

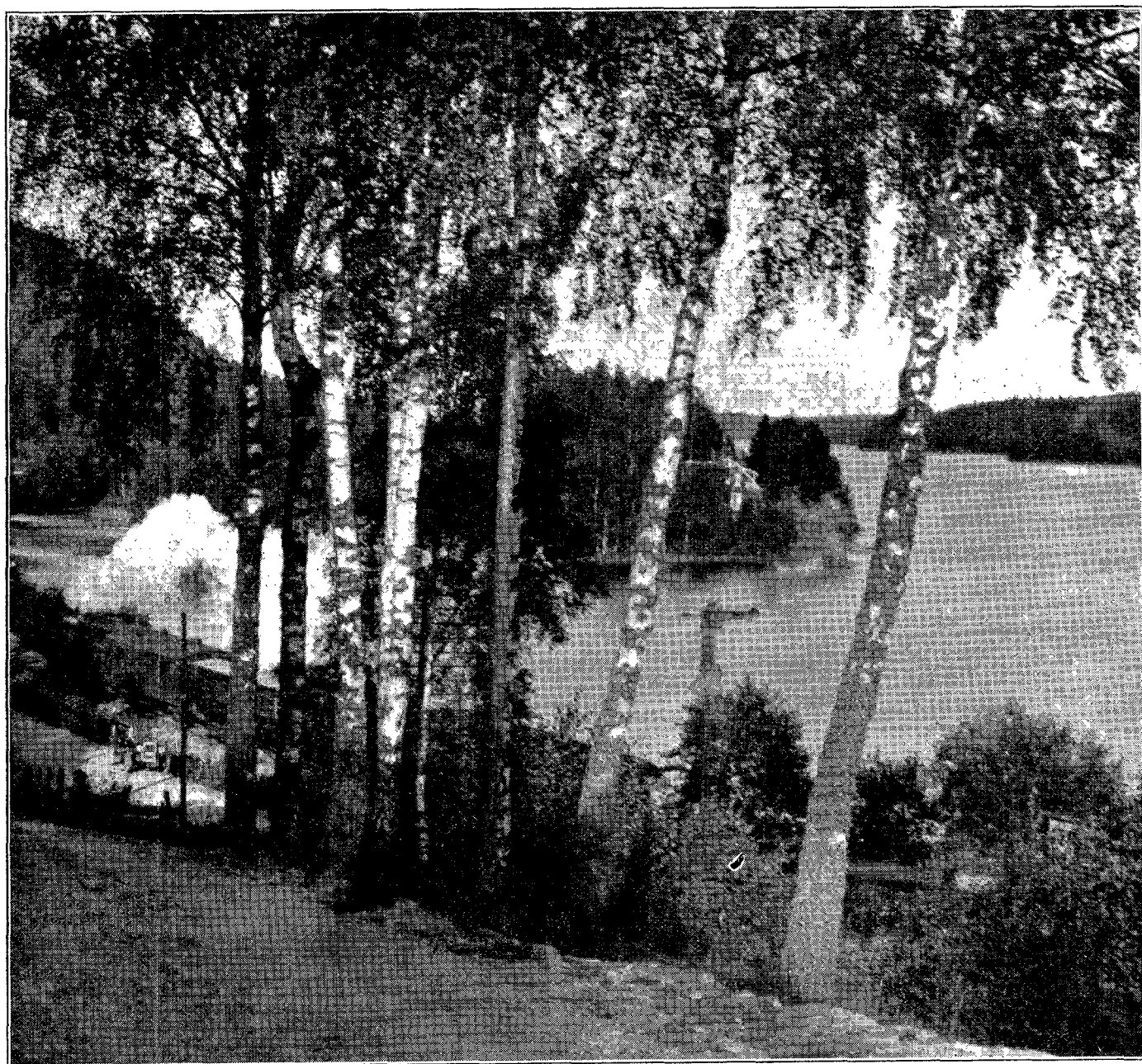
The Advent Sabbath  
**Review and Herald**  
THE FIELD IS THE WORLD

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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



A SCENE ON THE ROAD ABOVE THE SANITARIUM AT HULTAFORS, SWEDEN

(See article by G. E. Nord, page 22)

# BIBLE QUESTIONS ANSWERED

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

By CALVIN P. BOLLMAN

## "A Wandering Easter"

A good brother in Wisconsin expresses surprise that Seventh-day Adventists, while objecting to a wandering Sabbath, do not object to a wandering Easter.

The name "Easter" occurs but once in the Bible, namely, in Acts 12:4, where *πασχα* (*pascha*), which in both the Oxford and the American Revised Version, as also in some other versions, is properly rendered "Passover."

Now the Passover always occurred upon the fifteenth of the month Nisan, a lunar month corresponding roughly to parts of March and April. The Passover occurred therefore on different days of the week in different years. When our Lord was crucified, the Passover fell upon the weekly Sabbath, which constituted that particular Sabbath "a high day." (See John 19:31.)

The name "Easter" has been identified with Astarte, which, as Hislop remarks, "is one of the titles of Beltis, the queen of heaven." This name was substituted for the name "Passover" to make it more acceptable to heathen peoples, and in the fourth century A. D. it was ordered that, instead of occurring on the day of the full moon following the spring equinox, it should always fall upon a Sunday; hence the rule now followed, namely, that Easter shall be the first Sunday after the full moon following the vernal equinox.

It is a mistake to attach any importance whatever to Easter, since it is of heathen origin.

### The Use of Pictures and Images

"Opponents of our faith are making sport of the illustrations of heavenly beings used in our many books and periodicals, claiming that we are violating the spirit and letter of the second commandment."

This is not a new charge; it has long been urged by some that even the making of pictures by photographic process, or otherwise, is a violation of the second commandment, which in the Authorized Version reads thus, in part:

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in

the water under the earth: thou shalt not bow down thyself to them, nor serve them." (See Ex. 20:4-6.)

In the Douay Version the first and second commandments are treated as one, the two reading thus in part:

"Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them."

Moffatt's translation resembles the Douay more, perhaps, than it does the King James, but is plainer than either, thus: "You shall not carve any idols for yourselves," etc.

This shows that the intent of the commandment is not to forbid the making of pictures or images for beauty or embellishment or for educational and industrial purposes, but to prohibit the making of such things for the purpose of bowing down to and worshiping them.

If the Lord had intended to prohibit all making of pictures and images, He certainly would not have directed Moses to make cherubim (figures of angels), as He did direct him (Ex. 37:6-9), nor would He have caused the making of a "veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made." Ex. 26:31.

Modern architecture would be impossible without plans (drawings), and even pictures, not only of the finished building, but of its several parts. Indeed, there must have been such drawings of Solomon's temple and of its several parts, or it could never have been constructed as it was, for of that magnificent structure it is written:

"The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." 1 Kings 6:7.

Of course Catholics claim that they do not worship the images and pictures which appear everywhere in their churches, and even in their homes, but that such things are used simply to assist in concentrating the

mind upon Him to whom they pray. But is not this excuse offered in behalf of the worshipers of the various false gods adored by the heathen? For example, in every heathen land there are thousands of images representing the same god; surely each of the many devotees must know that the image he worships is not indeed the god, but only a figure representing the god. This, however, is the very thing the second commandment forbids; and it is this prohibition that every one violates who uses pictures or images as they are used in pagan and papal worship.

### The True Church

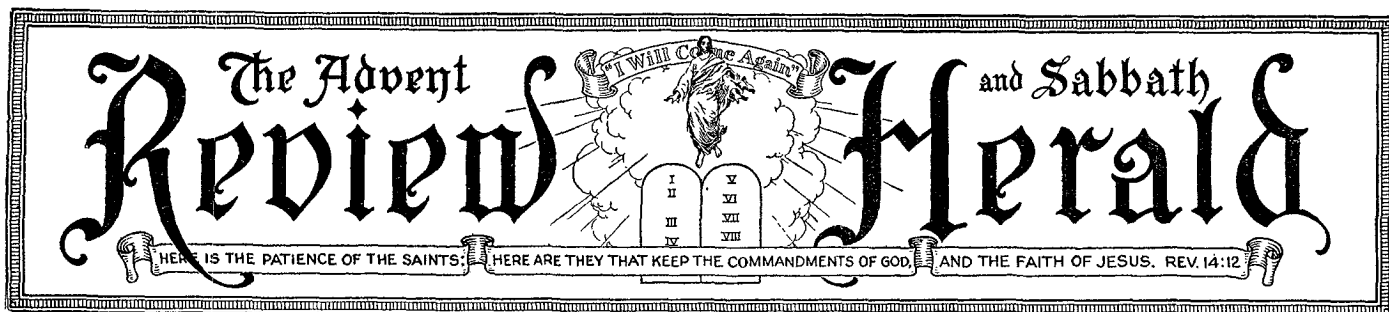
"Where in her writings has Mrs. E. G. White said that Seventh-day Adventists are the true church?"

We know of no such statement expressed in just that way, but a number of years ago, when some were saying that the Seventh-day Adventist Church was Babylon or a part of Babylon, Sister White wrote this, which we copy from the "Testimonies," Volume VII, page 16:

"Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed."

The same correspondent asks if there is not somewhere a statement by Sister White to the effect that the reason why God does not now bring more souls to obedience to the truth is that many in the church would not set a right example before them. Yes, there is such a statement on page 371 of Volume VI of the "Testimonies;" it reads thus:

"The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?"



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# Attacking the Foundations

In Two Parts -- Part One

*"If the Foundations Be Destroyed, What Can the Righteous Do?"*

By THE EDITOR

DIVINE revelation is undergoing at the present time a critical analytical review by poor, fallible man. The Creator and His Book have been summoned to the judgment bar of human reason. Finite man is seeking to fathom the unsearchable and inscrutable designs of the infinite God. In consequence, the authenticity of divine revelation is determined by man's caprice and prejudice, and by this scale the works and words of the Almighty are measured by the varying demands and estimates of each individual.

This spirit of worldly-wise criticism is entering the church of Christ. Indeed, it has entered in among His professed followers throughout the world to an alarming degree. The most subtle skepticism today is proclaimed from popular pulpits, and in many instances doctors of divinity preach the doctrines of devils instead of the divine words of the Master they profess to serve. We must be careful, in these days of changing emphasis, of subtle skepticism and godless unbelief, that we do not adopt, unconsciously, the same standards in our treatment of divine revelation.

The foundations are indeed being attacked. The truths of the Bible are being discredited and denied, even in the house of its professed friends. Well may we ask, in the words of the prophet, "If the foundations be destroyed, what can the righteous do?" We can re-establish those foundations in the faith of our own hearts and reaffirm them in our own lives, and under God we can impart this faith and this experience to others.

## *Earnest Bible Study Our Safeguard*

Our safeguard in these days of doubt and skepticism is in the faithful

study of the word of God. There has been developed in connection with this movement a beautiful system of truth, a system of doctrines which has stood the assaults of opposers through all the years, and that shines in the midst of the prevailing darkness around us in clearer luster than ever before. But we sometimes wonder how many of the readers of the REVIEW have by study and research proved the reliability of the truths of this message for themselves. We believe this will be absolutely necessary, and, indeed, we believe that none will be able to stand in the testing days before us, only as this is done.

The word of God is given as a lamp unto our feet and a light unto our path; and in order that it shall be this, we are admonished by the Master Himself, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5: 39. The same word of exhortation is given by the apostle Paul to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

The manner in which we are to search is indicated by the instruction of this same apostle to the church at Corinth,—by comparing spiritual things with spiritual: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." This same admonition is given us by the servant of the Lord. Read these earnest words in the chapter entitled, "The Mysteries of the Bible," in the "Testimonies," Volume V, page 707:

"I have been shown that many who profess to have a knowledge of present

truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe, but until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God, and a turning to men, putting human in place of divine wisdom."

## *Heresy Permitted to Sift the Church*

We are given to understand very definitely, that unless the members of the church of God do this, if they permit themselves to drift into a state of indifference, God will permit heresies to rise even in the church, in order to test and prove them:

"God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures, and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear."—*Ibid.*

### *Intellectualism No Safeguard*

No man's high intellectual attainments will enable him to understand the mysteries of God without this earnest study. God's people should be aroused. They should cast aside sloth and indifference, and give themselves to earnest, faithful study.

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study, clearer light may be obtained, which can be brought before others.

"When God's people are at ease, and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward, to receive the increased and ever-increasing light which is shining for them. The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing His people to action."—*Id.*, pp. 708, 709.

### *God Does Not Contradict Himself*

No future revelation of truth will discredit the truth already received. The fundamental doctrines of the gospel message we bear to the world have their foundation in the divine word. The system of truth which we hold was tested in the crucible of faithful study and earnest prayer, and attested to as well by the revelation of the Spirit of God. Regarding this the servant of the Lord bears the following testimony:

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to

others the instruction that the Lord had given me.

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the word of God. The brethren knew that when not in vision I could not understand these matters, and they accepted as light direct from heaven the revelations given.

"For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, 'Father Andrews, the Lord Jesus maketh thee whole.' He was healed instantly. He got up and walked about the room, praising God and saying, 'I never saw it on this wise before. Angels of God are in this room.' The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the word of God."—*"Testimonies," Series B, No. 2, pp. 56-58.*

### *The Faith Once Delivered*

The apostle Jude exhorted the brethren that they should "earnestly contend for the faith which was once delivered unto the saints." For there were "certain men crept in unawares," who sought to corrupt this faith of the early believers. In our Bible study and historical research, we should settle in our minds that there are certain fundamentals which lie at the very foundation of Christian faith and experience, which cannot be gainsaid; and that any conclusions in our study which lead us to reject these fundamentals are based upon wrong premises, and are therefore faulty conclusions.

Our thought is illustrated by an incident which we draw from the teaching of Lyman Beecher. Addressing a class of divinity students, he warned the young men before him to beware of speculation. He said in substance: Young men, beware of speculation. Sometimes I venture out into the great sea of speculation, but before doing so I make myself fast to some old stump of doctrine on the seashore which has withstood the assaults of wind and wave for many years. Then I cautiously venture out. If there comes along a wave and sweeps me off my feet so I don't know where I am, I know where that old stump is, and I pull in on the rope. We believe that this is sensible advice, which we all do well to heed.

### *Our Objective in Bible Study*

The objective in research will have much to do in determining our conclusions. We may study to build up and strengthen our faith in the fun-

damentals of divine revelation, or we may study to disrupt those foundations and tear down our belief; and the conclusions we reach will usually be in direct line with this objective.

Similarly, we may look upon a brother, we may study his life to criticize and to find fault, and the result will be a loss of confidence in him and in his integrity. And on the other hand, we may study his life to find that which we may commend, — the possession of a noble spirit, proof of loyalty to God and the right, in spite of his imperfections, and our confidence in him will grow.

The apostle John deals with this principle in the instruction which he gives to the church. He declares: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaker of his evil deeds." 2 John 10, 11.

And the apostle Paul is still more emphatic in the warning which he sounds regarding this same principle. To the Galatians he writes: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:8, 9.

And this warning had its application not alone to the apostolic church, but also to us who live today. And so we believe that in our own experience, if there comes one to us — we care not what may be his position, even though he may occupy the highest position in the church or be a recognized Bible expositor — who seeks to undermine the foundation of God, to deny fundamental Bible truth, which constitutes the very framework of this message and movement, we believe that his testimony should be rejected, and that we should not receive his teaching in our hearts or bid him Godspeed in his work.

### *Dangers Threatening the Church*

The spirit of study and research is always accompanied by grave danger, — danger that the one so engaged, instead of keeping close to fundamental truths and building his faith and teaching around those truths, will wander away into idle speculation, that he will mistake his own impressions for the leadings of the Spirit of God. Some have done this in the history of this movement, and we may well believe that we shall face this danger again and again in coming days. Of these dangers, and of the warnings relative thereto, we shall speak in our next article.



# The Scriptures a Safeguard

By MRS. E. G. WHITE

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

Before His crucifixion, the Saviour explained to His disciples that He was to be put to death, and to rise again from the tomb; and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the

disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

## Messages Represented as Proclaimed by Angels

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image, should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, "The time will come when they will not endure sound doctrine." That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support.

## Influence of False Teachers

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.

When Christ came to speak the words of life, the common people

heard Him gladly; and many, even of the priests and rulers, believed on Him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate His teachings. Though they were baffled in all their efforts to find accusations against Him, though they could not but feel the influence of the divine power and wisdom attending His words, yet they increased themselves in prejudice; they rejected the clearest evidence of His Messiahship, lest they should be forced to become His disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive Him if He were the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer.

The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world.

Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages. And His fearful denunciations of the scribes and Pharisees, and His warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.

The Roman Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings as interpreted by the church; and there are thousands who dare receive

nothing, however plainly revealed in Scripture, that is contrary to their creed, or the established teaching of their church.

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's word that they are light bearers? A lack of moral courage to step aside from the beaten track of the world, leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible, and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another.

#### *Specious Ways of Deception*

Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty.

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know the will of

God. A man is traveling, and comes to a place where there are several roads, and a guideboard indicating where each one leads. If he disregards the guideboard, and takes which-

ever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.—"*The Great Controversy*," pp. 669-674. (To be concluded)

## *The Voice of the Spirit*

By J. S. WASHBURN

WHEN in the beginning, earth was in chaos, disorder, without form, and void, the Spirit of God moved upon the face of the waters. "By His Spirit hath He garnished the heavens." Through the Spirit, order and beauty came. Where there is disorder, there can be no music; for music is absolutely, exactly mathematical. And as by the Spirit, order came, so with order came glorious music, in the angels' song over creation.

How often in the Scriptures, and today, are music and the Holy Spirit closely associated! Music was used by the Lord as a means of converting King Saul, and making him a prophet. "Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy. And the Spirit of the Lord will come upon thee, and thou . . . shalt be turned into another man." 1 Sam. 10:5, 6.

A few years later, when Saul had departed from the Lord and an evil spirit troubled him, David, the sweet singer, "took a harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." 1 Sam. 16:23. With music the Holy Spirit came upon Saul, and now by music the evil spirit was driven away from him. We may be sure that the music played by David on his harp was not the light, trashy music that, even in many so-called revival hymns, often appeals to the feet rather than to the heart. But those harmonies so soothing, yet so mighty, came by inspiration. The sweet psalmist of Israel said, "The Spirit of the Lord spake by me, and His word was in my tongue." That was inspired music, breathed by the Holy Spirit, the music through which the mighty Spirit of God spoke with such power that unwilling evil spirits were banished, as they were in later years by the singing of the youth of Nazareth, Jesus the Son of David, whose sweet songs "seemed to banish the evil angels, and like incense, fill the place with fragrance."—"*The Desire of Ages*," p. 74.

The great prophet Elisha proved the close connection between the Holy Spirit and music when he said, "Bring me a minstrel. And it came to pass, when the minstrel played,

that the hand of the Lord came upon him." 2 Kings 3:15.

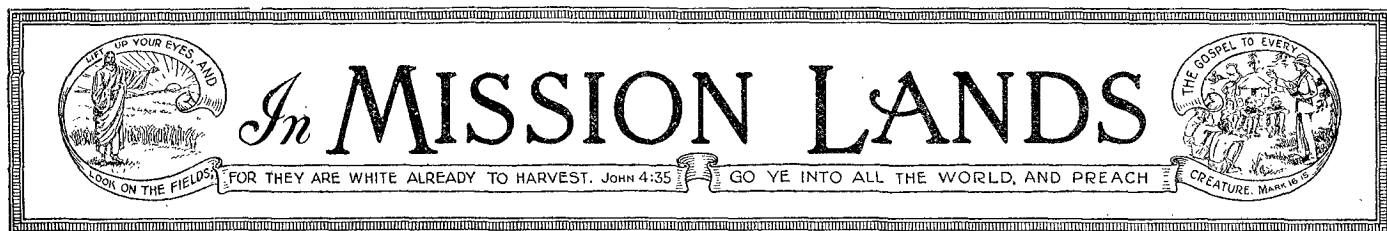
A mighty combination of nations had sent a vast army against Judah. A strange weapon won a great victory for Israel. Righteous Jehoshaphat "appointed singers unto the Lord, . . . that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for His mercy endureth forever." 2 Chron. 20:21. And when they began to sing and to praise, the enemy was smitten, and the Holy Spirit through music won a glorious victory for God's people. What a mighty weapon is music when God's people "sing with the Spirit"!

How many, many times do we remember how the melting, blessed Spirit of the Lord has come into our hearts when God's people have sung together some tender, sweet hymn of the love and forgiveness of God, and of home and heaven. At midnight in the Philippian dungeon, Paul and Silas, lying upon their bleeding backs, with their feet thrust in the stocks, "prayed, and sang praises unto God: . . . and suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." Acts 16:25, 26. Music, God's music, the voice of the Spirit, brings to prophets the Holy Spirit's light and power, banishes devils, conquers armies, frees the captives, and bursts asunder prison walls.

In the last tremendous crisis, the people of God, facing men and demons, shall raise their voices "in triumphant song: 'God is our refuge and strength.' . . . While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar."—"*The Great Controversy*," p. 639. The divine power, the mighty Spirit of God, in sacred song, wins the final, eternal victory for God's people.

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"THERE'S enough of shadow along life's way,  
Enough of sorrow and want and woe;  
So the thing to do is, be brave and true.  
And scatter sunshine where'er you go."



## Home Missionaries

BY FREDERICK GRIGGS

THIS great second advent message is to be given to the world in no small measure through the efforts of lay members. Our believers in the Far Eastern Division are greatly cheered by the results which those who are not in the employ of the mission, but who have to work for their living, obtain by their faithful work with neighbors and friends. Recently Elder Kuniya, of the Japan Union Mission, gave me two little stories regarding the benefits of home missionary work. They are as follows:

"Six years ago a Greek Catholic lady who lived near me in Tokio united with us in family worship, became interested in the third angel's message, and began to keep the Sabbath. We later moved to Kobe, and for a while after this she attended the services of another denomination, but could not be satisfied with what she heard. When I returned to Tokio, she again attended our meetings, and finally united with the church by baptism. Her husband, a well-known scientist in Japan, has written a book about the destruction of the world, not from the Bible standpoint, but from the viewpoint of evolution. He opposed her faith, and persecuted her. Several times she decided to leave home, but I cautioned her to be patient. Finally she began to engage openly in home missionary work, sold literature among her friends, and invited interested ones into her home. Once a week I called at this home to give Bible studies to these people, and continued

a little over a year, when, as a result, six ladies and the son of one of them were baptized and united with our church; also one boy and girl have entered our mission school.

"This lady, who is a real home missionary, started a Sabbath school in her home, and persons belonging to other denominations, realizing her good influence, sent their children to this Sabbath school, and now the children have begun to talk about the seventh day's being Sabbath."

The second story shows that efforts which sometimes appear fruitless, are used of God to accomplish His purpose, for He has promised, "My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Elder Kuniya says:

"About twenty years ago two brethren held a tent meeting in a country town forty miles north of Tokio. This effort, being apparently fruitless, was closed, but the seed of truth fell into the heart of a lady who continued to study the Bible after our workers had left the town. At first her husband became interested in the message, but when she made up her mind to keep the Sabbath, he opposed and persecuted her. However she would not give up the truth, but prayed earnestly for help. Later she came to our Tokio headquarters, and was baptized and joined our church. Through her influence her two sons accepted the truth, one of whom went to South America, and later entered our mission school there. He is now canvassing for our literature in the Amazon country. The

other son died last spring in the hope of salvation.

"This lady, who is very ambitious and energetic, began to help the poor people and tell them about her Saviour. One old lady listened, finally gave up her idol, and was baptized last month. Now six have joined our church as the result of the work of this good woman. I often visit them and give them Bible studies. They are like children, so simple and honest. Every time I visit them, I find more persons in attendance, and I hope to organize a church there soon."

Elder Kuniya further said:

"If all our church members would work as these Japanese women do, the message would go quickly throughout the whole country. To increase the number of church members means to increase the tithe and offerings; and to increase the tithes and offerings means more and stronger efforts to win souls, for precious souls saved for the kingdom of God is the great goal for which God gave His Son, for which Christ gave His life, and for which we are called to give faithful service. May God help us to be faithful.

"Sister White has said (and this means home missionary work as well as any other lines for the salvation of souls): 'In this work all the angels of heaven are ready to co-operate. All the resources of heaven are at the command of those who are seeking to save the lost. Angels will help you to reach the most careless and the most hardened. And when one is brought back to God, all heaven is made glad; seraphs and cherubs touch their golden harps, and sing praises to God and the Lamb for their mercy and loving-kindness to the children of men.'—'Christ's Object Lessons,' page 197."

These words from Elder Kuniya are in keeping with the reports of our workers in all parts of the Far Eastern Division. At the recent meeting of the Philippine Union it was noted that one half of the approximately 3,500 members who were baptized during the past biennial period were first made acquainted with the truth through the efforts of lay members. The possibilities in the advance of our cause through the efforts of the lay members are immeasurable. Much more can be done than is being done



A Group of Japanese Won to the Truth as a Result of Home Missionary Work

by them. Let each believer in the soon coming of Christ do all he can to tell others of his hope! Real home missionary work by every believer in all lands will quickly finish the work of the gospel, and then Christ will appear.

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### *Visiting the Hospitals at Nuzvid and Narsapur*

BY O. MONTGOMERY

WE looked forward with much interest to the privilege of visiting our hospital work in the Telugu field in Southeast India. Dr. A. E. Coyne is in charge of the hospital at Nuzvid. The hospital unit, with the land on which it stands and a bungalow which was constructed for the doctor to live in, was given to our mission by Mr. Rao, the zamindar of Telaprole. It is something like five years since this hospital was opened, and the Lord has wonderfully blessed in its operation from the very first.

Dr. Coyne and his good wife have been doing heroic service. We were told that it took some little time to break down prejudice and establish confidence in the minds of the people; but with every successful operation and every patient discharged, the confidence deepened and the practice increased, until the doctor was overwhelmed with the work that rolled in. It was certainly a pleasure and a matter of great interest to visit this hospital, and to learn something in detail of the many pitiful and deeply interesting cases that have to be dealt with.

About a year and a half ago Dr. Emma Hughes, of the Loma Linda medical college, joined Dr. Coyne as lady physician. Another bungalow was built on a beautiful piece of land not far from the hospital compound, but separated enough so that Dr. Coyne's children could be somewhat removed from the constant coming and going on the hospital grounds. This released the hospital bungalow for Dr. Hughes. Then another bungalow was built by the mission for T. R. Flaiz, the superintendent of the Telugu Mission. This is situated just facing the bungalow occupied by Dr. Coyne, but a little distance away. When we were there we found that a neat little church building was in process of construction just across the highway from Dr. Coyne's bungalow, which will afford a good meeting place for the workers, believers, and interested people. It is within easy reach of the hospital, so that it can be used for chapel purposes at any time. The land on which this church is built was given by the zamindar.

There is an urgent need felt for

another hospital unit especially for women patients, which would enable Dr. Hughes to care for many women patients that desire to come. The present hospital is very limited in

Coyne arrived, so it is not so convenient and well adapted to hospital work as is the Narsapur hospital, which these brethren supervised from the very beginning.



Believers in Japan Who Were Interested by the Efforts of a Native Lay Member

capacity, accommodating only thirty patients; however, the doctor is caring for a larger number by using the outside porches as an overflow ward. Mr. Rao is a warm friend of this institution and is deeply interested in the building of the women's ward. This will be located just across the main roadway from the present hospital, which makes it very accessible. The enthusiasm of the zamindar over the work that is being accomplished at the hospital, is very great. His interest is growing from day to day. When talking concerning the work and plans for its future, he speaks of it as "our mission," and he is joining in the prosecution of every plan that means advancement.

There is a native evangelist connected with the hospital who devotes his time to such effort as opportunity affords in behalf of the patients, holding morning worship and endeavoring to interest them in the truth.

Leaving Nuzvid, we drove with Brother Flaiz a little more than 100 miles across country to Narsapur, where our training school for the Telugu field is located, and where almost on the same campus is the hospital which Dr. Clark is operating. We have already mentioned the school work in another report, so will speak only of the work of Dr. Clark in this.

This hospital, unlike the Nuzvid enterprise, was built entirely with mission money. Dr. Clark, with the help of Dr. Coyne, planned the buildings, their various appointments, the manner of construction, etc. The wall and general plan of the Nuzvid property were already built before Dr.

The Narsapur hospital can accommodate forty patients. It is composed of three units, the first unit consisting of three rooms — first the pharmacy, then the examining and dispensary room, and at the back of that the operating room. Standing just to the rear and on each side are the two hospital ward units, the one on the right for women, and the one on the left for men, leaving an open space back of the central unit. Between these two units a long covered porch extends across the entire front of these ward buildings and across the back of the operating room.

Dr. Clark, like Dr. Coyne, has found his hands more than full. It is quite impossible to meet all the medical needs of so dense a population in any hospital that might be established in a given center. About all these good men, with their faithful wives helping them to the limit of their ability, can do is to take care of as many of these patients as possible without breaking their own health.

We were pleased to find that Dr. Coyne has installed a running water system at Nuzvid. He then installed sanitary flush toilets in the hospital and bungalows. This was an entirely new thing in this part of India, and created a great interest on the part of the leading men of the place. The zamindar was so interested that he asked Dr. Coyne to plan and supervise the installing of the same conveniences in his home, which the doctor did.

Dr. Clark has not such equipment in the Narsapur hospital, the funds not yet being available to enable him



to install a water system. This is the greatest need of the Narsapur hospital, and will be one of the first items on the agenda of the division council meeting. Funds should be provided immediately for the installation of a water system with sanitary toilets and bathrooms.

There is another very interesting feature in connection with both of these hospitals that we must not fail to mention. Our people in the homeland can little appreciate, I am sure, what it means for a doctor to try to build and operate a hospital in such surroundings as are found here, without the assistance of a trained nurse or any one to carry out the most simple instructions in waiting on the sick.

Doctors Coyne and Clark, with their good wives, were obliged to train a staff of native helpers, both men and women, as nurses and caretakers, to have charge of the pharmacy, to receive and register incoming patients, to administer medicines and treatments, to assist in the operating room—in fact, to do everything that a well-trained nurse would be expected to do in a busy hospital unit in the homeland. To take young people with very limited educational preparation, and in the course of a few years develop them into trustworthy and fairly efficient helpers, is no small achievement; but this is what these men are obliged to do, and the Lord has wonderfully blessed and helped them in doing it. We were pleased to meet the young people in the Nuzvid hospital that are now acting as the staff of helpers with Dr. Coyne.

Since our visit to Narsapur and while attending the union conference meeting at Calcutta, we were made inexpressibly sad to receive the news of Sister Clark's sudden death. This will be a terrible blow to the work at Narsapur and an irreparable loss to our dear brother, Dr. Clark. Sister Clark had borne heavy responsibilities in connection with the hospital. Being a well-trained nurse of splendid ability, she had stood by the doctor's side as his unfailing helper and counselor. The readers of the REVIEW have already been informed of this sad loss to India. We extend to the doctor and relatives, and to this entire field, our deepest sympathy in this great sorrow and inexpressible loss.

In closing this report it might not be out of place to say something con-

cerning the development of the medical work in the division. There is a bright day dawning for our medical work in India. Several new doctors are connecting with the work in this division. Dr. H. C. Menkel, who has been in India for twenty years or more, is the dean of our medical work in this division. His experience and influence make him a wise counselor, and years of service in the field have told wonderfully for the breaking down of prejudice and winning souls to the Lord Jesus. Dr. Menkel is an active, earnest preacher and soul winner as well as a physician.

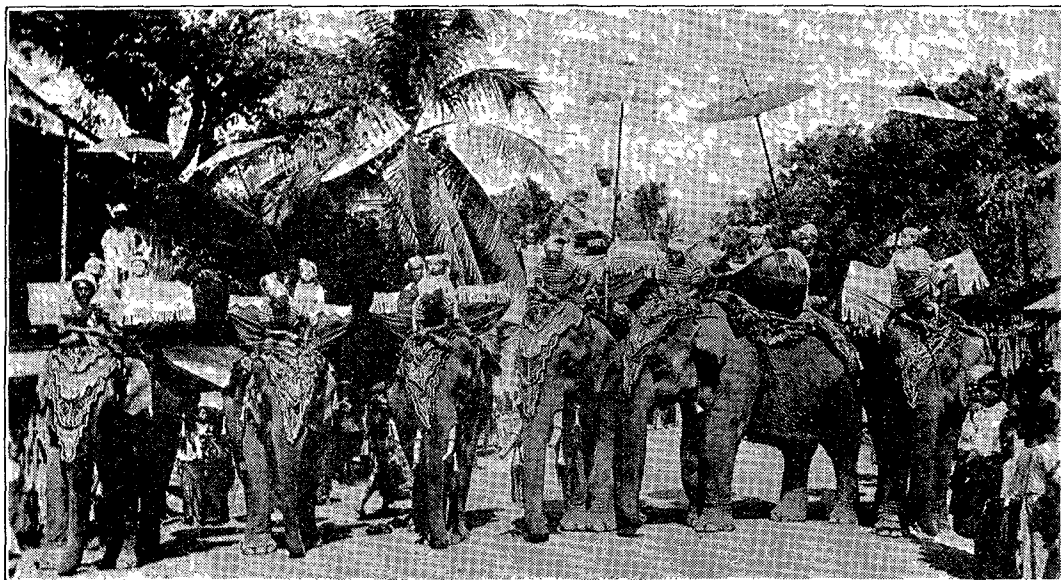
About a year and a half ago Dr. C. F. Schilling reached India, and began an intensive study of the language. During the last few months he has been taking a postgraduate course in tropical diseases in Calcutta. It is planned that a hospital unit shall be built immediately somewhere in the Bengal section of India, which will provide Dr. Schilling a base of operation.

Dr. H. G. Hebard came out about a year ago, and has just passed his first-year language examination. He is connected with the work at Karma-tar, our oldest mission station in India. Brother R. J. Borrowdale is in charge of this local mission field, and we have a girls' school connected with the mission headquarters; also a good brick church recently erected. There has been a dispensary here for years. This dispensary building is now being remodeled and enlarged to serve as a hospital. This will soon be completed,

Union. He is now at Cawnpore, not far from Lucknow, devoting himself to language study. It is planned to open a hospital unit in connection with the mission at Hapur, where we now have a boys' school, but which will, in the future, be a girls' school.

We now have two doctors in the South India Union—Drs. Coyne and Clark; two doctors in the Northeast India Union—Drs. Hebard and Schilling; and two doctors in the Northwest India Union—Dr. Menkel at Lahore and Simla, and Dr. Nelson. There are other new recruits on the way to the fields. The Drs. Sidney and Claire Brownsberger will soon arrive in India. If the offer of the rajah of Bobbili to build a hospital unit in his territory to be turned over to our mission to operate, is accepted by the division committee at their meeting at Poona, February 19 to March 8, it is planned that the Drs. Brownsberger will be placed in charge of this new enterprise.

It will not be necessary for me to write at length concerning this proposed gift, as H. Christensen, the superintendent of the South India Union Mission, has already given a full report which appeared in the REVIEW of Dec. 27, 1928. It might not be out of place, however, for me to say that there are some very perplexing problems connected with the acceptance of this offer, which must be given very careful study by the division committee. The advantages connected with this offer as well as the disadvantages and dangers of placing our-



The Land of Elephants, Palms, and Pagodas

and Dr. Hebard will be in charge. Thus two medical centers will be established in the Northeast India Union Mission.

Dr. G. A. Nelson is also a newcomer to India, having arrived about the time we did. He is to be connected with the work in the Northwest India

selves under royal patronage, will be given very full and unprejudiced study by the division committee, I am sure.

It is a source of great encouragement to the workers throughout this division to see the medical work being placed on vantage ground, and

thus having our work strengthened throughout the field, for these different centers will serve as beacon lights and as bases of influence and training. Surely the Lord is going before His people in this division, and we rejoice that so many of our consecrated and devoted young physicians are connecting with the work in this field.

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### Interesting Experiences in Mexico — No. 3

BY J. C. THOMPSON

It is remarkable what prosperity our work in Mexico is enjoying at the present time, after thirty-five years of hard effort with but meager results. Age-old barriers have broken down, and the message is going with unprecedented success. During my three months' stay in this field I met many workers and church members, and listened to some very interesting experiences of how God is working for His people and cause in needy Mexico.

One of the workers in the Tehuantepec Mission is Aurelio Jiminez, who related the following personal experiences:

In 1904 he became the first believer in his part of the country—near Salina Cruz, a small town on the west coast. He was eighteen years old when one day he found a piece of the paper called *La Mensajero de la Verdad* (Message of Truth). He took it home and read it. It explained that Jesus would soon be coming back to the earth. He showed it to his brothers, and they were all interested to know more of those doctrines; but the paper did not tell where it was published.

His father was a heavy drinker, and the sons were hunting for medicine to cure him of his habit. They sent to Mexico City for a cure, and around the two bottles that came were copies of the same paper they had been desiring to subscribe for. So in 1906 they subscribed for the *Mensajero*, which Brother G. W. Caviness was publishing in Mexico City. The following year he visited them. Aurelio and his brothers received the message in Ixtaltepec, and then Juan took it to people in several other places where there are now churches. He sold many books in towns near by.

In Pipijapan there is now a company keeping the Sabbath, from the reading of tracts. Brother Jiminez has to go there soon to organize a Sabbath school. Near that place he found a man who was sick, and gave him some treatments. The man got

well, investigated the truth, and accepted it, as did also his father.

The secretary-treasurer of the Central Mexican Mission is O. C. Barrett. Formerly he labored in Tehuantepec. On one occasion he was going out to visit some interested people in the



Sister Virginia Hernandez, of Tehuantepec Mission; and Melesio Hernandez (not related), who would not testify against Brother Sanchez. Sister Hernandez has brought more than 100 people into the truth. She does not know her exact age, but is about sixty-five.

country. While riding through the woods, his horse suddenly stopped, and as it did so, a rifle bullet passed through the saddle horn. He looked about, and saw a man behind a tree taking aim again. Brother Barrett then hurried on. He never knew what the motive was for the shooting. It may have been robbery or fanaticism. He attributes the sudden stopping of the horse, and hence the saving of his life, to the presence of a heavenly companion. While I was in Vera Cruz the saddle with the bullet hole through it was shown me.

While holding a Sabbath school convention in Rodriguez Clara, a small town in the state of Vera Cruz, it was my privilege to meet an unusual native sister. Her experience is best related in the words of H. A. B. Robinson, who is in charge of the book work in Mexico:

"About four years ago I first came in contact with our faithful Indian sister, Virginia Hernandez, as one of our regular force of colporteurs. She was then about sixty years old, but was doing excellent work with our small books and papers in the more isolated places. Carrying her literature in a basket, she sold it wherever possible, and studied the Bible with the people. Usually she left some interested ones behind. Sometimes they

would keep her for weeks with them, so as to learn more of the truth. As a result of her humble efforts, more than 100 souls are now rejoicing in the truth in many places, while she faithfully continues over the mountains and down the valleys in the work she loves."

One of our native church elders stated that he was from Ixhuatlan, where there are now a large number of Indian Adventists worshiping in their own building. They had been meeting in a private home, but the people in the town were always working against them and making trouble. The governor about that time issued an order for all churches to be closed if they did not have special permission. So our brother sent a telegram to the governor, but no answer came. Then he went to Puerto Mexico to see a lawyer. He sent another letter to the governor. Then he asked the brethren to pray much for him while he went to Mexico City to see personally the chief of the department concerned. After many attempts he succeeded in interviewing the official of the government, with the result that he was given full permission to hold services, and the church members have never since been molested in any way.

Miguel Martinez related an experience in asking permission of the leader of the mission, J. B. Nelson, to go to work in the town of Rincon Antonio, because there a former worker had been persecuted and had had to leave. The believers had become afraid, closed their meeting place in town, and gone to a ranch. There is now a good church in the country as a result of this change, due to the persecution.

Brother Martinez went there and opened wide the doors of the town meeting place, and began to hold meetings. At first very few came, so they decided to have a special program to attract the people, and chose a Saturday night. The place was filled with people who came to hear songs and recitations. At the close of this gathering he announced his meetings for Sunday nights. Many of those who were present at the special program, came and brought their friends to the preaching services. Now they have the first church building in the state of Chiapas, with cement floors, benches, and other equipment, all made by themselves.

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"WHETHER we recognize it or not, we are stewards, supplied from God with talents and facilities, and placed in the world to do a work appointed by Him."

## Early Days of the Message in Europe -- No. 6

### The Last Days of Elder J. N. Andrews

By JEAN VUILLEUMIER

My diary record of the closing hours of life of dear Elder Andrews continues as follows:

*"Sabbath, July 28.*—The long-expected missionary party from America arrived Thursday in the evening. I have had the great pleasure of meeting them all: Elder B. L. Whitney, Mrs. Whitney, their two daughters, Jean and Lenna, Grandmother Andrews (aged 83), Mrs. Martha Andrews, and her little daughter Sarah. Brother Andrews got up the next morning and spent the whole day in conversation with Elder Whitney.

*"August 9.*—Brother Andrews finds himself unable to write (for the August number).

*"August 12.*—Elder Whitney is absent, visiting the churches. Elder Andrews, unable to write, has had a long conversation with Sister Whitney.

*"August 14.*—Today I told Elder Andrews that a subscriber had written that he liked the article on Israel very much, and that he was praying God for the recovery of our dear editor. He exclaimed: 'Good! That's good!'

*"August 22.*—Our dear brother has been lying helpless on his bed for the last sixteen days. He has not been able to write anything for this month's issue. It being very late, it had to be set up in a hurry after it was evident that Elder Andrews could not contribute anything. It is made up

of good extracts and quotations, but the living issues, which are the life of the paper, are absent. Will those important series remain unfinished?

(NOTE.—Brother Andrews' last effort to write is probably a sheet of paper in my possession, on which he wrote simply the title of his third article on 'Conditionalism in the Scriptures.') )

*"September 5.*—Elder Andrews keeps failing. He speaks about his funeral. He has a great desire to labor on, but if God has otherwise decided, he wishes to die at an early date, 'if I can be ready.'

*"September 7.*—A marked change is noticeable in Elder Andrews. His present state of mind shows the power of the grace of God. He feels the blessing of God in a special manner. He has laid all his burdens on the Lord. All the cares and anxieties of the mission, which were resting on him, he has intrusted to Elder Whitney's hands. He is calm and quiet. He feels the burden no more.

"Today, when Sister Andrews and I were in his room, he touchingly said: 'I have reached a point which I compare with a vessel nearing port. It is no longer in mid-ocean, open to the fury of the storms. The cliffs of the shore keep off the winds, the sea has become quiet, the waves vanish, the calm appears.' His voice, scarcely audible, made his words all the more impressive. Then, addressing his

sister-in-law, he added: 'Martha, my life has been a total failure. There is not one among those who have endeavored to spread the truth who has failed as I have. Nearly all my efforts for the advancement of the truth have come short, and what I have done has not borne the fruit that I expected. May God forgive me!' To which Sister Andrews replied: 'But you have the consolation of knowing that what you have written is being circulated to the world, and that the people are being enlightened by it.' 'Oh,' he said, 'what I have written will soon be forgotten.'

*"October 7.*—The last few days a severe diarrhea has threatened to terminate the life of Elder Andrews. But prayer was offered in his behalf, and God intervened graciously. He was telling us tonight that he is feeling the Lord very near. 'God is holding my hand,' he said. 'Although going down the stream, my feet have not lost the bottom. They are still resting firmly upon the Rock of Ages.' The other day he said to us, 'It seems to me that I cannot stop repeating, "The Lord is good, the Lord is good; oh, what goodness, what goodness, what goodness!"'

*"October 25.*—On Wednesday, October 10, in the evening, we learned that Elder Andrews was growing worse. He suffered severe pain. His prostration was complete. Elder Whitney spent the night with him. The next day at noon I saw his mother and his son both weeping in the hall. Drawing near the door of his room, I heard groans. His mother invited Edward and me to step in. Elder



A BIRD'S-EYE VIEW OF BEAUTIFUL VIENNA

Andrews was lying on his bed uttering deep groans. He held his hand out to us, and said in French: 'Be ever faithful to God, my young brethren; that is the essential thing.' The groans increased; the sick man wrung his hands and rolled on his bed. We all dropped on our knees and prayed, he following us with a few words of prayer, expressing the fullest submission and resignation to God.

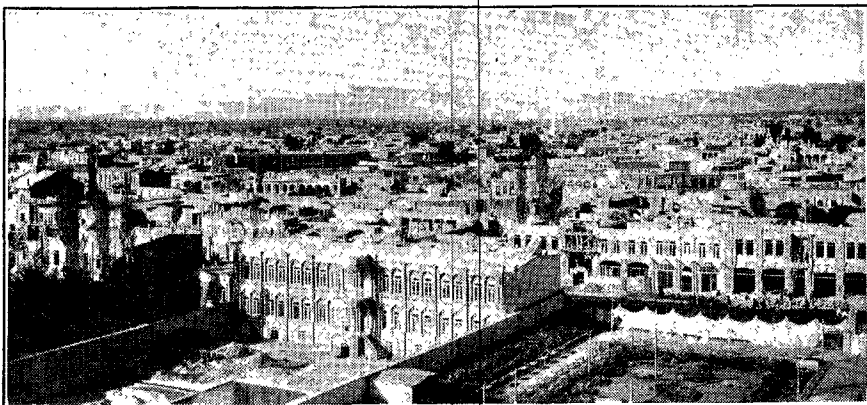
"Elder Whitney, having entered the room, was standing by the bedside with his hand on Elder Andrews' forehead. 'The pain intensifies, intensifies,' moaned the sick man, and he added, his hands outstretched: 'O God! have mercy upon me in this my extremity!' Presently, he broke out, his voice rising gradually until it became a long, loud, triumphant shout: 'I am satisfied, satisfied, SATISFIED, with the Christian religion!' Then he recited the scripture: "'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff, they comfort me.'"

"My work called me away from the scene. During the afternoon, the pains subsided gradually. In the evening, Elder Andrews had some sleep. During the following nights, we took turns watching with him. Each time I had to assist him in any way, he said, 'I am sorry to give you so much trouble.'

"On the 18th of October, the brethren began to come in from a distance for the Swiss and general missionary conference which was to convene. Friday evening, the 19th, at the opening session, the meeting hall was crowded. The Sabbath (the 20th) was a solemn day. In the morning, Elders D. T. Bourdeau and B. L. Whitney spoke, and a social meeting followed, which closed with a season of prayer for Brother Andrews.

"Sunday morning (Oct. 21), Elder Whitney summoned the leading brethren together at half past seven. After consulting, they went up to Elder Andrews' room (he had been transferred to a larger room a few days before the conference), where a season of prayer was held. Brethren Albert Vuilleumier, L. Aufranc, and James Erzenberger offered most humble and earnest prayer in behalf of the dying brother. Brother Bourdeau followed, breaking down as he prayed. Brother Biglia (from Naples) prayed in French, and Brother Aslan, from Rumania, in Rumanian. Edward Borle and Elder Whitney closed the season of intercession. During this time the congregation downstairs were praying for the same object. At two o'clock there was a session of the conference."

Here, my diary ends, as far as Elder Andrews is concerned. He died at sunset of this same day, the 21st of October, 1883. About 4 P. M. a few brethren had again gathered around his bed, engaging in earnest prayer



A View of Tabriz, the Headquarters of Our Work in Persia

that, if it were God's will, our beloved brother might be restored to health and active service in His cause. His venerable mother and his son were present. During all this time, Elder Andrews remained almost motionless, seemingly lost to his surroundings, sometimes whispering a few words in his mother's ear.

When we got up from prayer, the sun was setting in the cloudless west, its golden rays filling the room, while the aged lady was quietly fanning the face of her dying son. It was a scene of solemn stillness. Heaven seemed near. Presently Albert Vuilleumier, who was standing at the foot of the bed, took out his eyeglass, and looking intently at the tranquil face, exclaimed, "Why, he is dead!" So he was. He had passed away so peacefully that not one among the bystanders had noticed it. It was the 21st of October, the very day on which he said, that morning, that he wished to die. He was fifty-four years of age.

As Elder Whitney wrote in his obituary notice: "He yielded his life, without a doubt or a shadow, into the hands of the eternal Wisdom, and went to sleep as quietly as a child in the arms of his mother, the eyes fixed with perfect assurance on the glorious morning of the resurrection."

The golden evening brightens in the west, Soon, soon, to faithful warriors comes their rest!

*Melun, France.*

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### *The General Meeting for the Indians of Bolivia*

BY CARLYLE B. HAYNES

AN experiment in our work among the Indians was tried this year in Bolivia. This was a general meeting for all the Indian believers in this mission.

It had been feared by some that the Indians would not attend such a meeting. They live in widely separated places, and have no other means of transportation than the primitive ones of their own feet. To attend a

general meeting would mean that many would be compelled to walk for days.

The brethren finally decided to try it, and appointed the meeting for the Collana Mission, February 23-26, covering the four days of Sabbath, Sunday, Monday, and Tuesday.

The believers came in from widely scattered places. Some walked for two days, some for three, and a considerable number walked steadily for four days to get to the meeting. There were about six hundred in attendance on the Sabbath, nearly half the membership of the mission. Many had never met believers outside of their own church before, and it was interesting to see them forming the acquaintance of others and hearing their experiences. They brought their own food, and found their own sleeping places. This was not difficult to do, as they are accustomed to sleeping on the ground when necessary.

The believers greatly enjoyed each meeting, and benefited from them all. Opportunity was given for them to testify, and these meetings were of intense interest. Nearly all have suffered persecution and hardship for their faith. One of the teachers had had his schoolhouse burned by a mob, and his little daughter had been burned to death in the fire, the mob pushing her back repeatedly into the burning building as she sought to escape. Others had been beaten, some stoned, many had seen churches destroyed by mobs. So they appreciated the opportunity of relating their experiences to sympathizing brethren. Bolivia is a hard field for our faithful Indian believers.

On the platform of the church at each meeting the native Indian teachers sat, about thirty in number. We had the privilege of holding several meetings with them, and studying



their work together, and at the same time discussing with them the principles of self-support. These are the workers in this field who are in direct contact all the time with the members in the churches, and we believe we gained their co-operation for the program looking toward self-support.

One of the features of this gathering was the brass band from the Rosario Mission, all members of which had walked for three days to attend this meeting, carrying their heavy instruments as well as their supplies. They greeted us when we came, and played for us between meetings.

Another experiment in connection with this meeting was the book stand and the sale of books. We had been told that it couldn't be done, that the Indians would not buy books, but the book stand was made, and covered with literature. Then the attention of those present was called to this printed matter. As a result the book stand became the most popular feature of the meeting, and during most of the intervals between meetings it was surrounded five to ten deep with buyers. During the four days of the meetings 480 bolivianos' worth of literature was sold, which is \$167 gold. Many things which "cannot be done" in South America the brethren are constantly doing.

The Bolivian Mission now has 1,350 members, which means it has doubled its membership during the last two years. It has five main stations and conducts thirty schools. L. D. Minner is the superintendent; Santiago Schmidt is the secretary-treasurer; and David Daling, J. H. Worden (now on furlough), José Replogle, Leon Replogle, and Innocencio Chuquimia are its directors.

Besides these brethren of the local field, there were also in attendance at this good meeting W. W. Eastman of the General Conference, and others from the South American Division.

The meeting proved to be a great unifying influence, and brought wonderful blessings to those who attended. It has been such a help that it will no doubt become a regular part of the year's program in Bolivia. We hope it will also be adopted in the Lake Titicaca field as well, for we firmly believe it will bring the same blessings wherever it is tried.

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### *Hawaiian Mission Field*

BY MRS. R. J. MC KEAGUE

It is more than sixteen years since my husband and I started laboring

on the island of Maui, and here we are again for the third time, but we have just rounded out the first full year we ever spent on this island.

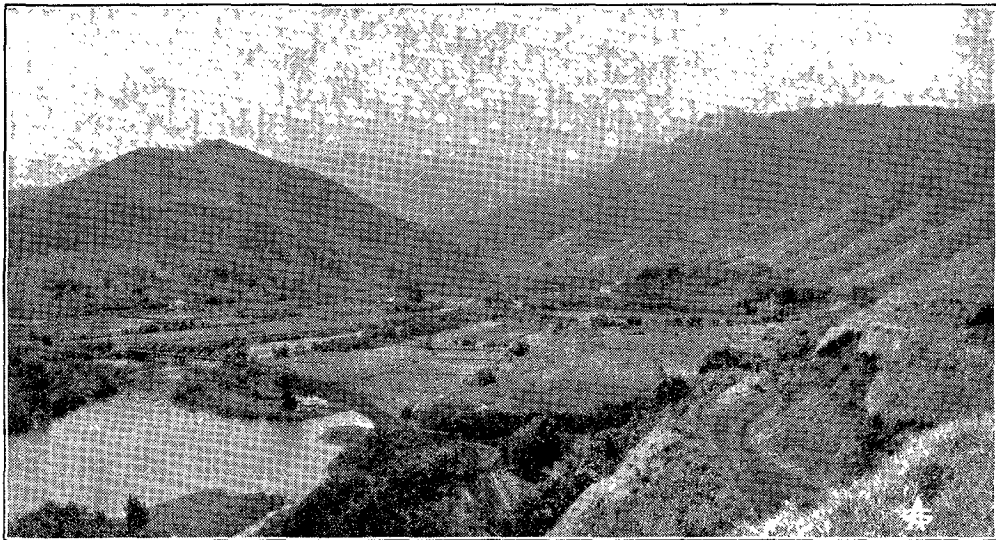
Next Sabbath (February 23) is the first anniversary of the first home Sabbath school and church service held in a Filipino "camp house" out on a pineapple plantation, some eighteen miles from Wailuku, where we live. At that time there were only two members on the island. In a few months three others, with whom these two had studied, were baptized. Four have been baptized since then, one of them a Portuguese man with whom we held Bible studies when here sixteen years ago. This good brother had and is still having a mighty struggle with the enemy through the Catholic community of which he has been a prominent member since boyhood. At first he felt that, he being the only representative of the third angel's message in his district, his trials were almost more than he could endure, although his determination was strong to remain true to God. To us it seemed a wise provision of our heavenly Father that just at that time Sister Helm, of Colorado, came to live near his home. In a kindly way she has let her light shine all about her, so that prejudice is beginning to break down in that community. We are praying that his wife and family of twelve children will yet yield to the power of God.

recognize no day of rest when there is work to be done. Wages are small, and losing two days a week is hard, but they very willingly make this sacrifice.

Although three dialects are used by our Filipino members, those of them who do not already understand English are trying to learn it, so our services are held in English. In this way all of us can meet together. Of course Sabbath school classes and testimony services are conducted in their native tongue.

As usual, my part is to teach a large class of children, to furnish the music with my little folding organ, to instruct the women and help them in sickness, to care for the money, and to attend to the various other details of the missionary wife.

The progress of the message is indeed very slow in these islands, and it seems to us that we have to fight for every inch we gain. It requires strong faith, earnest prayer, and hard work to win a single soul. It has required much faith to build our new church, as the mission appropriated only \$1,500 for it. So my husband called on the owner of the Haiku plantation and solicited his interest in our needs. He very kindly granted us a lease for fifteen years, with privilege of renewing, of a piece of land on the main highway. No payments are required; and besides this, he and two other plantation



Waihi Valley, Kau, Hawaii

The majority of our members are Filipinos. The laborers on the sugar and pineapple plantations are principally Filipinos instead of Japanese, as formerly. Some of these men were members of our churches in their native islands, but on coming here they meet with great difficulty in securing work with Sabbath privileges. It seems that nearly every week these earnest people are tested in regard to Sabbath labor, for these plantations

men gave offerings to increase the building fund a little.

After having worshiped for the past year in crowded little rooms, our new church looks very good to us. It is small, but nicely finished on the inside, and the pews which are already in place will seat about one hundred people. We still need supplies for the growth of our work, but we know the Lord will provide these in due time.

# OUR FAMILY PHYSICIAN

QUESTIONS & ANSWERS

RELATING TO DIET, ACCIDENTS AND EMERGENCIES, AND GENERAL HEALTH PROBLEMS

## *The Little Things*

LORD, give us strength to bear the little things,  
The fancied slurs, the slights that mar the day,  
The dancing shadows down the sunlit way,  
Lord, give us strength to bear the little things.

Lord, give us strength to bear the little things:  
When dark hours come, when fear would grip the heart,  
Lo, Thou art near, of our own lives a part;  
But we need strength to bear the little things!

Lord, give us strength to bear the little things:  
Teach us to rise above each petty wrong,  
To give our foes a smile, and life a song,  
To bear with grace and cheer the little things!

— Isabel Neill.

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## *Eating Between Meals*

BY DOROTHY RIGSBY

EATING between meals is a habit in which a great many people persist, in spite of the fact that they are well aware of the harm resulting from their action. How often they have been told never to eat between meals, and yet how easy it is to slip some tempting morsel into the mouth when occasion presents!

Regularity in eating is of vital importance, and there should be a specified time for every meal. Many eat when the system needs no food, at irregular intervals, because they have not sufficient strength of will to resist inclination. Unless they learn to control the appetite, they cannot hope to have complete control of themselves in other more important matters. The will power will be so weakened that they will be unable to resist temptations placed before them. Confectionery, nuts, fruits, or foods of any kind should never be eaten between meals, as they tend to destroy the healthy tone of the digestive organs, to the detriment of health and cheerfulness. Then, too, the person comes to the table without relish for wholesome foods, but craves things that are harmful for him.

Many, when traveling, follow the practice of nibbling almost constantly at anything edible within their reach. If travelers would eat regularly of food that is simple and nourishing,

they would not feel so weary nor suffer so much sickness.

Another objectionable habit is that of eating just before going to bed. If indulged in frequently, this practice will become such a firmly fixed habit that it will be thought to be impossible to sleep without food. Often-times the faintness that leads to a desire for food is felt because the digestive organs have been too severely taxed during the day. After disposing of one meal, the digestive organs need rest. At least five hours should intervene between the meals. As a result of eating late suppers, the digestive process is continued through the sleeping hours, and under the circumstances the stomach cannot do its work properly. Sleep is often disturbed by unpleasant dreams, and the person awakes in the morning unrefreshed and with little appetite for breakfast. When a person lies down to rest, the stomach, along with the other organs of the body, should have all its work done and be able to rest also.

When the practice of eating between meals is followed, the digestive organs lose their natural vigor, and the person soon finds himself a dyspeptic. Not only is he himself affected, but those around him are made to suffer, too. He is very easily irritated, and shows impatience at the slightest provocation. He casts a shadow wherever he goes. How, then, can any one say, "It is nobody's business what or when I eat or drink"?

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## *Natural Remedies for Constipation*

BY A. B. OLSEN, M. D., D. P. H.

It is only in recent years that we have begun to learn some of the bad effects of constipation. Many of the major and most of the minor aches and pains, not to mention discomfort of one kind or another, a general malaise, can be traced to sluggish bowels.

Normally, in a state of health, the gate that separates the small intestine, or duodenum, as we might call it, from the colon works in one direction only; that is to let the waste substance into the large bowel. But chronic constipation, the bane of so many millions, weakens the gate, and after

a time it loses its normal tone or strength and swings both ways. This allows the putrefying wastes again to enter the small bowel, thus directly interfering with both the digestion and the absorption of food, and also poisoning the blood stream, and thereby lowering vitality and opening the door to infection, leading possibly to colitis, appendicitis, inflammation of the gall bladder, and other disorders.

But before this, and for a time at least, less serious complaints arise, such as loss of appetite, indigestion, dyspepsia, heartburn, water brash, sour risings, gas production with bloating and gas pressure, palpitation, eructations of gas, bad taste, foul breath, and a large number of aches and pains, sufficient to produce a condition of real misery. Minor or even serious disturbances of the heart may result from the indigestion and poisoning caused by constipation, and give rise to worry, which may actually lead to a nervous breakdown. But it is not necessary to elaborate on the troubles that can be traced to an overloaded colon, full of putrefaction, for who is not aware of these ills?

### *Injury of Purgative Drugs*

The tendency of people suffering from constipation is to turn to drugs for relief. They ask the doctor, "What shall I take?" There are a goodly number of the so-called purgatives, cathartics, and laxatives, including metals like mercury, salts of various kinds and combinations, and herbal preparations galore, not to mention numerous laxative mineral waters. Possibly the most common of all even today is that old classical purge, mercury, in some form, such as calomel, blue mass, blue pill, or gray powder. There is a wide belief that mercury also stimulates the liver function, as well as moves the bowels, but this is a complete fallacy. Since the time of ancient Hippocrates, however, mercury has been the sovereign remedy for constipation, with both the medical profession and the laity, in spite of the fact that it is a deadly poison, and not infrequently does real harm.

Dr. Hurst, of London, England, has told us: "Mercurial purgatives should never be employed in the

treatment of chronic constipation, as they produce too much irritation of the intestinal mucous membrane, and their constant use may result in symptoms of mercurial poisoning." This is true. It explains, in fact, the purging effect of this poisonous drug. The irritating and harmful effect upon the lining membrane of the bowel is so intense that nature makes every effort to cast out the poison as soon as possible by emptying the colon. But the action is altogether too drastic and dangerous, and the use of this mineral drug should be discouraged.

All cathartics are poisonous in character, and act because of their exciting and irritating effect upon the living cells. Nature recognizes them as dangerous and harmful, and hence seeks to get rid of them as hastily as possible. Their effect is often painful, and there may be a mild colic, with griping, cramping, and other evidences of discomfort.

There is some choice, of course, as some are milder and less irritating than others, but the general effect is much the same. Nature recognizes that the body is being poisoned, and therefore does its best to get rid of the dangerous poison as a means of protection.

The more common herbal remedies for constipation are aloes, senna, and cascara, but there are many others, mild and strong. Our counsel is to avoid them, one and all, and to rely more upon a laxative diet, mineral oil, and roughage, supplemented by enemas. Just because the colon is sluggish and harbors a mass of putrefaction and toxins, seems no good reason for adding another poison that may be even more deadly than those already in the colon. The natural thing is to wash out the colon several times until it is clean, and then to regulate the diet and exercise so as to avoid constipation. This has been done successfully hundreds of times, and can always be done to advantage.

#### *Proper Food and Exercise*

Under the ordinary conditions of good health, properly selected food, exercise, baths, and free water drinking are ample to regulate the bowels and keep them in a clean and healthy state. But there are comparatively few among us who enjoy such favorable conditions, and we must do something for those who suffer from chronic bowel inactivity.

Food has both a mechanical and a chemical action upon the bowels. The residue or remnants of the meal, after most of the nutritive part has been digested and assimilated, has a direct mechanical stimulating effect,

so that peristalsis, or bowel movement, is encouraged and hastened. The cellulose, or woody matter, of vegetable foods is valuable roughage, and its presence excites the waves of peristalsis (contraction of the intestines) preceded by waves of relaxation. By this means the waste contents of the bowel, which are no longer of any use, but on the contrary produce mischief, are moved along the colon to be excreted.

A substantial breakfast made up of laxative foods entering an empty stomach, sets up more or less vigorous contractions of the colon, leading to a thorough evacuation soon after breakfast. Further stimulus can be given to the evacuation by drinking from one to three or even four glasses of cold water about half an hour before the morning meal. Some recommend warm or hot water, and as many as six to a dozen glasses. But this maximum quantity would be a burden to most stomachs, and while probably not actually dangerous, is scarcely necessary.

The cold bath is a good tonic, not only for the body generally, but equally for the bowels. A brief cold douche to the abdomen will often provoke a bowel action. The same is true of alternate hot and cold applications. One of our readers reports that the artificial sun bath by the use of the photophore brought a movement of the bowels. These various applications act by stimulating the bowel muscle into activity, and this is a perfectly natural procedure. Anything that causes distention of the colon, whether it is the presence of much waste substance, or of mineral oil mixed with the waste material, has a direct exciting effect upon the bowel muscle, thus aiding in producing evacuation.

#### *The Value of Fruit*

In addition to the mechanical effects of roughage, we must not forget the chemical influence of various foods and drinks. Besides being useful because of its bulk, fruit, on account of containing various acids and salts, has a direct chemical stimulating effect upon colon activity. Take the citrous fruits, oranges, lemons, grapefruit, kumquats, tangerines, Satsumas, and many other varieties, for example. These fruits not only have a gentle diuretic or stimulating effect upon the kidneys, but also have a laxative effect, due largely to the citric acid they contain. With but few exceptions, fruit may be regarded as nature's laxative, and if taken freely enough, and if the constipation is not too well established or too fixed, it will regulate the bowels, particularly if combined with a laxative diet that

includes plenty of greens, such as spinach.

Here we see one of the great advantages of a vegetarian diet, for it alone provides the necessary bulk or roughage which is so necessary in keeping the bowels open.

#### *The Use of Mineral Oil*

Within recent years much attention has been given to the laxative effects of highly refined mineral oil, also known as liquid paraffin, or liquid petrolatum. It has been definitely proved that no trace of mineral oil is absorbed into the system, but all passes out with the feces. This oil does not have the slightest irritating effect upon the delicate lining membrane of the bowel, but acts solely as a lubricant. The oil adds to the bulk of the stool, which alone gives it value. It is mixed freely and intimately with the feces, and keeps them moist and soft, thus preventing the formation of the dry lumps and balls which are so characteristic of constipation.

There is little or no danger of staining the clothing by the oil if it is taken in a state of emulsion, or better still, if it is taken with the food or between courses. Some have thought the oil might slow digestion or in some way interfere with digestion or assimilation, or both, but this has been proved not to be the case.

If we regard the stomach as the kitchen of the body, where the food is prepared, and the small intestine as the dining room, where the processes of digestion are completed and the prepared food is absorbed into the blood stream and so made available for the use of the body, then we know that the colon, or large bowel, is the garbage bin, for there is where the waste material is thrown. This most of all must be kept clean.

As a famous doctor once said about diabetes, the only sure cure is not to have it. Similarly, the only sure cure for constipation is to keep a clean colon by emptying it at least two or three times a day. Like the other organs of the body, the colon is subject to habit, and can be trained to empty itself shortly after each meal. This it seems should be the normal and natural course of nature. Most people eat three times a day with more or less regularity, but while they are faithful attendants at the table, they fail lamentably in emptying their garbage cans, often putting off the calls of nature to a more convenient time. This is the beginning of many cases of constipation. It is a case of palpable neglect, the consequences of which must be paid for in chronic ailments and distress often lasting for years.



## *The Life and Times of Martin Luther---No. 1*

### *Light in the Darkness*

By MERWIN R. THURBER

NEARLY every one knows that on the last day of October, 1517, Luther nailed to the church door in Wittenberg the theses which formally precipitated the Reformation. But that is just about as far as the historical setting of the Reformation goes with most people. Before we study the life and work of so great a man, perhaps we should look about at the times in which he lived and the circumstances which surrounded him in his work.

In the century just prior to the Reformation, all of Europe not controlled by England, France, Russia, and Turkey, was united under a loose federation called the Holy Roman Empire. The office of emperor was elective, and several of the princes of Germany held the power of electors. The ruling body of the empire was the diet, an assembly of all the princes of the realm. It should be remembered that each was an absolute ruler in his own territory, and that the empire was only a weak federation. There was no imperial treasury and no army. In fact there was no power to compel any prince to obey the decrees of the emperor, unless the diet should vote to send some other ruler to make war on the offender in the name of the empire. This fact may explain some of the events in Luther's life which have been hard to understand.

At the beginning of the sixteenth century, Henry VIII was king of England and Francis I was king of France. In Germany Maximilian I, of the house of Hapsburg, was emperor. He was the least inclined toward the papacy of any ruler in Europe, and it was under his munificent reign that God chose to start the work of reform. The strongest and most respected prince of the empire was Elector Frederick of Saxony, surnamed the Wise. He was particularly well fitted to act as protector to the Reformation. He was pious and inclined toward religion. He was slow to decide and slow to act. He was willing to let things work out. He was sincere. And above all, he was firm and courageous. Such a man

as this God chose to nurture the Reformation in its infancy.

The Roman Catholic faith was the religion of all Europe except Russia. For a thousand years the bishop of Rome had dominated the world, and it is difficult for us, in this age of enlightenment, to imagine how complete that domination was. At first the power of the popes had not been general, but by subtleties and fraud, by usurpation and conquest, it had been extended to include all of Western Europe.

The subjugation of the individual was brought about by changing the doctrine of salvation through the death of Christ, to salvation by the works of the sinner. Since works needs must be judged as to their efficacy, a system of priesthood, confession, and penance was built up. Such a priesthood required a head and an authority to direct its work. Such a head and such an authority was developed in the papacy. And the primacy of the Roman prelate came to be the central and most zealously guarded doctrine of the church.

In order to maintain this power, the church set about to crush all individuality. The control of the church extended to every detail and activity of life. It was impossible to do anything new without the aid of the clergy. The church claimed to control life and death, birth and baptism, learning and enterprise—yes, even heaven and hell.

The control over the minds of the people was upheld by the doctrine that there was no salvation outside of the church, that excommunication was exclusion from heaven. Whenever the pope wished to bring to time any community or state, he merely ordered the priests to cease their ministrations. Everything was immediately tied up. Marriages and funerals, church services and holidays, were all impossible, and even business transactions were hindered.

The papacy even exalted itself above kings and emperors. Since the pope claimed to be the representative of God on earth, he felt that all men,

common people or rulers, should be under his authority; of the two arms of authority, secular and religious, the religious should have the pre-eminence. Perhaps the best illustration of this is found in that picture of history which depicts the emperor of Germany standing three days, barefooted and in rags, in the snow, begging a stubborn and profligate pope to receive him back into the church.

The domination of the papacy extended even to the thoughts of men. Education was only for the ecclesiastics, writing was a lost art for the common man, and painting, sculpture, and architecture were but servants of the church. The record of the past was buried in the ruins of ancient cities and in the libraries of the monasteries. The world was enveloped in an age of intellectual darkness which is difficult to picture.

It is not surprising, then, that corruption and evil should flourish, for ignorance and suppression always breed wrong-doing. The generation immediately preceding the Reformation was perhaps the most corrupt that the Roman Catholic Church has ever witnessed. Violence, intrigue, greed, debauchery, and immorality reigned supreme in the papal court. Decency forbids the recounting of the conditions that existed there. But it was not only the head that had deteriorated. All the members were diseased. The sacred esteem of religious office had nearly vanished from the earth. Most of the officers of the church, from the pope down to the lowliest priest, were animated by a spirit of selfish aggrandizement.

The church was immensely wealthy. Besides the states in Italy, of which the pope was temporal ruler, many of the states of the empire were ruled over by archbishop princes, and their revenues poured in to enrich the papacy. If we include the monastic orders, the church, in addition to these states, owned a large percentage of the private property of the empire.

Even before the time of Martin Luther, a reaction against these conditions had set in. It is not to be



wondered at that the minds of men could not endure such gross corruption and injustice in the realms of the spiritual. A revolution was necessary. Several movements arose in the fifteenth and sixteenth centuries to combat the evil of the time, but it is noteworthy that they all reached their greatest success in and under the influence of the Protestant Reformation.

Some may point out the fact that sculpture and painting reached their pinnacle in Italy under Catholic domination, where the Reformation never penetrated. If, however, we look upon these forms of art merely as manifestations of the larger movement, the revival of learning, we can understand that the Renaissance reached its climax when the Reformation released the minds of men from the domination of the old school men and philosophers, as well as from the spiritual domination of the church.

For centuries the world had been slumbering in ignorance and darkness. A pall like darkest midnight hung over humanity. But the time had come for an awakening. Here and there over the world light had been breaking forth. The rays from the funeral pyres of the martyrs served only to make the darkness more intense, and the light more desirable. Many souls were dissatisfied and were longing for something better. The world was waiting for the dawn.

Under such circumstances the apostle of the Reformation was born, of humble parents, in the town of Eisleben. On Nov. 10, 1483, Martin Luther first saw the light of day. Here was the babe who, in the sixty years of his life, was to shake the foundations of society to their very depths, and change the course of the history of the world.

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### *An Indian Boy's Challenge*

BY RUTH STEVENS BANKS

RAMA lived close to the temple. His father was one of the temple priests, and Rama was going to be a priest too some day. He had often watched his father, head uncovered and stripped to his waist, his Brahman cord carefully laid across his shoulder in the proper place for worshiping, going round and round the old black idol. The idol was so black from the oil which the people had poured on it for years and years, that Rama could scarcely see it in the dim light of the temple. When the flame in the hand of his father as he went round the image, shone full on it, he could see its hideous face and strong arms and legs.

Rama used to creep away in fear

when he was a tiny boy, but now he was not much afraid. He had often seen even the temple mice come and lick the oil from the idol and carry away the rice and coconut offerings. The god never even frowned at them, so Rama was growing bolder. Besides, he was now nearly twelve years old, and had almost finished learning the countless verses of the Sanskrit hymns of praise and worship. He would soon be a full-fledged Brahman, and have placed upon his shoulders the sacred thread, and poured over his right foot the water which would thus become holy. People would beg it to drink, and would count him as a lesser god himself.

As Rama thus mused, he left the dim interior of the temple and started aimlessly down the crooked street. It was nearly evening, and the scorching heat was almost gone. All at

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### *Working Silently*

Why fret you at your work because  
The deaf world does not hear and  
praise?

Were it so bad, O workman true,  
To work in silence all your days?

I hear the traffic in the street,  
But not the white world o'er the town;  
I hear the gun at midday roar,  
I did not hear the sun go down.

Are work and workman greater when  
The trumpet blows their fame abroad?  
Nowhere on earth is found the man  
Who works so silently as God.

— *Mabel Escombe.*

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once he heard a drum, not the boom-boom of a temple drum, but the more enticing sound of a bass drum. The boy ran and joined the crowd. A few missionaries were speaking.

"Your gods can neither see nor hear. They cannot talk or help themselves. Even the mice lick their noses, and they cannot stir to wipe them off. They steal their offerings, but what do the gods do? Our God is stronger than all your gods. He hears our prayers and keeps us from harm if we ask Him. He has made the sun and moon and all the earth, and also the men who carve these idols. How can the people worship the same thing they make? Turn from these vain things, and worship the true God. Do not be afraid. Jehovah is stronger than any other god," the man was saying.

Rama listened and listened. Could this be true? Did the fierce old image not have power to hurt him? All the way home he pondered these things in his mind. He could not sleep that night. By and by he got up and crept over to the temple. The light of the moon was so bright that he could even

see the wrinkles in the palm of his hand. At the temple doorstep he was assailed by his old childish fear of the image.

"But he cannot hurt me, the man said. I have never even seen him move. I shall just go and see if he is a god or not," he told himself as he crept inside. Walking up to the idol, he placed himself squarely in front and addressing it, said,

"You are no god. You cannot hurt me. You are a dog." With this he fled from the temple. Back on his sleeping mat, his heart beating so loudly that he thought it would surely awaken every one in the house, he thought of what he had done. How dared he? Why so quickly believe what the European master had said! Surely now he would be struck dead before morning or some dread disease would attack him. The god would avenge himself. After many hours of terror in which he dared not move, he fell into a fitful sleep. In the morning he told no one. He was surprised that nothing had happened to him.

Several days later he thought he would test the power of the god again. As he had done before, he went at night when there would be no one to see him. He again went up to the idol. He called it names, the most insulting he could think of, and taunted it because it could not punish him for his insults. Then he spit upon it, and again ran home.

"This time surely I shall be punished," thought Rama, but as before nothing happened. After a few days, he tried his last test. He went again and did the most insulting thing that an Indian can do to any one. He took off his leather sandal and struck the idol full in the face.

"There now, see if that will rouse you. If you still do not punish me, I shall never believe in stone and wooden gods again. I shall worship Jehovah," he said. As he walked out of the temple, a great peace filled his heart. He felt convinced that no harm could befall him, and already a yearning had come to know Jehovah God.

A week or so went by. Nothing dreadful happened. Every day he went to hear the missionaries, and at last he told them his story and asked for baptism. Of course he had many hardships, but his new Master helped him in them all, and he later on became one of the best preachers in the city of Poona.

If you will look on a large map of India, perhaps you may find this city, it is about a half day's journey from Bombay. The missionaries usually pass through this city on their way to Madras.—*The World's Crisis.*



Conducted by Promise Kloss

### Sharing Alike

*"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff." 1 Sam. 30:24.*

BY L. F. PASSEBOIS

DAVID and his army were about to start on a double-quick march for the recovery of their captured families from the Amalekites. So they left by the brook Besor their blankets, their knapsacks, their baggage, and their carriages. Who shall be detailed to look after this stuff?

There are those who are not able to go. Some are sick, some wounded, some aged, some cannot stand the hardship of the battle, but are able to do something, so they are detailed to watch the baggage. There is many a soldier who is not strong enough to march thirty miles in a day and plunge into a ten-hour fight, who is able with drawn sword to pace up and down as a sentinel to keep off an enemy who might put a torch to the baggage.

Two hundred of these soldiers are detailed to watch the baggage. Some of them, perhaps, had bandages across their brows, some had their arms in slings, and some walked on crutches. They were not cowards, shirking duty. Oh, no! They had fought in many a fierce battle for their country and their God. Their hearts ache because they cannot go to the front. While these are watching the stuff, the Lord watches over them.

The Amalekites, having ravaged and ransacked and robbed whole countries, are celebrating their success in roaring carousal. See them dancing with wonderful gyrations on heel and toe! See them examining the spoils of victory: the finger rings, earrings, necklaces, wristlets, headbands, diamond starred, and the coffers with coronets and carnelians and pearls and sapphires and emeralds, all the wealth of plate and jewels and silver and gold banked up on the earth in princely profusion, and the embroideries and robes and cloaks of imperial wardrobes. The banquet has gone on until the banqueters are maudlin, weak, stupid, indecent, and loathsomely drunk.

What a time for David to recover his lost possessions! Some of the Amalekites are destroyed on the spot,

some stagger away, some crawl onto camels and hasten away in the distance. David and his men gather the wardrobe, the jewels, and put them on the backs of camels and into wagons; they gather together the sheep and cattle that were stolen, and start back toward the garrison. Yonder they come! The limping men of the garrison come out and greet them with wild huzzas. The Bible says David saluted them and inquired into their welfare.

#### A Serious Question Settled

Now comes the difficult question, Who shall have the spoils? Some

#### If I Could Only Surely Know

If I could only surely know  
That all these things that tire me so  
Were noticed by the Lord;  
The pang that cuts me like a knife,  
The little cares of daily life,  
The noise, the weariness, the strife —  
What peace it would afford!

I wonder if He really shares  
In all my little human cares,  
This mighty King of kings?  
If He who guides through boundless space  
Each blazing planet in its place,  
Can have the condescending grace  
To mind such petty things?

It seems to me, if sure of this,  
Blent with each ill would come such bliss  
That I might covet pain,  
And deem whatever sent to me  
The loving throb of Deity,  
With sense of Christ's sweet purity,  
Not loss, but richest gain.

Dear Lord, my heart has not a doubt  
That Thou dost compass me about

With sympathy divine;  
Thy love to me, once crucified,  
Is not the love to leave my side,  
But waiteth ever to divide  
Each single care of mine.

— Thomas McGillicuddy.

selfish ones suggest that the spoil is for those who have seen active service at the front. "We did all the fighting, while these men stayed at home in the garrison, and we ought to have all the treasures." But David looked into the worn faces of these veterans who had stayed at the garrison. He saw how everything had been kept. The baggage was safe. He knew that many of those who had stayed by the stuff would gladly have gone to

the front if they had been able. So he said: "Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us into our hand. For who will hearken unto you in this matter? but as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike."

Have you been somewhat depressed or discouraged because you have not been called to the front? Have you been among those whose place is obscure, and not in a distinguished, conspicuous place? My text sets forth the assurance that there is just as much reward for the man who stays at home, and does his whole duty just where the Lord has placed him. "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."

#### A Lesson for Homekeepers

I can hear some sister say, "Oh, my sphere is so infinitesimal and so insignificant. I am utterly discouraged. I would like to make something of myself, but my business is to get the children off to school, to hunt for things when they are lost, to see that the dinner is ready, to keep account of the household expenses, and to go through all the annoyances and vexations of housekeeping."

Sister, God placed you on garrison duty, and your reward does not depend on how much noise you make in the world, nor even on the amount of good you apparently do, but it is according to whether you work to your full capacity, whether you do your full duty or not, in the sphere where God has placed you.

A Christian mother was seen going along the edge of a wood every evening, and the neighbors did not understand how a mother with so many cares could waste so much time outdoors evening by evening. It was found later that she went out to pray for her household, and while there one evening she wrote that beautiful hymn, famous throughout the ages for its cheer to Christian hearts:

"I love to steal awhile away  
From every cumbering care,  
And spend the hours of setting day  
In humble, grateful prayer."

Needless to say, a great reward awaits such unpretending service.

#### *Sacrifice in Educating the Children*

There was a boy in the hills of the country who wanted to go to college. He wanted an education so as to be sent as a missionary. The father worked as hard as he could, but he could do no more than support the family by the work of his hands. "What a pity it is," he said, "that George cannot get an education!" One night the boy had retired to his room, and there was a family conference about him. The sister said, "Father, I wish you would send George to college. If you will, we will work harder than we ever have before and make our old dresses do." The mother said, "Yes, I will get along without any hired help, though I am not as strong as I used to be." The father said, "Well, I think by husking corn at night I can get along without any assistance." Delicacies were banished from the table. Even butter and sugar were taken away. That family was put down on rigid, yea, suffering economy that the boy might go to college.

Finally commencement day has come. George has studied so hard and worked so well that he has the honor of being introduced as valedictorian. Applause breaks into vociferations. It is a great day for George. But way back in the room the sister sits in a plain hat and dress and faded shawl. Father and mother are there also. They have not had any new clothes for years. They are looking toward the platform, and they laugh and they cry, and they look pale, and then they are flushed. George gets the garlands and applause, but the family receive their full share of the triumph.

Think not that I mention an imaginary case. Just such cases are represented by some of our workers in the battlefields to-day. Cheer up, brethren and sisters, you who think your services are not appreciated, you will get your reward, if not here, in the soon-coming day of reward. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22: 12.

Our blessed Jesus, who has made this promise, is about to return. Already we see the signs of the fulfilling promises of what is to take place during the latter rain and the finishing of the work. Jesus will soon return. Every sacrifice made for Him and the finishing of His work, every trial, every duty, everything done for Him, whether in the open or in secret, will have its reward.

O, what a day that will be for many who rocked Christian cradles with

weary foot, and who patched worn-out garments! What a day that will be for those to whom the world gave the cold shoulder, and who, weary, worn, and sick, fainted by the brook Besor! O, that will be a great day when the Son of David shall distribute among them the garlands, the crowns, the scepters, the chariots, the thrones, and then shall it be found out that all who on earth served God in inconspicuous spheres receive just as much reward as those who have filled the earth with the uproar of achievement. Then they shall understand the height, the length, and the breadth and the magnificence of my text.

"As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff."

### *Monday*

BY ETHEL ROMIG FULLER

THE clothes upon my neighbor's line  
Are so different from mine.  
Hers, linen tablecloths that blow  
In a long decorous row,  
Embroidered towels, a man's white shirt,  
Lace dresser scarfs, a ruffled skirt,  
And hemstitched sheets and pillowslips.  
In my yard the same wind flaps  
Whirligigs of small gay socks,  
Little perky panty-frocks,  
And romper suits that fall and rise  
Like a cloud of butterflies,  
Yellow, blue, and peachy-pink.  
I look across the fence and think—  
I'm so sorry for her line!  
Do you suppose she envies mine?

— *Modern Priscilla.*

### *The Far-Reaching Influence of a Humble Home*

BY MRS. J. W. MACE

HAD it not been for the leading of Providence in bringing a homeless boy from a foreign land in contact with a Christian home, humble and meager though it was, the cause of God would not have intermingled with its history the long years of valiant service by Elder L. R. Conradi, who has for the last thirty-seven years labored unceasingly in Europe. Here is the story of his boyhood experience, as related by Elder Conradi at an informal experience meeting in the United States on one of his visits to this country:

"As a boy of only sixteen and a half years I came to this country all alone. After six weeks in the East, I went to Iowa, and asked a merchant if he had work I could do for him.

"'Sure,' said he, 'out on my farm.'

"While riding out to the farm, he said to me, 'Now, my young man, you will find the renters a peculiar people. Be on your guard, because they keep Saturday for the Sabbath.'

"I had never heard of such people, and I said, 'Do you think that I will ever be a Jew?'

"We came to that lonely farmhouse. It was a small house,—only two rooms, and the kitchen was one of them. And the family—I'll never forget them, the father and mother, the baby, and four other children. I asked them if I could board and room with them.

"They said, 'Where will you find board and room here?' The father, mother, and baby slept in one room, and the older children slept in the other room.

"I left, but went back again, and when I appeared, the man said to me, 'My wife and I have talked the matter over, and if you are satisfied to sleep in that room with the children, you may stay.'

"Toward the end of the week, the man said to me, 'We are a peculiar people. When the Sabbath comes, we all go to church.'

"Evening came, and I went to the house, where I saw a sight that I had never seen before. And what was it?—The father read a short chapter from his Bible, and then they all knelt down, and I knelt with them. The father prayed a short prayer, then the mother, then the children, down to the smallest; and oh, they prayed for that stranger within their gates! My heart was hard and my mind was stubborn; it was a new experience to my soul.

"There were nights when I was free, and then the good brother gave me the book 'Daniel and the Revelation,' and asked me to read it whenever I had time. And I did read it.

"The Sabbath came again, and the man said to me, 'You may go with us, if you wish; but do just as you think best.'

"I went with them, but did not go into the little church. Instead, I went down town to see what was going on. That arrangement of going to town while they went to church just suited me.

"Another week passed. Again the children prayed, and that hard heart of mine became softer, my mind became more enlightened, and on that Sabbath I dared step into the little church during the Sabbath school.

"The third Sabbath came, and I went to the church again, and stayed to the social meeting. By the time the fourth Sabbath came, I had learned to say, 'Abba, Father; my Father,'—I had found my heavenly Father for the first time in my life."

It is the old, old story of the influence of a quiet Christian home with its family altar! Who can estimate

the value and extent of the influence of the Christian home to the cause of God, and what Christian parent will imperil the destinies of his family by failure to bind the family circle with the hedge of prayer?

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### Reasons for Rejoicing

BY EDITH LOCHRIDGE REID

"NINE times out of ten Billy bangs the door when he goes out," complained Mrs. Roe to Aunt Meliss.

"Have you asked him to be quiet in closing the door?" inquired auntie.

"Have I?" Mrs. Roe was emphatically indignant. "Why, I tell him every single time he bangs it."

"Did you say anything the one time that he closed it silently?" continued Aunt Meliss.

"Of course not," confessed Mrs. Roe, still on the defensive, and assuming that her little son alone was at fault.

Aunt Meliss shook her head doubtfully. "You haven't learned to search out reasons for rejoicing," she said. "Even in Billy's boisterous behavior you will always find something commendable or favorable upon which you may base encouragement."

If every family could have an Aunt Meliss to drop a bit of kindly suggestion as to ways and means of guiding a husky, normal six-year-old boy, what a blessing it might prove! Aunt Meliss radiates a quieting atmosphere. She is conscious of the noisy and disturbing elements as much as mother, but she observes and comments on the correct motives and acts. Billy will close the door quietly as many times as possible just to hear Aunt Meliss say with her beaming smile, "There, that was grand! You remembered again!"

Just a few of those "quiet closings," and the act becomes a courtesy that is habitually observed by vigorous Billy.

This business of child training, with its necessary disciplinary adjustments, needs to be supported as often as possible by reasons for rejoicing. Sometimes we may have to look for them rather diligently, even feeling at times, perhaps, the need of a mental microscope or a field glass to magnify and reveal them, but the search always has its reward. How inspiring it would be for both mother and child if all reasons for rejoicing could be written in capital letters on the memory while the less pleasant things were recorded lightly. We need to stop shouting about mistakes, and substitute songs of joy.

Mothers need to get away from fussiness and nagging and from de-

tail discipline. We should all be happier and likewise more successful guides in character building if we measured conduct by broad principles rather than by petty individual acts or impetuous words. With regard to child life our vision must be righteous and fair. We shall then find ourselves stressing the good, the true, and the fine, and under this emphasis the undesirable will disappear.

"Buddy had clean hands at meals three times yesterday," mother said to daddy. Not a word about the grimy little fists that had just presented themselves at table from a hurried outdoor game.

"Please excuse me a moment," came from Buddy after a quiet, thoughtful pause, as he rose and left the table. He was back in five minutes, scrubbed and carefully groomed.

Thus it is that every reason for rejoicing creates a new cause for joy if properly noted and encouraged.—  
*Issued by the National Kindergarten Association.*

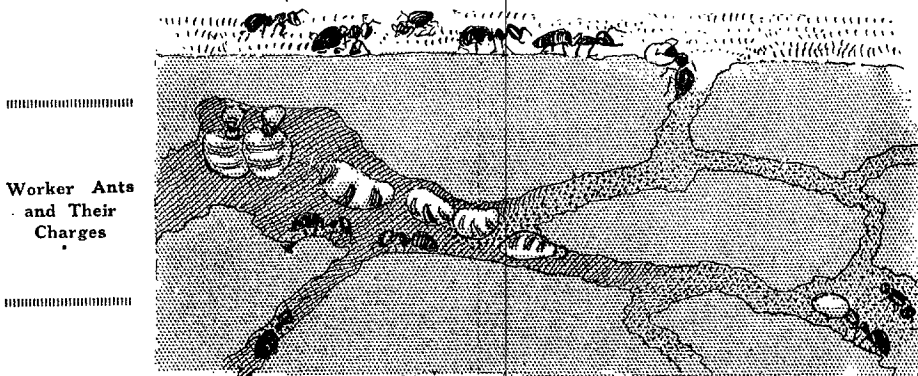


HERE comes Alice! Look at the smile on her face! What have you been doing, Alice?

"Taking care of baby sister. I wish you could see how cute she looks. She has a tiny round face, we can part her brown hair, and she looks so sweet and happy."

Would you children like to hear about the baby ants and how they are cared for? I can almost hear you saying, "Yes!" "Oh, yes!"

Well, you must first remember that



all the worker ants are expected to work for the babies. They might be called the nurse ants.

There are three kinds of ants,—the drone, the queens, and the workers. The queen has wings. She lays the eggs from which are hatched the baby ants.

When the ant is hatched, the egg is called a larva. It looks like a very small white worm.

The little baby ant must be washed, fed, and kept dry. On fine days it is carried out in the fresh air and sunshine. The nurse takes care of it. The worker nurses are very kind to the larvæ. They lick them all over as a mamma cat washes her kittens. That is their way of giving a bath. The nurses are so careful that the babies look as if they were wrapped in a clean, snowy blanket.

Last summer I saw how watchful the nurses are to give the larvæ good care. Some ants had made their home near our cement walk. One day while I was watering the lawn the water began to pour down on the ant babies. Now what do you think the nurses did? Each one took a baby in its mouth, and began to hunt a place where it would keep dry. You should have seen how they ran about, each carrying its tiny white bundle. There were thousands of them. One man who was watching said there were millions, but I don't think he counted them.

When the larva is grown, it spins a net to wrap itself in. People sometimes call the larva an egg, but it is not an egg. The baby ants are soon ready to come out from their covering, having legs and wings. The nurses help them. Sometimes there are so many ants they can hardly move about in the old home. Then they "swarm" as bees do. Many die while trying to find a new home, others are drowned, but plenty are left to make new homes, or ant hills.

The queen chooses the place. When she finds one that pleases her, she takes off her wings and is ready for work. She unhooks and drops her wings, for

they would be in her way. I have seen them do this. Watch some afternoon when there are many insects in the air, and you will see them get rid of their wings.

"Consider" the ant's ways, "and be wise."

VESTA J. FARNSWORTH.



# 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

## The Message Advances in Spain and Portugal

By STEEN RASMUSSEN

It is not very frequently that reports appear in the columns of the REVIEW dealing with our work in what is known as the Iberian Union, a field comprising the countries of Spain and Portugal. From the standpoint of territory, it is by far the largest union mission in Europe, and from the standpoint of population, it is superseded by but one other, the Italian, another large union mission in the Southern European Division. With a population of over 29,000,000, the Iberian Union presents a tremendously large mission field.

It is just a quarter of a century since our work was begun in Spain by Walter G. and Frank Bond, who settled in Barcelona. The first fruits were reaped during the very first year of their labors, and some of these early believers soon developed into faithful colporteurs and some into Bible workers.

This little group of workers was later joined by others, the names of whom we shall not take time to mention. It was a great blow to the work in Spain when the superintendent, Walter Bond, was taken away by death in 1914. Other workers also laid down their lives for the work here.

### The Work in Spain

Spain is now divided into two missions, the East and West Spanish Missions. R. Gerber, who was elected superintendent of the Iberian Union Mission at the Darmstadt council last August, also serves as superintendent of the West Spanish Mission, while V. E. Dietel is superintendent of the East Spanish field.

Our present staff of workers in Spain, upon whom rests the direct responsibility of giving the message to the 23,000,000 people in that country, consists of only fourteen including office workers, or one worker to 1,571,000 people. There are at present nine organized churches, with a total membership of 280.

It was the writer's privilege to visit both Spain and Portugal during part of February and March, when a gathering of the union mission committee was held in the city of Madrid. It brought great cheer to our hearts to learn of the encouraging interest that a number of our workers are having in connection with their public meetings. We expect to see the largest harvest of souls throughout the field this year that we have ever had. Our church members have also worked faithfully, taking a very active part

in all lines of home missionary endeavor. We learned that one brother, for instance, had gathered over \$150 in the last Harvest Ingathering campaign.

### The Work in Portugal

The work in Portugal was started a year later than that in Spain. It was in the year 1904 that Brother and Sister C. E. Rentfro set foot in Portugal, and began to study the language to open up the work in Lisbon. Our staff of workers in Portugal is still small, consisting of only five persons. The field is at present without a superintendent, and was also without a field secretary for several months. It has brought great cheer to the brethren, however, that South America has spared J. Miñan for the publishing work in Portugal. Brother Miñan has met with splendid success in his personal work from house to house with our books. During his first three days of labor he sold fifty-two copies of "Heralds."

There are at present four organized churches, with 209 members, in Portugal. In Lisbon we have our own beautiful and commodious chapel, in which it was the writer's privilege to speak to an audience of between 400 and 500 attentive listeners. There are great possibilities in Portugal for our evangelists. We are hoping and praying that the Lord will raise up more workers to go into this needy

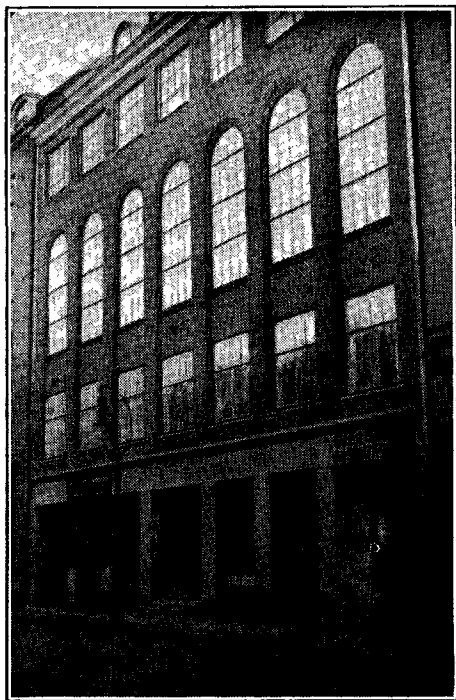


WORKERS ATTENDING THE MEDICAL CONVENTION AT SKODSBORG, DEC. 28, 1928, TO JAN. 1, 1929

field and proclaim the message with power.

We were also pleased to learn of the good work that our church members are carrying on in letting their light shine everywhere. We were informed that two of our sisters visited the customs house in Lisbon during last year's Harvest Ingathering campaign, and succeeded in disposing of over 150 papers, receiving quite generous gifts for the missions.

There is a tremendous need, however, in both Spain and Portugal, for additional workers, who by word of mouth and power of the press can give the message speedily to the mil-



The Denominational Building at Helsingfors, Finland, With the Treatment Rooms Under the Meeting Hall

lions in these two countries who have as yet never heard of the soon-coming Saviour. More means will also be needed in the years to come in order to push the work into new, unentered sections.

May the Lord send forth additional laborers into this section of the vineyard, and may means also be forthcoming to assist further in the spreading of the glad tidings in these two interesting and needy fields!

*Berne, Switzerland.*

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### A Medical Convention at Skodsborg

BY G. E. NORD

IN counsel with the medical secretary of the Northern European Division and the Skodsborg Sanitarium board and doctors, the union committee decided to hold a medical convention, the first one of its kind to be held in the Scandinavian Union.

This convention was held from Dec.

28, 1928, to Jan. 1, 1929, at the Skodsborg Sanitarium, Denmark. The leaders and representatives of our own institutions, as well as all the leaders of the many privately owned and operated clinics and treatment rooms, were invited.

Besides our well-known Skodsborg Sanitarium, with its efficient staff of managers, six doctors, and more than 250 nurses and helpers, a new sanitarium has been started at Hultafors, Sweden, and has now been operating a little over two years with remarkable success.

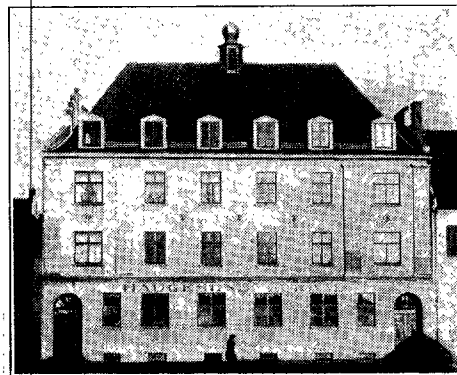
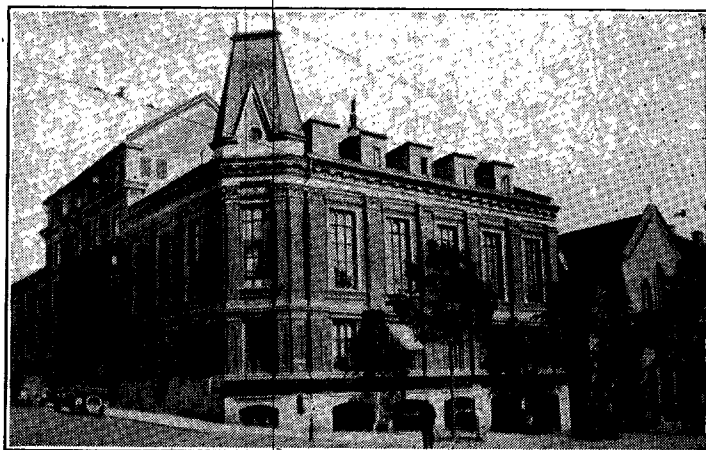
Our treatment rooms in Oslo have moved into new quarters and are doing a large work. A new clinic has been started at Haugesund, Norway, the past year, and a neat building erected to house the church as well as the treatment rooms and the workers. Then we have a clinic in Bergen, Norway, and also one in Stockholm, Sweden. We have opened a new clinic at Helsingfors, Finland, under the able leadership of Dr. W. Sucksdorff.

Besides these seven larger and smaller institutions operated by the denomination, there have sprung up about sixty clinics or treatment rooms besides two smaller sanitariums, so that in all there are about 700 persons engaged in this line of work alone in the Scandinavian Union.

The Lord has in a special manner blessed this work. These institutions all together have had an annual income of about 2,500,000 kroner, or \$660,000, the last few years. This represents a large and ever-growing work. We have therefore long felt a great need of such a convention as was held at Skodsborg, to which were gathered about fifty representatives from our own institutions and the private clinics, besides our large staff of workers at the Skodsborg Sanitarium.

We were disappointed that our medical secretary, Dr. W. A. Ruble, could not be present with us on account of his heavy work at the time in England. We had, however, a very profitable meeting. All appreciated

The New Addition to the Sanitarium at Oslo, also the New Treatment Rooms



Our New Clinic in Haugesund, Norway, and the Home for the Church

the good and timely instruction given by the sanitarium doctors and others. We also had the pleasure of having with us Dr. L. E. Conradi and his wife from the Waldfriede Sanitarium, Zehlendorf, Germany, as well as Dr. W. Sucksdorff from Finland. L. H. Christian from the Northern European Division, as well as the presidents from the conferences, were present throughout the whole meeting to add to the success and inspiration of the meeting. Thus we closed the old year and began the new with a fresh spiritual uplift and inspiration, and a larger and clearer vision of this great and important work which the Lord has committed to our trust, and concerning which He has given us so much good instruction in the Testimonies.

It was a great joy to meet all these consecrated workers, and hear them express their one great desire to glorify our loving Saviour and Master, and to help finish the work quickly that He has intrusted to us.

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THE Lord is willing to help us, to strengthen and bless us; but we must pass through the refining process until all the impurities in our character are burned away. Every member of the church will be subjected to the furnace, not to consume, but to purify. —“Testimonies,” Vol. V, p. 485.

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A DISTINCT work is assigned to every Christian.—“Christian Service,” p. 9.

## God's Opening Providences

BY MATILDA E. ANDROSS

TRULY we have a most interesting work. My heart is thrilled as I think of the reports I have just been studying. They fairly vibrate with the onward tramp, tramp, tramp of the army of workers that is pressing forward through Inter-America with the greatest message ever delivered to this old world. And at the same time the air is vibrating with the calls of millions that seem to have been awakened suddenly from their sleep to a realization of their great need of salvation. Surely, there never has been such a time as this, and our daily prayer is that we may not lose the vision nor prove recreant to the great trust reposed in us as children of the King of kings.

Once again I turn over some of these reports that I am about to drop in the mail for the next issue of our little division paper. Let me pass a few bits of these reports on to you, that you may rejoice with us in this onward march, and may join us in praying more earnestly for reapers to press into the yet unentered fields where the ripened grain is beginning to fall.

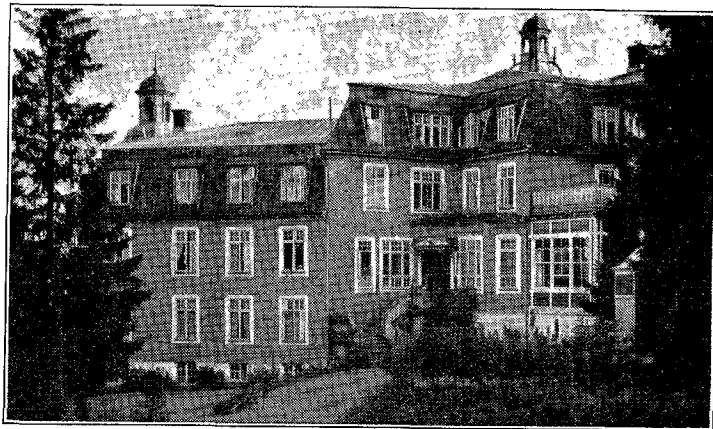
Brother J. de Caenel, speaking of the progress that Haiti enjoyed last year in spite of many hardships, says: "During the last three months, I have been called several Sabbaths to baptize in different churches. We have

plane to different stations. With each paper went a short letter soliciting an offering. We are hoping to hear later of the results.

Then, telling of his visit to our first Indian mission station up in Guatemala, he speaks of the good work that

hope that cheers us on. Some time ago one of the lepers sent to the Panama Conference office \$7.87 for the Harvest Ingathering. With it came a letter, one sentence of which reads as follows: "One Catholic friend gave me a dollar, and asked that it be sent

Part of the Sanitarium Building at Hultafors, Sweden



Brother and Sister Boehne are doing there. They are winning the hearts of the Indians who have learned to come to them in the hour of need. Few of the 1,500,000 Indians in Guatemala, for whom these two brave missionaries are working, can speak the Spanish language, but we believe that the Lord has answered our prayers by sending to their assistance an Indian and his wife who are well trained and thoroughly consecrated to this work and who speak two of the Indian dialects.

From away over in Martinique comes a note of triumph mingled with

through our conference and the General Conference Mission Board to the leper home on page eight of the Ingathering paper." So our friends in that lonely, isolated place are also contributing toward the finishing of the work in the utmost parts of the earth.

Brother W. Lusk writes of the thrilling experience that they are having up in Salvador. They met considerable opposition when opening meetings there. A mob attacked our workers while the service was in progress, but the Lord protected them. Referring briefly to this experience, Brother Lusk says: "Leaving temporarily my lecture on health and temperance, I read the ninety-first and forty-sixth psalms, and God gave me the faith to assure the people that they would not be killed if we all remained together. We then offered prayer, and I continued my lecture as if nothing had happened."

In this experience, again we are reminded through the report that comes to us that God's word shall not return unto Him void, for one of the editors, who seems interested in the advent message, published a long, front-page article on the belief and work of Seventh-day Adventists, and we fully believe that under the circumstances this publicity given to our work through the public press, will do more than a series of meetings to interest the community in the Lord's last saving message.

Another recent report that cheers our hearts comes from the Mosquito Indians in Nicaragua. Brother Brooks, one of our native believers who has done such faithful work, relates the following experience with an old Mosquito Indian:

"There was an old Indian who received the third angel's message and wanted to be baptized. I put him off,



A View Over the Lake From Above the Sanitarium at Hultafors, Sweden

baptized 167, and have about 100 more ready for this sacred rite. Then we have about 300 more in baptismal classes, whom we hope to baptize very soon."

Brother E. P. Howard sends the good news from Nicaragua of the first baptism among the Spanish people in that part of our division. W. E. Baxter, writing of a visit to Nicaragua and Guatemala, tells us how, while he was in Nicaragua helping in the Harvest Ingathering work, a high official there offered to assist in this ingathering for missions by sending out fifteen Harvest Ingathering papers by aéro-

a Macedonian call for more reapers. Brother M. N. Isaac, one of our pioneer workers in Haiti, has recently gone to that field. His report tells of fourteen new Sabbath keepers and of an interest which he says it is impossible for him to compass. Then he closes his cheering report with an appeal for some one to help him feed those hungering for the truth in that strong French Catholic field.

The lepers, too, are rejoicing in this blessed hope. Just across the canal from Balboa is a leper station, and a few of these unfortunate friends have in their hearts the same blessed

hoping a minister would come. Time rolled on and no minister came. I began to make preparations to leave that location. The old Indian became sick, and sent one of his granddaughters to me with these words: 'You are going to Rio Grande. I believe all that you have taught me for these many years. I do not smoke nor drink; neither do I eat any more unclean meat. Come and baptize me before you go to Rio Grande. You may not see me again.' This dear old soul soon afterward fell asleep in Jesus. Among his last words he sent to tell me he was happy that he could sleep in Jesus."

Many other Indians are longing for this same sweet assurance of abiding in Jesus. We are glad to say that a school has been opened among the Mosquito Indians. It is making good progress and is taught by one of the graduates from our West Caribbean Training School.

We also rejoice, as we think of our great Indian field, to know that just at this time our first missionaries are going to the Guaymi Indians in Panama, and that a school is being opened among the Indians up in Honduras. Yes, just the other day, came a letter from the Lake Mission up in Mexico, telling of the first pure-blooded Indian having been baptized there. Speaking of this new believer sending in his first tithe of about \$9, Sister E. E. Pohle said: "That Indian brother is very faithful. Really, he is an inspiration to us all. He is the first Indian in his village to leave the old superstitions and the Catholic Church. Attempts have been made to take his life, but he is rejoicing in this blessed truth." And we are happy that not only he but many others have found Jesus. A report that came from Brother D. A. Parsons just the other day says there are 200 new Sabbath keepers in one part of the Lake Mission.

These are only snapshots from here and there of the army of new believers that are pressing into the ranks and the onward march of the message. How thankful we are to endeavor to keep step with others in this great work just now as it is about to be finished! Somehow, it seems to me that that lawyer up in Bogotá who, a short time ago, exclaimed to one of our missionaries, "The advent message can save Colombia," was the unconscious spokesman of millions who sit in darkness in these strongly Catholic lands. May the Lord help us as messengers of that great message to give ourselves and our all for the finishing of the work. We solicit the prayers of all our fellow believers in behalf of Inter-America.

## Gathering Mission Funds in China

BY A. A. ESTEB

I AM inclosing a snapshot of G. J. Appel, our union superintendent, and me, taken at the close of our recent Harvest Ingathering campaign. In only eight and one-half days the Lord blessed us with over \$2,000 (Mex.) in the city of Tientsin, only \$35 of which was from the officials. We worked almost entirely among the business men. This is very encouraging, for in former days the large amounts were usually received from officials. We rejoice that the Chinese business men thus responded in spite of the financial depression existing in North China. Our Ingathering returns for 1928 were the largest they had ever been. We praise Him.

Our Big Week returns showed a gain over the previous year also. Yet we had to conduct our Big Week in Peking under the most trying circumstances. We launched our campaign the very day of the fall of Peking. The officials had fled. The city gates were shut. Fear was in the hearts of the populace. After the experiences of Nanking and Tsinan, no one knew what might happen in Peking. Nevertheless, out of the little church of seventy members over forty turned out to our rally meeting Sunday morning and took part in the field day. It was a most unique experience, selling Big Week books during the capture of the city. But God richly blessed. We sold over \$220 worth of our truth-filled literature during Big Week in Peking. Our total literature sales for the union for the year 1928 showed a gain over the previous year of \$2,128.61. In view of the terrible famines in North China, the wars, the financial depression due to the fact that business has been paralyzed, and

other local disturbances, we praise the Lord for thus bringing us safely through the crisis, and even being able to report progress.

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## Colored Work in Pittsburgh

BY N. J. GRANT

THE writer was called to this field and began work Nov. 18, 1927. During the year thirty-four members have been added to the church, fourteen by baptism and twenty by letter and profession of faith. The average attendance, which was about twenty-five or thirty on Sabbath, has increased to about one hundred. The Sabbath school offering for the first ten months of 1927 was \$401.94, and for the same period of 1928 it was \$1,170.26, or \$1,404.32 for the entire year.

Tithes have also increased from \$160 per month to \$331.46, or \$3,977.55 for the year; \$646.16 was raised as Harvest Ingathering, Week of Sacrifice, and other funds, for the conference, making a total of conference funds for the year of \$6,029.03, plus \$3,790.08 church funds, which equals a grand total or yearly income of \$9,819.11.

We are thankful for the presence of Jesus in our midst, for it is not by our own might or power but by His Spirit that these things are accomplished for Him.

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THE Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life.—"Christ's Object Lessons," p. 330.

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"CHRIST asks for an unreserved consecration, for undivided service."

G. J. Appel and A. A. Esteb, of Peking, China, holding \$2,000 in bills, secured during eight and one-half days' Harvest Ingathering Among Chinese Business Men in Tientsin, China.





## A Brief Sketch of Our Eastern American Schools

By F. D. NICHOL

DURING the recent past we have had the pleasure of visiting a number of our denominational schools in the eastern half of the United States. The steady, constructive work being done at these educational centers is one of the most heartening facts that we know of. Their work is quiet, it builds for the future, the results are seen, perhaps not immediately, but nevertheless surely, in solidly established young people from whom the denomination can draw its laborers.

We stopped first at that old center of denominational work in Ohio, the Mount Vernon Academy, which is under the direction of A. J. Olson. From this school have gone forth through the years a very large number of workers. Despite the fire that destroyed part of the plant a few years ago, the school is moving along more strongly than ever, and is steadily cutting down on its debt. It is planning for the immediate future a debt-reducing campaign which it is definitely believed will assist materially in the reduction of its obligations.

To the north lies Adelphian Academy at Holly, Mich., where J. Z. Hottel is in charge. There has just been completed there a new manual training building, which it is believed will prove of great strength to the industrial activities of the school. This is the best year that the Adelphian Academy has had. It is out of debt, and plans to stay out.

Farther north, in Michigan, is situated Cedar Lake Academy, with T. E. Unruh as principal. Far removed from any city influences, this school has much in its favor as a place where young people may have about them an atmosphere conducive both to study and to spiritual life. A new boys' dormitory is just being completed. This will be a most substantial and well-arranged building, and can be viewed with double satisfaction when one learns that it is being reared up without placing a debt upon the school, for Cedar Lake Academy belongs to that hopefully increasing group of schools that are out of debt.

Serving simply as a day school for a local area, but nevertheless filling a most important need, is the Battle Creek Academy, where B. H. Phipps is principal. At this old center of our denominational work, the educational interests of our youth are being carefully provided for.

### *The Successor to Our First College*

From Battle Creek we went to Berrien Springs, where flourishes

Emmanuel Missionary College. For several years now this large institution has been under the able guiding hand of G. F. Wolfkill. The present year is the best one, financially and otherwise, for a long time, and the definite plan is to be out of debt by the end of the 1930 school year.

Emmanuel Missionary College is the successor of the old Battle Creek College, which was established in 1874, the change being made in 1901. During the last twenty years, 829 students have been graduated from degree and professional courses. During this present year alone ten students have answered calls to foreign fields. Practically 94 per cent of the students are church members.

Close by the great city of Chicago is the Broadview College and Theological Seminary, which is the training center for the German, Swedish, and certain other smaller nationalities, such as the Russian, et cetera. Here Thomas W. Steen, with his group of teachers, is laboring to prepare workers for the cause in the foreign languages. This institution has excellent buildings, and a large, productive farm.

Serving the educational interests of the Indiana Conference is the Indiana Academy at Cicero, a quiet little town not much more than an hour's ride from Indianapolis. J. W. Craig is in charge of this academy. An earnest group of academic students are enrolled.

### *In the Beautiful Southland*

On a beautiful hillside in the southeastern corner of Tennessee is the Southern Junior College. It would be difficult to find a spot more ideally arranged for a school. One can look out from the various buildings down across a valley—the school farm—and over to another series of rolling hills. In this calm spot, under the direction of H. J. Klooster, an inspiring group of students drawn from the Southern and the Southeastern Unions are preparing for their life work.

This is another of our educational institutions that is out of debt. A new normal building has just been completed. This building will greatly strengthen the work of the school. As is the case with certain other of our educational institutions, a printing plant is being successfully operated. This helps in a very real and substantial way to solve the economic problem for a number of students.

It is quite a step from the balmy Southland to Oshawa, Canada, which

was the place of our next visit. Near this thriving city, some thirty miles from Toronto, is found the Oshawa Missionary College, and on the same campus the Canadian Watchman Press. This school, which is under the guidance of L. N. Holm, is making encouraging progress in increasing its attendance and in reducing its debts. Our institutions and churches in Canada, perhaps more so in the eastern than in the western part, have many difficulties confronting them. The conservatism in that Northland makes the work of increasing the constituency a slow and arduous one. By a very fine spirit of co-ordination and co-operation between the Canadian Watchman Press and the college, work is provided for a number of the students.

Quite centrally located in New York State is Union Springs Academy. This school has been steadily growing under the direction of L. G. Sevrens. A few years ago it was weighed down under a heavy debt, but faithful efforts at reduction and living within budget specifications make possible the very definite hope of complete freedom from debt by the end of this calendar year. Located as it is on the edge of one of the beautiful "finger lakes," the students attending this school have combined with scholastic opportunities a rare contact with nature.

Journeying to the northeast brings us finally to the eastern edge of the cold and rugged State of Maine, where, about thirty miles north of Portland, is the Pine Tree Academy. This school provides academic training for the youth of the Northern New England Conference. Originally a country home and farm, it has, under the untiring labors of those who believe in providing an education for the youth, been transformed into a quite suitable school plant. This has been uphill work, but the outlook is good. Kenneth A. Wright is in charge of this school.

### *A Denominational Landmark*

In the calm New England town of South Lancaster, Mass., is situated that denominational landmark, Atlantic Union College. Though the buildings may be somewhat old, they carry with them memories that run back through long years, and from the portals of this school have gone forth many who have become leaders in this work. Otto M. John, the president, was happy to inform us that the college is free from debt. An interesting feature in connection with the activities of this school is the book bindery of E. E. Miles, who, during the larger part of his life, was def-

initely engaged in some phase of the colporteur work. In his plant, which is close to the school, he provides part-time employment for approximately seventy-five students.

In the very crowded city of New York are found two of our academies. One is the Greater New York Academy, where Titus Kurtichanov is in charge; the other, the Harlem Academy, under the principalship of A. W. Bontemps. The Harlem Academy is in the same building with the Second Harlem church, and is providing an opportunity for the young people of our colored churches of that city to obtain an education which will fit them for service. The Greater New York Academy is operating in temporary quarters. This creates various perplexities, but it is hoped that in the not distant future a permanent school building will be provided. Both of these New York schools labor under difficulties that are hardly known to any other of our educational centers.

Much more might be said with regard to all these schools that spread

themselves out over the eastern half of the United States, but in this brief report we wish to recall at least the names of all of them to our readers, for we believe that our schools should be definitely in the minds of our people. And we believe, further, that if our faithful brethren and sisters could have the opportunity of visiting these educational centers and of breathing the atmosphere of earnestness and spirituality with which the teachers endeavor to surround them, an even larger and more active support would be given to them.

There is nothing spectacular about a school. Most of the work is routine — the daily tutoring of the youth in the solid, matter-of-fact essentials of a good Christian education. But who can measure the ultimate worth of these institutions? Let us not slacken our support of them. And as we note the success with which so many of them are freeing themselves from the debts that have so heavily depressed them, let us continue to respond to their financial appeals until every one of them is completely free.

## Field Medical Work in Southeastern California

By L. A. HANSEN

THERE has come to our Medical Department a letter from Glenn A. Calkins, president of the Southeastern California Conference, which we feel should be shared with our people. While on a visit in the West not long ago, I found that certain field medical missionary activities were already under way, with plans for their fuller development. The Loma Linda Sanitarium, the Paradise Valley Sanitarium, and the conference were co-operating in these activities. In the following, Brother Calkins gives more recent developments of this work:

"Our plan of combining health teaching with the healing of the soul embraces in brief the following:

"1. Health inspection in church schools.

"2. Follow-up work in health education in church schools.

"3. Home nursing classes and cooking schools.

"4. Dispensary work.

"5. Assisting in evangelistic efforts.

"6. Health talks in public (women's clubs, parent-teacher associations, or community meetings of any kind, and visiting nursing in the homes).

"7. Bible work; giving readings and securing appointments for follow-up work.

"8. Field training for student nurses from Loma Linda and Paradise Valley Sanitariums.

"For some eight or ten months we have been carrying on quite an extensive field work in the San Diego section, centering in the Paradise Valley Sanitarium. The nurses, both men and women, have been encouraged to take part in this field work. Miss Eva Borden was called to take the lead from the nurses' standpoint, and L. A. Semmens was asked to oversee the follow-up work along spiritual lines, such as the giving of Bible readings by the students.

"At first the students did not feel qualified to do this field work, but upon insistence from those in charge they did enter into it, and it was not long before the entire nurses' school was swept with enthusiasm for field work. Many of the students who at first showed no inclination to take any part in the spiritual work, soon became our best and most dependable field workers, and after several months of actual experience we have found that disciplinary problems in the nurses' training school have quite largely disappeared.

"A few months ago a small hall was secured in a near-by town. The students, under the direction of Elder Semmens, have been carrying on meetings two or three times a week. A good strong Sabbath school has been organized, and several have been baptized.

"J. A. Burden, business manager of

the sanitarium, has been a source of inspiration to this work. Elder Semmens, with his unbounded enthusiasm, has been a great factor in its success. Miss Borden, with her undaunted faith in the program, and Miss Helen Rice, superintendent of nurses, have also contributed largely to its success.

"About four months ago we broadened the scope of the work to include the entire conference, with Miss Borden as organizer and Miss Gladys Harrigan as director of the Field Nursing Department, and just recently Mrs. Taylor Bunch has joined us in part-time work, helping to take care of the many, many calls that are coming. Mrs. Walton, superintendent of nurses at Loma Linda, sends to us each month one of her senior student nurses. This nurse remains in the field for the entire month, assisting in the work and getting a practical experience in meeting the people and reaching them spiritually as well as helping them physically. It has been a wonderful inspiration to them. Several of the girls who have been with us have gone back truly converted.

### Some Results of the Work

"The following is just one example of what this field work is doing for our nurses:

"One young lady who found it necessary to drop out of the nurses' training school a few years ago, came back last year to complete her work. The month she spent in field work was a wonderful inspiration to her. In the first place, she has capabilities for a worker; but it was this month's experience that really converted her heart. She spent as many evenings as possible with an effort that was being conducted in one of the near-by small cities, and became deeply interested in soul-saving work. The last night before she was to return to Loma Linda, she was instrumental in bringing two young women to the point where they surrendered.

"The next morning, before she left to go back to the sanitarium, in expressing her enjoyment of the work, she said that never before had she received such a vision of medical missionary work as had come to her during that month. As soon as she completes her nurses' course, she is planning definitely on entering some line of our organized work, and she will be a tower of strength. She is holding herself in readiness to answer a call from this conference to join with us as a Bible worker, using her medical knowledge as the entering wedge, as God has so clearly instructed.

### Demonstrations in Hospitals and Clubs

"The work is going so rapidly that it is hard for us to keep up with it.

We have twelve home nursing classes operating at the present time, with a membership of from twenty to thirty in a class, practically all of whom are those not of our faith, and we would have two or three times that many if we could only take care of them. A few weeks ago the health commissioner for the county of Riverside called us up to ask if it would not be possible for one of our nurses to attend a meeting at the Riverside Community Hospital the following morning, and give a health demonstration. It so happened that we could accept the appointment.

"The county of Riverside operates twelve health centers in different cities of the county, each health center under a board of management made up of prominent ladies who are interested in that line of work. The officers of these different health centers were in attendance at this general meeting. When our nurses entered the room, they were introduced as coming from the Southeastern California Conference of Seventh-day Adventists, also from Loma Linda and Paradise Valley Sanitariums.

"God greatly blessed the nurses in their demonstration, and at the close a unanimous invitation was extended them to go into each of the health centers and give a series of demonstrations and classes. This we have been doing as rapidly as possible during the last two or three weeks. The attendance ranges from twenty-five to fifty, and without exception in each one of these places they have been urged to come back and put on a regular series of home nursing and health school demonstrations. The people are furnishing everything and financing the entire project.

"Always our nurses work under the denominational name, bringing the spiritual phase into every demonstration or meeting. In our home nursing classes a short Bible study precedes the regular class work. In fact, the entire work of the class hour is based upon some chosen Bible text.

"One of the most prominent relief organizations has offered us every facility at their disposal. They are now organizing classes for us in different women's clubs as fast as we are able to take care of them. At an executive meeting of this organization, held three or four days ago, a report of our work was given to the executive committee, and it is reported to us that the committee was enthusiastic over the work we are doing in behalf of the public.

"About a month ago Miss Borden was called on by a representative of one of the prominent civic organizations of a near-by city. He extended

her a cordial invitation to visit their city and organize a strong home nursing class. We were glad that just at this time we could take on an additional class. At the appointed day and hour our nurses went to their hall, and found everything in readiness, all equipment being provided by them. Forty-seven women were present, all of whom enrolled in the class. At the next week's meeting there were fifty-two present, necessitating the organization of two classes.

#### Work in Our Churches

"A few months ago a home nursing class was organized in connection with one of our churches. At the time the nurses thought the class was largely made up of Seventh-day Adventists. After the class work had been completed, an evangelistic effort was conducted in that section. One evening two very fine-appearing ladies stopped to shake hands with the evangelist. They told him they were desirous of being baptized and joining our church, saying that their interest had been aroused in that particular home nursing class. They had been studying ever since, and now were ready to make the full and final surrender and join the church.

"In visiting one of our small churches, one of our nurses learned that another woman had had her interest aroused through taking the work of the home nursing class. She has been baptized, and is now an officer in the Sabbath school. Before the beginning of the service another former member of the nursing class entered with her children, and passed quietly to a front seat. At the time the class was formed, she had shown very little interest, but that interest had grown, and under the direction of the Holy Spirit had reached the point where she was willing and glad to surrender all to the Master.

"We do feel that the Lord is placing His hand of approval upon this work. It makes us feel very humble, and as we walk daily before the Lord, it is our prayer that He may use us in some way to make possible the carrying out of His plans in this field."

This is but another demonstration of the fact that the Lord's blessing rests upon such efforts as this. We in the Medical Department office are more and more convinced that the fuller development of the missionary side of our medical work will bring to us the realization of success and accomplishment promised us. Such work reflects blessing on every side, — to those who receive its ministry, to the workers who give it, and to the institutions and conferences that foster the work.

#### Healed to Work for Others

BY W. M. ROBBINS

THE inspiration and substantial help A. E. Sanderson has given to the churches in the West Pennsylvania Conference the last two visits he made in our field, in the interest of the REVIEW AND HERALD, has been greatly appreciated. His meetings have not only resulted in an increase of REVIEW subscriptions, but he has brought courage and stimulation to the churches he visited.

In the fall of 1927, while he was meeting with the churches in the southern part of the field, an urgent request was made for him and the writer to visit and anoint a young man, who was then a patient in the — Sanatorium. He had been in the institution for two years, taking treatment for tuberculosis, but with no improvement.

After examining the brother regarding the principles of the faith, and finding him soundly established in the truth, we proceeded with the ordinance, after which the young man rose to his feet and declared he was healed. Three days later he called at the conference office, and requested that we recommend him to the colporteur work. We advised him to return to his home and build up his strength, until the time of our colporteurs' institute. He followed our counsel, and when the time came, was one of the first at the institute, giving the same testimony that he was healed. Credentials were granted him, and the Lord greatly blessed him in the colporteur work. His records were among the best for the colporteurs in the conference.

He is now in the Broadview College and Theological Seminary studying for the ministry. Our prayers are that this brother may have a speedy preparation for the work, and that the Lord may direct him in finding his place where he can be used to advance the message.

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IF we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him. The very labor will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. We shall feel the same tender craving for souls that He has felt. This is the religion of Christ. Anything short of it is a deception.—"Christ's Object Lessons," pp. 49, 50.

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"God bids us fill the mind with great thoughts, pure thoughts."

## The Interrupted Prayer Meeting

By O. B. KUHN

THE book, "The Hope of the World," is now translated into Chinese. For beauty of language, effectiveness of expression, and richness of doctrinal teaching, this work is without an equal among numerous translated works. In the translation of this highly important work the hand of the Lord is clearly seen. The intensely interesting and remarkable experience of winning the translator to the work of God, is a story too long to relate here. We must be content to say that Hsu Hwa is a member of a prominent Chinese family of wealth and culture, and he himself is highly trained. In addition to a thorough general education in Chinese and English, he further developed his talents by five years' residence and study in England. Brother Hsu was won to the truth only through much earnest prayer, travail of soul, and prolonged, persevering effort. The attractive, impressive, and convincing introduction to the book was written by one of China's foremost educators, Dr. T. H. Lee, of the Fuh Tan University.

Possessing such a work as "The Hope of the World," our brethren felt that everything possible should be done to insure its greatest publicity, distribution, and reception. Brethren Henderson and Oss were impressed to call the attention of the nation's leading men to the message of the book. Arriving in Nanking, the capital of China, they sent to the highest governmental officials a letter asking for an interview with these gentlemen.

At the same time Dr. H. W. Miller and Elder J. J. Strahle came to Nanking to visit prominent officials in the interest of our sanitarium and hospital work. A number of these persons, or members of their families, including General and Madam Chiang Kai-shek, had received medical and surgical aid at our sanitarium in Shanghai, and were deeply grateful and appreciative. Thus the way had been opened to approach these personages, and secure their moral and financial support for our hospital enterprises.

Because of lack of time and the pressure of important engagements at Chengchow, Honan Province, where he plans to establish a hospital soon, Dr. Miller could not remain in Nanking long enough to meet these men personally, and he left Brother Strahle to do this without him.

On Wednesday morning Elder Strahle had the privilege of representing our medical interests personally in the home of Gen. Chiang Kai-shek, president of the nation's highest council, with powers equal to those of

the President of the United States of America. Both General and Madam Chiang showed a friendly attitude, and a good impression was made in favor of our work. When we called, the general was busily engaged with state affairs, and was on the point of departure for Shanghai, where he was to remain several days. However, Madam Chiang, herself a capable leader in her own right, a graduate of Wellesley College in America, chairman of numerous organizations, and promoter of many social enterprises, graciously gave of her limited time, listening attentively and manifesting considerable interest. She promised to set before the general upon his return the plans for the extension and development of our medical institutions.

Surely it was only by the help of the Lord that an audience was had with General and Madam Chiang, for no previous appointment had been made to meet them. That day we tried to see Marshal Feng Yu Hsiang, vice-president of the council, and Minister of War. We went to his residence and to his official headquarters, only to be disappointed. At the office of the Ministry for Foreign Relations, where formal appointments are made, the vice-minister, Dr. Tang, held out but little hope of our meeting Marshal Feng under two or three days' application. It was imperative that Brother Strahle see the marshal earlier, as it was necessary for him to return to Shanghai the next day. After much earnest pleading and presentation of the urgency and importance of our mission, and expressing a willingness to see Marshal Feng very early in the morning, four or five o'clock if need be (the marshal begins his day's work at 4 A. M., and receives visitors by candle light), Dr. Tang promised to do his best to make an appointment within the next twenty-four hours.

"That evening at prayer meeting Brother Strahle spoke from Psalms 107, "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!" As he told of the providences of God in the Harvest Ingathering campaign being conducted in Shanghai in behalf of a new hospital for that city, and showed how over \$50,000, Chinese currency, had already been received in cash and reliable pledges, a messenger from the Ministry for Foreign Relations brought word for us to see Marshal Feng at 7:30 A. M., the next day. Shortly afterward we paused again to receive

a message from the Ministry of Communications, inviting Brethren Henderson and Oss to meet the minister at 10 A. M. the following day. Brother Strahle continued speaking, but once more waited while a letter from the Ministry of Education was read, requesting the two brethren to call upon the minister at 3 P. M. the next day. Before the speaker was through, still another messenger arrived, this time from the Ministry of Finance, announcing the minister's pleasure to see these brethren at 4:30 P. M. Thursday.

The prayer meeting closed with praises to the Lord for His goodness, and for His wonderful works to the children of men. All present expressed their gratitude for the great privilege of having a part in the work of God, and reconsecrated themselves to the service of the Master, to devote their whole time and strength to the development and completion of the work in China.

Ten years ago, in Hunan Province, we had met Marshal Feng, and at that time he gave us his photograph. Introduced again to him Thursday morning, he was delighted to see his photo, and with the true politeness and humility of the old school, he laughingly said, "It is the picture of your little brother." The marshal heartily responded to Elder Strahle's appeal for support for the hospital project at Chengchow, which city was Marshal Feng's former place of residence. The marshal sent a telegram to General Chao, the leading official of Chengchow, instructing him to assist Dr. Miller. He also wrote letters to four other prominent men there to help the doctor.

Because of a book-selling campaign that had been previously arranged, in which he was to train workers, Elder Oss was obliged to sacrifice the pleasure of meeting the three ministers, but Brother Henderson, who is the manager of the Signs of the Times Publishing House in Shanghai, met these distinguished gentlemen, and presented each of them with a copy of "The Hope of the World." He explained the nature and purpose of our publishing work, and received from them the promise of special articles for the *Signs Magazine*. Manager Henderson requested these officials to please send him a written testimonial of their opinion of the book. That evening, Thursday, the testimonials from the three men were sent. Similar testimonials had been previously received from the ministers of industry, commerce, and labor, and from other officials.

One man said in his testimonial that the teaching of "The Hope of

the World" was as "the parting of the clouds of darkness, and shining forth of the light of the sun." Another one said, "The doctrines presented are as a bright and shining star to guide men." One wrote tersely, yet beautifully and poetically, "Ho Ping Dz Gwang" (the light of peace). Still another stated that "the principles set forth in this book will reform men's lives, regenerate their hearts, and establish the peace of the world."

We are impressed with the emphasis placed by these men upon the word "light," and are constrained to pray unto God to let the light shine forth from the lives of the missionaries, from the printed page, from our institutions, and from all Christian believers, that the darkness covering the people may be dispelled, that the dark night may soon pass, and the dawn of the eternal day shine forth.

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### *The Dedication of "Temple Adventiste" at the Haitian Capital*

BY PHILIP GIDDINGS

SEVERAL had a part in the construction of this building. G. G. Roth secured the ground, W. P. Elliot traced the plan of the building, and C. J. Foster of Cuba executed it, with the faithful collaboration of Brethren Painson and Napoleon Charles. The pastor of the church, Dorce Doreinville, and members of the church also volunteered their services. Under the direction of J. A. de Caenel this brick and stone edifice, with a seating capacity of 500, was erected in two months, at a cost of \$4,250 to the conference. This building in America would have required \$25,000, the difference representing what the local mission and brethren contributed in money, lowered wages, and gratuitous labor. Beauty was not sacrificed to mere utility in this simple structure, but the two were blended with satisfactory effect. Indeed, the building adds to the embellishment of the capital. As it is in a neighborhood where some government buildings will later be erected, a better site could scarcely have been chosen.

The dedication of the temple took place Friday evening, February 22, and before the hour arrived for the service, the temple, in floral array, was taxed to its utmost capacity, with an overflow crowd outside. Ministers, church officers, and representatives from other churches in Haiti came in. E. E. Andross could not be with us, but we were favored with the presence of A. R. Ogden. After a short musical program, appropriate remarks by

Elder de Caenel, a hymn, and the dedicatory prayer by Elder A. Theodore, the dedicatory sermon was delivered by Elder Ogden. We all felt it was good to be there.

The Sabbath was a "high day" for God's people. Now that their new house of worship was dedicated, at the call of Elder Ogden, the whole house of worshipers dedicated themselves anew to the service of God. Some new believers, for the first time, cast in their lot among God's remnant people.

Sunday forenoon the workers gave their reports, which showed that the Holy Spirit was at work impressing souls with the truth. Elder Ogden then addressed us on the Antillian field in general, mentioning how God was blessing as well the efforts in other parts of our field, and giving counsel, suggestions, and encouragement, that we may go on from strength to strength, from success to still greater success.

Sunday night was the final meeting. Elder Ogden preached, and the hall was packed to the limit of its seating and standing capacity, and a large overflow outside, like those within, listened with rapt attention. In the audience were high government officials, doctors, and lawyers, some of whom, for want of seats, stood all through the meeting, gripped with the solemn, powerful, and clear presentation of the last-hour message.

This inspiring occasion has not only stirred the city of Port au Prince, from which we look for much fruitage, but as Paul said of Thessalonica (1 Thess. 1:8), its salutary influence going out from this capital, will affect our work in every part of the Haitian republic.

We all returned to our respective churches and fields, thankful to God and encouraged by the message sent to us by His servant, and with the prayer, "O God, give us more burden for souls, and more souls for our burden, and then, Thy kingdom come."

The Haitian brethren take this opportunity to express their heartfelt thanks to the General Conference for the help rendered them in providing this temple, and for all the continued assistance.

*Cape Haitien, Haiti.*

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### *The "Review" in Every Family*

BY HAROLD N. WILLIAMS

EVERY home in Newfoundland, as far as we can determine, has the REVIEW AND HERALD, and it is our policy to see to it that every home continues to have it. If any cannot pay for it, we will see to it that the price is paid.

As I have reviewed the field here and studied the conditions and needs, I am convinced that the influence of the good old REVIEW is what has held the work together and kept it through the years of trouble and lack of organization. The letters coming in from the outposts and from our poor isolated members always bear some words of thanks to God for the REVIEW, and many of these letters bring the tears to all our eyes as we read and hear them read here at the office. Remember us earnestly in your prayers.

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### *What One Gospel Did*

A COLPORTEUR spoke at a meeting, and offered a Gospel of John to every person who would promise to read it. More than a hundred were given. Some days later, while driving miles from this town, the colporteur was changing a tire on his car when a boy approached and said:

"O Mr. Bible Man, my father wants to see you. Please wait until I go and tell him that you are here."

In a little while father and son returned. The colporteur was cordially invited to go with them to their home for dinner. He accepted, and on entering the house, found father, mother, and eleven children. During the meal he was told that this home had never possessed a Bible; that the father had been at the meeting where he had been given a Gospel of John, which, he said, they had been reading aloud in the family, with the result that they were anxious to buy a Bible, so they could read all the Scriptures.—*Bible Society Record.*

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CHARACTER building is the most important work ever intrusted to human beings; and never before was its diligent study so important as now.—*"Education," p. 225.*

## **The Advent Review and Sabbath Herald**

GENERAL CHURCH PAPER OF  
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Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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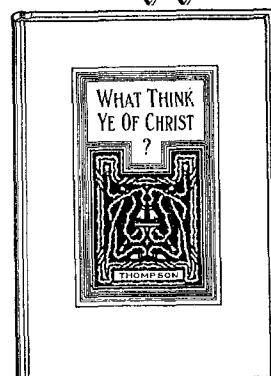
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# Inexpensive GIFT BOOKS



*"The best books make the best gifts"*

IT will not be long before graduation, and what is nicer than a good book for a young man or a young woman completing the academy or college course? Here is a list of very helpful books and booklets:

## The Story of the Wonderful Father

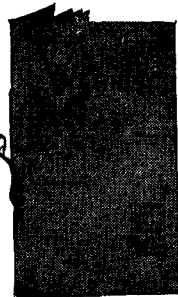
BY L. E. FROMM. The beautiful, appealing story of the "Prodigal Son" retold in a touching way, with an inner consciousness of its personal, intimate meaning. What a gift for the wanderer! What a help to the one at home, to enable him to enjoy the peace and rest of the Father's house! A beautiful, helpful little gift for any occasion. Tied with silk cord, with illustrated cover. Price, 25 cents. (30 cents in Canada.)

## The Supremacy of Love

BY L. E. FROMM. No chapter in the entire Bible brings more completely to the reader the meaning of the divine love than does the thirteenth chapter of Second Corinthians. Everything else is transient, but this love will never fail, and sometime we shall rest in the fullness of this love where we can see Him face to face. A beautiful little booklet, with its cover picture of Niagara Falls, to illustrate the unfailing character of this love. Price, 25 cents. (30 cents in Canada.)

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BY GEORGE B. THOMPSON. Who was Christ? Was He the Son of the living God, or was He a man, a superman? Very spiritual is the message of this beautiful booklet, with its fine illustrations. Price, 60 cents. (70 cents in Canada.)



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BY DANIEL MARCH. Under the lone tree at the far-flung edge of the desert sands, lies the prophet of God, footsore, and weary, and discouraged. Then to him comes the divine messenger with hope and courage, and a journey that will ultimately lead to the Promised Land. The writer closes with, "Never say it is enough! But toil on, pray on, hope on, and always believe that while life lasts there is something to do to prepare yourself and others for the better life to come." A dainty little booklet. Price, 35 cents. (40 cents in Canada.)

## Like Him

BY GEORGE B. STARR. A deeply spiritual booklet, which will lead many to Christ the Saviour of the world. It is a strong appeal to live a life of sacrifice and surrender, so as to be like Jesus of Nazareth. Price, 25 cents. (30 cents in Canada.)

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BY W. W. PRESCOTT. Ten short talks to those who know the joy of freedom from sin. These talks are really wonderful, and unusually helpful. The language is simple, the thoughts are clearly expressed, and the sentiments are beautiful. A dainty little booklet for only 25 cents. (30 cents in Canada.)



Any one of these would be very helpful

Order of your Book and Bible House, or of the  
REVIEW AND HERALD PUBLISHING ASSOCIATION  
TAKOMA PARK, WASHINGTON, D. C.

# Will YOU Answer the ROLL CALL

?

**N**EXT SEPTEMBER thousands of our young people will matriculate to enter one of our colleges or academies. Other thousands will sigh and wish that they too could go to school.

To which class will you belong?

The time to prepare for the next school year is NOW.

The question with many is HOW?

Last summer a young girl fourteen years of age, living in a city of about

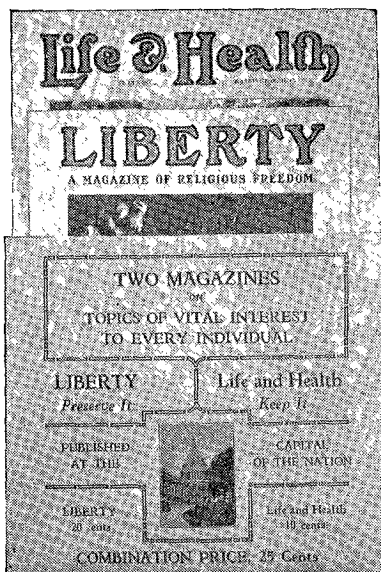
40,000, and staying at her own home every night, earned a scholarship in one of our schools. All this year she has been enjoying the results of her labors.

Last summer a young man sixteen years of age, living in a rural county, used his bicycle to enable him to get from place to place. He earned a scholarship, and is this year enjoying an education with expenses all paid in advance. He, too, stayed at his own home every night.

BOTH THESE young people, and others also, earned their scholarships selling the combination sets of LIFE AND HEALTH and LIBERTY. They worked regularly. They began at a given hour each morning, and worked a certain number of hours each day. On rainy days they sold more magazines than on bright, clear days. All days were not alike, but they did not quit because sales on a certain day were light. To make their scholarship, they "dug in their toes and held on."

There are many cities or groups of smaller towns which are sufficiently large for a young person to earn a scholarship. There are many counties with no large cities, where a young man with the aid of a bicycle could earn a scholarship and be at home every night.

LIFE AND HEALTH and LIBERTY are both attractive magazines. They have a



direct appeal to both the men and the women of a household. A scholarship jacket in which to inclose these magazines is furnished the persons who are planning to use the profits for securing an education. The sale price is 25 cents a set.

LIFE AND HEALTH appeals to all classes of people. LIBERTY will appeal to Jews, Catholics, most Protestants, and non-religionists.

The commission is 60 per cent from the selling price. In addition, liberal scholarship premiums are given in all recognized denominational schools.

If you want to be in school next September, now is the time to begin.

Write us for further particulars.

Secure territory, and order supplies through your conference office.

REVIEW AND HERALD PUBLISHING ASSOCIATION  
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., MAY 2, 1929

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

### *The Price of Advance in China*

SOME of the readers of the REVIEW have been reading press reports in the newspapers stating that a Seventh-day Adventist missionary in China had been killed by bandits. Putting together information gathered from all sources, including a cable message which came from our Far Eastern headquarters office in Shanghai, we regret that the facts impel us to give the word that evidently these press dispatches are quite true to fact.

Herbert K. Smith, director of our East Kweichow Mission, has fallen a victim probably to looting bandits operating in the southwestern section of the Kweichow Province of China. Apparently he was itinerating in that part of his field.

He went to China less than two years ago from Berrien Springs, Mich. His wife, formerly Miss Thelma Anetta Chew, also a graduate of Emmanuel Missionary College, and whose home was formerly in Indiana, is probably safe at the headquarters of the East Kweichow Mission, in the city of Kweiyang.

In the information which has come to us through the State Department office here at Washington, it seems that the secretary of the East Kweichow Mission, A. B. Buzzell, was at the office in Kweiyang at the time Brother Smith was killed.

While the loss of this courageous young missionary turns our sympathy in large measure to his bereaved companion and her little baby, we gather some consolation from the fact that Brother and Sister Buzzell were probably at home, where they could comfort the heart of Sister Smith. We all sympathize with this sister sorrowing out in China, and with relatives in America who share with her in the sacrifice she has made. All will join

with Elder Spicer in saying, "She has paid a price for the China advance which surely is registered in high heaven."

We are planning to give a more complete statement in the form of an obituary as more detailed information comes to us from China regarding the death of Brother Smith, who has made the supreme sacrifice for this cause among China's millions.

B. E. BEDDOE.

BROTHER A. A. ESTER, of the North China Union Mission, passes on, in a recent letter, this good word as relates to his personal experience:

"The call to the prayer life and a more devoted study of the Bible has been growing on me through the last few years. I cannot help but testify to the blessed results, not only in my work, but also in my own experience. This intensive study has brought a richness and freshness into my life that I never knew before. I have been searching for the gems that He called me to find, and I have found such precious things. I feel that I have feasted on the 'hidden manna.' I have drunk from the wondrous fountain. O, what fullness of joy with Him in the 'banqueting house'! I praise God for His unspeakable gift. Truly there are hidden riches, hidden manna, hidden power, waiting to enrich and empower the people of God.

"It was on Jan. 1, 1928, that I resolved, by His grace, to read and study six chapters every day and ten on Sabbath, no excuse or pretense whatsoever. This brought me through the Bible twice during 1928, and I am nearly half through again now. With all my heart I praise God for giving me the courage to make that resolution in spite of a busy program of work, and for helping me thus to enter into what has proved to be a new experience of joy and grace."

We believe that this same rich experience will come to every one who takes time to study the word of God. In that word is life and power for every one.

WRITING from his field of labor in South Africa, Elder George W. Shone passes on this word of courage and exhortation, a word which we may take as an admonition in our own experience:

"I am persuaded that God has some surprises for us. I verily believe that God has set His hand to the finishing of the work in our day; that He has now begun to cut His work short in righteousness. O may all who profess to believe that Jesus is soon coming, live in accordance with their profession, and lay up their treasure in heaven, keeping themselves 'like unto men that wait for their Lord, when He will return from the wedding; that when He cometh,' they may be ready! But alas, some will fail to make the necessary preparation, and be found like the five foolish virgins. We must watch unto prayer continually, lest coming suddenly, He find us sleeping. 'Let him that thinketh he standeth take

heed lest he fall.' Our only safety is in abiding in Christ. Looking unto Jesus we are safe."

In the News Letter of the publishing department in the Far East, Secretary J. J. Strahle says of reports at their recent publishing and home missionary convention in China:

"We were made glad to learn of the many souls that have been won to Christ through the literature ministry. Experience after experience was related from all parts of the division field, telling of whole companies that have come into the truth through reading the literature which had been distributed by our faithful colporteurs. Such reports make our hearts rejoice, and we praise the Lord for the great work that is being accomplished through the means of the literature ministry."

### *God's Way Is Not Our Way*

In today's mail I received a letter from one of my boys who is canvassing in Madras, 212 miles from our training school. The first part of the boy's letter contained his usual opening sentences, but when I came to the second paragraph, my eye caught the word "sorry" and the words "bad incident." My heart began to beat faster, for I knew that the boy was a stranger in Madras, and did not know English any too well, he being a newcomer from Mauritius Island. My fear was soon changed to amusement, for I noticed that the boy had just been arrested. But, however, let us hear the young man tell his own story:

"I is sorry to tell you this morning a bad incident happened. Four policemen arrest me they make me walk about 11½ miles to the Kilpanck police station, and accused me as a suspect then I explain to sub-inspector my work and why for, I am going house by house he took three full pages of deposition from me, afterwards I canvass him but before I have prayed my Lord and the Lord took two order of 'Health and Longevity' by my hand in the police station. I was so ashamed when they arrest me that I was on the point to faint."

Dear readers, this young man's language may be faulty. You may find it difficult to understand his letter to me, but permit me to point you to the secret of his success even while under arrest. He prays before he acts. Notice what he says: "I canvass him but before I have prayed my Lord." This, dear friends, will bring success every time. Who knows but that this might have been the only way in which the inspector could have come in touch with God's great truth?

Kindly remember our dear colporteurs. They have a hard and very difficult task before them in India, but, thank God, they are going forth and are gaining new victories every year.

O. A. SKAU.