set apart about four acres of land just outside of Nuzvid for the purpose, and had actually begun to erect the buildings. He had practically completed the bungalow, cook house, and servants' quarters. The dispensary and three wards had been built up to the wall plates. At this juncture the work of building stopped, and the property lay in this condition for several years.

About this time Elder T. R. Flaiz, the superintendent of the Telugu field, while out Harvest Ingathering, heard of the charitable disposition of this zamindar, and called on him. He told the zamindar of our educational, medical, and evangelistic work, and invited him to help us with a donation. The zamindar listened to all that was

said, and then told Elder Flaiz that he also was interested in doing work of this kind, and especially medical work. After telling the whole story of how he had undertaken to build up a medical institution, and then had been left alone in the undertaking, he asked Brother Flaiz if our mission would be interested in taking over the proposition and developing it. He also promised to give us 10,000 rupees in cash, with which to complete the buildings. The matter was presented to our committee, and after investigation was made, it was voted to accept his gift.

A call was then sent to the Mission Board for a doctor to take charge of the institution as soon as it was ready. In answer to this call Dr. A. E. Coyne was sent to us from our medical school at Loma Linda. After spending a year at language study, he moved to Nuzvid and began his work. The buildings are not yet completed, but medical work has begun, and very encouraging progress is being made. Patients are coming from villages miles away. In one month there were persons there who had come from eighty different villages. This gives an idea of the influence exerted by the medical work in that part of the country. We hope to follow up any interest that is aroused by the medical work, and trust that souls will be saved in the kingdom of God as a result of it. (For illustrations of Nuzvid Hospital, see Review of June 11, page 26.)

As our work at Nuzvid progresses, the zamindar is taking more and more interest in it. Just recently he came over and had a look at the buildings and compound. While there, he saw several things that he thought ought to be done. Among other things he said that the nurses' quarters needed finishing, and that a wall was needed around the compound to keep the cattle out and to keep the villagers from wandering about over the place. So he told Dr. Coyne that he would give another 10,000 rupees, and would also



Our First Church in Macedonia, at Prilep, Taken Sept. 3, 1923

Elder Mochnik (first row, third from right) baptized the first six members, among them an old brother of 110 years (left of Mochnik). Next to him is the ordained elder of the church. He and the brother to the right were the first to come to Novi Sad, our headquarters, asking for baptism. They had found the truth through reading our literature. Brother Schartschanski (upper row, second from right) is our evangelist here. The sister sitting at the left was a former state teacher. The little sister sitting below is the best student at the Gymnasium (high school).

help in putting up the wall. He seems very enthusiastic about the work, and has also formed a good opinion of the principles for which we stand.

Money invested in small institutions like this, located in rural sections of the mission fields, will, we feel, reach a greater number of people, exert a wider influence, and accomplish a correspondingly greater amount of good, than the same amount spent in large institutions in the great cities. With this in mind, we look for the time to come when we shall see many institutions similar to the one in Nuzyid, situated where they are needed, in the country places of India.

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### RELIGIOUS LIBERTY MEETINGS

By W. F. MARTIN

DEEP interest has marked the meetings in the Religious Liberty Department the last three days. Reporters from the great daily papers have attended the meetings, and commendatory articles have appeared in the news columns. Our stand for civil and religious freedom has been lauded by the editors. Thus the message has been made to stand out before the people of the city.

The addresses given have stressed our paramount duty to God and our proper relationship to our fellow men and the government under which we live. The Christian should so live that no fault can be found with him except it be concerning the law of his God.

We can justly manifest an interest in civil matters that tend to uplift and that are for the good of the community. One able paper read emphasized the opportunity given us to use the press of the country as a medium to spread a knowledge of the message. Short articles from workers and lay members could be inserted in the dailies, and thus thousands could be told of the truth. Interesting incidents illustrating this were related by those who have had actual experience in furnishing matter to newspapers.

Elder H. W. Cottrell, veteran religious liberty worker, gave an enlightening address on the right to conduct church schools. He recounted briefly the struggle against an intolerant measure designed to close Christian schools, and characterized such laws as opposed to freedom. Through the good hand of God the evil was averted in Oregon.

The speaker declared that our schools should be of a high grade. As Daniel and his companions in Babylon were more learned than the other young men of that age, so should our youth have a higher grade of education than those about them. God will use, to finish His work, those who have learned to know Him. This knowledge can be found in our Christian schools.

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We need to be converted daily. Our prayers should be more fervent; then they will be more effectual. Stronger and stronger should be our confidence that God's Spirit will be with us, making us pure and holy, as upright and fragrant as the cedar of Lebanon.—“Gospel Workers,” p. 272.

## Medical Missionary Work in the Great World Field

BY LORA E. CLEMENT

LONG years ago the servant of the Lord brought word to this denomination that medical missionary endeavor was to be the right arm of the third angel's message, breaking down barriers of prejudice, and opening doors which, but for its healing ministry, would remain forever closed to the gospel story. Its growth has not been spectacular, but stone on stone, consecrated, faithful, persevering men and women of vision and purpose have built up a strong structure, world-wide in influence and international in service to mankind.

Today we have thirty-four sanitaria, representing a \$7,000,000 investment, manned by 3,500 physicians and nurses who have ministered to 120,000 patients during the last quadrennial period, while 150,000 persons have received help in dispensaries and treatment-rooms.

But you will enjoy reading for yourselves the very interesting and instructive report given by Dr. A. W. Truman, secretary of the General Conference Medical Department, as printed elsewhere in the Review. It is well worthy of careful study.

### Training of Nurses

One of the most important factors in carrying on this work is the service rendered by Christian nurses. The training of these helpers has received careful attention during the last four years. Miss Kathryn L. Jensen, who has this in charge, traced the development of education in nursing among Seventh-day Adventists from the early days, sixty-seven years ago, when Dr. Kate Lindsay first caught a glimpse of the work women in this denomination could do to relieve the suffering in this sin-cursed world if they were better trained to care for the sick, down to the present time, when nurses' schools for the training of our youth for worthy service in the cause of God have encircled the globe. Nearly 1,000 student nurses, representing seven different languages, are enrolled in twenty-one schools, only twelve of which are in the United States. The record of the four years just passed shows that 800 graduates have gone out from these schools, one third of whom are in denominational employ, fifty having gone out as recruits to foreign fields. The large majority of those who have not found a place in the organized work are serving as self-supporting missionaries in private duty, or in hospitals and public health service.

One of the outstanding achievements of the last quadrennial period has been the unification of entrance requirements for all our training schools, and the strengthening of the Bible courses given. Already the fruitage is being seen in nurses better prepared to serve the cause of God.

### The College of Medical Evangelists

P. T. Magan, M. D., dean of the College of Medical Evangelists, spoke at some length concerning the work of that institution. “The medical

school is the youngest of our large and important institutions in the United States,” he said, “and I am sure you will all agree with me that it takes a long time to educate a doctor, and a still longer time to train a man so that he is capable of becoming a medical superintendent of one of our institutions. I suppose at times you feel that we are very slow in getting our product into strategic places of responsibility, but I believe you will be cheered to know that eight of our largest and most important medical institutions are now directed by graduates from the Loma Linda school.

Dr. A. N. Donaldson is superintendent of the Loma Linda Sanitarium; Dr. A. D. Butterfield, of Paradise Valley; Dr. George Johnstone, of the Glendale Sanitarium; Dr. O. S. Parrett, of Resthaven; Dr. H. A. Erickson, of Walla Walla. Dr. Albert Hare, I am glad to say, has just responded to the call of the Hinsdale Sanitarium to take the superintendency of that institution. Dr. C. W. Harrison has gone to Australia to take charge of the sanitarium there. Dr. Elmer Nelson is medical director at the White Memorial Hospital.

“Now if you will cast up in your minds the number of sanitaria in this country, I think you will agree with me that a very large proportion of them are already being handled by superintendents or medical directors trained in our own school.

“A number of our young men have gone to foreign fields as self-supporting workers. This has been because there have not been calls for these special people in our regularly organized work, and they have felt that instead of settling down in this country, they wanted to get out and do what they could in the lands beyond. The Doctors Bond are in Hawaii. Dr. Leslie Butka went out to China on his own charges, but since going there has joined our regularly organized forces. Dr. Clarence Nelson some years ago went to Bluefields, Nicaragua, and started quite a work there; and recently his brother, Dr. Harry Nelson, has joined him, and they are making a little medical missionary center in that land.

“I have been greatly interested in Dr. Arsen Arzooian, and his determination to go to Persia. He is an Armenian, and it did not seem possible for him to join our regular work there; but he kept at it, and finally saved enough money to take him across the ocean, and is now in that field trying to do what he can.

“It has been very comforting to us at the school to know that a large number of our graduates have gone overseas to join the mission forces in other lands. I have jotted down a few names: Doctors George Bergman, to Abyssinia; C. A. Haysmer, to Korea; Donald Griggs, to China; Archie Tong, to Portuguese West Africa; Harold Hebard, to India; E. G. Marcus, to Africa; John Lipke, to Brazil; J. H. Sturgis, to the Congo; Chas. Schilling,

to India; and B. M. Graybill, to Peru. It does us a world of good to see lads who, when they came to our school, had no thought of going into foreign mission work at all, catch a vision of the need and answer the call for help. All of these have gone in recent months, and I believe that the tide has turned, and that we are going to see a great exodus of our young men to foreign fields.

"Just the other day I received a long letter from Dr. Donald Griggs. I think that letter did me more good than any other letter I have ever received from one of our lads who has crossed the seas. He went on to say that he was soon to open up his little dispensary, and that Dr. Miller had seen to it that there would be some money, so that he could put in beds for patients. He said, 'Dr. Magan, I feel so thankful that in connection with my medical work, my heart is full of a desire to read the Bible to these people, and to pray with them.'

"After you have watched a boy through five long years in the medical school and his internship, and then hear from him with such sentences in his letter, it seems to me it is worth all the struggle and toil to start and maintain our medical school.

"We also get very encouraging word from Dr. A. E. Coyne, who is at work in India. He writes of what a privilege it is to work over there—not at all like a martyr. He says he is enjoying every minute of the time, and feels that he is having the opportunity of his life.

"In closing I wish to say a word of gratitude to the General Conference for what has been accomplished by the sending of Elder B. E. Beddoe and C. K. Meyers, of the Foreign Mission Board, on visits of some length to our medical school. These men have done a great deal to turn the hearts of our students to the mission fields."

#### Working Among Savage Tribes

The Lord has greatly blessed the work of Elder F. A. Stahl among the savage Indian tribes around the head waters of the Amazon, and his training as a nurse has proved invaluable as an entering wedge to open doors of opportunity for evangelistic effort.

"Among the many, many things the Lord has done for us through the medical work," he said, "I have chosen just one instance which has particularly stamped itself upon my mind, because the Lord used this means, not only to save individuals, but to save one of our missions.

"After selecting a site for the mission, I found that the land was owned by an English corporation with headquarters in Lima, Peru. The important thing, of course, was to get this land from the company. After making it a subject of prayer, I visited the president of this corporation, and told him what we wanted. 'This looks good to me,' he said, 'but you go up into the interior, and get the O.K. of our coffee plantation manager there.' So I returned into the forest, where this company has great coffee plantations along the border of a dense jungle where the savages live. The manager of these plantations is not a Protestant, and somehow I felt in my heart that the Lord would have to do

something special for us, if we ever got his signature to our application for this land where we wished to establish the mission.

"After praying earnestly, I got on my mule one day and rode thirty miles to his headquarters. When I arrived, the caretaker said: 'You cannot see the manager, because he is very ill.' I quickly pulled out a card and wrote a greeting to him, signed my name, and asked the servant to deliver it at once. Then I went to get my mule ready for the return journey.

"But before we got away, the servant came rushing back and said, 'The manager wants to see you at once.' I was shown to his room, and found him confined to his bed, suffering agonies. An examination proved that he had a very bad case of auto-intoxication. At once I began eliminative treatment, and by the blessing of the Lord he was at ease within an hour.

"As he fell back on the pillows greatly relieved, he said, 'What did you come here for?' 'Well,' I said, 'I don't wish to trouble you when you are not feeling well.' But he said he was feeling fine after the treatments, so I took out my fountain pen and the application for this land, 750 acres, put it in his hand, and told him all I wanted was his signature. 'You shall have it immediately,' he said, and added a few words of recommendation. I took this back to Lima, and we got our grant of land free of charge.

"After eight months of hard work, we had our mission quite well established. The savages came to us for help, and to be taught about the true God. Many of them began keeping the seventh-day Sabbath, and among these were some employed on the coffee plantations. Several large companies were raised up in near-by villages.

"This angered our opposers very much, and they immediately determined to force us to leave that part of the country, by stirring up the manager against us. Again and again they went to him, telling him he had done wrong in giving us this land and allowing our mission to be located there.

"Finally, one day he sent for me, and told me that we must not teach these people to keep the Sabbath; but that we must teach them to work on the Sabbath.

"I explained to him that it would be impossible for us to go directly against the command of God, and told him about our beliefs.

"Becoming very angry, because I did not yield to him, he left his chair, and began to pace the room, saying, 'I will place every obstacle in your way!'

"I quietly and kindly told him that I had heard this from other people when we were at work in the Lake Titicaca region, but that I believed the Lord would stand by us. Finally he quieted down, and shook hands with me as I left.

"But he immediately wrote to the president of the corporation, greatly exaggerating the situation, telling him that we were not only teaching the natives not to work on the Sabbath, but hindering their work on Friday, telling them to prepare their food on that day, and as they did not want to

work on Sunday, three days were lost. He placed the matter before the company in terms of dollars and cents. As a result of this, the officials sent back word that the mission must leave at once.

"When I received this message, I got down on my knees and laid the matter before the Lord. The work was going well. We had a growing interest, a nice school filled with promising young people, and it seemed that we could not possibly leave them. I asked God to step in and work for us.

"A few weeks after this I learned that the president of the corporation, whom we will call Mr. A., was coming down to visit the plantations. We found out later that it was his purpose to enforce the ruling that we must leave.

"As soon as I heard he was coming, after praying earnestly, I felt impressed to go out to the village where he and his party would leave their automobiles in exchange for saddle animals, so I would be able to talk to this man on the narrow trail leading to the plantations twenty miles away. I knew he could not escape from me there on a trail four feet wide, with a high stone wall on one side and a great precipice reaching down to the river on the other.

#### God's Means of Deliverance

"Arriving at this village, I waited for his coming. Automobiles usually reach there at ten o'clock in the morning, so that the dangerous trip over the trail may be made before dark. I waited with absolute calmness and assurance, positive that God would do something special for His work. Friends, our Father in heaven has a care for His work and His people, wherever they may be in this world."

"Well, I waited all day, and Mr. A. and his party did not come. I thought: Something is happening already. Perhaps the Lord has taken off the wheels of his automobile, as He did the chariot wheels of the Egyptians when they followed the children of Israel! Finally at six o'clock in the evening they arrived. Upon inquiry I learned that they expected to continue their journey to the plantations that night over the dangerous trail in the darkness. Immediately I rode my mule to the outskirts of the village, and waited for them at the entrance to the trail.

"Finally they came, with their flashlights leading the way. As Mr. A. passed, I fell in behind his horse, and said, 'Good evening.' He hardly answered. I said, 'Mr. A., I would like to talk to you about the mission.'

"'Well,' he replied, 'I don't want to talk to you!'

"But,' I said, 'I want to tell you how wonderfully the work is going forward; how savages are turning from their savagery.' I talked fast and earnestly. I told him about the school, of the young people coming in from the forests, free as the air, and learning how to read and write. I pointed out to him that some day the whole neighborhood would reap the benefits of the education we were making possible.

"Finally he said, 'I will see you tomorrow at twelve o'clock.'

"That was rather a strange hour to set for meeting me, so I repeated, 'Mr.

A., do you really mean twelve o'clock tomorrow?"

"Yes, sir," he said, "twelve o'clock."

"All right. Good night," I said, and spurred my mule on ahead. He did not answer, and by that time it was so dark that I could not see my hand before my face.

I knew that about ten miles ahead there was a curve in the trail, and that the people had thrown up a road cutting that curve in two, saving about five hundred yards in distance. It was used only in the daytime, but I felt that the Lord would guide my mule safely across, and He did, bringing me to the home of a Spanish friend about four miles from the coffee plantations. There I received a cordial welcome, and as I retired, I thought to myself, "I have plenty of time, and will take a good rest. I can go over those four miles quickly, so I will sleep until eight o'clock in the morning." I was very tired, as I had been up several nights.

"But instead I awoke at four o'clock in the morning with the impression that I must go to the plantation at once. I dressed and went out to saddle my mule, when my host came to the door asking what was the trouble. I explained to him that I felt I must go at once to the plantation. 'I am not going to take time to go the regular way across the bridge,' I said, 'I am going to swim the river.'

"But," he said, "that is a very swift river; you don't want to do that! we never risk it!"

"O yes," I told him, "God will care for me; I must go at once. All I ask is that you guide me through the forest and show me the best place."

So we went through the jungle, my mule plunged into the water, and I reached the other side all right, going up to the plantation headquarters on a gallop.

In the doorway of the house I saw an Englishman standing. He rushed out to greet me. "Oh," he said, "I'm so glad you came. We have been waiting for you, and wondering where you have been since last night. Mr. A. fell over the precipice in the darkness, and is very badly injured."

"I found the man all bandaged up. 'O Doctor,' he exclaimed, 'I'm so glad to see you. Last night, as we were going along in the darkness, my horse suddenly seemed to be walking in space, and the next thing I knew I found myself rolling down an embankment toward the river. I don't know what condition I am in. Won't you take care of me?'

The manager stood by, and he said, "I have taken care of Mr. A., and I think he is all right."

"Well," I said, "I will look him over. Please get me some hot water, and this and that and the other thing I called for. He immediately got me everything for which I asked. It somehow reminded me of Haman, and his humbling himself before Mordecai. I got out my instruments, and probed and cleaned a very serious wound on the injured man's head. A broken branch had penetrated the skull. It took about forty minutes to fix him up. When I had finished, he said, 'I feel like a new man; I have a new lease on life. Now what shall I do?'

"I said, 'You must stay in bed for three days.'

"I will do anything you say," he answered. "And now I know you don't care to stay until twelve o'clock to talk about that mission, do you? Would you just as soon talk now?"

"Certainly," I answered, and he asked the manager to go and get a copy of the letter he had written, containing his accusations against us.

While the manager was out of the room, I had a very friendly listener, and I told him all about our mission and our work. The manager returned with the word that he could not find the letter. "Never mind," said Mr. A., "just tell me what you have against this man."

"At that the manager became very much confused, and could not seem to get down to the point. 'Come,' said Mr. A. at last, "tell us just what you have against the mission and this man." But the manager could not seem to remember. "It was something about the Sabbath," Mr. A. prompted him. "Oh, yes," he said, his memory refreshed, "yes, he is teaching the people not to work on the seventh-day Sabbath, and we are losing money."

"Well," said Mr. A., "I don't know about that, and I don't know about the Sabbath. God made heaven and earth in six days, and I don't see why Saturday wouldn't be a good day to keep, as this man teaches."

"No," insisted the manager, "we cannot do that here."

"Maybe you can," Mr. A. replied. And turning to me, he said, "Maybe you can teach him after a while. You go forward with your work, and we will help you in every way we can."

Then turning to the manager, he said, "Are you satisfied with what I have told him—to go ahead with the mission?"

"Yes," he answered.

"Shall we put it in writing?" Mr. A. asked him.

"No," he answered, "I understand."

He put the same question to me, but I replied that I understood the situation perfectly, and bade him good-by.

Three days later I came back and found Mr. A. doing nicely. At his invitation I remained for dinner, and from one o'clock in the afternoon until ten-thirty at night this man, and an English captain who had accompanied him, and his son, plied me with questions concerning our work and our beliefs. I had a splendid opportunity to preach the third angel's message to them, and the Lord helped me to improve it.

I want to say in closing that the manager is now very much interested in religious things, and asked me just before I left the mission to attend this meeting, if I would not tell him more about the Bible upon my return to South America.

This is only one of the many providences in our work. It is just a simple story, but it shows how God used the medical work in a very special way to save a mission."

#### Medical Missionary Work in Germany

The last speaker in the afternoon symposium was Elder J. H. Schilling,

of the East German Union. The medical work in this field is very carefully organized and supervised, and the results of the efforts put forth are gratifying indeed.

"We have in each conference a lady nurse," said Elder Schilling, in explaining their plan, "who has passed the state examinations and has her state certificate. These nurses are paid a full wage, the same as other conference workers, and devote their entire time to visiting churches, holding health lectures and health schools, and teaching the members in their fields to care for themselves and their families in a rational way, and minister to the needs of their neighbors in times of sickness."

The conference nurses also endeavor to the best of their ability to train the church members in the distribution of health literature, and a great work is being done in spreading the principles of health reform by this means. They attend all our annual meetings, as well as our local conference sessions, where time is always given in the program for health instruction.

In each field this nurse is a member of the Committee on Plans, writes up her resolutions, and has the same privilege of discussing them on the floor of the meeting as any other department worker. The public health lectures given by these faithful women are much appreciated. I know of instances where through this means an interest has been awakened which has resulted, when followed by evangelistic effort, in the bringing of many into fellowship with us.

In the union which I represent—the East German Union—we also have a union conference secretary for our medical department, a doctor who is connected with the sanitarium. He is very busy with institutional duties, and thus unable to get out into the field, so we have given him a lady nurse as assistant to go out into the conferences, and help the conference nurses in the promotion of their work. This union nurse works with the conference nurse just the same as the union secretary of any department works with his local assistants, gathering the nurses from the conference fields for institutes occasionally, as necessity demands that they counsel together. We had a very wonderful meeting of this sort several months ago. For nearly a week we all sat together, studying the principles of health, and the ways and means whereby this branch of the work may be best developed.

It may also be of interest to you to know that we have six nurses' bureaus in the large cities throughout our union. In each of these from twelve to seventeen nurses are registered for call to service under doctors who are not of our faith. They are always busy. The doctors are anxious to have their help. As they go out into different families, they endeavor to speak a word for God, and sow seeds of truth. Thus their work is an entering wedge for the Bible worker and the evangelist. It has brought many honest souls to a knowledge of the third angel's message."

**The Far Eastern Division**

The evening hour of June 8 was given over to a continuation of this very interesting medical symposium, and the auditorium was well filled when the meeting was called to order. L. A. Hansen, associate secretary of this department, asked us to join him in a flying trip around the world, to visit different sanitaria and dispensaries, where faithful nurses and doctors are ministering to the needs of a suffering, sin-sick world.

Dr. H. W. Miller, of China, was the next speaker. "We have in the Far East today," he said, "nine physicians and ten nurses scattered over that vast territory. Dr. Earl Gardner is in Penang, where he has raised up a church of twenty-six baptized members, and has a Sabbath school of between sixty and seventy. From here we must travel nearly two thousand miles to reach our next medical station at Nanning, in the province of Kwangsi. Here Dr. D. D. Coffin is hard at work. From here we journey 350 miles to visit the next nearest hospital at Wai-chow. You see our forces are widely scattered. At Fat Shan, near Canton, we have a small hospital or dispensary carried on by native doctors. It was here that Dr. Law Keem began the medical work, nearly two decades ago, and laid down his life for China. We are calling at this meeting for a doctor to go and join these two native doctors who are carrying on a splendid work, but who must have help in their effort to serve a city of 500,000 people, an important center in China, where we have a fairly large constituency of believers in connection with the mission station.

"We must travel far out into west China to reach our next center, away to the border of Tibet, where Dr. J. N. Andrews is operating a little dispensary, and doing a really wonderful work.

"From here we journey up into Sungari, Mongolia, where we find a small dispensary in charge of a Russian doctor; then south into central China, where is the Yencheng Hospital, the only medical mission in all that great section. The Drs. H. C. and Ethel James, present at this meeting, who took up the work begun there by Dr. Davenport, have been relieved by Dr. Leslie Bulka, who is now laboring there.

"In Korea we have a little dispensary, operating under the direction of Dr. C. A. Haysmer. We should be glad to have the time to tell you some of the many interesting experiences which have come to him in his work. He is registered by the Japanese government, and through the blessing of God is meeting with great success.

"We have been giving our attention this last year to the opening of medical work in the great city of Shanghai. I undertook this enterprise with great fear and trembling, but we started out, and almost within the first week found a place suitable for a little sanitarium, which we could rent. We are planning to build an institution there in the near future, but we wanted to establish a small center first. Dr. Roger Paul and his wife, Miss Stickney, who

is a graduate nurse, and my wife and myself constitute our hospital force.

"We began remodeling the building. One day I remarked to Dr. Paul, 'Here we are with our sleeves rolled up, fixing things, and nobody in all this great city knows we are here. We shall have to wait a long time before we have any patients!' It did look rather dark. But we went ahead, and the day we got our telephone in there came a message from one of the resident doctors, asking if he could come over for a consultation. He brought with him one of the leading physicians of south China, whose wife was suffering from a dangerous type of goiter. They wished me to examine her and advise whether or not she return to America for an operation. I found it wholly impracticable to send her back to the States, and advised them to send her to our little place. They decided to do this, and asked when we could take her. I told them to bring her the next day, since delay only increased the danger to the patient.

"We rushed back to get a room fixed up, and it was finished just as they arrived. The operation was a success, under the blessing of God, and in a little while our place was full.

"This has wonderfully encouraged my heart. The Lord does help us. He prepares the way before us, and adds His healing, restoring power when we have given Him our best in this service."

**In Dark Africa**

"When Dr. Arthur Kretchmar went into Bechuanaland, three years ago," said Elder W. H. Branson, Vice-President for the South African Division of the General Conference, giving us a glimpse of the medical work in that great field, "he had to sign a contract with the queen of the country that he would not preach religion, that he would do nothing there except practise as a physician. We don't like to see him go in like that, but we thought we would test it out; and so he went in and worked a year.

"During that year he had some most wonderful experiences. In one case the eyes of the blind were opened. An old woman who had been blind for years with cataracts over her eyes, had the cataracts removed by the doctor, and was able to see. The fame of this went all over the country, as you can imagine, and they said, 'We never saw it on this wise before. We never heard of any one who was blind having his eyes opened.' A number of others have also had their eyes opened, and are able to see.

"Well, the result was that in a year's time the tribe, forgetting their prejudices and even their contracts that they had signed with others thirty or forty years before, threw open the doors, and permitted our doctor to send for his missionaries to come in and preach the gospel, for they believed in the man who had been able to do so much for them. We have seen it demonstrated a number of times out there that the medical work is really the right arm of the message.

**The Need of Better Facilities**

"Up in Nyasaland, East Africa, Dr. Birkenstock, who was trained in the

Loma Linda College of Medical Evangelists, is conducting a small medical mission dispensary. He is not conducting a small work, but it is in very small quarters. He writes that he is having 150 patients a day, and sometimes many more. Many of his patients are lepers. All kinds of tropical diseases are brought to him, and in the worst forms. But God is blessing his efforts, and he is winning the confidence of these people and bringing them into the message.

"I want to tell you just a little about the station there. The doctor is trying to care for 150 patients a day in a little building that is smaller than the house in which you live, if you live in an ordinary-sized bungalow; and not only so, but it is an old building that the white ants have practically eaten up. There are a thousand holes in the roof!

"When it rains, the water comes right down in the operating-room where the doctor may be trying to perform a surgical operation; and oftentimes the white ants will construct great humps of dirt and mud on the walls and ceiling. Sometimes bushels of dirt will be plastered to the wall overnight; and when the rain comes, this is loosened, and falls right down into the hospital in the form of mud. When the patients go to bed at night on the floor, they are so close together that the doctor finds it impossible to get the door open without disturbing them if he has to go in to treat one of them in the night.

"I believe that if this young man and his wife are willing to go to East Africa and undertake this work, our brethren owe it to him to supply some small hospital and dispensary, and better medical and surgical equipment than he has at the present time—for he has practically nothing—and perhaps some one to associate with him in his work.

**A Further Need of Supplies**

"I might say that we have another doctor, Dr. Marcus, of the College of Medical Evangelists, who has accepted the call to Nyasaland to open another station about 200 miles to the north. He will go into a new section, where we have never done work. We have purchased a farm, and when the doctor arrives there, he will find a very nice little tract of land on which to begin his work. He will have no hospital, he will have no house to live in, he will have no medical equipment except a few things that we are authorizing him to pick up in London,—just an ordinary medical officers' field kit. He will find only some little native huts, made out of mud and poles, about nine or ten feet in diameter, with a grass roof over them, in which natives have lived. No bungalow, no dispensary—nothing! Surely these things ought to be furnished, but we do not have the funds. And still this young man and his wife are willing to go away up there and make their home among a heathen tribe. That is what I call consecration!

"And what I have said of these young men and their needs and their devotion to the work, is just as true of Dr. Sturgis, who is going into the Belgian Congo; and Dr. Archie Tong,

who is en route to Portuguese West Africa."

#### Experiences in Burma

The last speaker in this very inspiring service was Elder Eric B. Hare, who as a graduate nurse told some of the experiences of the medical missionary at work in Burma.

"M' stands for Medical Missionary, for Medicine, for Music, and for Magic Lantern," he told us. "In my eleven years' experience as a medical missionary, I have often come to the conclusion, and repeated it over and over again, that a missionary's best friends are Medicines, Music, and Magic lanterns. It is almost impossible for a stranger to go into the villages of Burma unless he has previously made friends by his medicines. You don't believe me? But let me tell you a story.

"When I first went to Burma, I thought it would be just lovely to go across the river and visit about eight villages. I was going to preach the gospel. We planned to put our luggage in a canoe, paddle across the Salween leave our boxes and bundles on the river bank, go to the nearest village, and hire a bullock cart, come back and get the baggage, and then start on our trip. It was a very good plan, and if you had been there, you would have found no fault with it.

"Everything went fine until we went to hire the bullock cart. The evangelist and myself were chosen to perform this duty. As we approached the village, I saw a bamboo house with a rickety bamboo ladder going up to the door, and I walked up that little rickety bamboo ladder until I got to the top of it, and I knocked on the door.

"The old aunty in that house never had heard a noise like that in all her life. It didn't sound like a chicken scratching, and it didn't sound like the dog chewing a bone, and she thought she would just step outside and see what the noise was. So she opened the door, and there she saw a white man! She had never seen a white man before, she didn't know what he was going to do, and she didn't know what to do, so she held up her hands and screamed.

"The children came out to see what mother was screaming about, and as they didn't know what else to do, they started to scream too. Well, then the dogs all started to bark, and the pigs downstairs started to grunt, and the lady next door heard the commotion, and wondered what it was all about, so she poked her head out of the door and saw the white man, and thought she better start screaming too. And in about two minutes that whole village was in an uproar.

"I said to my evangelist, 'How are we going to get a bullock cart out of this village?' And he said, 'I don't know. Let's get away from here. Let us run for our lives.' So the next minute we were running as fast as we could back to the river. When we got to the river bank, I said to the lady nurse, 'I don't know where we are going to get a bullock cart. All we can get out of this village is grunts and screams. I don't know what we'd better do.'

"Well," said Miss Gibbs, who was

the nurse then, 'let us carry our things as far as we can.' So we cut down a few bamboos, strung our luggage on them, put them across our shoulders, and started off single file. You know, gentlemen, we men are very courageous. We are always much more courageous than the ladies, but all books of etiquette say ladies have to go first; so as we went toward that village, I began to think that it was better to be courteous than courageous, and I put all the ladies first in the procession. I came at the end, so I could keep the tigers away! By and by, through the trees, I could see all those children and all the dogs in the village standing around waiting, ready for another sensation. They seemed to have an idea something else was going to happen that day, and there they stood.

"Instinctively, I closed my eyes and put my fingers in my ears. But, do you know, nothing happened! I opened my eyes again, and pulled my fingers out of my ears, and what do you think I saw? There in front of that bunch of little children was a little girl. She had seen Miss Gibbs, and was pointing her out to the other little girls and saying, 'Oh, look, there's the *mamma* that gave my daddy some medicine. Let's shake hands with her.' And away they went to shake hands with the dispensary *mamma*. Then she said, 'Now you come up into my house,' and so the ladies got into the little girl's house, and I got up close and got in, too,—without a single squeal or grunt or bark!

"As soon as we were seated, she said, 'Do you want to see daddy?' and away she went into the paddy field to call him. He came in and said, 'Do you want a bullock cart? I have plenty of bullocks.' So he got two bullocks and harnessed them up to his cart, and took us around to the eight villages, and it didn't cost us a cent.

"Some say, 'Brother Hare, is it necessary to be a nurse in going to a foreign field?' I don't see how you can do anything at all if you are not a nurse. Don't you believe it? Well, I could tell several stories, but I have something else to tell you about tonight.

"When you go to these villages, and see the squalid conditions in which these people live, you say, 'Isn't it terrible that so many of them die?' But after you live there, you cease to wonder, and your surprise is turned the other way, and you say, 'It's a wonder that anybody ever lives at all.' And so, if I paint squalid pictures tonight, you must promise not to be offended, because the things we see are truly awful.

#### Superstitious Practices

"Let me tell you of some of the medicines that our jungle people use to cure their diseases. You know sore eyes are a very common thing in the jungle. The best specific for sore eyes, that they know about, is human milk; and it is a common thing, and the expected thing, for a man who is suffering with sore eyes to go to the nearest nursing mother, and request her to put some drops in his eyes. If one has a sore, they have a specific

for that. They go to the woods and secure a certain leaf, and spit on it, and rub the sore with that! If you have smallpox, they have a specific for that; and I will give you the prescription, and I will not charge you anything for it, only I do not want you to charge me up with your funeral expenses when you die. The prescription which they use is this: Go downstairs where the chicken coop is, and pick up a lot of chicken dung; then go out to the pigsty and secure some dung from there; and then go and search for dung of every kind that can be found, mix it all together, and soak it overnight, and in the morning stir it up nicely, and take two spoonfuls after every meal; and that is a specific for smallpox!

"We found soon after we arrived in Burma that our name, 'Hare' was a very great asset to us; for as we studied the old legends of these people, we found that the rabbit was the wisest and most cunning of all the animals, which healed all diseases that were too difficult for other doctors. So when we found ourselves beginning work in our dispensary, we painted a big sign of a rabbit and put it over our dispensary. This seemed to take with the people; and so when we gave out medicine, they seemed to have the idea that it was especially valuable. When we gave out castor oil, the people thought that was extra good medicine; and they came from all parts of the country to get the 'bunny' medicine.

"We have some things in Burma that are perhaps peculiar to Burma,—tigers especially. Just two weeks before I left home, a young man came from a village three miles away from our place, and said that his mother the night before had put her baby to sleep, and then she slipped out in the garden and did not come back, and the next morning they went to look for her and they found her stone dead with one leg eaten off.

"In another village five miles from our place a man was minding the bullocks in a paddy field. He did not come home one evening, and the next morning they went to look for him, and found him and brought him down to us. He was carried by two men in a blanket. I had never seen such dirty, bloody rags in all my life. This man had been chased by a tiger on the river, which had scratched him on the thigh and laid bare the thigh bone for nine inches; with the other paw had taken off the kneecap and mangled his leg; and then with both paws the tiger had seized the unfortunate man by the ankles and crushed and mangled his limbs until I could not tell which was flesh and which was bone. But we did the best we could for him. We sewed up his leg and knee as well as we could, and finally took him down to the hospital. The doctor said he would have to amputate the foot, but the patient said he would rather die with two feet than to live with one and be a burden on his wife and family. And so in a few weeks they carried the poor old man out and buried him under the sod.

"We could multiply these experiences by the hundred, but the thought I wish to leave with you tonight is

that the medical work really does open doors in the mission field, and enables the missionary to get close to the people he has come to help."

Truly, as we read these thrilling experiences, we can thank God for these faithful heroic workers. May God make their efforts fruitful in soul-winning, and may we sustain them by our prayers and by our offerings. If we cannot go, we may give and pray, and in this way be partakers with them in their labor of love.

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### OUR WORK IN POLAND AND SCANDINAVIA

By W. K. ISING

In the forenoon session of June 9, some time was given to the last two reports from the European field. Elder John Isaac spoke on behalf of the Polish Union, of which he is president. The outstanding features in relation to our work in this revived state of Poland, are the difficulties we are meeting on every hand, and the power of the church, which seems to rule supreme in that country, so far as our experience in preaching this message is concerned.

In Upper Silesia one of our sisters was arrested for doing missionary work. When explaining, Bible in hand, and referring to Christ as the founder of the Christian faith, she was flatly told by the priest who was with the policeman: "Here in Poland Christ has nothing to say; priests and police are ruling affairs." Landlords will not permit our brethren to hold prayer meetings in their homes, as the police forbid this. Our people, therefore, must seek shelter in the woods on the Sabbath to hold their services. In a certain village some twenty persons had united in Bible study. A mob, set on by the priests, stormed the house, beat the people, and threatened to set fire to the house if these "heretics" should dare to meet again.

In one place a sister died who had formerly been a Roman Catholic. The authorities had ordered that she be buried in the cemetery, but the infuriated mob, headed by the priests, prevented this. Another cemetery was finally assigned, and the grave lot staked off, but again the mob tore down the fence, burned it, and filled the grave. The school children were turned loose as the funeral passed by, and the mourners were severely beaten. This went on some ten days, until the body was finally buried. A paper commenting in detail on these atrocities said:

"The Adventists in this locality are in constant danger of their lives and their homes. All this is due to the influence of these priests who are setting such an example of Christian love! These medieval conditions are the outgrowth of the concordat Poland has made with the Vatican, and gives us a foretaste of what liberty and democracy will look like in the future."

In Galicia, after long efforts, a beginning has been made in one of the large cities. Two courageous brethren went there, one as a carpenter, the other as a tailor. They had to work

under great opposition. Meetings could not be held in the homes, and our brethren had to seek hiding places in caves in the surrounding mountains. Baptisms had to be held in lonely places, and the ordinances were celebrated in the open air. We are reminded of the days of the Waldensians as we contemplate the struggle our people here are having in preaching the message. Prison, flogging, and every other kind of oppression is the order of the day. But our brethren are battling on faithfully, and the Lord is giving them many victories.

One of our ministers was arrested one Sabbath morning for holding Bible studies. When put in jail, he was asked by the prisoners why he had been brought there, to which he replied, "Friends, I am here for the Word of God and for the testimony of Jesus Christ."

They were very anxious to know what that meant, for they had never heard a man talk that way, so he continued to expound to them for three hours the message, beginning with creation, telling them of the story of redemption, and closing with the earth made new. The next morning he continued, having been asked to do so by the prisoners.

The jailer, being rather apprehensive, phoned to the judge and said, "I want you to take this young bishop away from these men, because he is contaminating the prisoners with this strange doctrine."

The judge called him and talked to him and told him he would release him in a very short time.

When he was released, the prisoners all came and shook hands with him, and told him they had never before heard anything like his preaching. They said, "If we had known what you have told us, we would never have been here." One man said, "I would not have killed So-and-so if our priests had instructed us as you have done." When they saw he was going, they wished him every good thing, and said they expected to see him among them again before very long.

Elder G. E. Nord reported for the Scandinavian Union, bringing greetings from the 7,736 members in that field, which had transferred in 1923 over 3,000 of its members to the Baltic Union when the latter was formed. Since the last General Conference, 3,127 members have been added. Scandinavia, in fact, is one of our most productive fields in point of growth in membership and finances. "We have been following the old tradition," Brother Nord said, "that the presidents of conferences must conduct evangelistic efforts every year; and during 1925 the president of the union, together with the four presidents of our conferences, conducted evangelistic efforts, and won nearly 250 souls."

Nearly a million dollars' worth of literature has been sold in that union during the last four years. The medical work is also strongly organized.

The Skodsborg Sanitarium, the largest in the denomination, has celebrated its twenty-fifth anniversary, and the institution earned about \$100,000 during the last four-year period. Brother Nord said:

"This institution has exerted a strong influence in Scandinavia in breaking down prejudice against our work. Influential people visit it every year. In 1923 a high official from Afghanistan was here for treatments. He had been sent here by an official in Paris, and he stayed with us for five months, and then inquired whether we had any such work in Afghanistan. Some of our men told him that that country would not open its doors for the gospel of the Seventh-day Adventists. 'Why not?' he said; 'when you are ready to come into my country, I have the key to open it, and you just report to me.'"

Apart from privately owned sanatoriums, there are some sixty treatment-rooms scattered all over the country, with a large staff of faithful, self-supporting workers exerting a good influence in favor of the truth. A new sanitarium has recently been opened in Sweden. This medical work is a great blessing to our cause in those Northern countries. Scandinavia has done splendidly in supporting the cause of missions.

"Our union has given over a quarter of a million dollars for missions during the last four years. So while we have been receiving in times past, we have also had the joy of giving. And we have given a good deal more toward building churches and schools in the union. We have received some help from America through the division, and are grateful for this. During the last four years we have given for the work in other lands about thirty good workers from our union, with their wives. We have given our union-president, our treasurer, and our secretary, and we have given all our department leaders.

"During 1925 we gave fifteen of our young men and women to foreign missions, not only to those of our own division, but to the fields outside—India, China, Africa, and elsewhere. We are glad that we are still on the map, and we desire to be faithful and to give of our means and our men for the finishing of this work."

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### FORGING AHEAD IN THE PHILIPPINES

The West Visayan Mission recently held its annual meeting at Iloilo. It was held in a new central church. This building was completed just in time for the meeting, and seats fifteen hundred persons. This building was made possible through the Missions Extension Fund of the General Conference, and the generous contributions of the members of this mission.

Elder W. H. Bergherm, director of the West Visayan Mission, rendered a very encouraging report at the time of this annual meeting. During the past year, 507 persons were baptized, bringing its membership at the present time to 2,091. Eight church buildings have been erected, in addition to the large central church. There are now thirty-two paid workers, besides the colporteur force.

The tithes for this mission during the past year were 10,329.90 pesos. The total of its tithes and offerings

increased about 33 per cent over that of the previous year. At the present time the mission is about 52 per cent self-supporting.

A very earnest effort is being made to assist the church members to work in their communities. To this end a new book on Bible doctrines has been prepared, so arranged that the members can use it to teach God's message for this time to their neighbors. They have taken as a slogan, "Each One Bring One." Such reports as this bring cheer to the heart of every believer in the soon coming of Christ.

FREDERICK GRIGGS.

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#### HOME MISSIONARY DEPARTMENT MEETINGS

BY J. A. STEVENS

IN harmony with plans approved by the General Conference Committee, a convention of Home Missionary secretaries from all parts of the world field was opened four days before the beginning of the General Conference session, in the Civic Auditorium of Milwaukee. The home missionary secretaries of the seven divisional conferences were in attendance, as were also a number of other leaders from foreign fields, together with the secretaries from the twelve union conferences in North America, and a goodly number of local conference secretaries and other workers.

It was a very profitable time for earnest study of plans to enlist and train the members of the churches for soul-winning service, and each morning an hour was devoted to Bible study and prayer. Certainly it was the best convention ever held for the consideration of church missionary work, and will result in greatly strengthening this feature of our work in all the world. Intensive study of departmental activities during the convention made possible the consideration of a number of important missionary topics at the regular departmental hour at 1:45 each week day during the Conference.

##### Soul-Winning

"Raising a Dead Church to Life" was the topic of the first of these daily meetings, and Elder S. A. Ruskjer, president of the Western Canadian Union, outlined a very practical method of building up church missionary work by enlisting all the members definitely interested in personal work, even though the number be small at first.

"The Personal Touch in Soul-winning" was presented by Elder Meade MacGuire. He emphasized the thought that this was the Saviour's method of appealing to souls, and that every Christian is called to this personal, direct method of turning sinners into the way of truth.

The wide scope of secretarial work was presented by Elder William Butler, in which he stressed the necessity for earnest soul-winning effort. Secretarial visits to the churches should include visits to the sick, as well as to those in the community who might be interested, and certainly to the home of the elder and the church missionary secretary.

##### Work for the Blind

Roger Altman, editor of the *Christian Record*, the missionary magazine we publish for the blind, gave a survey of the work being done through our literature for those afflicted with blindness. The *Christian Record* has the largest circulation of any religious publication for the blind published in America. A considerable number of people have been won to the truth through the use of the literature prepared for the blind, and other publications are being prepared as fast as funds are available.

"Making Magazine Missionaries" was the topic of one departmental hour, occupied in part by an earnest study of this fruitful phase of missionary endeavor. Many thousands may be reached through our fine magazines, who cannot well be reached in any other way. The work is self-supporting, and there is a great field of opportunity for a veritable army of consecrated workers, who will study to become efficient in selling our magazines from door to door, in offices, and on the street.

Elder R. I. Keate read a well-prepared paper on "The Church Expansion Movement," and outlining the work that may be done in unentered communities by families who locate in such places with a sincere purpose to win souls to Christ. He cited many instances where churches had been organized as a result of this method of lay missionary work.

##### Visiting Churches

One of the very profitable hours was occupied by Elder J. K. Jones, president of the New York Conference, who told us "How Long a Church Visit Should Be." While no arbitrary rule can be laid down, it is well for the worker to arrive in the church locality on Friday and remain at least over Sunday. In many instances the home missionary secretary will find ample opportunity to fill the time profitably over these days, and Monday also. During campaigns, a field day should be held, before the worker passes on to the next appointment.

Elder C. T. Burroughs presented a very helpful paper on "An Ideal First Sabbath Service." He stressed the thought that the material appearing in the *Church Officers' Gazette* is suggestive only. Where properly adapted, it serves as the foundation of a soul-stirring service. The children and young people should be given a part in the service from time to time, and personal experiences in soul-winning work should find a place in the service.

##### Importance of the "Review"

Elder F. M. Wilcox, editor of the REVIEW, introduced the topic, "The REVIEW AND HERALD in 30,000 Homes," and presented a number of statements from the Testimonies emphasizing the importance of having the Review in every believer's home where English is read.

Elder A. R. Sanderson followed with an earnest appeal to help our people to a realization of the value of the REVIEW in maintaining the loyalty of our believers. Brother L. W. Graham declared that only half of the Seventh-day Adventist homes in North America

would be getting the REVIEW even if it went to 30,000 homes.

The responsibility of Seventh-day Adventists to enlighten the foreigners in their community was held before his hearers by Elder B. P. Hoffman, secretary of the Miscellaneous Language Department of the Bureau of Home Missions, in talking to the topic, "Do We Love the Stranger?" It was declared that it is not necessary to take an ocean voyage to be a foreign missionary, as we are almost constantly offered opportunity to do missionary work for these "strangers" from other lands. A Home Foreign Workers' Band should be organized in every church where there is opportunity to do this kind of missionary work.

##### Helpful Ministry

"Home Medical Missionary Work" was discussed by Elder H. K. Christman and others. Many phases of helpful ministry are opened before the church member who learns a few simple lessons in how to do this work. Dorcas Society work is an avenue of service open to our sisters in every church. The home nursing work is another field of service that has already enlisted a large number of women directed in missionary work by the Home Missionary Department after they have been trained under the direction of the Medical Department. Quite a number of faithful laymen are engaged in treatment-room and cafeteria work. "The Lord devoted more time to healing than to preaching."

##### Work With the "Signs"

"Our Pioneer Missionary, the *Signs of the Times*," was the subject of a stirring talk by Elder A. L. Baker, one of the *Signs* editors. This paper has been one of the first pioneering agencies in many lands, and today it is one of the fruitful helpers in enlightening many thousands concerning the times in which we live. Elder G. A. Roberts, president of the California Conference, read a very helpful paper covering the question of "How to Multiply Evangelistic Results in Our Large Cities." This paper emphasized the great advantage of enlisting the members of the church in such city evangelistic efforts.

Unfortunately, this brief outline can but touch upon the many valuable suggestions brought out by the presentation of these topics and the discussions that followed. It is hoped that they may appear more fully in print in the future. Certainly all who attended these meetings were made more intelligent concerning the best methods of conducting various lines of soul-winning work, and greater results will surely be seen where the plans are fully worked out. The leaders of the Home Missionary Department return to their fields of labor in various parts of the world inspired to greater efforts to make of every believer a successful worker in the fast-closing work.

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God could have reached His object in saving sinners without the aid of man; but He knew that man could not be happy without acting a part in the great work.—"Testimonies," Vol. IX, p. 253.



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

THE telegraphic matter reporting the Sabbath meeting and the close of the Conference, appears in this number of the REVIEW. But the feast of good things is not over, as there are yet three bulletin numbers to be issued. These will contain important Conference minutes too long to be sent by wire, Bible studies, sermons, departmental meeting reports, reports from various foreign fields, and other interesting overflow matter.

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## THE MORNING WATCH AT GENERAL CONFERENCE

BY G. A. ROBERTS

BEFORE the General Conference convened, a committee of five was appointed to arrange for the Morning Watch to be held at six o'clock each morning during the session. This committee gave their personal time and attention to planning for these meetings. Ten minutes was the allotted time for speakers who were invited to give the keynote of the morning devotion, and the rest of the hour was usually devoted to a prayer season, though on several occasions a social service was conducted. The following persons led in the devotional talks:

W. H. Branson, vice-president for Africa; W. A. Spicer, president of the General Conference; L. H. Christian, vice-president for Europe; A. G. Daniels, secretary of the Ministerial Association; C. H. Watson, world vice-president of the General Conference; J. E. Fulton, vice-president for Australasia; G. A. Roberts, president of the California Conference; O. Montgomery, vice-president for North America; F. C. Gilbert, secretary Yiddish Department; G. W. Wells, president Southern Union; J. L. McElhany, president of the Pacific Union Conference; L. F. Passeebois, French worker in Canada; W. L. Turner, secretary-treasurer of Australasia; F. A. Stahl, apostle to the Indians of South America; C. H. Parker, missionary among the cannibals of the South Sea Islands; and Dr.

A. W. Truman, medical secretary of the General Conference.

These speakers dwelt upon subjects of prime importance to Christian living. The Spirit of God was present in all these meetings in a marked manner. The attendance ranged from 300 to 500 each morning, and though during the last few days of the session practically every one was worn and weary with the heavy program each day, the attendance at the six o'clock Morning Watch did not fall off.

Each morning at ten minutes to six a song service was conducted by G. W. Allison, pastor of the Louisville, Ky., church, Elder Cox, pastor of the Cleveland church, playing the pipe organ. One morning Elder Cox sang the beautiful song, "Just One Touch," The Spirit of God was manifestly present, and by a unanimous vote the song was repeated the following morning. Each morning the hymns for the song service were chosen with a view to preparation for the subject to be dwelt upon by the speaker.

Many earnest testimonies were borne, in and out of the meetings, to the effect that these were the best meetings ever enjoyed by those who attended. At the beginning of the session earnest prayer was offered that God would bless the deliberations of the Conference.

As soon as the Committee on Nominations and the Committees on Plans and Finance were appointed, earnest prayers were offered that God would lead the minds of those composing the committees to the end that His Holy Spirit might guide in everything done. Special prayer was offered that Elder Spicer, and others who bore heavy responsibilities, might be given physical and spiritual strength for their responsibilities during the session.

God graciously heard and answered all these prayers, and all who attended the Conference will no doubt testify that this was the most spiritual General Conference session ever held in the history of the denomination. Unity and harmony prevailed throughout, and criticism was decidedly conspicuous by its absence.

We believe the greatest advance step ever taken by this people has been taken in the bond of unity that cemented all hearts together at this time. The text, "By this shall all men know that ye are My disciples, if ye have love one for another," surely met its fulfilment. These meetings will long be remembered by those attending, and the blessings brought to the cause of God by their united prayers will bear fruit until the work is finished.

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## SABBATH SCHOOL DEPARTMENT MEETING

BY EDITH STARBUCK

THE missions feature of the seventh meeting was a relating of conditions in the New Hebrides by C. H. Parker. The difficulties in the way of getting a hearing at first were pictured, and contrasted with the later words of a group of chiefs who said, "O missionary, things have changed since you came and told us of Jesus. It is just like a man burned by the hot sun

who comes to a beautiful stream, and plunges in and cools himself."

Prof. M. L. Andreasen's topic was "The Development of Soul-Winning Teachers." Blessed is the teacher who is a companion rather than a pedagogue. "He that loveth not, knoweth not." Pupils will never confide in a teacher until he has shown that he loves them.

J. C. Thompson presented the subject, "Plans for Increasing the Efficiency of Teachers." He said we are doing practically nothing to train teachers before they take up the work, and that we will never have enough teachers until we begin to train the young for this duty.

"How to Increase the Use of the Sabbath School Worker," was the title of a short and practical talk by Roy E. Hay. Calling the attention of teachers and officers to special articles in the Worker, will often save much trouble in settling difficult problems.

At the eighth meeting, L. G. Mookerjee, of East Bengal, told of seeing the people coming to Sabbath school in little canoes ten or twelve feet long, across the paddy fields. The bright-hued sails on the boats and the green rice separating to permit the boats to pass through, made a beautiful picture. Several most touching stories were told. One little girl of eight years was found to be the teacher and leader of a small Sabbath school. None of the people could read, and this child could only spell out the words letter by letter, and in this way she gave the people the gospel truths. She was taken into the school and educated, and is now the wife of a native worker.

A Hindu father related this story to Brother Mookerjee: His little daughter loved to attend the Sabbath school. She went home and said, "Father, Mr. Mookerjee told us that Jesus is coming soon. The Christians are getting ready for Him. What will we Hindus do?" We should remember that the next Thirteenth Sabbath Offering goes to Brother Mookerjee's field.

Ruth Atwell, in speaking on "Kindergarten Methods," emphasized the value of illustrating the lessons, by the statement that 85 per cent of what we know comes to us by the sense of sight, and 12 per cent by hearing. The kindergarten teacher should make use of what she can get.

Mrs. H. M. J. Richards demonstrated how very simple drawings or chalk talks may be used in teaching the lesson. She urged that no one need fear to try to illustrate children's lessons, since pictures of the eye-gate type are really within the scope of every one.

Rosamond D. Ginther presented the Cradle Roll idea, showing how the enrolling of infants in this department is the means of binding both the child and the mother more closely to the school. Attention to the birthdays of the babies, little welcoming exercises when the child comes for the first time, the desirable simplicity to be preserved in all plans, and the age at which simple class exercises might begin, were all mentioned. A mothers' class for those having small children to care for was recommended, that the mothers might feel more at ease, and other classes might not be disturbed by the restlessness of the babies.