

The Advent Review and Sabbath Herald



Vol. 106

Takoma Park, Washington, D. C., April 11, 1929

No. 15

THE GOSPEL TO ALL NATIONS

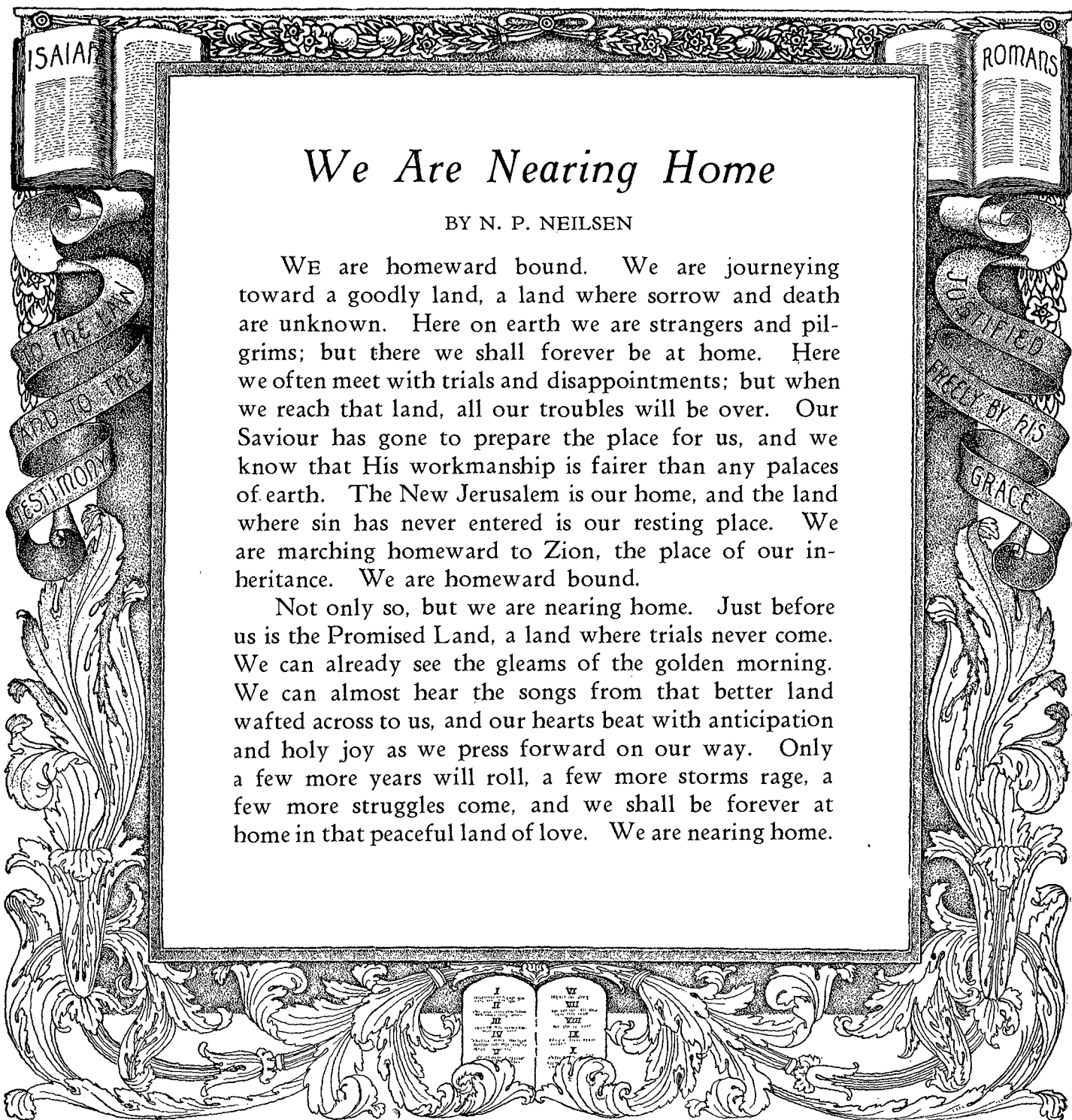
GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

We Are Nearing Home

BY N. P. NEILSEN

WE are homeward bound. We are journeying toward a goodly land, a land where sorrow and death are unknown. Here on earth we are strangers and pilgrims; but there we shall forever be at home. Here we often meet with trials and disappointments; but when we reach that land, all our troubles will be over. Our Saviour has gone to prepare the place for us, and we know that His workmanship is fairer than any palaces of earth. The New Jerusalem is our home, and the land where sin has never entered is our resting place. We are marching homeward to Zion, the place of our inheritance. We are homeward bound.

Not only so, but we are nearing home. Just before us is the Promised Land, a land where trials never come. We can already see the gleams of the golden morning. We can almost hear the songs from that better land wafted across to us, and our hearts beat with anticipation and holy joy as we press forward on our way. Only a few more years will roll, a few more storms rage, a few more struggles come, and we shall be forever at home in that peaceful land of love. We are nearing home.



The Watchmen Sounding the Cry

By WILLIAM A. SPICER

From conferences east and west word comes to us as to the interest attending the work of our evangelists in various city centers as the recent developments in Rome have been brought before the public. Our workers have been quick to see the significance of these things of fulfilling prophecy before many thousands of people.

In recent years we have watched the growth of papal influence. True to the prophecy, the papacy has been steadily working its way back toward its old-time influence among the nations. We have watched the trend, we have known by the prophecy that ere the end the deadly wound dealt this ecclesiastical power would be healed.

But who was prepared for the suddenness with which one of the most striking events of our time came to pass in Rome? We awoke one morning to find the papal power represented before our eyes in the news dispatches as once again taking its place among the princes of the earth. There it stood, after the likeness described by Daniel the prophet so long ago.

It was a princely, kingly power standing among the princes of earth, yet "diverse" from the others, and, true to the prophetic picture, the first words of the papacy echoed the very tone and spirit of that voice heard of old "speaking great things." It is the same old power and the same old voice, and ere the close of the controversy we may expect the same old issues to bring about renewal of the sharp conflict.

Gratifying it is to hear from our evangelists in the different city centers how the presentation in the light of recent developments is arousing a new interest in the prophecies dealing with the papal issue. Along with the efforts of the evangelists we know our brethren and sisters have been circulating special numbers of *Present Truth* and other publications dealing with the papacy in prophecy, spreading these things by the hundred thousand while waiting for new and up-to-date literature to follow.

There has not been time to hear from other lands, but we may know that all over the world, in every country, our watchmen are sounding the awakening cry. Is it not a glorious thing that at every step in fulfilling prophecy in these times we may know that scores of our printing houses in all the world and many thousands of workers and believers are lifting their

voices in many languages, proclaiming these things that show the final specifications of prophecy are soon to be fulfilled?

Some inquirers want us to tell just how far this latest step carries us in the fulfillment of the prophecy regarding the healing of the deadly wound. Human judgment can hardly measure such a thing. Certainly it is a fact that under all the conditions and circumstances in the world to-day this restoration of the Pope as a temporal ruler, however small his principality, takes the longest step toward the ultimate restoration of power and prestige that we have had to record in many a year. The apparent suddenness with which it comes warns us to be prepared for quick developments in the future. Clearly the prophecy of the healing deals with the restoration of the prestige and influence of the papacy in the councils of the nations, and in its power to promote the old-time Catholic principles.

In some countries our believers have been feeling the heavy hand of Roman influence and prestige. There it has meant floggings and imprisonment. Elsewhere it has meant stonings and mob violence, and in one or two instances even death itself, to Seventh-day Adventist believers. Yonder it has meant persecution of new believers and attempts to prevent the conduct of schools for the training of workers. Through it all God has helped our brethren in bearing the witness against apostasy.

The Lord has surely helped our brethren in preserving the right spirit in the midst of these things. Ours is not a message of denunciation, even of persecutors. Ofttimes they know not what they do. More than once we have seen persecutors, conscience stricken, seeking for the truth. Our publications on the papal issue are not produced in the spirit of attack upon any people. The sure word of prophecy has given us the setting for our witness against Rome, and it is this setting and the bearing of the witness by the preaching of the word that gives power to the message. The message, sent home by the Holy Spirit's convicting power, is doing its work. Every year thousands of Catholics hear its appeal, and come out to take their stand with us on the New Testament platform of the commandments of God and the faith of Jesus. Nothing like it has been seen since Reformation times.

With the message for the time set

in the very terms of the sure word of prophecy fulfilling before our eyes, it is for every watchman to blow the trumpet with no uncertain sound. While the message is not to be given in a spirit of denunciation, the sharp edge of truth is to be wielded with all sureness and force. Every watchman is to remember that he stands not merely for himself, but for the message of God and the people of God. We must bear the warning to the world.

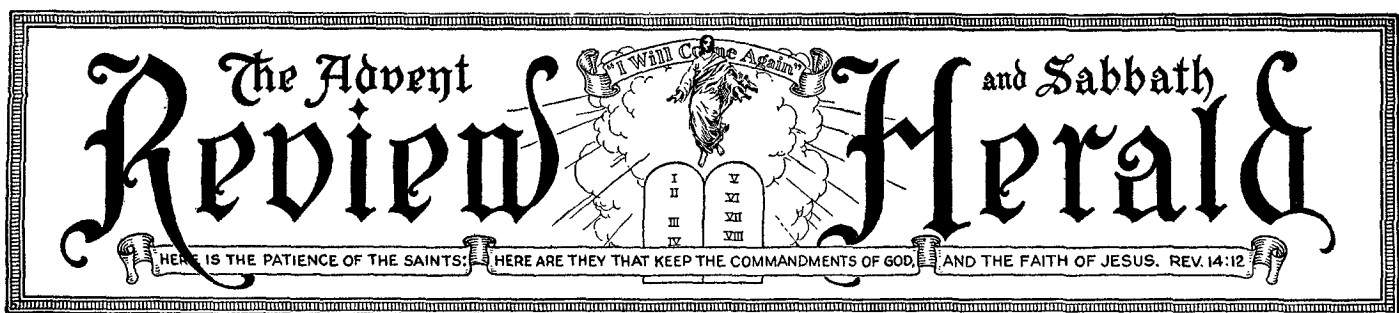
In the very forefront of the great agencies of evil foretold in the divine prophecy stands the papacy as the representative and leader in that "falling away" against which the apostle warned the New Testament church. Against this great system that sets tradition before the word of God and puts man in the place of God, this third angel's message bears its warning. It is not a controversy over names or men, but a controversy over principle. The message lifts up the everlasting truth of God, and bears to men the last warning of judgments that are sure to fall upon the transgressors of God's law.

We shall find that in all the world our brethren are being nerved to more earnest study and deeper consecration and greater watchfulness by the events taking place. Let our public evangelists sound out the message. Let our publishing houses send forth the printed sheets, renewing the call to honest hearts in this generation to take their stand upon the plain word of God. And let the believers by every method of missionary ministry continue the good work among the people. We are seeing striking things to-day, and every believer must be a watchman, alert and on guard to win souls.

Arkansas Evolution Law

ARKANSAS has recently adopted, by referendum, a law against the teaching of evolution in the schools of that State. This law reads as follows:

"It shall be unlawful for any teacher or other instructor in any university, college, normal, public school, or other institution of the State, which is supported in whole or in part from public funds derived by State or local taxation, to teach the theory or doctrine that mankind ascended or descended from a lower order of animals; and also it shall be unlawful for any teacher, textbook commission, or other authority exercising the power to select textbooks for above-mentioned institutions, to adopt or use in any such institution a textbook that teaches the doctrine or theory that mankind descended or ascended from a lower order of animals."



Vol. 106, No. 15

Takoma Park, Washington, D. C., April 11, 1929

One Year, \$2.50

Printed and published every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 22, 1918.

The Papacy in Prophecy

By THE EDITOR

In the REVIEW of February 28 we devoted considerable space to the discussion of the restoration of papal sovereignty. We stated at that time that we should have more to say as to the place of the papacy in prophecy, for we believe it occupies a large field in the prophetic forecast, as given in the books of Daniel and the Revelation. According to these prophecies, this power was to occupy a very prominent place in the history of mankind, and was to remain, even in spite of reverses, a living, active entity even unto the coming of the Lord. And these prophecies have been and are being strikingly fulfilled.

The papacy has indeed been a leading figure in the historical development of the world, particularly in Western Europe and in many of the countries of the New World. Speaking of the part the papacy has played in this development, J. A. Wylie, in his book, "The Papacy," page 1, says:

"The papacy, next to Christianity, is the great fact of the modern world. . . . Fully to trace the rise and development of this stupendous system, were to write a history of Western Europe. The decay of empires; the extinction of religious systems; the dissolution and renewal of society; the rise of new states; the change of manners, customs, and laws; the policy of courts; the wars of kings; the decay and revival of letters, of philosophy, and of arts,—all connect themselves with the history of the papacy, to whose growth they ministered, and whose destiny they helped to unfold."

The part papal Rome has played in the history of the world has been an astute one. Of the little horn, symbolizing the papacy in the seventh chapter of Daniel, it is declared that it had eyes like the eyes of a man, indicating intelligence, discernment, reason; and even the most bitter enemies of the papal power must admit that this intelligence and discernment and farseeing vision have been

manifested in a marked degree in this great religio-political system.

Lord Macaulay says this of these characteristics:

"It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. In truth, nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place." — *Essay on Ranke's "History of the Popes of Rome."*

Qualities Worthy of a Better Cause

We differentiate between the Roman hierarchy and the individual adherents of Romanism. In the propagation of its faith, the hierarchy has employed every available agency at its command. Its appeal oftentimes has been to credulity, to flattery, to fear, to persecution, to the sword. On the other hand, we recognize that among the adherents of this false system there have been, and are, Christian men and women possessing qualities which we must recognize, even though we cannot commend because of the propagation of error to which they are dedicated.

We recognize their zeal, but regret that it is zeal for error instead of truth. We recognize their heroic efforts to extend the influence and prestige of their church in all lands, but regret that it is not heroism for the spread of the gospel but for a counterfeit of the gospel. We recognize their unity and solidarity of purpose, but regret that that purpose is so largely the propagation of error.

And Catholics cannot consistently object to this estimate of their faith by others, because they themselves believe just as absolutely that their church is the one and only true church, and that all who dissent

from it are heretics and schismatics.

Notwithstanding their principles of error, the adherents of Rome have an inherent right to teach their principles in a legitimate manner equally with every other church. This right we have no desire to deny them. The Roman Catholic Church has always demanded this right when in the minority, but it is to be regretted that when in the majority, and when in control of the civil power, she has denied this right of free thought and speech to those in the minority, as is attested by the history of the past.

The character and purposes of the papal hierarchy have remained unchanged through the years. It is difficult for many Protestants at the present time to believe this. They have come to feel that a change of heart has taken place. But Rome, in her plans and purposes, never changes. The principles she has held in the past, she holds to-day. Her aims are the same, her objectives the same.

The Deadly Wound

In 1798 the papacy received a deadly wound in the taking away of its spiritual domination. When Pope Pius VI was taken prisoner by the French arms and carried away into captivity, then was fulfilled the prophetic prediction, "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Rev. 13:10.

Other popes before this had been dethroned, but the dethronement of Pope Pius VI was for the express purpose, in the design of Napoleon, of abolishing the papacy. Regarding this, one writer, a Catholic, says:

"When, in 1797, Pope Pius VI fell grievously ill, Napoleon gave orders that in the event of his death no successor should be elected to his office, and that the papacy should be discontinued. But the pope recovered. The peace was soon

broken; Berthier entered Rome on the tenth of February, 1798, and proclaimed a republic. The aged pontiff refused to violate his oath by recognizing it, and was hurried from prison to prison in France. Broken with fatigue and sorrows, he died on the nineteenth of August, 1799, in the French fortress of Valence, aged eighty-two years. No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the pope the papacy was dead."—*"The Modern Papacy," Rev. Joseph Rickaby, S. J., p. 1.*

There is another consideration worthy of thought in this connection. The dethronement of Pope Pius VI was the only papal overthrow which came at the end of the 1260 days of papal supremacy, at the close of which period, according to the prophecy of Daniel 7: 25, the laws and people of the Most High should pass from under papal domination. No wonder, in view of the decree of Napoleon, with the papal chair vacant, that the world believed the papacy had become extinct. This is well voiced by Rev. George Trevor, Canon of York, in his book, "Rome and Its Papal Rulers," page 440:

"The papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defense. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place."

And it is one of the miracles of history that the papacy recovered from this death blow, but this the prophecy declared would be the result, as we shall consider later.

Shortly after this a new leader was elevated to the pontificate, and for many years, with varying fortunes, the papal see sought to keep up a show of kingly glory. The pope possessed territory in Italy, the area of which the increasing years served to diminish until 1870 when, in the aroused sentiment for a united Italy, the remnant of papal possessions was swept away, and the pope of Rome became the self-styled "prisoner of the Vatican."

Restoration of Papal Sovereignty

During the last few years an appreciable turn in the fortunes of the papacy has been manifested. Particularly has this been true since the World War. The authority and prestige of many European powers suffered greatly in the final adjustment. Some reigning houses passed from the stage of action; old territorial lines were obliterated, and new governments created; but the papal power of Rome emerged from this conflict with greatly increased prestige and influence.

This influence has been growing rapidly since that time, culminating

in the treaty agreed upon February 11, by which the sovereignty of the papacy was again recognized, and upon the pope was again bestowed temporal possessions, although miniature in size. This constitutes the pope once more a king among kings. Since the Great War, more and more he has been receiving accredited ministers at his court. With the treaty ratified, he will be entitled to send representatives to every nation and receive at the papal court representatives in return. This growing influence and prestige we can regard in no other light than as contributing factors to the healing of the deadly wound given in 1798. The wound was inflicted suddenly, by a stroke of the sword; and the healing process, as in the course of nature, will be gradual. What will be the next step in the process we cannot forecast.

As she comes into greater power and prestige in the future, the papacy will seek to impose her will upon the world the same as she has sought to do this in the ages of the past. And in this purpose she will have a large measure of success, for "prophecy foretells a restoration of her power." Declares the servant of the Lord:

"The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed. And prophecy foretells a restoration of her power. 'I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.' Rev. 13:3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, 'His deadly wound was healed: and all the world wondered after the beast.' Paul states plainly that the man of sin will continue until the second advent. (See 2 Thess. 2:8.) To the very close of time he will carry forward his work of deception. And the revelator declares, also referring to the papacy, 'All that dwell upon the earth shall worship him, whose names are not written in the book of life.' Rev. 13:8. In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church. For more than half a century, students of prophecy in the United States have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction."—*"The Great Controversy," p. 579.*

The issue in the days before us will be clearly joined. On the one side will stand the truth of God and those who have taken their stand upon the commandments of God and the faith of Jesus; on the other side will stand the great false systems of worship, as represented in paganism, Romanism, and apostate Protestantism. The sign or mark of papal authority will be enforced by law, and all who refuse to receive this mark will be com-

pelled to meet the results of that refusal in persecution.

We have no controversy with the men and women composing the membership of the Roman Catholic Church. Some of these with whom we are acquainted have our highest respect as neighbors and citizens. We have no sympathy with the abusive epithets by which some writers and speakers characterize everything Roman Catholic. But we are charged with a solemn message of warning against the errors and delusive teaching of the papal system. This message is contained in the fourteenth chapter of the Revelation. This message, under God, we are in duty bound to proclaim. We must give it kindly but clearly, tactfully but faithfully, considerably but fearlessly, not to condemn those who may differ with us, but to save them from eternal death, which only can result from rejection of the gospel of righteousness.

Consummation of the Controversy

The age-long controversy between truth and error, right and wrong, Christ and antichrist, is soon to reach its culmination. It will come, we believe, in the day of a very large majority of our readers, and we will be participants. We cannot escape participation, even if we should will to do so, for in this conflict there can be no neutrals.

The climax of the controversy is graphically portrayed by the inspired penman. The most fearful judgment threatened in the Sacred Word is represented as being poured out without mixture of mercy upon the despisers of God's grace, upon those who have wantonly transgressed His righteous requirements, and ruthlessly rejected His divine sacrifice in their behalf. But upon those who have proved loyal to the truth, who have obeyed God's law in the face of persecution and death, who have found in Christ a Saviour from sin, there will be bestowed, as the free and gracious gift of God, eternal life and unending joy in the presence of the Lamb. Read this threatened judgment upon the impenitent, and the reward to be bestowed upon the faithful in Christ Jesus, as found in Revelation 14: 6-14 and 2 Thessalonians 4: 16-18.

May God make us faithful as we enter more deeply into the conflict. His truth will be our shield and buckler. His arm of deliverance will be reached out to save and succor His people. His great heart of love, moved in sympathy for their afflictions, will minister the comfort and grace of His Holy Spirit. This is our assurance in the days before us, and in this assurance we may securely rest.

Shall We Have a Wandering Sabbath?

No. 11. Was Moses the Author of the Blank-Day Principle? — Continued

Our article last week ended with the conclusion that only contradiction and confusion can result from the acceptance of the authors' two basic premises: (1) That the Sabbath commandment means simply one day's rest after six days of labor; and (2) that the annual sabbaths, such as the Passover and Pentecost, are commandment Sabbaths.

The only escape from this confusion is to reject both propositions as false, and to return to the age-honored interpretation of this whole Sabbath question. This interpretation is built upon certain historical facts:

1. That "from time immemorial," as the Encyclopedia Britannica phrases it, there has existed a unit of time measurement called the week.

2. That this time unit is distinct and altogether separate from the month or the year.

3. That the Jewish nation employed this time unit, which was finally adopted by the whole civilized world.

4. That "the seventh day" of the Sabbath command has always been understood by the Jewish people to mean the seventh day of the week.

No points of history are better substantiated than the foregoing. The reader will recall that in the eighth article of this series we quoted certain authorities, the most direct and forceful of these being the one from the Encyclopedia Britannica, in support of the points here summarized. It reads as follows:

"The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. . . . It has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign it to an origin having much semblance of probability."—Article "Calendar," Vol. IV, p. 988, *eleventh edition*.

Important Quotation Verified

When asked concerning the foregoing quotation, the authors of this calendar theory we are considering endeavored to evade its force by declaring that it had been written quite a number of years ago before the present knowledge as to the ancient Mosaic calendar had become generally known. The inference, of course, was that if a future edition of the Encyclopedia were published, the statement would be sweepingly changed if not altogether eliminated. We therefore wrote to the editorial office of the Encyclopedia Britannica, informing

them of the discussion regarding the up-to-dateness of this quotation. The following reply was received from the "Office of the American Editor:"

"NEW YORK,
Feb. 11, 1929.

"DEAR MR. NICHOL:

"As you probably know, the editors are now making a new edition of the Encyclopedia Britannica. I have looked at the proof of the article 'Calendar' as it will appear in the new edition. It is somewhat changed from the wording in the eleventh edition, but I think not in sense. Certainly the new article conveys the idea that the week is of ancient origin. I know of no reason why the wording as given in the eleventh edition is not entirely correct. The author of the new article did not happen to make the statement in the same words as before, but he has not altered the general sense.

"Sincerely yours,

"[Signed] F. H. HOOPER,
"American Editor."

When we understand "the seventh day" in the commandment to mean the seventh day of the week, we have an interpretation that will harmonize with both history and the Bible. The next point to settle is whether, in the Sabbath commandment, work on the six days was as definitely commanded as rest on the seventh. If the authors conscientiously believe this to be the true interpretation, they ought to raise their voices against the present trend toward a five-day week.

We have already discovered the impossibility, during the first and seventh months, of obeying a command to work six consecutive days. But worse still, a man who thus interpreted the commandment could never take a day's vacation during the six-day period. Happily for all concerned, the word "shalt," in the phrase "six days shalt thou labor," does not necessarily indicate a command. It may simply indicate permission. The Hebrew word allows of either. Context and usage determine the meaning. A comparison of various scriptures, coupled with the united and uninterrupted sense in which not only Jewish but Christian scholars have understood the term, leaves no doubt that the word "shalt" is simply permissive. We are *permitted* six days in which to work.

Sabbath Has Various Meanings

Applying this rule of context and usage—the proper rule to employ in examining words—to the term "sabbath," brings us logically to the last point involved in the authors' premises. What does the word "sabbath" mean? They evidently believe that the term has only one meaning, and in

harmony with this belief applied the word "sabbath" in the commandment to the annual sabbaths which we have been discussing in this article.

But if the mere similarity of the words is sufficient proof of similarity of thought, then confusion would arise on every side. Take the word "day," for example. We employ it sometimes to mean twenty-four hours, and sometimes to mean simply the light part of the twenty-four-hour period. Again, we may use it wholly in a figurative sense, as, for example, This is the *day* of opportunity. But there rarely need be any doubt as to the meaning intended. The context, the setting, makes it clear. (Even when Sabbath opponents use the word "day" in two different senses in their argument about losing or gaining days in traveling round the world, the context reveals the change in meaning, and exposes the fallacy of the argument.) As a Biblical illustration, take the word "law." In its most restricted sense it means the decalogue. By extension it may mean the whole body of moral, civil, and ceremonial commands. By still further extension it may mean the whole of Moses' writings, as in the phrase, "the *law* and the prophets." Such illustrations from either the Bible or everyday life might be multiplied indefinitely. Only confusion can result from a failure to remember that a word may have more than one rigid and restricted definition. A careful student of words studies dictionaries and lexicons to discover the different uses to which a word has been and can be properly put.

Summary of Meanings

Now when we examine the term "sabbath" in this fashion, we discover, as might naturally be expected, that it has more than one meaning. The Hebrew lexicons reveal:

1. That the word "sabbath" has as its root meaning, "rest from labor."

2. That the term is used primarily to denote the day of rest from labor at the close of the weekly cycle—the sense in which the word is used in the Sabbath commandment.

3. That by extension, the term is used for the annual feasts, such as the Passover sabbath, etc.

4. That the term is used also to mean a week, as in the phrase, "seven sabbaths shall there be complete." Lev. 23:15. The use of the word in this sense naturally grew out of the fact that the Sabbath coming at the

end of each week marked off these seven-day units.

There are more senses in which the term may be used, but these are sufficient for the problem before us. Just when one definition should be employed, and when another, is no more difficult to determine than with numerous other words.

With these various definitions of the word "sabbath" before us, let us examine the pivotal text of this whole theory:

"Ye shall count unto you from the morrow after the [Passover] sabbath [the fifteenth of the first month, Abib], from the day that ye brought the sheaf of the wave offering; seven sabbaths shall there be complete: even unto the morrow after the seventh sabbath shall ye number fifty days." "Ye shall make proclamation on the selfsame day [that is, on the fiftieth day, Pentecost]; there shall be a holy convocation unto you; ye shall do no servile work." Lev. 23: 15, 16, 21.

As the reader will recall, the calendar authors understand the term "sabbath" in this passage to refer always and only to sabbath days. Thus they succeed in placing two sabbath days together; because "the morrow after the sabbath" was to be a sabbath also — Pentecost. We have already shown that even granting this interpretation, the theory cannot stand. Only one step more remains, and that is to show that the interpretation itself cannot stand.

View Held by Sadducees

Viewing this scripture historically, we find that two interpretations have been held. About two thousand years ago there existed for a limited period a Jewish sect called the Sadducees. They held that the word "sabbath" in these texts should be understood to mean the Sabbath of the decalogue. This was one point of controversy between them and the Pharisees, who represented the traditional interpretation that has come down to our day. Because of this, the Sadducees contended that the count of the fifty days should not be begun on the sixteenth of Abib, which was "the morrow after the [Passover] sabbath" of the fifteenth; but that the count should begin on the day that followed the first decalogue Sabbath in Passover week. For example, if Passover sabbath came on "Thursday," they held that "the morrow after the sabbath" was the following "Sunday," because it was "the morrow after" the decalogue Sabbath. According to their interpretation — which was held by a very limited number and for an equally limited period — Pentecost would always come on Sunday.

But the Sadducees did not therefore believe in breaking the weekly cycle — their very interpretation forbade al-

lowing even the name "sabbath" to be coupled with the Passover. To them, the very word itself as found in the fourth commandment, was wholly apart from, and above, contact with annual feasts. They simply rested from all labor on the seventh day of one week and from servile labor the first day of the next week, and then kept the seventh day at the end of that week. This was no more difficult for them to do than it is for a present-day devout Sabbath keeper to rest from labor on Saturday of one week, take a holiday on Sunday of the next week, and then rest again from labor the next Saturday.

Thus the Sadducees' interpretation demolishes the whole substratum of this calendar theory by refusing to consider the fifteenth day of the first month as a Sabbath.

The Universally Accepted Interpretation

But when we turn to the now universally accepted understanding of these texts by all Jewish scholars, we find the calendar theory demolished with equal completeness. This interpretation renders the phrases "seven sabbaths" and "the morrow after the seventh sabbath," as "seven weeks," and "the morrow after the seventh week." Thus if Passover sabbath came on "Wednesday," the fifty-day count would begin on "Thursday" of that week, and Pentecost would come on "Thursday" of the seventh week. Thus there would not even be a doubling up of sabbaths at Pentecost time. And thus the passage utterly fails to give even a shadow of support for the spectacular theory that has been built upon it.

Furthermore, let us repeat, the translation of "sabbath" as "week" in this passage is not based upon the view of some few Hebrew scholars, who have a particular theory to maintain, but represents the translation that has been employed through all the centuries by all Jewish scholars — with the exception of the limited period when the small sect of Sadducees held a differing view — and is to-day the translation employed by both Orthodox and Reformed rabbis.

Only Consistent Translation

Indeed, no other meaning than "week" could consistently be employed for the word "sabbath" in the phrases "seven sabbaths" and "the morrow after the seventh sabbath," in Leviticus 23: 15, 16, for the parallel passage in Deuteronomy 16: 9, 10, reads thus: "Seven weeks shalt thou number unto thee: from the time thou beginnest to put the sickle to the standing grain shalt thou begin to number seven weeks. And thou shalt keep the feast of weeks unto Je-

hovah." The Hebrew word here translated "week" cannot be translated "sabbath." Therefore, the only way to make Leviticus and Deuteronomy harmonize is to give the meaning of "week" to "sabbath" in those two phrases in Leviticus. This, as we have already learned, may properly be done. Furthermore, it is an interesting fact that the Jewish people do not use the word "Pentecost" — which is a Greek word — to describe the feast day that comes fifty days after Passover. Instead, they call it the Feast of Weeks.

Directly bearing on this point is a letter received from Dr. Cyrus Adler, president of Dropsie College, Philadelphia, and an outstanding Hebrew scholar. It was written in response to our request for his views on this question:

"THE DROPSIE COLLEGE

"For Hebrew and Cognate Learning,
Philadelphia,

"January 31, 1929.

"DEAR MR. NICHOL:

"I am in receipt of your letter of January 25. I have not the pamphlet of Dr. Marvin and Moses Cotsworth before me, although I think I saw it some time ago. There is no warrant for their theory that there was an extra Sabbath in connection with Pentecost. If you desire to see the Jewish normal interpretation of these verses, I would refer you to the translation of the Bible issued by the Jewish Publication Society of Philadelphia in 1917. I give these verses herewith: 'And ye shall count unto you from the morrow after the day [Hebrew, Sabbath] of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete; even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal offering unto the Lord.'

"This represents a very old controversy. According to the Jewish tradition, the Biblical commandment to offer the omer 'on the morrow after the Sabbath' was interpreted by the rabbis to refer to Passover, so that it meant that the seven weeks should begin to be counted from the first day after the beginning of Passover. There was an early interpretation that it should begin on the first day after the first Sabbath during the Passover, which would make Pentecost always fall on Sunday. This sectarian view has completely disappeared.

"But what I would point out to you is that even this sectarian view in no way favors the idea of a wandering Sabbath, it rather emphasizes the word 'Sabbath' so that it could not be used even for another holiday. I can say to you most emphatically that whatever perturbations there have been concerning the Jewish calendar from the earliest period down, the one central feature was always to maintain the week of seven days without any interruption whatsoever.

"Very sincerely yours,

"[Signed] CYRUS ADLER."

"Not a Shred of Evidence"

Essentially the same analysis of this passage in Leviticus is given in a long letter from Dr. H. S. Linfield, of the American Jewish Committee, New

York. Rabbi Linfield, after examining all the Bible texts employed by the authors, concludes his letter thus: "An examination of each passage has convinced the writer that there is not a shred of evidence in support of any of the claims made by the joint authors."

One small piece of corroborative evidence on this double-sabbath argument remains to be demolished. After declaring that in ancient times the Jews kept such a double sabbath, the authors add this persuasive item of news: "The significant fact remains, that through traditional usage the Jews generally continue to observe two consecutive days at the feast of Pentecost." In reply we inquire: If at the present time a devout Jew can observe two days at Pentecost without breaking the cycle of the week, why could he not have done so anciently?

The facts are that when the Jews were dispersed from Palestine, they began the custom of keeping two days in connection with *each* annual sabbath (festival)—excepting Atonement Day—for fear that in their reckoning of time they might have made an error of a day in determining the beginning of a month. (The explanation for the failure to observe the two days in connection with Atonement Day is that it would have necessitated forty-eight hours of complete fast.) By the time a calendar had been agreed upon by the "Dispersed" throughout the world,—which was somewhere about the fourth century A. D.,—the custom of celebrating two days for each feast had become so firmly established that it was retained by most Jews. This second day that is kept in connection with each of the annual feasts is described in Hebrew by a phrase which, translated literally, means: "The second day of the holiday *observed in lands of exile.*" The custom has never been followed by the Jews in Palestine, for the simple reason that they had no cause to be uncertain over the reckoning—they were *not* in exile.

An Argument for Us

Therefore, for the purposes the authors intended, "the significant fact" of the double sabbaths now kept by Jews in various lands, has *no* significance. Instead it has a significance on *our* side of the argument. "The very fact that the reckoning of months presented such difficulties when the Jews moved from Palestine, reveals the absolute confusion into which the Sabbath institution would have been thrown if it had been related to the months, as this unwarranted theory contends. Only by being wholly free of any calendar could the Sabbath of the moral code, whose precepts

have world-wide application, be successfully kept in various lands. Only by connecting it with the cycle of the week could the identity of the Sabbath be retained, for the week is unique in that it has come down through the centuries independent of calendars. No matter where the "Dispersed" of Israel have been located, and no matter what their difficulties have been in keeping the reckoning of the annual feasts that are dependent on months, they have never had any uncertainty as to which day is "the seventh day" of the commandment, for the sun sets regularly each night in each land. The Jews of the

Dispersion have never had any controversy with the Palestinian Jews as to which is the seventh day of the week. They have never differed in their observance of the decalogue Sabbath. And why need they, for could not the Jews in Spain, for example, count the cycles of seven sunsets as easily as those in Palestine?

We discover, therefore, from an examination of Jewish history and from a study of the different senses in which the word "sabbath" may properly be understood, that the arguments built upon Leviticus 23:15, 16, have no foundation.

F. D. N.

(To be concluded)

Righteousness by Faith and the Second Advent

By W. W. PRESCOTT

My purpose in the series of articles, of which this is the last, has been to make it clear that the phrase, "righteousness by faith," is an all-inclusive expression which involves every phase of gospel truth and every phase of Christian experience. I have pointed out that righteousness by faith has no significance apart from the forgiveness of sins, and that the incarnation of Christ, His sinless life, His atoning death, His resurrection, and His priestly mediation in the heavenly sanctuary, are absolutely necessary experiences preliminary to the act of God in justifying a sinner in response to his faith in Christ and His work. In my last article I endeavored to show that true Sabbath keeping is inseparably connected with the seventh-day Sabbath, and that the real Sabbath experience includes both the forgiveness of sins and the deliverance from the power of sin, or in other words, the *imputation* of righteousness and the *impartation* of righteousness, the full experience of righteousness by faith, or justification by faith. In this article I shall give attention to the relation between righteousness by faith and the consummation of the gospel in the second advent of our Lord and Saviour Jesus Christ.

In studying this question it may be helpful to recall some of the simple but fundamental facts which have been revealed to us in the Scriptures. Man was made in the image of God (Gen. 1:27), capable of having dominion over the earth so long as he continued in the image of God, and thus retained the attributes of a king. His crown was not a material object, made by the hand of man and bestowed upon him because he was arbitrarily appointed to the position of a ruler, but he was crowned "with glory and honor" (Ps. 8:5), and was a king by virtue of what he really

was,—a true son of God by creation.

When the first Adam, the head of the human family, in whom the whole family was represented, by an act of willful disobedience separated himself from God and forfeited all claim to the blessings and privileges of sonship, he lost his likeness to God, he lost his crown of glory (Rom. 3:23), he lost his position as ruler, and came under the dominion of Satan. "For of whom a man is overcome, of the same is he also brought into bondage." 2 Peter 2:19. The essential purpose of the gospel is to restore to man his lost character, and thus to give him his place upon a throne again. "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." Rev. 3:21.

It is significant that this restoration of the kingship and the kingdom is the real purpose of the covenant of grace, as is indicated by the words of Jesus: "I appoint [covenant] unto you a kingdom, even as My Father appointed [covenanted] unto Me." Luke 22:29. Every provision of the covenant of grace, every step in the development of the gospel, every promise relating to salvation, and every act of God in Christ for the redemption of man, has for its definite aim the renewing of man in the image of God and the replacing of man upon the throne which he originally occupied. But this plan is consummated at the second advent of Christ in glory, as we read: "When the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory. . . . Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. There is then the most

intimate relation between the gospel of the covenant, the gospel of the kingdom, the gospel of righteousness by faith, and the second advent.

The theology of the apostle Paul is the expression in words of his own personal experience, based upon his faith in Christ, rather than the development of a series of theological propositions based merely upon his study of the Scriptures; and this fact makes his writings of the greatest practical value to us. When facing the close of his years of faithful service in behalf of the gospel, in which he had known the blessings of righteousness by faith, and had not held his life of any account as dear unto himself if only he could impart this wondrous experience to others, he gave the following testimony: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but also to all them that have loved His appearing." 2 Tim. 4:7, 8. The crown which was to be given to this faithful servant of God was "the crown of righteousness," not simply a crown, but the crown of righteousness, the very character of "the Holy and Righteous One" (Acts 3:14), whose throne he expected to share after having shared in His sufferings, as he wrote: "If we endure, we shall also reign with Him." 2 Tim. 2:12. But this crown was to be bestowed "at that day," "the day of the Lord" (1 Thess. 5:2), "the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5), "the day of redemption" (Eph. 4:30), "that great day of God, the Almighty" (Rev. 16:14). And the crown is for those who have remained faithful through all the apostasy of the last days, and "have loved His appearing." So closely is the experience of righteousness by faith connected with the second advent.

But there is another testimony concerning this matter which is worthy of our attention. The apostle Peter was with Jesus on the mount of transfiguration, and "saw His glory." Luke 9:32. In writing his second epistle he referred to this event in these words: "We did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For He received from God the Father honor and glory, when there was borne such a voice to Him by the Majestic Glory, This is My beloved Son, in whom I am well pleased." 2 Peter 1:16, 17.

As revealed to the apostle Paul, the fundamental idea of the kingdom, the idea which included all phases of the kingdom, was righteousness. As revealed to the apostle Peter, both in his experience on the holy mount and by inspiration, the idea of glory was the overshadowing idea of the kingdom. Therefore, when he wrote to the elders concerning the blessed triumph at the last day, it was the thought of glory which filled his mind, as is indicated by his own words: "When the Chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away." 1 Peter 5:4.

There is a contrast between "the crown of righteousness" and "the crown of glory," but no contradiction. Righteousness includes glory, and glory includes righteousness. It was a crown of glory which was bestowed upon man in his original creation; this crown of glory was lost through sin; the gospel is the good news of the restoration of "the glory of the blessed God" (1 Tim. 1:11) through the work of Christ. It was from this standpoint that Jesus in His high priestly prayer just before His crucifixion declared to His Father: "The glory which Thou hast given Me I have given unto them" (John 17:22); and further expressed this desire: "Father, I desire that they also whom Thou hast given Me be with Me where I am, that they may behold My glory, which Thou hast given Me." John 17:24. And so when Stephen looked up into heaven, he saw "the glory of God, and Jesus standing on the right hand of God" (Acts 7:55),—the same Jesus who was designated by the apostle Paul as "the Lord of glory" (1 Cor. 2:8); the same Jesus who "shall come in His glory," and "shall . . . sit on the throne of His glory." Matt. 25:31.

But it is of the greatest significance in the consideration of this question that whether it be "the crown of righteousness" or "the crown of glory," between which there is no real difference, it is "when the Chief Shepherd shall be manifested" that the crown is bestowed. The consummation of the hope of all those who have accepted by faith the gift of the righteousness of Christ, will be at the second advent.

There is an intensely practical side to this study which should not be overlooked. The righteousness and the glory with which the faithful remnant are to be crowned "at that day," are to be received and to be revealed in a present experience. There will be no visible white robe of righteousness. There will be no visible halo of

glory. The experience of Christ in the flesh is suggestive to us. He was "crowned with glory and honor," but it was "that by the grace of God He should taste of death for every man." Heb. 2:9. His glory was concealed by the veil of His flesh, and yet it was manifested in the works which He wrought (John 2:11), and in His willingness to suffer for us, "the righteous for the unrighteous, that He might bring us to God." 1 Peter 3:18. Jesus knew that those who believe on Him would have an experience similar to His. "He knew that the life of His trusting disciples would be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter."—*The Desire of Ages*, p. 679. Herein lies the evidence of present righteousness and present glory—victory over sin in the inward life, even in the face of suffering and death. "As He is, even so are we in this world" (1 John 4:17), "being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God." Phil. 1:11.

I venture to hope that this series of articles has helped some who have read them to a clearer understanding of the statement that the message of justification by faith "is the third angel's message in verity." "Unto Him that loveth us, and loosed us from our sins by His blood; . . . to Him be the glory and the dominion forever and ever." Rev. 1:5, 6.

The Need of Humility

A story is told of a young Scotchman who, as a candidate for the ministry, was required to preach a trial sermon. He had worked hard on the sermon, and felt that it was good. So he was confident of making a good impression. As he climbed the pulpit steps, the pride in his face and walk was evident to every one. Old Robin, the sexton, slowly shook his head. "I hae doots o' yon laddie," he said to himself.

The young preacher made a miserable failure, and when his wretchedly delivered sermon was ended, he walked slowly down the pulpit steps, head bowed and heart humbled. "Ay, laddie," said the sexton to himself, "if ye had gone up as ye came doon, ye'd have come doon as ye went up."

Without humility there is no probability of our learning anything.—*A. C. Crews, in Westminster Teacher.*

EVERY element in the missionary problem depends for its solution upon prayer.—*Robert E. Speer.*

BIBLE QUESTIONS ANSWERED

ONLY SUCH QUESTIONS WILL BE DISCUSSED IN THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

By CALVIN P. BOLLMAN

The Seal of the Law

"What warrant have we for calling the fourth commandment the seal of the law, that is, of the ten commandments?"

Our warrant is the fact that in the fourth commandment and in that precept alone of the entire ten, do we find the all-sufficient sanction, or that which gives unquestionable validity to the decalogue.

The fourth commandment emphasizes the essential fact that He who gave it is the Creator. That fact is the warrant for the commandment. That fact, and that fact only, justifies the giving of such a commandment. Only the Creator has the right to command men under penalty of sin. Therefore, the fourth commandment is in an important sense the seal of the whole law.

A Seal Defined.—A seal contains the name of the ruler or of the office from which emanates the document to which the seal is attached. Of all the ten commandments, only the fourth, or Sabbath, commandment tells the source of its Author's authority, and describes the territory over which He rules. Its Author is "Jehovah thy God" (A. R. V.); He derives His authority from the fact that He is the Creator; and His territory is "the heavens and the earth," in other words, the universe.

Other commandments of the ten contain in the original and in the American Revised Version the name Jehovah, but not one of them explains, as does the fourth, who Jehovah is. None of them, aside from the fourth, gives an adequate reason why Jehovah should assume to command them under penalty of sin; none but the fourth defines the territory over which He rules or has the right to rule. For these reasons the fourth commandment has been rightly called the seal of God's law; because, as we have seen, it is the only one of the ten which gives validity to the law by supplying the necessary sanction.

The great value of this feature of the fourth commandment will be more plainly seen when we observe how frequently in the Scriptures appeal is made to the very facts set forth in this commandment. In both the Old and New Testaments creative power

is the touchstone to which all claims to divinity are brought.

As we have seen, the Author of the law Himself rests His claims upon the facts of creation. This is true, not only of the fourth commandment, but of very many texts in both the Old and the New Testament. Nor is this all; false gods are condemned primarily and in many cases solely because they have not creative power. Read, for example, Jeremiah 10: 10-12:

"The Lord is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion."

Testimony of the New Testament.—Coming over to the New Testament, we find the apostles making the same appeal to God's power to create in vindication of His claim to exclusive worship. In Acts 14:8-18 we read of the healing of one who had been a cripple from his birth. The story in part runs thus:

"When the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."

Coming down to Revelation 14:6, 7, to the time of the proclamation of the judgment hour and the soon coming of our Lord, we find the same

truth emphasized as the reason why Jehovah should be worshiped:

"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, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

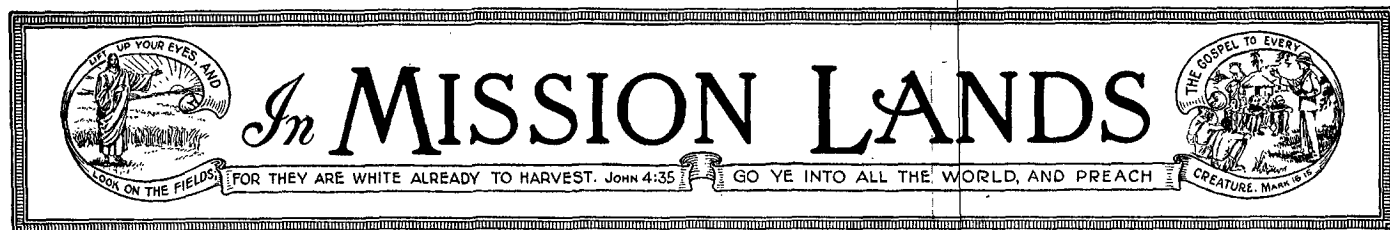
The Sabbath is not specifically mentioned in this place; but appeal is made in almost the very words of the fourth commandment to the facts of creation. Thus we find that the Sabbath is much more than a day of rest from physical toil. It is pre-eminently the memorial of creation, the badge of God's creative power, the seal of His authority, the symbol of divinity. The Creator's reason for giving it to man was not primarily that man might have a day in which to rest, but that he might have something to keep in mind the power that brought all things into existence, and the power that re-creates men and women, making them new creatures in Christ Jesus. For thus saith the Author of the fourth commandment:

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

The truth is that the Sabbath stands for creative power wherever such power is exercised, whether in the original creation or in re-creation; whether in making man originally or in now making men sons of God. The same power that made light to shine upon the chaos of this world in the beginning, makes light to shine upon the chaos of sin in the believing human heart to-day, and now as then the Sabbath stands as its fitting symbol:

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:6, 7.

"Be patient toward all men."



What an Isolated Brother Did

BY W. W. EASTMAN

WHILE attending the South Brazil Union Conference, A. L. Westphal gave an interesting account of a trip he had made away back into the interior, where a minister had never before visited, and where he had found forty persons keeping the Sabbath and had left a company of twenty-eight baptized believers. Ennis V. Moore told me the story, which furnishes the background of the report:

Some years ago Elder Moore was superintendent of the mission there. A certain brother was a member of the mission church, but had not reported for so long that his name was dropped from the church records. The mission superintendent, on one of his trips into the interior, heard through others of the brother whose name had been dropped, and that he was faithful to the truth, but had gone far back into the interior. So upon his return to mission headquarters, Brother Moore recommended that the brother's name be reinstated on the church records, and wrote to the brother at the address he had obtained.

In about nine months a reply came, and later another letter, telling of an interest that he had awakened and calling for a minister. But the place was so far inland that it would require a long ride by rail and then 130 miles by some other conveyance.

The expense was so great that the call was not answered till Elder Westphal's visit just before the conference, with the result as stated above. The brother had proved to be a missionary indeed, and through his life and work he had brought a good company into the truth, and now has the joy of having those of like faith meeting with him in an organized Sabbath school and service from Sabbath to Sabbath.

General Meetings in Mexico

BY J. C. THOMPSON

THE writer arrived in Mexico City early in January to spend two months visiting the field and assisting in the holding of general meetings. It was planned to give special consideration to the Sabbath school work.

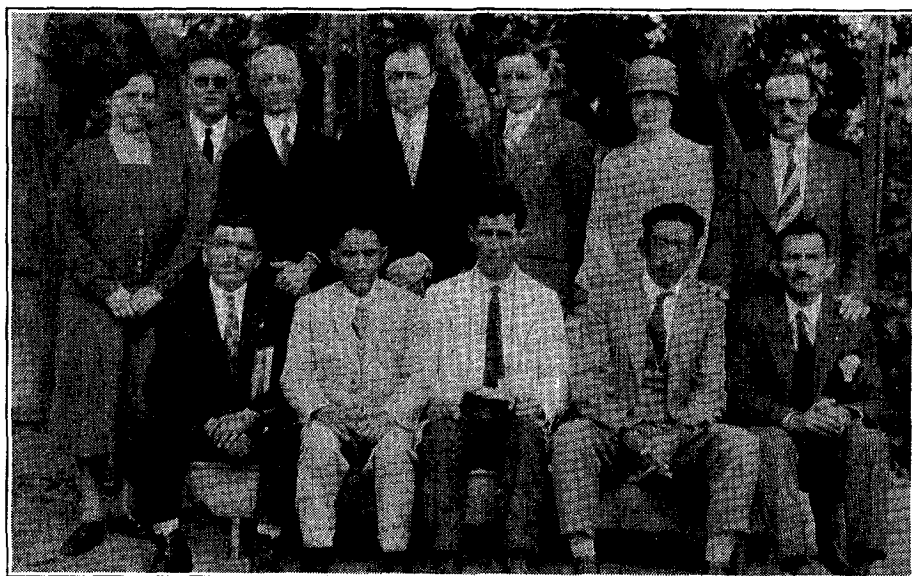
I first visited the Tehuantepec Mission, where the largest growth in our work has taken place, and hence where the strongest organization is to be found. This growth has occurred only recently, largely under the leadership of J. B. Nelson, the energetic and efficient superintendent. F. L. E. Ulmer is the secretary-treasurer, and Mrs. Ulmer has all the departments. The bookwork is carried by Max Fuss, recently from Germany. At this writing there are 541 church members and 1,279 Sabbath school members in this local field. There are prospects on every hand of a large ingathering of soul soon.

Puerto Mexico was the place of our initial meeting. In this important center is our strongest church in the Tehuantepec Mission. It has a Sabbath school of ninety-three members. A new day school is being started in this city. In addition to the day session, opportunity is extended to those who are older and who must carry on their regular work, to attend at night. Our first Sabbath school and home missionary convention was held here. The Inter-American Division was represented by C. E. Wood, field secretary and home missionary secretary; the union, by H. A. B. Robinson, home missionary and field missionary secretary, and by Mrs. D. A. Parsons, Sabbath school and Missionary Volunteer secretary; the mission, by J. B. Nelson and Mr. and Mrs. F. L. E. Ulmer. There was a large attendance of believers from several Sabbath schools, and all the native workers of the mission were brought together, that they might take back to those companies which could not be visited, the instruction and inspiration of the meeting. These brethren themselves related some remarkable experiences which they had had in the work.

Our meeting lasted three busy days. The believers seemed very appreciative, and crowded into each meeting, giving rapt attention to all that was said. They are a very hospitable folk, and wish to shake hands each time they approach one, even if it is many times a day. Some nights, in leaving for our places of abode, I am confident many came three times to shake hands. It seemed the line would never end. In addition to the handshake, the people greet with a "half-hug" of the arm around the back.

We enjoyed attending a Sabbath school at Puerto Mexico. Especially were the children interesting. They came, clean and attractive in their white suits, knowing the lesson and anxious to recite. The school is conducted the same as those in the homeland, with the opening exercises, secretary's report, missions exercise, review, and recitation. These people are just as much interested in foreign missions and as desirous of contributing to them as are our believers anywhere.

During our general meeting in Puerto Mexico, several new believers were baptized in the waters of the



Native and Foreign Workers Attending Conventions in Tehuantepec Mission

Back row, left to right: Mrs. Ulmer, F. L. E. Ulmer, C. E. Wood, J. C. Thompson, H. A. Robinson, Mrs. D. A. Parsons, J. B. Nelson.
Front row: F. B. Zaynos, C. Aquino, A. Jimchez, M. J. Martinez, R. H. Aguilar.

Gulf by the writer. Our work in this mission is enjoying such a good growth that it is difficult for the few laborers to respond to all the calls for baptism.

Important conventions also were held in three other centers of our work in the Tehuantepec Mission, and two other companies were visited. In some cases believers traveled two days each way on burros to be present. One brother I met placed his wife and two children in a canoe at 2 A. M., and paddled until the following afternoon to attend the one service, and to have Brother Ulmer pull some teeth for his wife which were troubling her.

Let us pray God that His truth may triumph gloriously in this land at this time, when the significant healing of "the deadly wound" is occurring.

Early Days of the Message in Europe — No. 3

BY JOHN VUILLEUMIER

I PURPOSELY omit, in these articles, tracing the story of our first missionaries in Great Britain and Scandinavia, as this phase of the subject can be better treated by others.

Soon after the testimony to the Swiss brethren was written, early in September, 1878, Elder J. N. Andrews received a cablegram from America, inviting him to attend the General Conference to be held at Battle Creek in October. He accordingly left Europe, accompanied by his daughter Mary, who was suffering with consumption, and by D. T. Bourdeau and his family. At the Battle Creek Sanitarium, Mary Andrews was given the utmost care and attention by doctors and nurses. Her father watched her with yearning hope and untiring faithfulness. But he soon realized that her case was hopeless, and on November 27 he had to close her eyes in death. She was only seventeen. His grief in losing a child upon whom he had laid the fondest hopes as his companion and colaborer, was such that for several weeks he was unable to do any mental work.

"About the time of her burial," Brother Kinne writes, "B. L. Whitney and I were holding a tract society institute in Wellsville, Allegany Co., N. Y., and Brother Andrews decided to visit us on his way east. I met him at the station, and as we walked he referred to his trial, and said that Mary's death was a great disappointment to him, that she had learned the language, and was developing into what he expected would be a material help to him. Said he: 'Brother Kinne, I seem to be having hold upon God with a numb hand.' That was a new thought to me, and

since then, in my experiences, I have come to realize more fully what that expression meant to him."

To a Swiss brother he wrote: "You can realize, I think, something of the great affliction which I have suffered. It is very much as if I had buried my wife the second time. But I cannot murmur, for Mary went down with so much of the blessing of God that it was a great privilege to be with her in her last days."

On December 5 Sister White sent him a long letter of comfort from Denison, Tex. I do not have the original of this letter, so I will retranslate a few paragraphs from a French copy:

"DEAR AFFLICTED BROTHER,

"... I did not think that Mary would recover, but I knew that God would sustain you in this great loss. You came to America to bury your dear child, when you had such a great desire that she might remain with you. But God knew what was best for her and for you. ... He doeth all things well. It is not willingly that our heavenly Father afflicts the children of men.

"All the words of comfort which I might offer you are of little account. You know the source of your strength and consolation. You are not a stranger to Jesus and His love. ... Here we are tested and must pass through the fiery furnace until our dross is consumed, and we come forth

and coming forth from their prison triumphant over death and the grave. Your faith can behold the loved ones whom you have lost, reunited with the ransomed of the earth; and soon, if you are faithful, you shall walk the streets of the New Jerusalem, singing the song of Moses and the Lamb, and wearing on your brow a crown decked with jewels. ...

"Well, dear brother, look up by faith for time and eternity. A better day is coming, precious to the faithful. Yes, Jesus loves you. In my last vision, I saw you. Your head was inclined toward the earth, and you were following in tears your beloved Mary to her last dwelling place in this world. Then I saw the Lord looking upon you full of love and compassion. I saw the coming of Him who is to give life to our mortal bodies, and your wife and children came out of their graves clad in immortal splendor."

Fearing for his health, Elder and Mrs. White prevailed upon Elder Andrews to spend the winter in America. In April, 1879, he attended the General Conference, and then preached the dedicatory sermon of the Battle Creek Tabernacle. On May 29, accompanied by his niece, Edith Andrews, and Sister Anna Oyer, he sailed for Europe. He had to take some rest in England before pursuing his journey farther. On August 11 he



F. L. E. Ulmer Extracting Teeth at Rodriguez Clara, Vera Cruz, Mexico

like gold purified in the furnace of affliction. ...

"Mary, your precious child, is at rest. She has been the companion of your sorrows and of your disappointed hopes. She will have no more sadness, no more fears, no more needs. Through your grief and disappointments you can, by the eye of faith, behold your Mary with her mother and other members of your family answering the call of the Life-giver,

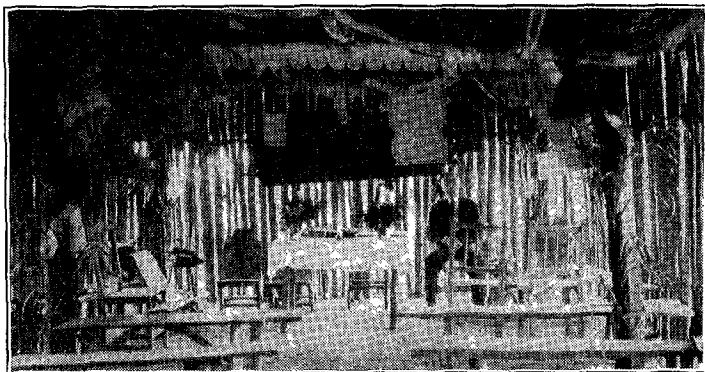
arrived at Basel, after an absence of nearly one year.

From that time on, the source of his vitality seemed tapped. Yet as his outward activity was being gradually cut off, his mental powers, unimpaired, confined themselves to his editorial work, and his very soul became wrapped up in the silent ministry of his pen.

Taking into account his travels and his correspondence from 1876 to 1883,

his literary activity seems considerable. In seven years, counting the year spent in America, he wrote over 480 articles, an average of five or six a month. These articles, classified by subjects, are as follows: Prophecy, second coming, millennium, etc., 60; sanctuary question, 6; law of God, 23;

in all lands. Elder Andrews, who had looked forward to this important gathering as an opportunity of becoming acquainted with some of these leading men, had the keen disappointment of not being able to attend any of the meetings on account of ill health.



Inside View of church
at Rodriguez Clara,
Vera Cruz, Mexico

Sabbath and Sunday, 61; Christian living, 106; salvation by grace, 11; baptism, 7; nature of man, 36; tithing, 2; sundry questions and texts, 28; book of Zechariah, 13; epistle to the Galatians, 6; progress of the work in all lands, 57; religious history, 8; return of the Jews, 14; abstinence from intoxicating drinks, 12; miscellaneous, 52.

From here on, my sources record few events of special importance in the history of the mission except a gradual growth in the field, some disappointments as regards new workers, interesting discussions in the paper with popular ministers, and encouraging visits from American workers.

The first of these visits, which took place in the beginning of 1878, was that of Brother and Sister William Ings, accompanied by Sister Maud Sisley (now Mrs. C. L. Boyd), whom Elder Andrews went to meet in London, England.

Besides taking charge of the missionary's household, these workers fitted up a small typeroom on the first floor at 68 Müllerweg, which was the beginning of the future mission publishing house. This seemed near at hand, for on March 1 the General Conference in Battle Creek had passed a resolution providing that W. C. White visit Europe in the next few months "to establish a publishing office and a press for the publication of our works in the various languages of Europe." This contemplated publishing house materialized six years later.

One event which might have marked a new era in the work of the message, was a session of the World Evangelical Alliance in Basel, early in September, 1879. The most prominent representatives of the Protestant churches were present to discuss the leading topics relating to the progress of the gospel

The Arabic Union Mission

BY J. C. RAFT

THE Arabic Union Mission, which has been organized a little over a year, fills a very unique place in history generally and also in the history of our missionary movement. It deserves, as do all mission fields, our undivided interest and sympathy. There is hardly any mission territory anywhere in the world whose reminiscences of good and evil are brought to mind so vividly as is the case when one visits the countries comprising the mission area. It was of particular interest to me to become acquainted with the fact that the threefold message is making its way in Egypt, Palestine, Syria, and Transjordan. In the countries mentioned, which are so often mentioned in the Scriptures, and where God formerly revealed Himself in so many ways, He

work of Joseph, Moses, Elijah, and the other heroes of faith, will also accompany those who at this time are willing to follow and obey the Lord. The work that has been intrusted to us to carry on in the Arabic Union Mission is no smaller than the work intrusted to these servants of God in ancient days. The threefold message will be proclaimed in the power and spirit of Elijah, and will prepare a people to meet the Lord in peace.

It was a real pleasure to me to have this opportunity to become acquainted with the work and our workers in the Arabic Union Mission, and it was a particular privilege to meet with a number of the churches there. What I saw and experienced on my journey, in company with G. Keough and V. E. Toppenberg, greatly encouraged me. Several years ago it was my privilege to assist in the ordination of W. K. Ising, when he was sent out to start work in a certain section of this mission field. Since that time I have endeavored to follow the development of the work from year to year while there have been extraordinary difficulties to contend with, and while work, particularly at the outset, made but slow progress. Yet at the present time there are many encouraging omens which indicate that the Lord blesses His servants and His children.

We are undoubtedly facing a new era in this extensive mission field. Due to the influence of England and France, the power and prestige of Mohammedanism is gradually being weakened, and we hope that this will to some extent benefit our cause. During the last few years we have added to our force of laborers several young men, and we are in other ways better prepared to carry on the work

Church at Rodriguez
Clara, Vera Cruz,
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has again set His hand toward the accomplishment of a great work. And what a wonderful thought that we are the people for whom He has again performed miracles!

The work which has been started is going from victory to victory, and it will continue to move on until its final completion and triumph. The same power which accompanied the

than we were in the past. A school has been started with Brother Toppenberg as principal, and our colporteur work, with C. Rieckmann as leader, bids fair to become a very strong factor in the proclamation of the message.

The work is the Lord's, and not ours. He has begun it, and He will also finish it. He has blessed His serv-

ants from the beginning, and He will continue to be with them to the end. He will not leave them nor forsake them. There are many things for which we should be grateful to the Lord, and to our pioneers in the Arabic Union Mission. Our missionaries have, by the grace of God, done a noble work, and a solid and strong foundation has been laid. The seed which has been sown is springing up and bearing fruit. The fields are white, and a rich harvest is waiting.

Berne, Switzerland.

Among the Guaymi Indians

BY A. V. LARSON

IN the republic of Panama there live many large tribes of Indians who speak dialects differing from one another. Most of them live independent of the Panama government. One of the largest of these tribes, the Guaymi, is found in the Chiriqui Province.

We are glad that our conference is able to send Mr. and Mrs. Ishmael Ellis and their two children as missionaries to this tribe. Brother Ellis is well qualified for this work because of his contact with this tribe some twenty years ago as a storekeeper at one of their trading posts.

In November, 1928, the conference committee asked Brother Ellis and me to visit the Guaymi tribe, with a view to locating a site for a mission. Immediately we laid plans to meet on December 12 at Remedios, the trading post for these Indians, Brother Ellis coming from his present work in the west end of Chiriqui Province and I from the Zone.

Losing the Trail

After one day overland by auto, I rode horseback over mountains and through jungles. The first and second days in the saddle seemed long ones to me, after having been confined in the office. Less than three years ago I had traversed this trail on horseback from the farthest corner of our republic, but the dense jungle makes the trails hard to follow, so I secured a native guide. At dusk one evening he told me that he had lost the trail. We rode back and forth until it seemed we could go neither one way nor another. The thicket seemed to close in on us. After dismounting and searching for the trail for two hours, we tied our horses and built a large bonfire for the night. My compass was broken, but during the night the clouds cleared away, and we took our directions from the stars, marking them on the ground. After daybreak we followed this direction until near noon, when we found the trail which

led us to a house, where we ate and rested.

The heavy rains that we encountered made the steep trails very slippery and dangerous, but my equipment, weighing about fifty pounds, was carried in two rubber bags and was well protected from the rain. We were often detained by the swollen rivers. In some places the horses were forced to swim.

On the fifth day Brother Ellis and I met at Remedios. We were leaving civilization now, and our safety depended entirely on the power of God. An American miner told us of the murder of his companion by the Indians, just prior to our coming. Earlier in history a Catholic priest had attempted to organize these Indians, but no sooner had he entered their territory than they threw him and his horse over a cliff, which ended his career. The Panamaians seriously counseled us not to go among them, but we felt assured that we were on the Lord's mission, certainly not our own. We hired four horses and a guide to lead us up the mountain trails. We had provisions to last for several weeks. After the first hour we were in distinctly Indian territory.

"Amarogo Coint"

These Indians have no villages, but their grass huts can be seen usually not more than a quarter or half mile apart. Often one man has two or three huts to house his family, which is very large. When we approached their homes, we would see them run and jump behind trees and shrubs to hide. We would greet them with the word "Amarogo," which means in the Guaymi dialect, "friend," or, "Amarogo coint," meaning "good friend." The men usually could speak with us in Spanish, for they often make trips of one week or more by foot to trade for cloth, beads, etc., with the Spanish near the coast. The men were not usually as frightened as the women and children.

Their first questions to us were, "Do you have war where you came from? What is your mission here?" We would tell them that all was peace and tranquillity, and that we had come to see their chief and to bring him presents. When we came to huts where the men were absent hunting with bow and arrow, the women were very shy. It is customary there to prepare food and give some to all the members of the home where you visit, first eating some yourself, then from the same pot serve them, which indicates you are on a friendly mission. After eating with us, they would prepare food, and we were expected to eat with them, which we always did.

Social Customs

Polygamy seems to be their greatest evil. Some have as many as eight or ten wives from twelve to fifty years of age. Often when wives are bought or gambled for and taken against their will, they will run home. According to their tribal laws, they can bring the rebellious wife back and punish her to intimidate her so she will not repeat the offense. If she has courage to run away the fourth time, the man must leave her where she wishes to be, but the man of the home where she stays must pay a cow, pig, or whatever is agreed upon as exchange. The wives seldom run away the fourth time because of the terrible punishments inflicted when they are brought back. They are tied with their hands and feet behind them to a tree and most cruelly abused. Rocks are heated on which they force their feet to blister them. Then they peel off the heavy calloused skin, so they can't run away.

The people in general are healthy, sturdy, and industrious. They grow corn, rice, and roots which serve well as potatoes. They also raise cattle, horses, pigs, and chickens. Most of the people wear clothes. Their huts have no walls, but the grass-thatched roofs come down to about three feet from the ground at the eaves. A rack of sticks is built up about two feet from the ground in one corner. On this they lay a dried cowhide, which is their bed. Three stones serve as a stove, on which they cook their food in a large earthen vessel.

The Indian Dance

We inquired when they would have their *balsaria* (Indian dance). They said that this dance displeased their gods, and therefore had been discontinued. They told us that their crops didn't grow as they should, that their families and herds didn't multiply as they should, and that disease was prevalent. They also said that the great people (meaning the Spanish) had told them that God would change this world to a better one, and that He was displeased with their cruel dance.

At this dance they would gather from far and near. Two men would propose a dance on which they would bet a wife, cow, pig, horse, or other things less valuable. Each man would take ten poles about three inches in diameter and six or seven feet long. He chose an assistant, who threw these poles at the heels of his opponent, who was about ten feet from him, with his back toward the thrower, but could look over his shoulder to see when he must jump to avoid being struck. If he jumped too quickly, it gave the thrower a chance to hit his heels just

as they reached the ground; and if he was too slow, he was struck, which caused him to fall to the ground groaning in pain. This tested the bravery and alertness of the men for war. The throwing was continued from one side or the other until one yielded to his feelings and retreated. Then he must pay his forfeit.

We feel thankful that this cruel dance has been discontinued, and while we cannot understand how the message came to them of the change of this old world for a new one, we do feel that the Spirit of God is impressing them. They have a very vague idea of God, thinking that there is a god for every mountain, valley, or district. They set up four sticks, two on each side of the trail approaching their homes. These, they think, will prevent the evil spirits from entering their abodes at night.

We learned soon after entering their territory, that no stranger is permitted there more than three days, so we hastened to reach the first subchief before that time, to see if it would be possible to extend the visit.

A Visit to the Chief

We had unloaded the saddles and pack many times, because the trail was so steep and dangerous, and carried them around to insure safe passage. At the end of the second day we reached the subchief Candelario Cire. He came out and approached us in a friendly manner, with a staff in his hand. We gave him presents of cloth, etc., which he graciously accepted. He has several wives, a large thatched house, and another house where he keeps prisoners in stocks. There were no prisoners when we were there.

One of his young wives was nearly blind with sore, swollen eyes full of pus. He consented, when he learned it would cost him nothing, for us to bathe her eyes with boric solution that evening, and to instruct the other wives to continue bathing the eyes during the night. In the morning she felt better and could open her eyes a little. The chief was very glad, and wanted us to go back through the mountains to treat another wife, who also was sick; but we said we could not go and return and be out of this territory in three days. He then said we could stay as long as we liked. We told him that we wanted to help all his people, but could not do so unless we lived there with them; so he gladly invited us to return and live with him or anywhere in his territory.

He brought his little baby boy, who was well, and wanted us to cure him in advance.

It is their practice to name and rename their people and children after any one whom they think is great.

We are favored in being able to report that many of them now have our names.

Received by the Big Chief

When we left, the chief said, "You must return to help my people." He sent his father-in-law, Valentino Surdo, who also spoke Spanish, to guide us to the home of the big chief, Juakin Jimenez, living only a long day's journey from the subchief. He had already heard of us when we arrived there in the evening. This was also the case as we continued through their country. The news of us as doctors traveled far ahead. We found numerous cases of sore eyes, infections, fevers, etc., but as a whole they are a healthy race.

At first the big chief was not inclined to speak more than was necessary, but soon he conversed freely, telling of his people, country, etc. He doesn't know how many people he rules over, but we feel, after riding among them as we did, that 30,000 is a conservative figure. The climate is very cool, especially at night. The altitude here is probably about 2,500 or 3,000 feet above sea level. He pathetically told how his wives died one after the other until he had none. Then he got more, and they died. He made another trip out through the mountains, and got the ones he now has, four or five, from twelve to fifteen years old. Some of these girls are mothers of children at that age.

The women are taught to make bags of beautiful colors. They are made from the leaves of a cactuslike plant similar to the century plant of California. The men walk for days and days to trade these bags for cloth, beads, and trinkets they like. The women are also cunning with the bow and arrow, although the men usually do the hunting. They also do beautiful beadwork.

Opportunities for Medical Work

The big chief also welcomed us, and took us to some of his people near by who were sick with fevers and other ailments, which we treated. We had good dental forceps, but they were afraid to let us use them. Therefore we could not relieve them of toothache. This big chief also begged us to return to help his people. A house will be provided for Brother Ellis and his family when they return in February to live among this Indian tribe. The missionary's home will be near a clear, cool river.

Leaving the home of the big chief and crossing the beautiful llanos, we came to the steep cliff about seventy-five feet high, over which the Catholic priest was thrown. We returned safely to Remedios, and praised the Lord for His care over us and for

working upon the hearts of these wild people to admit us to their territory, and invite Brother Ellis and his family to return to labor for them.

A boat was soon leaving for Puerto Pedregal; so I bade farewell to Brother Ellis, and remained a few days awaiting a boat for Panama City. While I was passing through the village on Sabbath, the postmaster and telegraph operator called me to his house, saying he wanted to be an Adventist, and that as I had sent a telegram to our office addressed "Adventist," he knew I was one of them. He had bought two or three books and a year's subscription for *El Centinela* three years ago when we passed through there, and he was now hungry for our truth. He believed in the seventh-day Sabbath and all of our doctrines.

I immediately thanked the Lord for arranging so well for His people and His work, because the national church here is very strong in power, and we had been wondering how we would be able to get supplies to Brother Ellis from the conference office through this town, which is the last station in civilization before entering the Indian territory. Now the Lord has it worked out for us, with the postmaster and telegraph operator in sympathy with our work.

Brother Ellis plans to return to Remedios with his family in February, and will make up a pack train of horses to carry enough provisions to last for several months. By going directly from Remedios, not more than a week will be required to reach the location which we selected for our mission site. It is a beautiful green llano, with a river near by which flows continuously. It is quite centrally situated, and is near the big chief Juakin Jimenez, who welcomes our efforts to help his people.

May the Lord add His blessing to our human endeavors, and cause His name to be glorified throughout this great tribe.

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CHRIST has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticize ourselves closely, and allow not one unfavorable trait to remain uncorrected.—"*Christ's Object Lessons*," page 331.



Conducted by Promise Kloss

The Turning

By ESTHER M. ADAMS

"OH, was that the train whistle? Where's Gerald? Waiting for us? Why didn't you say so? Come on, Ted, you and Lydia. Pull your hat down. Are you all ready? No, Ted, don't wipe your shoes with your handkerchief. Adrienne, did you get the dining room straightened out? Well, come on, we'll have to hurry.

"Oh, dear, I've forgotten my gloves. O Gerald, don't go so fast around the curves. Sit down, Ted, and behave yourself. Why didn't you wear your navy blue, Adrienne; it's much better in a car than that tan voile.

"Oh, here we are at last! The train's here. Pile out, you kids. No, no, come back here, you scamp. Do you want to get killed? Now, Lydia, don't cry, and remember you're a little gentleman, Ted. You should have worn your cap, Gerald. Adrienne, have I more than a dozen threads on my dress? Well, run along then, and find Elsie."

And Elsie, college chum of Adrienne's, who calmly walked down the steps of the train to meet the family, did not guess that she had quieted a disorderly commotion that was quite different from the warm welcome they gave her. True, Gerald had no cap to doff, and felt embarrassed; Mrs. Jordan's hands were reddened from the wind; Adrienne's dress was dusty; Lydia was too shy; and Ted could not refrain from saying, "Yessir, you're just as pretty as Ada said you were." But Elsie did not mind. She had not been an only child, and she anticipated her all-summer visit at the Jordan's to be a pleasant one.

After they had tumbled into the car to go home, Elsie received her first general impression of her chum's family. They were talkative, especially the boy half of the twins. She could talk herself, but by a little contrary streak in her nature she never did when others were doing so. Consequently, she soon won a reputation for herself of being quiet.

"What a beautiful home you have, Adrienne!" she exclaimed, as they caught the first glimpse of it. The thought seemed to startle the others,

but as Adrienne looked at her home with new eyes, she could see it was truly lovely.

"It never seemed that way before," she thought, without stopping to think that there was a reason; for the Jordans were a disorderly family, and the most wonderful house can look shabby through neglect. But for weeks they had planned this visit for Elsie, when her mother had died, and so they had prepared for it. The neat attractiveness that greeted Elsie did not long endure, which she discovered first to her amusement and then to her sorrow.

Hers was a "darling room," as she wrote home about it, "with a window seat where I may view the grandeur of the country summer. Adrienne remembered my love of flowers and has two plants here for me and a lovely bouquet of sweet peas. To get really acquainted now is my task."

Alas for Elsie! She soon found her room was not her own. Lydia and Ted were continually there. They broke the plants, carried away the flowers, soiled the window seat with their dirty shoes, and interrupted her quiet by constantly asking questions. Both Mrs. Jordan and Adrienne tried to keep them in hand the first week, but gave up the hopeless task afterward. Elsie did not have the privacy for meditation she had hoped for.

The other rooms continued to look beautiful that first week — no longer. Then, if Elsie would surprise them by coming down the stairs a little early in the morning, that she might gather flowers to beautify the table, she would perhaps find the clothes of the two boys all over the dining room, but they were hastily snatched away. If she found the kitchen floor laden with dust and crumbs, they were soon brushed up. But later the clothes could lie there the whole forenoon, and the living room go undusted for days at a time. No wonder they liked to come to her room, where all was as neat as when she came.

It troubled Elsie to think they could be so careless. They were dear people in their way. Mrs. Jordan would bake

some wonderful cake, "just for you," and leave the cooking utensils unwashed until it was a discouragement to look at them. Gerald would take her for a ride to see the cherry blossoms in the vale, but she was afraid to wear anything good in his car. Adrienne could talk reminiscently of school days, but it was awful to see her in curl papers all the time. Lydia was cute, and Ted cuter, but they did so lack training on how to treat a guest, mind their mother, how to be little angels instead of little imps. She was most thankful to Mr. Jordan for welcoming a stranger into his home to spend the summer, but if only he would not scatter his newspaper, if only he'd do this — oh, if only the whole Jordan family were different, not only for her sake but for their own, thought Elsie wearily.

She had given up trying to help prepare meals. Things were never in the same place twice. Once they had told her she might entertain a friend she had discovered. When she took her guest to the living room, which she herself had put into its natural attractiveness, she found the twins making scrapbooks, with paste and paper everywhere, and Gerald was studying a road map spread out on the floor. She apologized, and took her friend to her room, but found Mr. Jordan taking a nap, as she often did, because hers was the coolest room. The porch was the only place of refuge, and that was hot.

This last incident capped the climax. Elsie realized that if either she or her hostess, dear old Adrienne, were to gain much happiness from her visit, something would have to be done. The Jordans were not susceptible to hints. She couldn't hurt their feelings by telling them right out plainly — anyway, it might not do any good. What could she do? The solution came in an unexpected way.

After six weeks, Elsie was invited elsewhere for ten days, and on her return to the Jordan homestead, she found everything spic and span again. Just three days it lasted this time.

"Time I left again," she mused, half

out loud, the fourth day, but Adrienne heard her.

"Why, Elsie, what do you mean?"

But before she could answer, the telephone rang, and Adrienne came back with the message, "O Elsie, mother's sister is very ill, and wants mother to come right away. What shall we do? Mother isn't home."

Well, Elsie sent Gerald after Mrs. Jordan, quieted the interrogations of Ted, and helped Adrienne pack a bag so that when Mrs. Jordan came home, all was ready for her to catch the 3:20 train.

"What will you do without me?" she asked. "I may be gone for days."

"Oh, don't worry, mother," bravely her eldest daughter replied. "I'll try to look after things," though she secretly wondered how she could manage.

"And I'll help," added Elsie. "Don't you worry." And so Mrs. Jordan went away.

It was but an hour later that Adrienne, after planning the supper with Elsie, was skipping down the stairs on her way to the kitchen. In her enthusiasm to show the others how she could get a meal, she didn't look where she was going, and on the sixth stair she stepped on Lady, the black and white cat, who had entered into the spirit of the disorderly house and had insisted on sleeping on the stairs. With a most terrible yowl, Lady leaped into the air and bounded off out of doors. But Adrienne was thrown the rest of the way down the stairs and lay in a heap at the foot.

The doctor said only one bone was broken, but, oh, the commotion there was in the household till Elsie took command! In amazement did the rest of the Jordans obey the orders of their "quiet" guest. Adrienne was to have an upstairs room so as to be away from the noise. Ted and Lydia were to go in only when permission was given.

Elsie came into her own during the next two weeks. She had not cared for an invalid mother for nothing. She scorned the idea of calling Mrs. Jordan back or sending for a nurse. She directed everything, and to their surprise the Jordans found themselves always glad to do as she asked. She taught them all not only to help her, but to help themselves, and in a short time they discovered the secret of a well-ordered home was not so much in putting it in order as in keeping it in order.

Elsie feared that the success of her first attempt would quickly wear off, especially when Mrs. Jordan should return, as she did at the end of the two weeks. A more surprised little woman you cannot imagine than Mrs.

Jordan when she found Adrienne in bed, the house neat and tidy, and best of all, every one in the best of spirits.

Elsie relinquished her title of captain reluctantly, but they called her first mate then. It was harder for Mrs. Jordan than for the others to fall in line with the schedule Elsie had begun, but she was too wise not to see its advantages, and so even mother seemed a made-over woman.

It was a new world to Adrienne when at last she came down those

Singing for Jesus

BY MINA E. CARPENTER

'Twas just a simple message in a song I heard one day,—
The singer did not know that I was one who'd gone astray;
But from her heart the song poured forth in melody so sweet,
A message 'twas which made me long to sit at Jesus' feet.

I came to Him just as I was, all weak and full of sin,
And He, so kind and patient, opened the door and took me in;
He washed away the sin spots, covered me with garments new,
And sent me out to work for Him, to spread His message, too.

I do not know the one who sang, to me a stranger she,
But may God give her power to touch some other souls like me
Who've wandered from the Father's fold and lost the way awhile;
And may they feel the Master's touch, and see His tender smile,

Because of one devoted life whose song came from a heart
Filled with the love of Jesus, striving thus to do her part
To tell the gospel story. May she ever faithful be,
And join the heavenly chorus, singing through eternity.
Portland, Oreg.

stairs. (The cat was not there, by the way. Elsie had forbidden her that pleasure.) But she realized that now Elsie was really getting the pleasure out of her visit that she had anticipated.

All was not easy thereafter, for the Jordans occasionally attempted to slip into the old routine, but Adrienne's fighting spirit was up, and she managed to iron out all the difficulties.

With sadness did both Elsie and the Jordans approach the last day of her summer's sojourn.

"How can we let you go?" cried Adrienne.

"Don't go, first mate. Our ship will lose its way," wailed the twins.

"You've transformed our lives. You're part of us," was mother's comment. "You seem as dear to me as any relative. You're a regular Jordan."

And Gerald surprised all but Elsie by saying, "Well, if she's not, she's going to be."

The Duty to Put Oneself Under Training

BY M. E. OLSEN

"WHY do you tell that child the same thing twenty times over?" some one asked the mother of John and Charles Wesley. "Because," she replied coolly, "nineteen times are not enough."

In the same spirit and for precisely the same reason we reiterate the solemn truth that it is the duty of every believer to put himself or herself under systematic training with a view to becoming an efficient soul winner. In other words, if you have health sufficient to attend to your daily duties, if you have average mental ability, and if you don't spend more than eight or nine hours in hard physical labor daily, you should have some time out of every twenty-four hours in which you will apply your mind to serious, systematic, well-planned study under the direction of a competent teacher.

Not only is it your duty to study, but study persisted in will soon become your passion and your chiefest joy and happiness. The plan of salvation—how intensely interesting a subject for study! How it reaches beyond the confines of time and space, and makes our minds expand as we contemplate it! Yes, how rich it is in human relationships, how close it brings us to the hearts of neighbors, friends, and acquaintances!

There are two things of outstanding importance in this life: To train for soul winning, and to do soul winning. There is nothing else so much worth our while. Everything of a temporal character naturally gives way to this great momentous activity which should always be uppermost in our hearts. Other duties need not be neglected; in fact they will be better done when higher things are given first place in the program.

Are we not to study the plan of redemption all through the ages? Then why not begin now? Are we then to delve into the mysteries of the gospel and talk about them with our friends? Let us take time to do it to-day. Why be so taken up with making a living when our chief concern is to make a life that will measure with the ages? Why occupy our minds so much with the newspaper when we may hold converse with Abraham and Isaiah and Paul, and like them devote at least some portion of each twenty-four hours to study and soul-saving ministry?

Temporal duties have a place in our lives, but it need not be a large place. The Saviour's admonition is: "Seek ye first the kingdom of God; . . . and all these things [food, clothing, shelter] shall be added unto you." If we spent less time in cooking and eating, and more time in study of the Bible and in teaching it to others, we should have clearer minds and healthier bodies, and we should be able to approach spiritual things with that sense of detachment, that freshness and zeal, that is now so sadly lacking.

Simple living, eliminating all unnecessary labor in the kitchen, and making the spirit of study pervade every department of the home — this creates a happy home and a united family. But when father and mother think they are beyond the study age, the pursuits of the children rarely take on a spiritual mold, and the young people as they grow older leave the truth. Should we be surprised at this? No, not at all. If the message we profess is not interesting enough to us older people to make us willing to study it more fully, how can we expect it to interest our children in any vital way? But when the children see father and mother studying their Bibles with open mind in order to become more skillful and tactful and kind in imparting a saving knowledge of spiritual truth to their neighbors, then the truth becomes real and attractive to young minds, and they too become vitally interested in receiving it into their hearts, and in living it out before others.

The path of the faithful student is not always strewn with roses, but it leads upward into the mountains, and the view is ever more glorious. The Holy Spirit is our companion all the way. The more fully a Christian is taught by the Spirit, the more his desire grows to find time for study and to receive help from his fellow students who have been longer in the way and can teach him.

"Catch 'em Young"

THE following from the pen of A. W. Peterson, of the North Pacific Union Conference, was written with our church schools in mind, but is there not a lesson here for parents who have the children first of all?

"Recently one of the great daily newspapers carried the caption quoted above. It went on to say that Coney Island, the great pleasure resort, believes in the old maxim, 'Catch 'em young.' By means of its juvenile amusement devices it hopes to break in all ages gently to its supercharms and win them. It even makes provision for the tiniest tots, who are

afforded a wee merry-go-round with stationary horses upon which a two year old may sit like a knight. Coney Island has cleverly planned to gather the children under its influence. A 'children's day' sometime during each week has become the regular thing, nor is Coney Island over particular in its designation of what constitutes a child. The age limit for reduced fares varies, and often have the 'barkers' seen mothers, bargain bent, start out to take advantage of special children's rates and end by joining in the fun themselves.

"Satan knows human psychology. He knows that if he gathers them young, he will perhaps keep them the rest of their lives. To-day God is calling upon the church to gather the children, for if the Holy Spirit may bring to bear its transforming influence upon the lives of the little children, they will go God's way. If the church is to outwit the devil, it, too, must catch the children young. 'The church has a special work to do in educating and training its children, that they may not, in attending school or in any other association, be influenced by those of corrupt habits.' Therefore let the 'Children Ingathering' work go forward until every child of the church is gathered into the church school."

"Sit Still and Be Good"

BY EDITH L. REID

LUCY was noisy and mischievous. All the afternoon she had annoyed her mother by darting from one activity to another in restless mood. Mother was busy. She was making a dozen tiny ruffles for Lucy's new organdy frock.

Finally, after Lucy had spilled water from her paint jug on a library book and had cut her own apron while outlining a paper doll, mother jumped up hastily and seized her small daughter. With outspoken impatience and reproof she set her on a chair in the corner. "Now sit there half an hour and be good," she commanded.

Poor Lucy! She was already uncomfortable and distressed from recent scolding. Everything had gone wrong, just as it does sometimes with folks too big for paint sets and cut outs. And now she was told to sit still and *be good*.

What a mistake in discipline for that mother! Nothing could be less effective than to make a child sit still and tell her to start being good.

Looking back over our own childhood, most of us will recall similar moments of discipline, and scarcely shall we admit that we were thinking

kind or good thoughts while on the chair of supposed justice. Though it may be "good for a child" to sit quiet after some exciting or unfortunate happening until the physical body becomes composed, the child rarely undergoes moral improvement during this interval.

A good child may be noisy. A good child may bump into a new floor lamp and knock it over. A good child may talk back to his mother, not intending to be naughty, but merely with the strong impulse of human beings to assert their individuality.

On the other hand, a child who, under compulsion, sits quiet during a prosy lecture, and who looks "good," might have very unkind and dangerous thoughts. He might be planning how he could deceive his mother and sneak out without being discovered. He might be forming a vindictive dislike for the lecturer, and be resolving not only to run and hide if another lecture is ever mentioned, but to "get even" with all who have had anything to do with his present restraint. Yet he looks like a child who is "being good."

Thoughtful mothers are giving increased attention to the inner being of the small child. They are taking the probable thoughts of the child into consideration, and recognizing "being good" as a voluntary act. While it is probable that children will be told to sit on chairs or go into closets, to calm down, for some time to come, these devices will not be relied upon by such mothers to contribute any sort of regenerating influence.

Lucy was not particularly interested in ruffles. She would have much preferred to have mother take her for a walk in the fresh air or play a game with her in the yard. And might not this have been better for both mother and Lucy? The pink organdy dress, with its profusion of fine ruffles, would soon be forgotten, probably, but the scolding and the half hour on the chair might very likely persist as an unhappy and detrimental memory.—*Issued by the National Kindergarten Association.*

If you wish to extract a cork from an empty bottle, take a piece of stiff string, and shove a loop of it into the neck of the bottle; turn the bottle upside down and shake the cork back into the neck ever so lightly, taking care that the loop is big enough to allow the cork to drop under it. Draw the ends of the string down tightly until the loop surrounds the cork, then pull both ends quickly, and the cork will fly out.

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

Annual Meeting of the Pacific Press February 11, 1929

By M. C. WILCOX

THE regular meeting was adjourned to this date for the purpose of bringing it into the great biennial convention, which included this time all the union conference presidents in Pacific Press territory, and their secretaries; all the local conference presidents, save one, kept away by illness; all the field, Bible House, and home missionary secretaries, and many others. The General Conference men present were J. L. McElhany, J. A. Stevens, H. H. Hall, and M. N. Campbell.

The official strength of the field was here for ten days to seek God together, get new visions of His work, and study the best ways of carrying it forward more effectively and more soul winningly than ever before. One could but wish for such a meeting of ministers, teachers, and Bible workers in the study of God's great message and the better ways of giving it, such a time, for instance, as preceded Pentecost.

The usual sessions were held, meetings formally opened, legal details complied with, and reports from general manager, treasurer, and auditor presented; followed by reports from book and periodical, and productive departments, and from branch factories in Brookfield, Ill., and Canal Zone, and depositories in Omaha, Nebr., and Portland, Oreg., and from the branch in Mountain View.

All these were of interest, but even the briefest summary of each and all would be too long for our crowded church paper. I will therefore note some of the outstanding features which will be of interest to those who have known more or less about the Pacific Press from its beginning.

We were glad to see the fine representation of workers from all parts of the field, and to mark the attention and devotion given to the business of the convention; glad to hear the spiritual instruction given by leading men in the lessons drawn from the Bible and the spirit of prophecy.

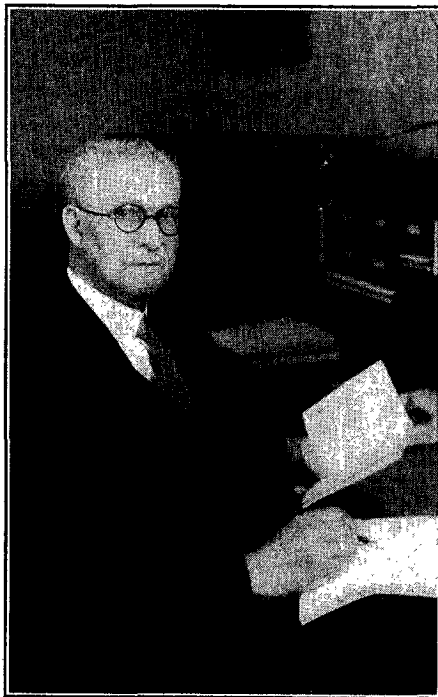
The stories by various colporteurs showed strongly how souls are waiting for the living message in the homeland. The stereopticon report by H. H. Hall set before us what the

Extension plan is doing in establishing printing houses, hospitals, schools, and missions out in the dark places of the earth. The moving picture evening, from the making of paper to the finished book, the larger part of which was the work in this factory, by J. M. Rowse, was instructive and greatly appreciated.

Items From the Factory

Twenty carloads of paper were used during the year, valued at \$56,850 (round numbers are given, cents are omitted); \$3,999 worth of ink; bindery supplies, etc., \$8,978. The total value of all supplies was \$5,733 more than last year. The volume of factory business, according to the superintendent, shows an increase in value over last year of \$10,644.

The home factory produced 1,146,268 tracts; 342,974 pamphlets; 170,730 large books in signatures, that is, unbound; 125,273 bound books; a daily average of 404 bound books during the year. These were made up of thirty-one different books. There were printed 4,078,000 pieces of literature for the *Signs of the Times*; 1,983,000 for *Our Little Friend*; and



Charles Harriman Jones, in His Fiftieth Year
With the Pacific Press

475,735 copies of the Sabbath School Quarterly.

From the report of the general manager it was shown that both our mission printing plants register a loss amounting to more than \$15,000. The Central American field, supplied from our branch printing factory at Cristobal, is a comparatively new field of far distances, yet undeveloped. But the outlook is hopeful. Our monthly magazine, *El Centinela*, has a growing subscription list, and is making many friends.

Our foreign branch at Brookfield, Ill., was affected by the influenza, as was the whole field; by the general campaigning and election year; by the constantly diminishing numbers of immigrants under greater government restrictions; and by the fact that the foreigners, both children and some adults, are rapidly learning to read English. The work in both these branches is really missionary enterprise, and should be regarded as such.

The manager showed by a table the increase in business of the Pacific Press since its organization in 1875. We note some items: For the first ten years there was printed to the value of \$450,599; the second decade, \$1,652,745; the fourth decade, \$3,709,684. In 1915, one year, \$623,391; in 1920, ten years later, \$1,580,468, the banner year. After the Great War there was a drop to \$984,127; still lower in 1922, but in 1923 it reached \$1,039,552. From that time to 1928, with one exception, it was over a million a year. The total for fifty-three years amounted to \$22,517,515.

Book sales this last year have been reduced by the influenza, by the political ups and downs of a Presidential year, and by illness of workers; but in general, our field workers have pressed bravely on to success.

Book Sales

The total book sales for 1928 amounted to \$753,334, classed as follows: Subscription books, \$517,515; trade books, \$133,163; educational, \$57,302; tracts, \$13,314; miscellaneous and relief books, \$32,040. Ten new books were issued last year. There is an urgent demand for school textbooks in Spanish, and it is good to know that work in that language is growing rapidly.

Periodical Department

The periodical department had a great year, especially on two numbers. The Sabbath special reached a circulation of 535,000 above the list; and the prohibition number reached 1,047,000 in a month's time. The year's total number printed was 4,440,000. The No-Tobacco issue of *Our Little Friend* had a circulation of 100,000, and was highly recommended and used by outside school officials and schools. The health number had a sale of 50,000, and the Bible number of 25,000. Its total circulation during the year, including the specials, reached 1,983,000 copies.

Financial

According to the treasurer's report, the total volume of business amounted to \$1,154,689.31, a gain over the preceding year of \$25,221.23. Under the blessing of God the institution is practically free from debt, with a fair working capital. The present book value of assets, making due allowance for depreciation, is \$901,648.98. The present net worth is \$776,632.96. The net gain on Dec. 31, 1928, stood, after deducting tithe, at \$20,420.21.

The donations of the Pacific Press, in addition to what it has done in the Extension mission work, for foreign missions, literature for free distribution, and to institutions which needed help, was \$18,489. Then the establishing and carrying of our branches that are printing exclusively for foreign peoples, almost always involves loss and sacrifice, and is really a gift to missions, amounting in 1928 to more than \$15,000.

The total investment at the home office is \$1,152,108.89. The depreciation during the last twenty-two years, of buildings kept in good repair, is decidedly liberal, \$250,459.96, leaving the assets at \$901,648.93.

The notes payable account has been reduced during the period from 1921 to 1928, from \$366,806 to \$27,630, a total reduction of \$339,176. Money has been set aside to meet the notes still outstanding.

The average number of employees in the home office and branches in 1928 was 142, of whom 85 are employed at Mountain View.

The earthquake and fire of 1906 wiped out all assets, and the first financial statement revealed a deficit of \$13,000. This part of the report ends with the closing paragraph of the treasurer's report:

"The Lord has wonderfully prospered the Pacific Press since that time, for during the twenty-two and one-half years a sound publishing organization, comprising branch book depositories and three factories printing books and periodicals in twenty-eight

languages, has been established, with an investment of \$1,152,000, and annual sales now reaching well over the million mark. While all this was taking place, the donations to mission enterprises at home and abroad have totaled \$328,041. Our extensive field of operations, the various languages represented in our publications, and the great expense incident thereto, make it imperative that we continue our policy of strict economy and faithful stewardship. We face 1929 with hearts full of courage."

The Management

There was very little change among those elected to stand at the head of the work in the home office and the branches. The board of directors and their organization follows: C. H. Jones, President; J. H. Cochran, Vice-president; H. G. Childs, Secretary and Treasurer; J. R. Ferren, W. T. Knox, M. C. Wilcox, A. O. Tait, G. A. Roberts, J. L. Jones, Superintendent of the factory. The Advisory Committee: H. W. Cottrell, former president of the association, the presidents of the four union conferences in Pacific Press territory, and the presidents of local conferences in the Pacific Union Conference. Heads of departments and branches remain practically the same. Book and periodical editors are as last year.

One thing that added to this interesting occasion was the fiftieth year of service in the Pacific Press by the president and manager, C. H. Jones. Before coming here he had been employed in the Review and Herald office at Battle Creek, Mich., for six years. There he ran the old Adams press, the first power press this peo-

ple owned, and it took only about half his time to do all the printing of the denomination. In 1874 the Battle Creek College was built, and the first number of the *Signs of the Times* was printed. That year our first foreign missionary was sent abroad, sailing from Boston September 15. Our second health institute was opened in 1879 at St. Helena, Calif.

And so the progress of different branches of our work might be marked in many ways in the life of one man. While Brother Jones was yet in Battle Creek, the literature sales of the entire denomination averaged only between \$7,000 and \$8,000 a year. In 1927 the denomination scattered in the world field, literature priced at \$74,100,-726.78. Less than twenty years ago we were publishing and working in forty-eight non-Protestant countries and twenty non-Christian countries; now our work is conducted orally and in printed matter in more than 280 languages and dialects in all the great countries of the world, and in most of the smaller. Then funds raised in the denomination for God's work amounted per capita to about \$4 a year; now they are more than ten times that amount.

Brother Jones referred touchingly to many of his old coworkers, by whose knowledge and experience he had been greatly helped. Among these were Elder James and Mrs. E. G. White; Elders S. N. Haskell, J. H. Waggoner, E. J. Waggoner, W. N. Glenn, and others, who helped much in the lifting of heavy burdens.

The convention began with an excellent spirit of cordiality and earnestness of purpose, and so it closed.

Review and Herald Constituency Meeting *Twenty-fifth Annual Gathering*

By L. W. GRAHAM

THIS session of the Review and Herald met in the Takoma Park (Md.) church, March 6, 1929. Eighty-four members of the constituency were present, more than three times the number required for a quorum. This delegation included Elders E. K. Slade, F. H. Robbins, and W. H. Holden, of the Atlantic, Columbia, and Lake Unions, with a number of their conference presidents.

The President, F. M. Wilcox, welcomed the constituency and friends, including a representative from the British Publishing House in the person of its treasurer, John Rigby; of the Southern Publishing Association in the person of its manager, M. F. Knox; and of the Pacific Press Brook-

field Branch in the person of its circulation manager, Herbert Griffith.

In his address the President mentioned the great loss which the institution had sustained in the death of Brother Samuel W. Van Trump. Present-day conditions were dwelt upon, indicating that we were living in the very close of this world's history. The laudable and mighty efforts being put forth to secure permanent peace, and the feverish and at the same time wholesale making of preparations for war, are a fulfillment of Scripture prophecy. The progress made in the attempt to secure a change in the calendar was noted; also the restoration of temporal power to the papacy. All these great events which are occurring in the world to-

day are clarion calls to us to arise and in the power which is promised us, give the message with greater rapidity than we have in the past.

The General Manager in his report reviewed the rise of the publishing work from its very beginning. When we consider that the value of the literature distributed during the first decade of our history was only \$2,500, whereas during the last decade it reached nearly \$40,000,000, we can see that in this one line of activity the Lord has certainly blessed the efforts of His servants.

Since 1921 the Review and Herald Publishing Association has been devoting a large percentage of its earnings to extension work. During that period the money given amounted to \$210,337.22, and in the book territory of the Review and Herald Publishing Association, the amount raised during this period in Big Day efforts was \$259,582.46, making a total of \$469,919.68 given for extension work through these two means.

The Book Department report was given by its manager, J. W. Mace. Last summer in these three unions ninety-three students were successful in earning a whole or part scholarship. One hundred and fifty-eight colporteurs have received benefit of the efficiency awards authorized by the General Conference.

The business of the Book Department has held very steady, with this exception, that the sales of relief books have become less within the last year or two, which has affected the total sales. The Home Workers' carrying case, which was placed in the field last summer, has been well received. This splendid way of showing the small books has resulted in added sales, amounting in the aggregate to thousands of copies.

C. E. Palmer, manager of the Columbia Union Branch, reported for his section. The total sales during 1928 were just above \$200,000. This is a larger amount than has been reported by any other branch house in the country. One very interesting feature recorded by the branch was the activities of the church school in Philadelphia. A number of the students in that school are earning their way by the sale of books.

J. D. Snider, manager of the branch for the Lake Union, reported that 1928 had been a good year with them. Their business was a little above that of 1927. Last year they did well in their Big Week campaign, reaching a total of almost \$15,000 for foreign extension work.

The manager of the branch in the Atlantic Union, D. A. Bailey, reported that the Atlantic Union has

led and is leading in the amount raised in the Big Week efforts. Their average last year was a little over \$2 per member. One outstanding feature of Brother Bailey's report was the story of an effort being conducted at Kingston, N. Y., and which will in all probability result in the organization of a church there. The beginning of this effort was the seed sown by two colporteurs in that city.

L. W. Graham, manager of the Periodical Department, stated that the year had been an excellent one so far as the circulation of periodicals was concerned. The list of each periodical increased quite materially during the year. Especially was this

The Other Angel

BY J. W. MACE

Down from heaven, that other angel
Comes in majesty and power,
Lighting all the world with glory,
In earth's last probation hour;

Joins the three already flying
Swiftly over land and sea,
Bearing hope and joy to millions,
Reaching souls where'er they be.

And there comes an added glory
As the four fly swiftly on,
Loud proclaim the judgment hour
And the coming of the Son.

Back to earth the Saviour's coming
Not as prophet, priest, but King.
Quick prepare to give Him welcome,
Let the good news loudly ring.

Oh, what joy to see Him coming
If our sins we have confessed,
And we know He is our Saviour,
Then in rapture we'll be blessed.

So we'll send the glad news onward
To earth's darkest heathen strand,
And we'll give to those in darkness
Visions of that heavenly land.

noticed in the magazine circulation. Both *Life and Health* and *Liberty* showed a good gain over the previous year. With one exception each paper made a fair profit.

Our veteran manager of the Present Truth Department, D. W. Reavis, reported for the biggest little paper in the denomination. The entire circulation of *Present Truth*, since it was started, has reached the tremendous figure of more than 68,000,000. Splendid results are being seen through the distribution of this journal, as is evidenced by the many good letters which are coming to the office.

The Superintendent, R. W. Conard, reported for the department which prepares the literature which is so freely circulated throughout the field. He showed views of the various sections of the office. Through a series of tables he reported the deliveries of the various classes of literature. Dur-

ing 1928 we issued eighteen new publications, and at the close of the year there were five new books in preparation. The paper used in 1928 amounted to 418 tons, which in itself would make a fair-sized freight train.

The Treasurer, E. L. Richmond, had a very good report to render. The liabilities of the institution are not large, notes payable being but little more than \$12,000, and these to persons who wish to give their means to the cause, or who are situated so they want us to keep their money. The other liabilities are in the form of unexpired subscriptions, trust funds, and reserves. All these liabilities are covered by investments which are yielding a fair return. The profit and loss statement showed that the institution last year made a net gain of \$21,248.83. The Auditor's certificate was read. Adoption of the Treasurer's report, at his suggestion, was delayed until the next meeting, thus giving all members of the constituency an opportunity for a more extended examination before voting to adopt.

Among the resolutions passed were those expressing gratitude to God for His protecting care, and for the prosperity which had attended the work; approval of the recent action of the Board of Directors in increasing the size of the Review to thirty-two pages and reducing the price to \$2.50 a year; approval of the recommendation of the Autumn Council appropriating \$20,000 of our funds for the erection of a headquarters building and chapel in the city of Paris, France; also an appropriation of \$2,500 to assist the publishing house in Australia; and providing that all the profits of the Association in the future shall be subject to the call of the General Conference for work in foreign and home fields.

These resolutions were discussed by various brethren present. J. L. Shaw, H. H. Hall, and E. F. Hackman, of the General Conference, expressed their great appreciation of the assistance which the Review and Herald Association had rendered the publishing work in foreign fields. They felt that the \$20,000 furnished for the establishment of a headquarters in Paris would be greatly appreciated.

A. E. Sanderson told of his work in behalf of the circulation of the Review and Herald. During the last two years he has traveled about 80,000 miles, visited 660 churches in eleven union conferences and fifty-eight local conferences. He has spoken to approximately 55,000 people. His heart is burdened for the thousands of families who are still without the Review.

L. W. Graham stated that the reduction in the price of the REVIEW means about \$6,000 less income each year, and the addition of eight pages means about \$6,000 additional expense. This emphasizes the need of a much larger circulation in order to reduce the cost of publication per subscription.

Short speeches were made by M. F. Knox and John Rigby, extending the greetings of the Southern Publishing Association and the British Publishing House; by E. E. Franklin, H. F. Kirk, E. M. Fishell, C. A. Scriven, and S. T. Shadel, relating to the progress of the work in the unions which they represent. R. B. Craig, J. B. Blosser, and H. C. Wilcox, veteran colporteurs, spoke of their courage in the continued prosecution of this work to which they have dedicated their lives.

Very enjoyable music was provided during the sessions of the meeting by Robert and Charles Eldridge, E. F. Hackman, Dale Hamilton, and by the chorus of nineteen men composed entirely of Review and Herald employees.

The Board of Managers was elected for the ensuing year. The membership of this Board is as follows: F. M. Wilcox, J. L. Shaw, E. R. Palmer, J. W. Mace, L. W. Graham, W. H. Holden, E. L. Richmond, C. W. Irwin, H. H. Hamilton, M. E. Kern, H. W. Cobban, C. P. Bollman, R. W. Conard, F. H. Robbins, and E. K. Slade.

Following the constituency meeting, the Board organized the same as for last year. The same department managers, branch managers, and foremen of departments were continued. Later, at a joint meeting of the General Conference Committee and the Review and Herald Board, the editors for the various publications issued by the Association were chosen. These, with the addition of two or three assistants, remain the same as for last year.

The Austral Union Session

BY CARLYLE B. HAYNES

THE biennial session of the Austral Union Conference convened at the River Plate Junior College, at Puig-gari, Entre Rios, Argentina, on January 29, and continued to February 2. The week before it began the union publishing and home missionary conventions were held.

The conference session was an excellent meeting in every respect. The reports brought in by the field leaders were of a very encouraging nature, showing a substantial gain in membership, in evangelistic endeavor, in

baptisms, in book sales, in tithes, and in offerings. The work is forging ahead strongly in this southernmost field of the world.

The report of the president, E. L. Maxwell, showed that during the two-year period 1,093 new believers had been baptized. This is an average of three a day or twenty-one a week for the two years.

Five new churches had been established. The net gain in membership was 838. Eight new churches had been built.

"One of our conferences," said Elder Maxwell, "has already reached the desired goal of self-support. Two others are closely following, and we hope soon to see them in the column of the victorious ones."

Among other recommendations of the president it is interesting to notice this one:

"I believe we should make definite plans looking to self-support in all the fields of the union."

The present two-year term of the union was changed during the session to a four-year term. The officers now serving were re-elected, E. L. Maxwell as president, F. C. Varney as secretary-treasurer, C. D. Striplin as educational and Sabbath school secretary, Henry F. Brown as home missionary and Missionary Volunteer secretary, and Walter Pergande as publishing secretary.

W. F. Miller, formerly of Peru, was called from the United States to be superintendent of the Punta Arenas Mission. Andrés Ascione, of Chile, was called to labor in the Alto Parana Mission. A. R. Sherman, of Uruguay, was called to the Chile Conference.

One of the most interesting features of the session was the ordination, on the recommendation of the committee on credentials and licenses, of eight workers to the gospel ministry. The ordination ceremony was of an impressively solemn character. Those ordained were Francisco Brouchy of the Buenos Aires Conference, Godofredo Block of the Buenos Aires Conference, Matéo Leytes of the Alto Parana Mission, Harold C. Brown of the Bible Department of the River Plate Junior College, J. S. Marshall, president of the River Plate Junior College, J. M. Howell, principal of the Chillan Training School, Dr. C. E. Westphal, medical superintendent of the River Plate Sanitarium, and J. H. Meier of the North Argentine Conference.

W. W. Eastman of the General Conference attended this meeting, and gave helpful counsel. From the South American Division there were in attendance C. L. Bauer, C. P. Crager, J. L. Brown, J. W. Westphal, R. R. Breitigam, and the writer.

As a result of this important meeting, the brethren have gone back to their fields with new courage and strength for their work, as well as with an assurance of seeing even greater development in every line of activity.

Progress in the Rural School Work

BY W. P. BRADLEY

Educational Secretary, Southern Union Conference

As the time approaches when our people will again consider the needs of the rural work in the South and give an offering for this work, I am sure they will be interested in hearing a few words of progress regarding this activity in the Lord's vineyard.

Our rural schools are established as outposts, to throw out the rays of light of this blessed truth in communities where the message is not known. When the time comes that a number accept the truth and a church is formed, we should not continue to regard this as a rural outpost in the fullest sense of the word, because there is now a church which can conduct various lines of work which are carried on by all our companies.

This was the history of the work at Chestnut Hill, one of the most interesting posts in the rural work in the South. The little group of faithful workers who went there labored under great difficulties for a number of years, and were finally rewarded when a nice little church of about twenty members was formed.

Soon afterward a school board was organized, and steps were taken to arrange for the teacher's salary, so that it became in every respect what might be looked upon as one of our regular churches. However, the faithful people who are there still do a great deal of missionary work, giving out literature, visiting the sick, holding Bible readings, etc. We believe that there will be others who will yet accept the message through their faithful efforts, and the church will continue to grow.

Another well-known point of interest in the Tennessee River Conference is the Fountain Head Rural School and Sanitarium. It is the largest rural school center in the conference. It will probably be recalled that they had a disaster by fire which burned their sanitarium. But now this is rebuilt, and a very nice large plant for health purposes is available in connection with the school. This affords work for some of the students who have to work most or all of their way. They have eighteen or twenty

boarding students who avail themselves of the opportunities furnished by the school. In addition to the sanitarium, there is a large, well-kept farm which serves as an important source of income and convenience for

leges of a Christian education in that little school home. The house was so loosely built that it had to be lined with building paper to keep the wind out. Now, however, the school is housed in more comfortable quarters.



Mrs. J. M. Levering
and Her Pupils of
the Willhoyt School

providing farm products for the institution as well as labor for students.

Much community work is carried on from this center in the way of visiting the sick, giving treatments, passing out literature, and gathering in people to the Sabbath meetings, prayer meetings, and any other gospel meetings which may be held. The friends in the community respond quite heartily to such invitations, and we believe that when the right time comes, a fine harvest of souls will be reaped in this locality. About half the students in the school came from farms in the neighborhood. Here they are under the influence of our Christian teachers, they study from our good readers, our Bible books, etc. Surely the seeds sown in their fertile young hearts will bear fruit as time goes on, and many will decide to join themselves to our faith.

The Fountain Head School and Sanitarium received some help from the Rural School Fund, and thus was able to recover to a degree from the very unfortunate circumstances in which they were placed through their fire. Prof. H. A. Gober, in charge of the school there, is taking a great interest in the work, and we expect to see much progress in the way of improvement and growth along instructional lines.

A rural community which presents a picture of great interest because of its rapid growth at the present time, is at Lawrenceburg, Tenn. A year ago, school was conducted in an old dwelling house on the top of a steep hill. The building was totally unfit for school purposes, because of the arrangement of the rooms and lack of facilities. Yet sixteen children had been gathered in under a missionary teacher, and were enjoying the privi-

The fine, roomy buildings of the institution include a sanitarium, several cottages for workers, a dining hall, and a very pretty new stucco chapel, in the basement of which school is conducted with a membership of thirty-one. These children come mostly from homes in the neighborhood.

As a result of the few years of labor in this place, there is one whole family in the truth and others are very much interested. This new building, which provides for both the school and the church, was made possible partly through the Rural School Fund and partly through gifts from other sources.

Only a day or so ago a young man came to one of our leaders at the Lawrenceburg Sanitarium, and told him that he was seeking peace with God, but in so doing he was not finding peace at home, for his people were bitterly opposing him. He expects to have to leave home on account of his new belief. There is a fine Christian spirit manifested by the workers in this community, as is true of our other similar communities, and surely the Lord will use their faithful efforts for the upbuilding of His cause and the glory of the gospel.

From all our rural centers much active missionary work is done in the way of distribution of literature, holding gospel meetings, and making missionary visits. Perhaps our people sometimes wonder if this rural work is still necessary. We wish to assure all who are interested in this work that it is surely necessary, and there is room for much more. We need more money to finance our work in new locations. Above all we need people of the proper kind who are willing to enter one of the many com-

munities in the South which provide virgin territory so far as our message is concerned, and who will there live the truth, carry on missionary work, and conduct schools for the children. Yes, the centers of influence which have been planted by our people in many places in the South are rapidly extending the knowledge of the message to those around them.

Illustrative of this point is a little incident which came to my attention recently while paying a visit to the Oakwood school. The treasurer, who was taking several of us out to the college, picked up a colored boy along the road who was going to the school to attend classes. He asked him in our presence how he happened to come to Oakwood. The young man said he became interested by attending one of the programs given at the college, and he decided that a student body which could give such a fine program surely must have excellent instruction. His father was willing for him to attend, and so he came. He is now firmly established as a believer in our message, and plans to go into the colporteur work next summer to win his scholarship.

Yes, these efforts and funds which have been expended to establish the work in the South are surely paying. Much more must be done to strengthen our work in the winning of added believers to the truth, and we have faith that the rural work of every character, and especially the school work, will yet do much in finishing the third angel's message in the Southland.

Rural Schools in the South

BY THE GENERAL CONFERENCE DEPARTMENT OF EDUCATION

WE hope the REVIEW readers have found interest in reading concerning the work of our Southern rural schools. This line of endeavor in our near-by mission field has borne precious fruit during the years. In paying a visit to several of the mountain schools, we found a group of believers in every place, and organized churches and Sabbath schools in nearly every center. Last year over 300 students were enrolled in these little schools among the hills.

The illustration shown was sent by Ruth E. Atwell, educational secretary of the Cumberland Conference. In a letter she says:

"I send you a picture of the Willhoyt school. You may recognize Mrs. J. M. Levering (Bessie Acton). The Leverings are certainly doing a splendid work. They are giving ninth-grade work to two 'native' boys, and their semester examina-

tions, sent out by the union, were the best in the whole field, I understand. These two boys plan to go to Loma Linda, take the medical course, and be missionaries, if time lasts. They are the two large boys in the middle of the group, and now are officers in the little Sabbath school there. This school was largely equipped from the Rural School Fund. It never could have been without that help. It surely pays."

Yes, it surely does pay. Only once a year do we have the privilege of contributing to this noble work. And rightfully this offering is included in the Sixty-cent-a-week Fund. It is to be received in all our churches on Sabbath, April 13. We trust the liberal offering may make possible the establishing of more of these centers of influence in the great Southland.

Rural School Offering

BY J. L. MC ELHANY

THE annual offering for the rural school work will be taken in our churches in North America on Sabbath, April 13. Most of our people are acquainted with the nature of this work. In the Southern States there is a large rural population. To help these needy people, rural schools have been established in a number of centers. This work has been fostered and carried on by great self-sacrifice on the part of the men and women who are giving their lives to it. These schools are centers of missionary influence, from which the light of present truth radiates.

The educational departments of the conferences in which these schools are located supervise and assist this work. Through the local conference channels the rural school fund is distributed to aid these schools. Without this assistance this needy work would be seriously handicapped.

The spirit of prophecy contains much concerning the needs of the work in the South. We believe that this great and needy home mission field will appeal to the generosity of our people.

Georgia Conference

BY B. F. KNEELAND

THE brethren and sisters in Georgia feel that they have special reasons for thanksgiving as they see what God has done for them. In spite of the serious business conditions caused by the collapse of the Florida boom, and the disastrous floods and storms which visited a large portion of our conference, we are glad that God has fur-

nished the funds to keep our work going. There has also been a substantial gain in our membership. Our people have responded well to the calls which have come from the mission fields. The Missions Extension Fund receipts were the largest ever raised in this field, and nearly half of our churches exceeded their quota in the Harvest Ingathering.

One event which has especially encouraged us is the completion of a fine new house of worship at Savannah, which is a beautiful historic city of 100,000 people. The church in that city had been for years worshipping in a temporary tabernacle which in every way failed to represent correctly our world-wide message in the second city of our great State. Aided by the co-operation of W. H. Heckman, president of the Southeastern Union Conference, and under the supervision of H. F. Taylor, who is a capable and experienced builder, we began last July the erection of a new building at Thirty-fifth and Whitaker Streets. This building is now completed, and is a very neat, well-arranged building of the colonial type, seating 350 people, and equipped with baptistry, dressing room, library, etc. It has a basement above ground, in which we have a fine room for the church school, two others for the Sabbath school, rest rooms, furnace room, etc.

The church was opened for services Sabbath, January 19, at which time the dedicatory services were held. W. H. Heckman gave the dedicatory sermon, and the writer offered the prayer. Others who assisted in the services were H. F. Taylor, pastor of the Macon (Ga.) church, and R. G. Strickland, pastor of the Savannah church. We also had with us R. Crawford, a charter member of the church at first organized in 1910 by C. B. Stephenson.

When we think of the humble beginning of our work here in the Southland, and see the progress that has been made, we thank God for what His power has done for us. However, we have touched only a very small portion of our great field. Georgia has a population of over 3,250,000, and is the largest State east of the Mississippi River. There are 161 counties, and we now have organized churches in only thirteen of them. We have more than 100 counties in which there is not at the present time a single Seventh-day Adventist.

As we looked at the fine memorial of our message for which Savannah has had to wait so long, we could not help asking, "How long must these great unentered fields of our own homeland have to wait for the living messenger of the advent hope? How

long shall we continue to pass by in neglect these fruitful fields within our own borders?" We pray earnestly that God will not only greatly strengthen the hands of our workers now in the great Southland, but will place a burden on the hearts of many others to help us finish the work in this long-neglected field to which the Lord, through the spirit of prophecy, has often called our attention.

"Much more evangelistic work should be done in the South. There should be a hundred workers where now there is but one!" "Messengers of mercy are needed, not merely in a few places in the South, but throughout the whole field. Rich and poor are calling for light. Men and women should now be offering themselves to carry the truth into the highways and byways of this field. There are thousands who might give themselves to God for service. He would accept them and work through them, making them messengers of peace and hope." —"Testimonies," Vol. VII, pp. 224, 220.

We are of good courage, and solicit the earnest prayers of our people in behalf of the work in Georgia.

The Chile Annual Meeting

BY W. W. EASTMAN

FROM February 11-17 the Chile annual meeting was held in Santiago, the capital of the republic. The relation of this meeting to the Chile Conference was about the same as the annual camp meetings are to the conferences in the United States and other countries where such meetings are held.

The services were conducted in the church building owned by our people, and the daily program was about the same as that of our camp meetings, beginning early in the morning and continuing till late at night. The seating capacity of the building was about 400, and on the Sabbath and in the evenings the audience could not be comfortably accommodated, many being obliged to stand during the entire service.

The Spirit of the Lord was present throughout the entire meeting. In as much as it was not the year for the regular conference session, there was no business transacted, consequently the time was occupied in preaching, Bible study, and devotional and departmental meetings. Children's meetings were conducted by Sister W. W. Wheeler, assisted by others. Several meetings were devoted to verbal reports of ministers and other workers. It was interesting to listen to the accounts given by these workers

of how the Lord is working for the people in their respective fields. As I listened to these reports, I could not help but be impressed with the thought that Chile is ripe for the harvest. Large and attentive audiences were reported as eager to hear the message; and the fact that 477 members had been taken into the churches during the past two years, is evidence that they are not only ready to hear, but ready to obey the truth for this time.

The harmony and unity prevailing among the workers was indeed refreshing. As far as the writer could discern there was a total absence of faultfinding or criticism. No doubt this accounts, to a large extent, for the good progress of the message in that field. The Lord has greatly blessed the leadership of T. L. Oswald, who for the past two years has been president of the conference, and who with his faithful wife seems to have the full confidence of both workers and lay members of the conference. The financial condition of the conference is good. Tithes and offerings are increasing, and the conference indebtedness is being reduced rapidly.

Under such favorable conditions one could hardly expect otherwise than that the meetings should be characterized by the deep movings of the Holy Spirit, and such was the case. Both inspiration and freedom were experienced by those whose blessed privilege it was to minister the word. The people were eager to hear, and never seemed to tire of listening. Promptness and faithfulness in attending the meetings were particularly noticeable.

The Chillan Training School is doing a good work under the principalship of J. M. Howell. The fruitage of the school was apparent from the number of young ministers, Bible workers, colporteurs, and church school teachers in attendance at the meeting, and constituting a large part of the conference workers. It was really encouraging to see these bright, consecrated native workers being developed in the field, speaking the language and familiar with the customs of the country. As far as I could learn, all these workers have had experience as colporteurs in the sale of our literature during their vacation periods while attending school, and this will be a help to them as they take up other lines of denominational work.

The colporteur work for the past three and a half years has been under the leadership of J. D. Leslie, and has made good progress. During 1928 the colporteurs delivered \$25,-

558.86 worth of literature, which was a gain over the previous year of more than \$6,000. Brother Leslie has accepted a call to Peru as field missionary secretary of the Inca Union Mission. He had the privilege, before going, of seeing his former assistant, Fernando Arriagada, a native colporteur, take the leadership of the colporteur work in Chile.

This brother has been very successful in selling our large books to soldiers in military camps, having at one time made a scholarship and a half in two hours. Chile has a compulsory military law, and while serving his time, Brother Arriagada became well known to the military officers throughout Chile because he refused to do duty on the Sabbath. Every effort was made to force him to yield, even threatening death. Finally he was stood up to be shot, but the Lord delivered him in a most marvelous way. After he had suffered much persecution, his conscientious convictions were respected, and now when visiting his former officers, he is honored and given special privileges. In several instances all the soldiers in the barracks have been called together and required to stand at attention while our brother took orders from those who desired the book, all the books being delivered through the aid of the officers.

The laborers from outside of the Chile Conference, who attended the meeting, were J. W. Westphal and J. L. Brown of the division, E. L. Maxwell, president of the Austral Union, and the writer.

* * *

Generosity of the Buenos Aires Publishing House

BY CARLYLE B. HAYNES

WHILE the prosperity of the Buenos Aires Publishing House in 1928 was not so impressive as that of its sister institution in Brazil, it nevertheless, out of its smaller profits, has joined the Brazil house in making liberal gifts to the fields which constitute its territory. The ability of these houses to do this, and their desire and willingness to do it, have been among the most encouraging factors of our work in South America this year.

From the profits of its 1928 business the Buenos Aires Publishing House has appropriated to the South American Division the substantial sum of \$4,250 for redistribution in the Austral and Inca Unions. The division has, in turn, passed this amount on, \$2,550 to the Austral Union, and \$1,770 to the Inca Union. Speaking for the enterprises which will ultimately

benefit from this generous gift, we thank the Buenos Aires Publishing House, and at the same time we thank God for the success He is giving the book work in all parts of South America.

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A Recent Visit to Porto Rico

BY A. R. OGDEN

My first visit to the island of Porto Rico was last summer, during July and August, just a few weeks before the terrible hurricane of September 13, which left such wreck and ruin throughout the island.

During the early part of February of this year I had the privilege of again visiting Porto Rico. This was a little less than five months after the storm. It was very gratifying to note the almost complete reconstruction of buildings. Almost all the homes are entirely rebuilt, or repaired wherever that was possible, so the results of the storm are little in evidence. This is true in both cities and rural districts, so far as the homes of the people are concerned. The average rural home in Porto Rico is of simple and cheap construction, but in the aggregate, this work of reconstruction was a large undertaking, as the property damage was exceedingly great. It is estimated that about 140,000 homes and other buildings were destroyed or badly damaged.

The prompt work of relief and reconstruction given by the Red Cross cannot be too greatly appreciated. Their financial statement of Nov. 15, 1928, just two months after the storm, showed that they had disbursed over \$5,500,000 in the storm-swept islands. Over \$500,000 was spent for food for the people who had lost their all; \$1,250,000, for building materials; \$100,000 for clothing and household equipment. Their agricultural program showed an expenditure of nearly \$200,000. Really, it is marvelous how quickly the work of relief and reconstruction has been carried on during less than five months after the storm, as a result of the prompt action of the Red Cross. There is but little in evidence to tell the story of the terrible disaster, so far as Porto Rico is concerned.

Seed was distributed to 50,000 small farmers, with which to start food crops. The American Junior Red Cross also did its part, distributing packages of seeds to the Porto Rican school children for the planting of gardens. Hot lunches were served them also. Approximately 120,000 people were benefited thereby. A total of over 500,000 persons were fed by the Red Cross during the two months following the storm.

Nature has done its part in the work of reconstruction and rebeautifying the desolated island of Porto Rico. An abundant rainfall since the storm, with the regular allowance of sunshine and heat, has caused all nature to blossom anew during these months. As far as the eye can reach, over valley and hill, it is greeted with one vast panorama of beautiful growing fields, which are already beginning to supply the food from nature's abundant storehouse. But all this would have been greatly limited without the generous service of the Red Cross in providing the seed and necessary materials for reconstruction and re-growth.

On the beautiful hills near the city of Aibonito is our Porto Rican training school. On arriving there with L. J. Borrowdale February 7, I was especially gratified to find that, as a result of the united effort of teachers and students, the storm-torn buildings had been sufficiently repaired to carry on, in a temporary way, the work of the school, although under very trying conditions. In all we felt greatly pleased at the results.

Havana, Cuba.

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The East Visayan Mission

BY F. L. CHANEY, *Director*

ACCORDING to available records, our mission had, on December 31, 1926, thirteen organized churches, eighteen church buildings (number of companies not given), and a membership of 1,185. At the present time there are thirty-one organized churches, thirty-four church buildings, forty-two companies, and a membership of 2,225. It will be noted that we have more church buildings than organized churches, and in looking over the list I find that every organized church, with three exceptions, has a chapel, and that six of the companies also have chapels.

In this connection we wish to express our gratitude to the General Conference for the 5,000 pesos (\$2,500) appropriation which enabled us to erect a new central church building at Cebú, Cebú, during 1928. We also greatly appreciated the presence of our union president, S. E. Jackson, who superintended the construction of the building.

The total baptisms for the year 1927 were 587, and for eleven months of 1928, 483, or a total of 1,070 for the biennial period. There were over 100 candidates awaiting baptism when our two ordained ministers left the field on December 7 to attend the biennial meeting. Under ordinary circumstances these would have been bap-

tized during December, in which case the total baptisms for the period would have been over 1,170 and the membership around 2,355.

During the greater part of this period a record was kept of how or by whom the baptismal candidates first became interested in the message, and from it we learn that 473 were first interested by lay members of the church, 301 by Bible workers, seventy-four by ministers, eight through reading, and four in the Sabbath school. This record is for 884 of the candidates.

On the point of rapid growth in membership the East Visayan Mission stands in the front rank. We are informed that our denomination as a whole has doubled its membership every ten years; the Philippine Union Mission has doubled every twenty-seven and one-half months, and the East Visayan Mission has doubled in membership every twenty months.

We are expecting when all returns for the year are in, that our total tithe will be about 12,500 pesos and the Sabbath school offerings about 2,800 pesos. If our expectations are realized, we shall have attained an increase of over 50 per cent in our tithe receipts.

During the year 1927 we had an average of thirty-two colporteurs in the field doing faithful and successful work in scattering the printed page, and the total sales, as given by the Philippine Publishing House, amounted to 29,691.75 pesos. This year, while waiting for our new book, "The Great Controversy," it seemed necessary to cut down the number of colporteurs to an average of twenty-two, and there has been a corresponding loss in the quantity of literature sold, the mount being 18,735.30 pesos for the eleven months.

At the last biennial meeting we had one church school, employing one teacher, and having a student enrollment of forty-three. We now have four church schools, employing five teachers, and having a student enrollment of about 180.

The last school to be opened in our field is but an infant in arms, but it deserves special mention because it is the first of its kind to be started in the union. It is a school located among the Moros of the Baras tribe, who live on or near the Picong Plantation, near Malabang, Lanao, on the island of Mindanao. The school building was under erection on my last visit to Picong, and I suppose the school has now opened with a possible enrollment of twenty pupils.

Thus far we have baptized only two Moros, but many others are inquiring about our teachings, and some are

reading our Filipino literature. One of the outstanding needs for work among this people is literature. They have none of their own, not even a translation of the Koran. I have the manuscript of the first four chapters of Genesis translated into the Jolo Moro dialect. For this I am indebted to a young Moro named Nandy Warner, and to his American father by adoption, Mr. Fred Warner, of Duero, Bohol. This manuscript we are sending to our printing office in Singapore, where it will be set up in the Arabic script. After correcting it, we expect to put the first three chapters into tract form, with the title, "The Story of Creation, by Moses." I believe that it will be received and read by many of the Moros who speak that dialect. Our school-teacher at Picong, with the assistance of the Moros of that district, will shortly undertake to translate the same chapters into the dialect spoken by the Moros of Lanao, central Mindanao.

The southern coast of Mindanao has scarcely been touched by our message, in fact there are many settlements of Filipinos along that coast where neither Catholics nor Protestants are working.

The province of Surigao on the east coast has been entered by our faithful colporteurs, and already fruit of their work appears. We have received several earnest requests from a little band who are keeping the Sabbath, asking that we send them a worker. Thus far, for lack of men, we have been unable to answer their petition. In 1928 we entered for the first time the province of Davao, and we now have two or three small companies in that great district. The whole field of Mindanao is opening wide her doors and bidding us enter. May the Lord help us to follow the leading of His Holy Spirit, and do our part in giving the gospel to the many people of this great and needy field. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4: 35.

NOTE.—We are closing our books to-day (January 10), and our December tithe totals 1,666.78 pesos, making a total for the year of 12,860.76 pesos. The total Sabbath school offerings for the year is 3,008.29 pesos.

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It is much more difficult to pray for missions than to give to them. We can only really pray for missions if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God.—*Gustav Warneck.*

Colporteurs' Summary for
February, 1929

NORTH AMERICAN DIVISION				
Unions	Agents	Hours	Value 1929	Value 1928
Atlantic	81	7540	\$ 11816.00	\$ 18856.24
Columbia	116	11421	19649.54	26694.28
Lake	136	8237	11138.34	11898.46
Central	44	2971	8408.05	4467.10
Northern	12	972	1145.90	1991.25
North Pacific	29	2708	2958.95	5597.10
Pacific	45	4059	8048.94	7148.65
Eastern Canada	18	1357	8058.88	2982.15
Western Canada	23	1708	4011.40	6457.81
Southeastern	22	3452	4452.47	7556.79
Southern	30	2174	4722.25	7809.65
Southwestern	31	2194	4909.74	4888.73
	582	48793	79315.46	105848.16
FOREIGN UNION CONFERENCES AND MISSIONS				
African Division	44	3754	12209.84	-----
Australasian Division	87	5206	13911.66	11863.33
Central European Division				
Arabic	---	---	---	144.35
Bulgarian	6	984	199.14	168.43
Czechoslovakian	53	6689	1677.32	1528.05
East German	135	14294	4978.33	6731.18
Grecian	---	---	---	---
Hungarian	67	8562	2489.68	2216.97
South German	73	9675	7333.00	9180.28
Turkish	---	---	---	38.64
West German	167	20990	9125.33	8646.33
	501	61144	25802.80	28643.33
Northern European Division				
Baltic	---	---	---	742.40
British	---	---	---	3881.14
East African	---	---	---	---
Ethiopian	---	---	---	---
Polish	---	---	---	626.39
Scandinavian	---	---	---	10651.37
	---	---	---	15901.30
Southern European Division				
Franco-Belgian	24	1496	971.19	2629.72
Iberian	3	188	59.55	939.97
Italian	27	1858	775.94	---
Jugoslavian	52	4953	1156.42	1575.15
North African	6	482	190.00	---
Rumanian	76	9967	2272.63	1803.39
Swiss	35	3220	2891.34	---
	223	22114	8317.07	6948.23

Unions	Agents	Hours	Value 1929	Value 1928
Far Eastern Division				
Central China	---	---	\$ -----	\$ 357.86
East China	---	---	-----	368.74
Japan	11	975	946.53	1757.36
Malaysian	14	---	2988.77	-----
Philippine	114	14408	10885.66	-----
	166	15383	14820.96	2483.96
Inter-American Division				
Antillian	11	653	2568.76	3283.20
Central American	15	655	4743.46	1707.45
Colombia-Venezuelan	5	362	922.10	3928.05
E. Caribbean	---	---	---	---
Mexican	14	1111	1276.15	3082.74
	45	2781	9510.47	12001.44
South American Division				
Austral	---	---	---	16132.24
East Brazil	30	1683	2723.38	14306.57
Inca	14	884	1297.08	2202.94
South Brazil	68	12526	20165.18	4766.07
	112	15098	24185.64	37407.82
Southern Asia Division				
	---	---	---	---
Foreign Totals	1133	125480	\$ 108758.44	\$ 115250.49
N. American Totals	582	48793	79315.46	105848.16
Grand Totals	1760	174273	\$ 188073.90	\$ 221098.65

COMPARATIVE BOOK SUMMARY				
	1926	1927	1928	1929
January	\$128429.45	\$228425.25	\$218796.43	\$245677.30
February	251755.06	228447.76	221098.65	188073.90
March	240968.79	246251.38	212849.48	---
April	278574.41	215716.64	215326.55	---
May	241402.18	192349.05	257530.53	---
June	329559.12	325807.62	325030.88	---
July	391040.40	327515.58	330518.76	---
August	282732.53	330138.57	347340.96	---
September	241251.56	234729.35	219549.42	---
October	202774.36	189151.73	195510.14	---
November	199192.28	207055.82	215962.48	---
December	224287.15	222395.31	225171.18	---
	\$3006967.34	\$2947984.06	\$2984685.46	\$433751.20

Gleanings From the Field

At a recent Austral Union council the following baptisms were reported: 85 in Chile, 99 in Alto Parana, and 129 in North Argentina.

FIVE were recently baptized in Newberg, Oreg., who came into the church through the Sabbath school.

IN an article in the February *South American Bulletin* Elder F. A. Stahl says: "At our Forest Mission (Perené) a few months ago there were baptized twenty-six Campa Indians, six from the Piro tribe, and four white persons who live on farms near this mission. . . . Here in Iquitos we baptized sixty believers a few months ago, making a church membership for this place of over 100 people who appreciate the message, are faithful in paying tithe, and generous in giving offerings."

SIX were baptized in the Florence Avenue church in Los Angeles, Calif.

J. J. SMITH says in the *Inter-American Division Messenger* for February: "I am happy to report the baptism of five persons as the first fruits of Costa de Palenque, which is located on the coast of Panama that stretches eastward from Colon,

and is bounded on the east by Intendencia de San Blas. Darkness and superstition prevail there, and the difficulties that confront the worker are very forbidding. I am confident, however, that the Lord, who began this good work, will carry it on and finish it to the honor of His name."

DURING 1928, 194 Sabbath school members were baptized in the Southern California Conference.

THIS little news item from Mrs. A. W. Cott at Mt. Roraima was included in the Missionary Volunteer Exchange: "You will be glad to hear that we have organized a young people's society, or perhaps it should be called a Junior meeting. The members can neither read nor write, and it has been a problem to know just what to ask them to do in the place of taking up the usual young people's programs or the usual lines of missionary work. I will mention one or two things that we have been doing in the past. Five of them have started little missionary gardens, and one of the boys, named Alicock Amos Daniels, who is the grandchild of Chief Jeremiah, has several quite large pumpkins in his garden. One day after the Junior meeting, he

showed them to me and said that he had counted them and that the tenth was the Lord's. Even the children understood the tithing question when my husband presented it to them on the Sabbath before. Two of the other Juniors have already brought in their tithe, one being a bow and arrow from a little boy of about six years, and the other a newly beaded Indian apron from a girl about sixteen."

THE *South American Bulletin* for February reports the baptism of forty-five persons in South Brazil.

ELEVEN children of the church schools in the East Pennsylvania Conference have been baptized this year, and 110 new pupils have been enrolled. These good results have been obtained from the efforts of the children Ingatherers.

SIXTEEN have been baptized at Rochester, N. H., as a result of the series of evangelistic meetings held there.

FEBRUARY 2, seven were baptized in Kansas City, Mo., four of whom were children from the church school.

SIXTEEN were baptized in Melbourne, Victoria, Australia, January 5.

Austral Union Home Missionary and Publishing Convention

BY W. W. EASTMAN

THIS convention was held at Puigari, where the delegates were cared for by the school. The accommodations thus provided were excellent, since it was the vacation period, when most of the students were away. The food was especially good. There was a good variety, and it was prepared in an appetizing way, which in the opinion of the writer contributed much toward keeping the delegates in a good working mood, and thus lent practical aid to the success of the convention.

The convention was conducted jointly by the two departments all the way through, each sharing freely in the discussions, without regard to which department the particular topic pertained. This plan will undoubtedly contribute toward a better understanding and harmonious relationship between the two departments as they work together for the upbuilding of God's cause. The harmony that prevailed throughout the convention was indeed refreshing. It was particularly noticeable that each department was interested in the success of the other.

An early morning devotional meeting was held each day, also a Bible study. The diversion from the discussion of plans and methods afforded by these meetings, had the effect of creating a spiritual atmosphere, which is so vital to the success of all our work.

It seemed good to see the executives of the union and local fields working together with their department secretaries for the strengthening of their work in the church and in the field.

The Bible House secretaries and treasurers were in attendance, and several sessions were held in the interest of their important work. Curtis Varney, the secretary of the union, acted as chairman of these special sessions, while Henry Brown and Walter Pergande were chairmen of their respective departments, each being assisted by the divisional department men, John L. Brown and R. R. Breitagam. Among the many important questions considered were evangelistic colportage, resident colportage, the combination plan, Harvest Ingathering, Big Week, and the sale of literature by the lay members.

It was a good convention, apparently enjoyed by all, and will contribute to the future advancement of the work in this important part of the world field.

A Thirteenth Sabbath in the Central Mexican Mission

BY O. C. BARRETT

TO-DAY was the thirteenth Sabbath, and the offering comes to the Inter-American Division, of which we are a part. Of course we had planned on doing the best we could, both in the local church of Mexico City as well as throughout our field. The Sabbath school here, of some fifty adult members, had placed a goal, at the beginning of the quarter, of 330 pesos (\$153.45 in U. S. currency at the present rate of exchange). After the offering was taken and counted, it was found that we lacked 79 pesos of reaching our goal.

I spoke to them of how the Lord granted the children of Israel favor in the eyes of the Egyptians, so that they gave them gold and jewels and precious stones with which they afterward built the tabernacle. Then I put in the plate the last centavo I had in my pocket, saving only my car fare home, and the deacons passed the plate again. This time they received 74 of the 79 pesos that were needed. When the money was counted and the congregation was told that we still lacked 5 pesos, the Sabbath school secretary, a native sister who lives about two miles across town from the church, said: "I have yet 10 centavos which I was saving for my car fare home. I will give them, and walk." She put in the 10 centavos, and the plate was passed again. When the money was counted, we had 28 pesos instead of the five that were needed to make up the goal.

I had talked to the congregation and had given all I had with me except car fare, because I wanted to see the goal reached. And although the people gave well, they still fell short of the goal. But when this poor woman gave all that she had, it so stimulated them that they reached the goal and passed it, although they had already given twice. This sister gave her mite. She is not a widow, like the one Christ saw in the temple; but she might better be, for her husband gives her cruel opposition.

It is this spirit of sacrifice that is building this mission. There were ten Sabbath schools nine months ago, and now there are twenty-two. Nine months ago our members were selling 100 copies of our paper, *El Centinela* (The Watchman), each month, and now they are selling 1,000. The selling is not done by canvassers; it is a part of the local missionary work done by members for their friends and neighbors. Everything else is growing in proportion, and our tithe and offerings are increasing accordingly.

If our Sabbath school members back home could know what is being accomplished by their offerings, they would understand that giving to missions is the best investment they can make. One of these days, up there on the sea of glass, some of these brethren and sisters from the Central Mexican Mission will personally thank those who have made it possible for the light to shine in the dark corners of Mexico.

* * *

Spreading a Knowledge of the Bible

BY O. B. KUHN

WHILE in Shanghai recently, attending the East China Union Mission committee meeting, one day we stepped into the American Bible Society office to order 10,000 volumes of Bible portions to be sent to one of our workers in northwest Anhwei Province. As we were leaving, the field representative of the Bible Society, Mr. Timothy Wong, an earnest Chinese Christian gentleman, said, "Praise God, we are spreading a knowledge of His word."

There are three great Bible Societies with agencies in China. The secretaries of these agencies informed us that in spite of the terrible political disturbances, over 8,000,000 volumes of the Bible, New Testament, and portions were distributed in China during the year 1927. The British and Foreign Bible Society circulated 3,640,282 volumes; the American Bible Society circulated 3,109,692 volumes; the National Bible Society of Scotland circulated 1,784,684 volumes; making a total of 8,534,658 volumes.

Since beginning its work in China in 1812, the British and Foreign Bible Society has distributed 71,332,300 volumes. The China agency of the American Bible Society was established in 1876, and since then the total circulation by this society has amounted to 48,532,126 volumes. The National Bible Society of Scotland has done a similar work.

Let us, too, praise and thank God that His word is being so extensively distributed in China.

* * *

Hurricane and Famine Relief Fund

WE present again this week the gifts to the Hurricane and Famine Relief Fund. As will be observed, the sum to date is \$3,576.92. This amount, of course, is very inadequate in meeting the demands which exist. Much suffering has been entailed by these disasters, and in many cases there exists a vital need for help. We

earnestly urge our brethren and sisters to consider whether the Lord would not have them give to this cause of the poor and needy. Read the list of donors, and consider if you should not have a part in this good work.

Previously reported	\$8,013.52
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Mrs. C. E. Grasser	5.60
T. M. C., Pacific Union College	7.00
Total	\$8,576.92

All funds intended for the relief of hurricane and famine sufferers should be sent to J. L. Shaw, Treasurer General Conference, Takoma Park, Washington, D. C.

DECEMBER 1 twelve were baptized in Williamsport, Pa., as the result of a summer effort in that city.

A SERIES of meetings in East St. Louis, Ill., has resulted in adding thirteen members to the young church which was established there a year ago. They are now raising money for a church building.

Appointments and Notices

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A Minnesota sister desires prayer that she may make a complete surrender to God, prayer for her husband and three sisters and their families, and that a friend may be delivered from evil habits.

A young man in Michigan requests prayer for the healing of his father, who is seriously ill, and also that his mother's health may be improved.

An anxious mother in New Jersey asks prayer for the conversion of her husband, and that her three boys may be kept from the temptations of the world; also that she may be restored to health.

A Canadian sister earnestly requests prayer for the conversion of her husband, her son, and his wife, and their boy, and her adopted son, who is fourteen years old.

A sister in California who accepted the truth about five years ago, requests the Review family to join her in praying for the conversion of relatives and friends on her definite prayer list; also that she and her husband may be healed of long-standing physical disabilities.



OMISSIONS FROM THE YEAR BOOK

Brother H. E. Rogers, the General Conference Statistical Secretary, and his assistants exercise the greatest caution in their efforts to preserve a correct listing of the ministers and other workers of the denomination in the Year Book. Considering the very long list of workers whose names are now listed annually in our directory, it is extraordinary that so few reminders come to us from the field calling attention to corrections that should be made.

Frequently when workers are being transferred near the close of the year their names may be dropped from our ministerial directory, since the secretary of a conference or field from which the worker is leaving naturally expects the secretary of the field to which the worker is transferring to report the name. It is just as easy for the secretary of the new conference to think that the conference last employing the worker has surely passed on the name to Brother Rogers. Perhaps through transfers of this kind more than in any other way names accidentally disappear from our Year Book lists. It would be quite out of the question to call attention to every such omission through the columns of the Review.

We particularly regret the fact that through clerical errors in lists sent to this office the names of Elder W. E. Bidwell, formerly of the Bahama Islands and now located at New Smyrna, Fla., and Elder R. E. Stewart, of Cuba, do not appear in the ministerial directory of the 1929 Year Book. While omissions of this kind most naturally bring disappointment to the workers concerned, it also means disappointment to us here at the General Conference office, where the Year Book is made up. We should be glad if every Year Book could, without exception, list every one whose labors are devoted to the finishing of this work.

B. E. Beddoe.

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications, care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

Mrs. Clinton D. Losey, 907 S. LaFayette Street, Greenville, Mich. Signs of the Times, Watchman, Life and Health, Our Little Friend, and Youth's Instructor, for missionary work.

Esther Smith, 1298 Lamar, Edgewater, Colo. Signs, Life and Health, Present Truth, Watchman, Our Little Friend, and Instructor of 1928.

C. A. Johnson, 1815 N. 70th St., Lincoln, Neb. Signs, Liberty, Life and Health, Watchman, Present Truth, tracts, and small books, for reading rack.

The new address of Emma B. Kincaid is 1030 W. Eleventh Ave., Denver, Colo. She still wishes Review, Signs, Watchman, Our Little Friend, and tracts, and desires to thank those who have sent literature. She would especially like Sabbath School Workers, and sets of picture cards, as she wishes to do some work in a Spanish Sabbath school.

OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made to this rule only in the cases of older field workers or others whose life and labors have made them known throughout the denomination. Fuller notices should find publication in local papers.

Grant.—Dr. Sarah L. Grant died at her home in Nashville, Tenn., Jan. 15, 1929.

Draper.—George Draper was born in Fayette County, Iowa; and died in Topeka, Kans., at the age of sixty-eight.

Byington.—Mrs. Vera M. Byington, daughter of the late Charles H. and Laura Brackett, was born near Battle Creek, Mich., Dec. 7, 1874; and died in Oakland, Calif., March 9, 1929. Her husband, Dr. John Byington, formerly of the Battle Creek Sanitarium staff, died in 1911. Funeral services were conducted Friday, March 15, 1929, from the home of her uncle, Dr. John H. Kellogg, in Battle Creek, and she was laid to rest in Oak Hill Cemetery. One son survives.

Davis.—Thomas Davis was born in Philadelphia, Pa., Feb. 4, 1845; and died at the Washington Sanitarium, Takoma Park, D. C., Jan. 18, 1929. He was buried at Malvern, Pa. Brother Davis accepted the truth more than thirty years ago. He was a self-supporting worker, and contributed thousands of dollars to the cause, and educated a number of our workers. Like the widow who gave her two mites, he gave his all to the cause many years ago, when he might have lived in luxury the rest of his days.

Owen.—Mrs. Elenora Owen, née Gaston, was born at Augusta, Mich., May 10, 1845; and died near Hendersonville, N. C., March 8, 1929. She was married in 1873 to R. Baxter Owen. Four daughters were born in this family. Miss Ida, lately deceased; Miss Ruby, now teaching in Washington Missionary College; Mrs. Chas. Ritzenhouse, living now at Medford, Oreg.; Mrs. Carlos Snow, of Siguatepeque, Spanish Honduras. At the age of nineteen Sister Owen embraced the message of Sabbath reform and the advent hope. She had reached her eighty-fourth year, but her mind was clear as she talked of past experiences and studied present issues.

Harter.—Mrs. Lydia Harter was born in Lenawee County, Michigan, April 10, 1848; and died in Rockford, Ill., March 10, 1929. Three daughters, three stepdaughters, and one sister survive her.

Watts.—Edna Pearl Watts was born at Elgin, Tenn., June 11, 1906; and died at Takoma Park, D. C., Feb. 8, 1929, after an illness of nearly two years. Her parents, five brothers, and one sister survive.

Stone.—Mrs. Mary E. Stone, née Wilson, was born in Illinois, Nov. 27, 1844; and died in Fresno, Calif., Feb. 24, 1929. She had been a faithful Seventh-day Adventist fifty-two years. Four children survive her.

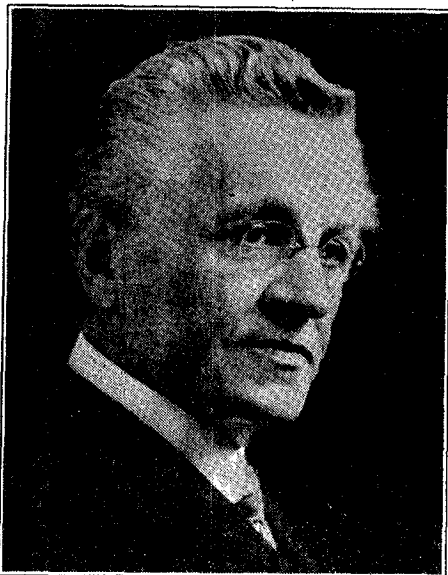
Fisher.—Mrs. Rebecca Fisher, née Walden, was born in Connorsville, Ind., Sept. 30, 1829; and died at Queen City, Mo., March 5, 1929. She had been an Adventist since 1880. One son and two daughters mourn.

Hale.—Mrs. Grace Edith Hale, née Sams, was born near Milton, Oreg., Feb. 6, 1904; and died at Walla Walla, Wash., March 6, 1929. Her husband, one son, her father and mother, seven sisters, and four brothers survive.

Webka.—Frank W. Webka was born in Austria, July 31, 1871; and died in Phoenix, Ariz., March 3, 1929. He had been in the truth thirty-five years. His wife, who is a faithful teacher in the Arizona Academy, one son, and one daughter mourn.

Dobbins.—Mrs. Alice N. Dobbins, née Crouch, was born at St. Augustine, Tex., Sept. 7, 1853; and died at Fort Scott, Kans., March 11, 1929. In 1872 she was married to William L. Fowler. Seven children were born to this union. All survive. Her husband died in 1886. In 1890 she was united in marriage with J. J. Dobbins. From this union two children survive. She had been a faithful Adventist for more than fifty years.

Aufranc.—Paul Aufranc passed away at his home in North London on Sunday morning, October 14, 1928, and was interred in St. Pancras Cemetery, North Finchley, the following Thursday, the writer officiating in the new North London church and also at the graveside, assisted by Pastors Spearing, Morrison, and Jackson. Brother Aufranc's father accepted the truth under J. N. Andrews on his arrival in Switzerland, so our deceased brother was brought up from boyhood in the truth and remained faithful to the end. His father was a professor of languages, and did considerable translating for the French paper of his day. The whole family has been connected with the truth for many years. He came to England as a young man, and was married to Miss Armstrong, of the Armstrong family well known to our people



Paul Aufranc

in this field. For many years they were members and officers of the North London church, and their faithful service and good Christian character will always be remembered by those who knew them. Brother Aufranc suffered a serious illness prior to his death, but was very patient through it all, and those who visited him during his last days came away with the thought that he was prepared to meet his Saviour and was looking forward to the fruition of the blessed hope of His soon return. He will be greatly missed in the North London church and by his many friends. His wife and their son, Dr. Aufranc, with his family, remain to mourn their loss.

W. H. Meredith.

MRS. ALTA M. BOWEN CLARK

Alta Mae Bowen was born at Newburg, W. Va., Jan. 12, 1892, and died at Narsapur, India, Jan. 14, 1929. From a child she was a Christian and fully gave her heart to the Lord, and at the tender age of seven was baptized by Elder G. B. Thompson, uniting with the Newburg church.

At the age of seven, with her parents she moved to Rome, N. Y., where she spent seven years of happy childhood, beginning school life in the church school there. In the autumn of 1906 she accompanied her parents to Takoma Park, Washington, D. C., continuing her educational work in the Takoma Park church school, as one of its charter pupils, afterward attending the Foreign Mission Seminary, which became Washington Missionary College.

In 1912 she went to Melrose, Mass., to enter the New England Sanitarium in training as a nurse, and completed her course with the class of 1915. On Sept. 18, 1917, she was united in marriage with Adrian E. Clark. That same autumn he entered upon the medical course, the first two years being taken at George Washington University, the last two at our medical college in Los Angeles, Calif. Mrs. Clark engaged in private nursing and in connection with the White Memorial Hospital, to help defray expenses. Before Dr. Clark finished his internship at the Los Angeles County Hospital, he and his wife were placed under appointment for medical missionary service in India.

Following the General Conference of 1922, Mrs. Clark returned East to spend some time with parents and friends, being joined later by her husband, and leaving in August, 1922, for India. The first year and a half was spent at Simla, relieving Dr. Menkel and his wife while on furlough.

Dr. and Mrs. Clark were then called to Calcutta, it first being the plan to open a little sanitarium there, of which they were to take charge. That plan changing, they were called to Mussorie, where a rest home was converted into a place for patients. About three years ago Dr. and Mrs. Clark left the mountains of North India to open work among the people on the plains of South India, locating at Narsapur. Here they built up a hospital with a capacity for about thirty-five inpatients, which was dedicated September 5 of last year. To this little dispensary-hospital the people flocked for medical care, it being located in a densely populated section, from which none were turned away unhelped. It was nothing uncommon for sixty or seventy and sometimes one hundred patients to visit the dispensary daily.

Letters from associates speak of Sister Clark's unselfish ministry of love among the people, and of the strong ties that endeared her to the Indian people for whom she worked. One worker writes, "The life of Mrs. Clark was woven into every portion of the daily routine of the hospital, and it can be truthfully said, 'She hath done what she could.'"

There remain to mourn her loss in India, her husband, Dr. Adrian Clark, whose life of sacrifice is dedicated to the work in India, and the company of workers and believers who loved and labored with her. In the homeland are the father and mother, Brother and Sister T. E. Bowen, of the General Conference, Takoma Park; three sisters, Mrs. W. A. Nelson, of Philadelphia; Mrs. T. C. Cunningham, of Takoma Park; and Mrs. C. A. Carter, of Central China; and one brother, W. P. Bowen, of Takoma Park, with other sorrowing relatives and friends.

Elder T. R. Flaiz conducted the funeral service, and she was laid to rest under a beautiful margaosa tree in the mission compound. Writing of her death, Elder A. W. Cormack, of the Southern Asia Division, says: "The purpose of God in her sudden passing is one of the things which we may not fully understand 'till the morning breaks and the shadows flee away.'"

J. L. Shaw.

Long.—Mrs. Lorina J. Long was born in Tennessee in 1845; and died at Stanford, Ky., March 12, 1929.

Lane.—Ethel E. Lane was born near Saginaw, Mich., June 20, 1884; and died at Hastings, Mich., Jan. 24, 1929.

Crain.—Melvin Crain was born in Polk County, Missouri, Nov. 24, 1851; and died in Exeter, Calif., Feb. 26, 1929.

Cannon.—Harriet A. Cannon was born in Miami County, Ohio, Jan. 14, 1860; and died at Lima, Ohio, March 4, 1929.

Blankenbeckler.—Mary F. Blankenbeckler was born in Rochester, N. Y., Oct. 28, 1859; and died in Bellingham, Wash., Feb. 23, 1929.

Webber.—Anna Marie Webber was born in Russia, April 8, 1856; and died in Portland, Oreg., Jan. 5, 1929. She had been a faithful Seventh-day Adventist since 1894.

Frost.—William L. Frost was born in Missouri, Jan. 24, 1864; and died at Eureka Springs, Ark., March 13, 1929. His wife, one son, and four daughters survive.

Sutton.—John Thomas Sutton was born at Cleveland, Ohio, Nov. 25, 1858; and died in Ithaca, Mich., March 1, 1929. His wife and two daughters mourn their loss.



Mrs. Alta Bowen Clark

Wager.—Mrs. Emogene Wager was born in New York, March 23, 1851; and died in Michigan, March 10, 1929. Four children are left to mourn.

Irwin.—Mrs. Ida A. Irwin, née Nefoster, was born in Oswego, N. Y.; and died at the home of her sisters in Holly, Mich., Feb. 17, 1929, at the age of sixty-seven.

Whaley.—Lyman Davis Whaley was born in Springfield, Canada, July 18, 1855; and died in St. Charles, Mich., Dec. 26, 1928. His wife and one daughter mourn.

Jones.—William Jones was born in Wales, Oct. 20, 1847; and died in Richmond, Va., Feb. 22, 1929. He was a devoted husband and father and a faithful follower of his Lord.

Swain.—Mrs. Rebecca Alsbaugh Swain was born in Ohio, April 15, 1852; and died at Mechanicsburg, Ind., Dec. 4, 1928. She had been a member of the Seventh-day Adventist church since 1887.

Morris.—Mrs. Ruth Morris, née Torren, and her eight-months-old baby were burned to death in a gasoline explosion in their home at Esom Hill, Ga., March 1, 1929. She was a member of the conference church.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

VOL. 106

APRIL 11, 1929

No. 15

Review and Herald Publishing Association
Takoma Park, Washington, D. C.

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!

The 1929 Big Week

Will Soon Be Here

ONE HUNDRED NINE different institutions or enterprises will be the beneficiaries this year. To accomplish this, our people are asked to contribute on an average of \$2 a member. When we think of Big Week, we think of literature, as this is the great agency for raising funds. The most timely material which you can use in raising your Big Week money will be found in the current issues of *Liberty* and *Life and Health*. Following is a brief list of contents:

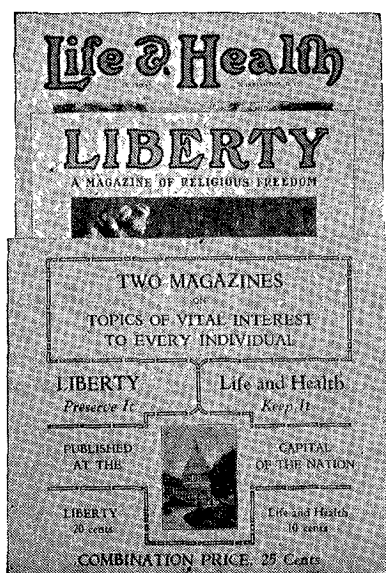
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May

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that supplies may reach you in ample time for Big Week.



LIBERTY

2d Quarter

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WASHINGTON, D. C., APRIL 11, 1929

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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

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.

ALWAYS the work is going forward in the "utmost part of the earth." Here comes a post card to Washington from H. J. Löbsack, written from "the heart of Siberia." In the midst of that far land he has been meeting with the committee of the Central Siberian Union. He reports the workers "of good courage," having baptized 309 believers during the last year. The postcard picture shows up-to-date modern motor omnibuses operating on the streets of Novosibirsk.

WE direct attention to the appeal for hurricane and famine relief found in another column. Elder A. R. Ogden, in this number, speaks of the recovery of Porto Rico from the disaster, but in other fields there is still urgent need of help. Indeed, so far, the General Conference has been able to apply no money from the fund for the relief of the famine sufferers in China. We hope that this appeal for those in need may find response as far as consistent in the heart of every reader. We should carry on our hearts a burden for the poor and unfortunate, and seek to discharge that burden with fidelity.

THE General Conference received a letter from Director J. A. de Caenel of the Haitien Mission, signed also by the mission committee and the Port au Prince church committee, thanking the General Conference for help which has enabled them to dedicate the new church building at Port au Prince. All the believers in Haiti understand that it is the believers who have given the General Conference these funds to pass on, hence their acknowledgment says:

"Our warmest wishes of prosperity and blessing go out to all our brethren and sisters who by their sacrifices have

permitted us to build this temple in the capital of the republic of Haiti. May God pour out upon you all, dear brethren, His greatest blessings."

How continually the words of courage come from the fields! Having had the privilege of reading a letter sent to Mrs. Hattie Porter, of Battle Creek, who formerly spent years in Africa with her husband, the late Elder R. C. Porter, we quote the following lines. The letter was written by Elder W. H. Anderson. He says:

"At the last General Conference session we were able to report that the membership of the division had doubled during the four years ending with 1926. As we looked over the field at our recent division meeting, we found there is every prospect that our membership will double again by the time of the next General Conference. That means work in every field and in every department, but we have a united body of men out here, and the work is going faster than we can keep up with it."

He tells of the recent baptism of 137 converts who were brought in through the witnessing of two natives who, because of polygamy, were not themselves able to qualify for church membership.

Offering Sabbath, April 13

THE regular annual offering for our Southern Rural Schools will be received in all our churches in North America on Sabbath, April 13. This offering counts on the Sixty-cent-a-week Fund. This is a fruitful work in a needy field, and we hope for a generous offering.

GENERAL CONFERENCE
DEPARTMENT OF EDUCATION.

Stenographers Needed

AT the present time the General Conference is in search of two capable stenographers of proved experience in our own offices. One is needed in each of two of our division headquarters offices, consequently we are seeking for stenographers of unquestioned experience in our work. Most of our union and local conferences, as well as most of our institutions, are supplied with very proficient helpers in this line. We have no desire to disturb the organization of any office, and yet we know that some offices must release a stenographer if we are to fill these two pressing calls from foreign fields.

Any stenographer who has reason to believe that her training and experience qualify her to respond to one of these calls, and who finds her heart responsive, is requested, after counsel-

ing with her employer, to write to us, letting us know that she would be interested to learn more about these particular needs. Conference executives and institutional managers deal very unselfishly with the General Conference in its efforts to supply workers needed for the mission fields. It seems unnecessary, but we had better caution those interested that only members of the Seventh-day Adventist Church whose Christian experience would be unquestioned by the church itself, should apply.

Address all correspondence to B. E. Beddoe, Associate Secretary, General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C.

China, a Sign of the Times

THROUGH successful political revolutions and diplomatic victories, China has recently triumphed over her internal foes and external enemies, and has won a place of independence and equality among the nations. These masterful achievements, attained with such surprising rapidity and superhuman energy, constitute the greatest political miracle of the twentieth century. When China's present program of reforms, improvements, and national development is fully carried out, she will be as a giant among the nations, to be feared by all.

Marvelous changes are taking place in this country that will greatly facilitate the promulgation of the gospel, and will in many ways prepare the people to receive the third angel's message. This will fulfill Matthew 24:14, and is a sign of the end of the world.

China has chosen for her flag the rising sun. Japan's national emblem is a rising sun also. China's is a white sun on a blue field, while Japan's is a red sun on a white background. These "kings of the east" have fittingly chosen the rising sun for their national banners. Will other Far Eastern peoples some day also choose the flag of the rising sun? There are unmistakable signs that indicate a developing alliance of Asiatic nations. "Asia for the Asiatics," is a cry frequently heard. Events in China and other Asiatic countries are fulfilling prophecy, and the day of the "kings of the east" is at hand.

The extensive preaching of the gospel in Eastern lands, and the national developments in these great Asiatic nations which are surely leading on to Armageddon, are signs of the times which should warn us all of the near approach of the end of all things, and should cause us to arise and quickly finish the work of God in the earth.

O. B. KUHN.