

The Advent Sabbath

# Review and Herald

THE FIELD IS THE WORLD

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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



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#### THE DARDANELLES AND THE ENTRANCE TO THE GOLDEN HORN AT CONSTANTINOPLE

Constantinople was formerly the capital of the Turkish Empire. Since the War, that capital has been transferred to Angora in Asia Minor. Our work in the Turkish Empire has passed through many vicissitudes. Through the years it has received much persecution, but at the present time our workers have greater freedom in the preaching of the gospel. Ministering to a population of 14,000,000, the Turkish Mission has its headquarters at Galata, Constantinople, Turkey. The superintendent of the mission is F. Backer; the secretary-treasurer, E. Ashod. Brother Backer is the only ordained minister in the mission. They have three missionary licentiates: E. Ashod, D. Norlin, and Mrs. E. Ashod. Let us remember in prayer our faithful brethren and sisters who are endeavoring to hold up the light of truth in this needy field.

# BIBLE QUESTIONS ANSWERED

ONLY

SUCH QUESTIONS WILL BE DISCUSSED IN

THIS DEPARTMENT AS ARE CONSIDERED OF GENERAL INTEREST AND VALUE

by CALVIN P. BOLLMAN

## To Whom Did Abraham Pay Tithe?

*"Since there was no organized church in Abraham's time, to whom did that patriarch pay tithe?"*

It is a mistake to assume that there was no organized church in Abraham's day. The word "church" is from the Greek *ekklesia*, meaning literally, "the called out." And that exactly describes Abraham and his household. (See Gen. 12:1-5.)

We find that of this called-out company Abraham was the priest, for in "Patriarchs and Prophets," page 128, we have this beautiful word picture of the patriarch's life of devotion to Him who had called him:

"Abraham, 'the friend of God,' set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshiped the living God."

Just how Abraham used (or paid) his tithe during the greater part of his life, we are not told in the Scriptures, except in a single experience, that recorded in Genesis 14. (Compare Hebrews 7:1-10.)

*Isaiah 65:20*

*"What is the explanation of Isaiah 65:20?"*

This is one of several texts in the Scriptures that are not sufficiently clear to warrant anything in the nature of dogmatism. Some have supposed that this verse refers to a time and experiences that were never realized by the Jews because the implied conditions were never complied with. Others incline to the opinion that it refers to the time that shall elapse between the resurrection of the wicked and their destruction by fire, as described in Revelation 20:8-10.

But why speculate upon this and other texts which, so far as we can see, contain no saving truth? There are some things that even a child can understand, and in which there is full and free salvation for as many as receive them; one of these is this: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Another precious text, and one given especially for the very time now present, is Revelation 3:20: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

These and a host of other scriptures are full of vital instruction for every one. To make such texts ours by a living faith is to obtain eternal salvation. Then why not seek first of all a knowledge of this fundamental gospel truth,—personal acquaintance and fellowship with Christ through the indwelling of the Holy Spirit?

## Bowling Alleys

*"1. Do you consider a bowling alley a fit place for an elder of the church to spend his time, just watching the games, although he does not join?"*

*"2. Do you see any harm in our boys' working in such a place, setting up pins?"*

*"3. Would you consider it right for any of our people to patronize such a place?"*

1. No, we do not consider a bowling alley a proper place for any Christian. The associations of such a place are not good. If it were only a waste of time, that would be enough to condemn the practice of frequenting a bowling alley. As remarked in "Counsels to Teachers," page 343, those who resort to such places "show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of Life, but that the prince of darkness rules and controls them."

Again on page 345 we read: "Gatherings for amusement confuse faith, and make the motive mixed and uncertain. The Lord accepts no divided heart. He wants the whole man. He made all there is of man. He offered a complete sacrifice to redeem the body and soul of man. That which He requires of those whom He has created and redeemed, is summed up in these words, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself.' Matt. 22:37-39. God will accept nothing less than this."

If this is not considered broad enough nor specific enough to answer the question, let us read 1 Corinthians 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Surely no Christian could deceive himself into believing that he could glorify God by his presence at a bowling match, even if only as a spectator.

2. The same rule should apply to Adventist boys; if a bowling alley is no place for an Adventist elder, surely it is no place for Adventist boys.

3. Certainly not. How can any one professing the faith the Seventh-day Adventists hold, imagine even for a moment that any such place of amusement is a proper place for him?

*Proverbs 31:30; Psalms 112:5*

*"Please explain Proverbs 31:30; also Psalms 112:5."*

The first of these texts reads thus: "Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised."

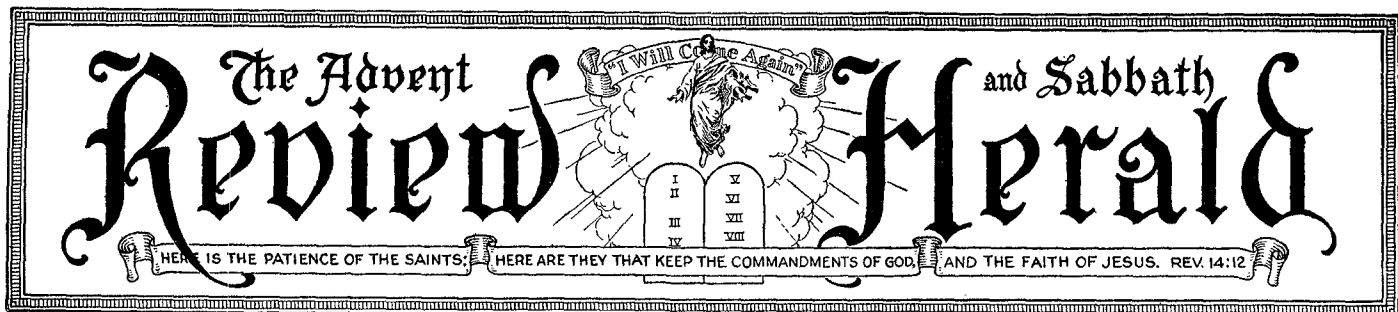
For "favor" in this text read "grace," meaning grace of manner, sometimes described as a pleasing personality. The evident meaning of the text is that pleasing manners, graceful actions, smooth words, and beauty of feature are of small value in the sight of God. That which is of real worth with the Lord and of great value in His sight, is heartfelt service for Him.

Psalms 112:5 emphasizes the same thought: a good man is kind not only at heart, but in acts as well. He will not needlessly wound by his words, nor will he withhold practical sympathy for one in need. (See James 2:15, 16.)

## Receiving and Delivering Milk

*"Is it right to deliver or to receive milk on the Sabbath?"*

It would be better to avoid both of these as far as possible, but it might be difficult, especially so far as receiving it is concerned. We have always felt that Sabbath keepers could not consistently engage in that form of dairying that requires the delivery of milk on the Sabbath. But in the last analysis, such questions must be left to the conscience of the individual. The commandment speaks for itself. We would not feel free either to add to or take from it.



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## Attacking the Foundations

In Two Parts — Part Two

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

By THE EDITOR

THE bane of Protestantism today is in the attack being made by some of its pretended representatives upon the very integrity of divine revelation. The great Christian church at the present time is divided into two warring camps, represented by the so-called Fundamentalists and Modernists, the Fundamentalists holding to the old-time doctrines of divine revelation, the Modernists calling into question the truths which have long been regarded as constituting the very foundation pillars of Christian faith.

It would not be surprising if the Seventh-day Adventist Church faced in its experience the same subtle spirit of skepticism. Indeed, the outcroppings of this spirit we shall see from time to time in the experience of deluded brethren, even unto the coming of the Lord. Against this we are faithfully warned in the Scriptures. We are told that in the last days "many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold;" and that the power of false prophets and false Christs, as they show forth great signs and wonders in proof of their claims, will become so great that "if it were possible, they shall deceive the very elect." Matt. 24: 11, 12, 24.

This delusive power of Satan is graphically pictured by the apostle Paul in his epistle to the Thessalonians. He says that it will work "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess.

2: 10-12. Please note that the deception will extend to those who receive not the love of the truth. Possibly they received the truth in a formal, theoretical way, but it failed to sanctify their hearts and lives; therefore they had no power to stand against the delusion of the enemy.

That these delusions will affect some of the professed people of God is clearly indicated in this word from the apostle Paul in his first letter to Timothy: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1. The safeguard against this delusion is provided in the many exhortations we have throughout the Scriptures, instruction given even by the Master Himself, where He admonishes the church of the last days to watch and pray, to take heed unto themselves, to be faithful in Bible study and in prayer. These are the safeguards against these delusive snares.

### *Higher Criticism in the Remnant Church*

Added to the warnings given in the Scriptures is a warning faithfully sounded by the servant of the Lord. She declares that some in the remnant church would be actuated by a spirit of doubt and unbelief to that extent that they would discredit the platform of truth upon which we stand. But her accompanying angel proclaimed, "Woe to him who shall move a block or stir a pin of these messages." We are assured that this spirit of doubt and unbelief would affect but few. "Nearly all," the servant of the Lord declared, "stood firm upon the platform." Read this solemn warning to the church as found in "Early Writings," pages 258, 259:

"I saw a company who stood well

guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step until He had placed them upon a solid, immovable platform.

"I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect and the people much happier. Some stepped off the platform to examine it, and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped off to cease their complaints; for God was the master builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven, and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it."

### *Attack Upon Pillars of Faith*

Later the servant of the Lord gave solemn warning against the danger of delusive and specious teaching in the church. She declared that some occupying high positions in the church would seek to revolutionize this movement, that they would endeavor to bring in a new system of teaching. This threatened invasion of higher criticism she likened unto an iceberg confronting a ship at sea. Peremptory orders were given to meet the danger. No more graphic pen picture

is found in the writings of the spirit of prophecy than in this description which she gives of the danger threatening the church of God. We quote as follows:

"What influence is it that would lead men at this stage of our history to work in an underhanded, powerful way to tear down the foundation of our faith,—the foundation that was laid at the beginning of our work by prayerful study of the word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, 'Meet it!' . . .

"We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the word,—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Letters to Physicians and Ministers,* Series B, No. 2, pp. 58, 59.

#### *A System of Intellectual Philosophy*

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.

"Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?

"I hesitated and delayed about the

sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in *must be met*.

#### *A Threatening Iceberg—"Meet It"*

"Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, 'Iceberg just ahead!' There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!'

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us.

"I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained."—*Id.*, pp. 54-56.

#### *The Omega to Follow*

We may well believe, as we review the history of this movement, that the danger at that particular period in our experience of which the Spirit of the Lord warned the church was met and met successfully; but that does not say by any means that we shall not face similar dangers in the future. We may well believe that we shall have to contend for the faith once delivered to the saints, even until the end of time. Truth and error have waged an unceasing warfare for the last six thousand years, and that warfare will continue even until the end of time, until the time when error shall be overthrown and sin and all its consequences shall be forever banished from the universe of God.

And as we contemplate this, we can thank God devoutly that we are living in the closing days of this controversy. This is indeed an inspiring thought,

to consider that the controversy begun in heaven itself is to be brought to a successful and glorious conclusion in this our day, and that we may be participants in the struggle, and victors on the side of truth. But the church militant has not yet become the church triumphant, and while in this world and engaged in this controversy, we must loyally stand for the truth of God, as found in Christ Jesus, and as revealed in His holy word.

We are told by the servant of the Lord that the delusive errors which we have met in the past in our church history, are the alpha of error; that the omega of that error will follow. Referring again to the experience of meeting the iceberg, the servant of the Lord says:

"I am instructed to speak plainly. 'Meet it,' is the word spoken to me. 'Meet it firmly, and without delay.' But it is not to be met by our taking our working forces from the field to investigate doctrines and points of difference. We have no such investigation to make. In the book — there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to heed the warning God has given.

"Our physicians, upon whom important responsibilities rest, should have clear spiritual discernment. They are to stand constantly on guard. Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived. I have an intense longing to see them standing free in the Lord. I pray that they may have courage to stand firm for the truth as it is in Jesus, holding fast the beginning of their confidence unto the end."—*Id.*, p. 50.

#### *Old Errors in New Dress*

We have been given no indication as to the form which the omega of error will take in the days before us. That it will be designed by the enemy of all righteousness to weaken our faith in God and in His word and in His message for this time, we do not doubt. It may be an effort to spiritualize away the plain, literal teaching of the word of God, such as the truths of the Sabbath and the coming of Christ; it may be an effort directed against the priestly ministry of Christ in the sanctuary above; it may be an effort to readjust our reckoning of prophetic periods; it may pertain to the being and nature of God; it may be a new form of intellectual philosophy. However it comes, it will probably be in an unexpected manner, and from an unexpected source. Satan will surprise us if possible. Hence we need constantly to be on our guard.

Old-time controversies will be revived. Hoary-headed errors which have lain dormant for years and which many supposed were dead forever, will be resurrected, and men of keen minds and intellectual power will ad-

vocate some of these delusions. We are told that "men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them."—*"The Great Controversy,"* page 608.

#### *Brilliant Stars to Go Out in Darkness*

Again we are told that there will come in the closing days of this movement a great test to every soul. There will be a contest between the commandments of God and the commandments of men, and many a star we have admired for its brilliancy will go out in darkness:

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness. When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful, will declare themselves openly for Christ and His truth. The most weak and hesitating in the church, will be as David—willing to do and dare."—*"Testimonies,"* Vol. V, page 81.

#### *The Church to Be Purified*

In this crucible of trial and test and tribulation God will work out the purification of His church. The chaff will be separated from the wheat, and the true followers of the Lord will stand in the strength of Israel's God.

"The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor.

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect.

There will be gods many and lords many. Every wind of doctrine will be blowing."—*Id.*, p. 80.

#### *Faithful Sentinels*

Every believer in this movement, particularly the leaders, is to stand faithfully on guard in order that we may preserve unsullied the escutcheon of truth which has been committed to our keeping. In our study and research, that which strengthens the foundations already laid, that which amplifies the great fundamentals of the truth of God, let us accept as precious rays of light from the throne. On the other hand, that which would tear down, that which would weaken the foundations, which would move, in the words of the angel to the servant of the Lord, "a block or pin of these messages," let us reject as delusive theories, as the efforts of the enemy to corrupt our minds from the pure truth of the gospel, and to lead us away from the great fundamentals of the message that God has given us to proclaim to the world.

Abandoning this message, we have no excuse for an existence. If those connected with this movement are not

called of God to give the threefold message of Revelation 14, if we are not called upon to proclaim the truths of the Sabbath, of the coming of the Lord, of the ministration of Christ in the heavenly sanctuary, if we are not called upon to sound the warning against the beast and his image, to proclaim the Sabbath as the seal of God and in contradistinction the false sabbath as the mark of the beast,—then why toil and sacrifice and make ourselves distinct and separate from all our coreligionists? Why not abandon our positions, and unite with some other church?

But in all good conscience we cannot do this. God has committed to us a message, and woe to us if we do not proclaim it. Let us see to it, then, that we proclaim that message faithfully, but uncompromisingly, that we preserve that message in all its simplicity and purity. God will bless us as we seek thus to become sanctified through it in our own lives, and as we carry it to our fellow men as the sanctifying power of God in their lives—the message of salvation for this day and generation.

## *The Scriptures a Safeguard*

By MRS. E. G. WHITE

(Concluded)

#### *Ignorance No Excuse*

God has given us His word that we may become acquainted with its teachings, and know for ourselves what He requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying, "What is written in the law? how readest thou?" Ignorance will not excuse young or old, nor release them from the punishment due for the transgression of God's law; because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently,

weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise, "If any man will do His will, he shall know of the doctrine." If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.

#### *Faithful Study of the Word*

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals

can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn His will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's word is, they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.

#### *Bible Study and Prayer*

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart so to comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Jesus promised His disciples, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." But the teachings of Christ

must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy word have I hid in mine heart," said David, "that I might not sin against Thee."

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan.

#### *A Solemn Period of Time*

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt Thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in

the garden of God. They are to answer His expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through His grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused His grace, the heart of long-suffering Love yet pleads. "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil."

When the testing time shall come, those who have made God's word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity.

Says the psalmist: "Thy testimonies are my meditation." "Through Thy precepts I get understanding: therefore I hate every false way."

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit."—*The Great Controversy*," pp. 674-679.

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### *The Voice of the Soul*

BY J. S. WASHBURN

THE tenderest, sweetest emotions of the soul are expressed in music as they can be expressed in no other way. Pre-eminently are love and joy expressed by and through music. Courage and hope speak through its strong, swift, rhythmic major chords, while the pathos and sad, sweet tenderness of sorrow, of farewell to loved ones, weeps like wailing autumn winds through its mystic, supernatural minor harmonies. In danger, the strains of martial music nerve men to dare and die. And at the funeral of our loved ones, music that sym-

pathetically, softly steals into every darkened chamber of the soul, brings comfort, healing, and balm.

O music, wondrous music, loveliest of all the divine gifts! Without thee, the world would be a weary, barren, cheerless waste. It is true that music is used at times to express folly, lust, hate, madness, and despair; but this is Satan's perversion of God's gift, which was given to be His voice of love to us, and the medium of our praise and joy and trust in Him. It was intended to bring to us healing and hope and joy and light and life.

The man in whose soul there is no music, lacks the tenderest, gentlest, most godlike qualities, and certainly needs a new creation, a new soul. We do not mean to say that a man who cannot play an instrument, who has no natural ear for music, and cannot carry a tune, is all wrong. Oh, no! for many who have apparently but little if any musical gift, *love music*, and are moved and touched by it. When such people become true Christians, their love for music is increased, and often the ability to sing or play an instrument comes with earnest, patient practice.

A very near friend of mine loved music, but seemed to have no ability even to carry a tune. But when she was truly and wonderfully converted, by patient perseverance she learned to play and sing, and even to lead the singing. When the soul is awakened, love for music awakens. For it is the soul much more than the voice that sings.

In nature's music the very soul of God Himself seems to sing to us "songs without words," divine thoughts that cannot be sung or spoken in human language. The soft yet mighty voice of the sea, the soothing murmur of the brooklet, the dreamy sighing of the summer winds through the pine boughs, the thrilling trill of the lark, the song of the nightingale,—these are God's own model soul music. In that great nature psalm, the 104th, God speaks of His model singers, the birds "of the heaven . . . which sing among the branches." The ecstasy of the song birds, that no language can express as they soar upward toward heaven and God, this is true, divine soul music, and reminds us in our sadness of the wondrous warblers of Eden, before sin brought death and sorrow and woe.

"Ask now the . . . fowls of the air, and they shall tell thee." All truly great singers have been taught by the birds. The ecstatic trills and warblings of Jenny Lind, of Adelina Patti, of Tetrizzini, and Galli-Curci, to whom God gave wondrous artistic song talent, were modeled and learned

from the songs of the birds "that sing among the branches." Though we who listen may not know it, though even the singer may not fully realize it, yet all true music comes to us through nature from nature's God; and if we read aright the glorious thought of its Author, it must lead us up to God, must refine, purify, ennoble us. Remembering this truth, when we hear great musicians or singers to whom God has given a divine talent, we receive an education that elevates, and prepares us to appreciate the music of heaven.

Jesus, speaking of the little children, says: "Of such is the kingdom of heaven." The care-free, joyous prattle and laughter of the little child is thrilling, joyous music that no words can express or explain. The soul of heavenly innocence and purity thus sings to us:

"Oh, the laugh, the laugh of a child, so wild and so free,  
Is the loveliest sound in the world to me."

And when we have been converted and become again as little children, then again the great Master Musician sings in and through our souls. A great soul and a modest voice are a much better combination than a small soul and a fine voice.

Mr. Sankey, the famous singing evangelist, did not have a remarkable voice. In fact I have heard many finer voices, but he sang from his great tender heart, from his very inmost soul, and his singing reached the souls of men and saved them.

Music that is mechanical, lifeless, expressionless, soulless, is absolutely worthless, no matter how skillfully rendered, nor how fine the musical gift or how perfect the voice. Music that is affected or performed only for the exhibition of self, is worse than useless, it is wearisome, disgusting. If God has given you any gift in music, any voice for singing, let Him give you a true, noble soul, then your music will win and save.

### "Not for Himself"

Daniel 9:26

BY T. H. JEYS

In the Judean village of Bethlehem, in the time of the long ago,  
A beautiful Baby was born one morn, the grace of our God to show.  
And the Child was lovely and passing fair, and goodly indeed to see;  
But none of this beauty was for Himself. Ah, no, it was all for me.

This Child was hunted by wicked men, for they sought the Babe to slay,  
And the parents were forced to flee by night to a country far away.  
They rose up and fled, as the angel said, in a distant land to be;  
But this didn't befall for Himself at all. That journey was made for me.

His childhood days were spent in ways such as all good children spend,  
And in every word that His people heard was nothing to offend.  
He went on His way from day to day, so quiet and gentle He;  
But His godlike life, amid care and strife, was not for Himself, but me.

When manhood came, it was ever the same, His presence brought joy and peace;  
He cheered the sad, made the sorrowing glad, to the prisoner brought release.  
The gospel was preached and the sinners reached, and wickedness made to flee;  
But all of His word that ever was heard was not for Himself, but me.

One direful day, as He went His way, wicked hands were laid on Him,  
And 'twas evident then that these sinful men were plotting an evil, grim;  
His disciples were gone, and He stood alone, His friend no one would be;  
But that pseudo-trial in surroundings vile was not for Himself, but me.

A crown of sharp thorns was then set down on that lovely, regal head;  
But never a word of complaint was heard as the royal Sufferer bled.  
On His back the gash of the cruel lash bled freely, as all could see;  
But those thorns He wore, and those stripes He bore, were not for Himself,  
but me.

The excited croud shouted long and loud, saying, "Let Him be crucified!"  
And the governor saw that, regardless of law, they would not be denied;  
So the cross was made, and upon Him they laid that terrible, cruel tree!  
But that cross He bore out to death's dark door was not for Himself, but me.

The dear gentle hands of that sinless Man were nailed to the cruel wood,  
While the soldiers grim that now guarded Him, around on Golgotha stood.  
And at last He cried in distress, and died with horror, heartbroken He;  
But the blood that He spilt, and the horror He felt, were not for Himself, but me.

The morning broke, the glad day awoke, and an angel from heaven descended,  
With joy he cried to the Crucified, and the sleep in the tomb was ended.  
With a Conqueror's step came He who slept, and the soldiers were there to see;  
But the joy He brought and the fight He fought were not for Himself, but me.

Modale, Iowa.



# The South American Division

By CARLYLE B. HAYNES

THE territory of the South American Division, which includes the continent with the exception of the northern tip, which belongs to the Inter-American Division, is divided among and worked by four union organizations. Of these, two are union missions and two are union conferences. The REVIEW family is invited to tramp around in this territory with me for a visit and a survey of the work which God has done and is doing in these fields.

South America uses two general languages, the Spanish in Argentina, Uruguay, Paraguay, Chile, Bolivia, Peru, and Ecuador; the Portuguese in Brazil.

Half the population of the continent, about 35,000,000, is in Brazil. We will begin our survey there.

I am taking it for granted that what the readers of the REVIEW are interested in is the work of the three-fold message and the effect it has had on these countries. I shall not, therefore, attempt any description of the scenery or national, business, social, and political conditions, except as these may have a bearing on the work we are endeavoring to do. These are interesting to any traveler, but we do not find in them the reason why we are taking this trip.

We will start at Brazil, on the east coast of South America, make our way southward down the east coast, cross from Buenos Aires to Chile, and thence up the west coast. Such a course will permit us to take quite a comprehensive survey of what this denomination is doing in South America.

Brazil not only contains half the population of the continent, but half the territory as well. Two of the union organizations comprising the division are in Brazil,—the East Brazil Union Mission and the South Brazil Union Conference.

### The East Brazil Union Mission

The headquarters of the East Brazil Union Mission are located in the city of Nietheroy, across the bay from Rio de Janeiro. It is really all one city, though not politically so, ferry service across the bay uniting

the two. Brazil's government is largely modeled after that of the United States. The federal capital is in the state of Rio de Janeiro, in an area set apart and called the Federal District. The federal capital, like the state in which it is located, is called Rio de Janeiro. The capital of the state of Rio de Janeiro—that is, the territory outside the Federal District—is Nictheroy. Here, pleasantly located in this tropical city, is the office of the union mission.

Colporteurs began the work in Brazil in 1893, thirty-six years ago. Then in 1895 F. H. Westphal visited Brazil, preaching in various places, baptizing those who accepted the

faith, and organizing them into churches. G. F. Graf, still in Brazil, began labor in 1896. In 1897 F. W. Spies, also still in Brazil in active service, began work here. In 1894 W. H. Thurston opened a book depository in Rio de Janeiro.

The work grew slowly. It met with determined opposition then as it still does. Catholicism is the prevailing religion, and wherever it exists superstition is strong. Converts to the truth had to face hardships and deprivation, and in some instances outright persecution. Nevertheless the truth triumphed, as it always does. From the beginning until now the cause of God has constantly grown and expanded.





The East Brazil Union Mission now comprises six local mission organizations. These are the Rio de Janeiro Mission, consisting only of the city of Rio de Janeiro, the city of Niteroy, and Govenor Island; the Rio-Espirito Santo Mission, made up of the state of Espirito Santo and the territory of the state of Rio de Janeiro outside the Federal District; the Minas Geraes Mission, consisting of the state of that name; the Bahia Mission, composed of the states of Bahia and Sergipe; the Pernambuco Mission, comprising the states of Pernambuco, Alagoas, Parahyba, and Rio Grande do Norte; and the Lower Amazonas Mission, made up of the states of Ceará, Piauhy, Maranhão, Pará, and Amazonas.

In the territory of these missions we have 2,210 members. The Rio City Mission has 605; Espirito Santo, 774; Minas Geraes, 220; Pernambuco, 361; Bahia, 227; and the Lower Amazonas Mission, where the work is just starting, reports 23.

E. H. Wilcox is superintendent of the East Brazil Union Mission. The secretary-treasurer is U. V. Wissner. The secretary of the publishing department is Benedicto Silveira, a native Brazilian. Ellis Maas has the educational and Sabbath school departments; and the union superintendent just at present is caring for the home missionary and Missionary Volunteer departments.

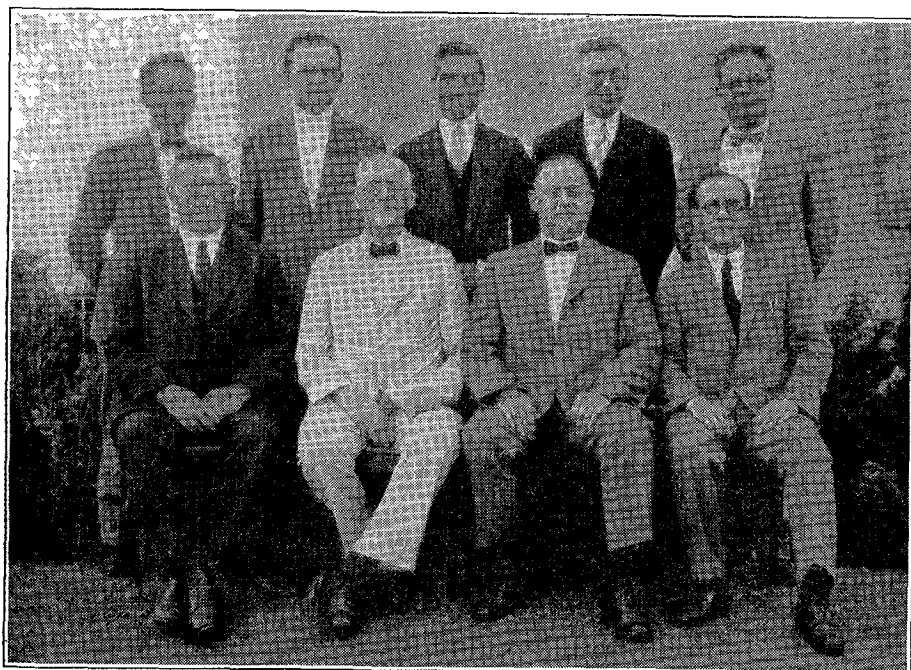
C. C. Schneider is superintendent of the Rio de Janeiro Mission; H. G. Stoehr, of the Rio-Espirito Santo Mission; E. M. Davis, of the Minas Geraes Mission; L. G. Jorgensen, of the Bahia Mission; E. P. Mansell, of the Pernambuco Mission; and L. B. Halliwell, of the Lower Amazonas Mission.

One of the outstanding developments in East Brazil recently has been the spirit of evangelism which has taken possession of leaders and people. Every executive in the union has been directly engaged in evangelistic endeavor, holding meetings, preaching the message, visiting the people, persuading them to obey, training them for church membership, and baptizing them into the faith.

The church members, seeing their leaders thus take the lead, were not slow in following the excellent example. Inspired by their leaders, the church members are showing a commendable activity. They are reaching out for their neighbors. They are enlarging their use of tracts and papers. They are pressing into the colporteur ranks. They are seeking opportunities for witnessing.

Another recent development in East Brazil of more than usual interest is the opening of the work in the Lower Amazonas Mission. Into the jungles of this vast region the light of truth is beginning to break.

length, to leave tracts in many places on scarcely traveled rivers. Interests sprang up in widely separated places. Elders Brown and Wilcox visited some of these groups during the early part of 1928, gave them additional in-



Members of the South American Division Committee

Standing, left to right: E. H. Wilcox, R. R. Breitigam, N. P. Neilsen, C. L. Bauer, C. P. Crager.  
Sitting, left to right: E. L. Maxwell, J. W. Westphal, C. B. Haynes, V. E. Peugh.

Civilization is beginning to penetrate this darkened and neglected portion of the earth. The Brazilian government has granted a concession to Henry Ford, consisting of an enormous tract of land in the Amazon region, for the purpose of growing rubber. The government has also reached an agreement with Japan which will bring thousands of Japanese colonists to this region. Ships, supplies, men, factories, industry, commerce, cities, are on their way to the Amazon basin. New life and activity are about to spring up there. Can we doubt, then, that it is altogether of God that during this past year the knowledge of the threefold message has penetrated up and down the reaches of this greatest of all river systems in a way altogether miraculous?

The story of this development begins with a bundle of tracts given by J. L. Brown, the first superintendent of the Lower Amazonas Mission, to a young man on a river steamer going up the river to the city of Manaus. One of these tracts found its way into the hands of a planter in the Maués district, a thousand miles up the Amazon. He sent for other tracts, and began to distribute them to others far and wide. The Spirit of God laid on him a conviction that impelled him to become amazingly active in this work of tract distribution. He took journeys, sometimes days in

struction, organized Sabbath schools, founded baptismal groups, and became profoundly convinced that the Spirit of God is moving in these dark places of the earth, searching out lonely, hungry souls, bringing hope to desolate and despairing hearts, causing great light to be seen by those who have long sat in darkness and the shadow of death, and doing the final things of the message.

To us it is like seeing the swinging of the beam of a searchlight into the densest blackness and beholding the prisoners of hope begin to stream toward it with eager, outstretched hands, while they once more dare to believe there may be some way of escape from death for them.

One of the greatest needs in East Brazil is men. They have budgets enabling them to put on more men, but they cannot find the men. The training school in Brazil, while it has done splendid work and has an excellent plant and equipment, has not yet reached the point where it is turning out a sufficient number of workers to supply the needs of Brazil. It is not believed that North America or Europe should be looked upon as sources of permanent supply for workers in Brazil. Brazil itself must supply an ever-increasing number of its workers from its own churches. While waiting for the time when this can be done, we have turned to Argentina for workers. Juan Meier and



COLPORTEUR GROUP IN THE RIVER PLATE TRAINING SCHOOL, ARGENTINA

his wife of Argentina have just gone into Bahia, and other workers are being called to supply Brazil's desperate need.

#### *The South Brazil Union*

The headquarters of the South Brazil Union Conference are located in the city of São Paulo, the second city of Brazil. Rio de Janeiro has a population of a million and a quarter; São Paulo has one million.

This union conference comprises two local conferences and three local missions. These are the São Paulo Conference, consisting of the state of São Paulo; the Rio Grande do Sul Conference, which takes in the state of the same name; the Santa Catharina-Paraná Mission, comprising the states of Santa Catharina and Paraná; the Matto Grosso Mission, made up of the state of Matto Grosso; and the recently opened Araguaya Indian Mission, consisting chiefly at present of the Indian work along the Araguaya River, but taking in as territory the state of Goyaz.

N. P. Neilsen is president of the South Brazil Union Conference. G. E. Hartman is secretary-treasurer. Manoel Margarido, a national of Brazil, is secretary of the publishing department, and G. F. Ruf is secretary of the educational, home missionary, and Missionary Volunteer departments.

Ennis V. Moore is president of the São Paulo Conference; A. C. Harder is president of the Rio Grande do Sul Conference; Germano Streithorst is superintendent of the Santa Catharina-Paraná Mission; Max Rhode is superintendent of the Matto Grosso Mission; and A. N. Allen is superintendent of the Araguaya Indian Mission.

There are 4,140 members in the

South Brazil Union Conference. São Paulo has 1,406; Rio Grande do Sul, 1,200; Santa Catharina-Paraná, 1,474; Matto Grosso, 35; and Goyaz, 25.

The membership of this union has doubled since 1917; the tithe is five times as large as it was in 1917; and the mission offerings are ten times what they were in 1917. It has not only largely increased its offerings for missions, but in 1928 it had the joy of sending out its first foreign missionary. Brother and Sister João Gnutzman went from South Brazil to Angolaland, Africa, in December last, at the call of the African Division.

#### *The Brazil Publishing House*

The interunion institutions which serve all of Brazil are in the territory of the South Brazil Union, both of them in the vicinity of São Paulo. These are the Brazil Publishing House and the Brazil Training School.

The Brazil Publishing House is in a suburb of São Paulo, known as São Bernardo. It has a modest plant, is carefully and economically managed, and is just now experiencing remarkable prosperity. This is one of the institutions made possible by the Missions Extension Fund and the Big Week campaign.

The pioneers of the message in Brazil were canvassers, and through all the years since then, and more now than ever, our most successful evangelizing agency has been the ministry of the printed page. For this reason the publishing house assumes a place of great importance in our eyes.

F. W. Spies, our veteran Brazilian missionary, is manager of the publishing house; Brother August Pages is treasurer; J. B. Johnson is editor of the missionary journal *O Atalaia*;

Luiz Waldvogel is editor of the *Revista Mensal*, the church paper; and H. B. Fisher is superintendent of the factory.

One of the most heartening things in Brazil is the success of our book work and the prosperity of the publishing house. The factory is having a difficult time to keep abreast of the orders coming in. Companies of Sabbath keepers are springing up on the trail of the colporteur. Penetrating farther and farther into places far from civilization, into places sometimes apparently inaccessible, the faithful carrier of the gospel has taken his burden and left the light of life. The publishing house is not only entirely out of debt, but is making large donations to other branches of the work.

For the year 1928 the publishing house profits were over \$20,000. Of this the board turned over to the South American Division the liberal gift of \$13,750. This the division was happy to redistribute to various enterprises in Brazil, \$3,750 being given to the training school, and \$5,000 to each of the two Brazil unions for redistribution to important enterprises in their territory.

We rejoice that the publishing house, so lately needing and receiving help to maintain itself, has reached a place where it can extend a helping hand to other enterprises, while at the same time providing for a large increase of its own work.

#### *The Brazil Training School*

On the other side of São Paulo from São Bernardo, near a suburb known as Santo Amaro, the Brazil training school is located. Its location is an excellent one for school work, removed as it is six or seven miles from

the nearest village. It has good buildings, a large farm, pineapple, banana, and orange groves, a large stand of eucalyptus trees, a modern barn, a herd of pedigreed cattle, and does a profitable dairy business. Its great need is a more mature and a more advanced class of students. It has supplied a number of workers now engaged in labor, and as its student body is growing at an encouraging rate, we confidently expect the time soon to come when it will be turning out an adequate supply of workers for every branch of our rapidly growing work in Brazil. That is the greatest need we have in Brazil.

G. B. Taylor is principal of this school; H. B. Westcott is Bible teacher; Raphael Ferreira has mathematics; Flavio Lopez Monteiro has national languages and history; Maria Baar is preceptress; J. D. Hardt is preceptor; Mrs. J. D. Hardt has the normal department; C. A. Rentfro, the commercial department; Adolpho Bergold, farm superintendent; Alma Bergold, music; F. Gerling, wood-working.

*A New Indian Mission*

There are not many Indians in Brazil, probably not more than 100,000 in the entire republic, and most of these are in Matto Grosso and Amazonas. Those who are there, however, are not neglected. An attempt is being made to do something for them. Under the leadership of A. N. Allen, a new Indian mission has been opened at Piedade on the Araguaya River, which is the boundary line between the states of Goyaz and Matto Grosso. The story of the opening of this mission is a moving one, embracing the herculean effort of penetrating to this far-distant post with equipment, including a heavy

launch which had to be carted for many leagues over territory practically without roads. The brethren slept on the ground, were tormented by insects, and ate food of the most primitive character. They suffered days of intense effort, nights with but little rest, breakdowns, disasters, delays, but always they pressed onward into the wilds. Indians brought their sick for treatment, rejoicing because of the prospect of having a school. A thrill of hope passed up and down the rivers of the jungle. They selected the site of the mission, clearing a place to live, and constructing primitive shelters until something more substantial could be made. The post office is weeks away. And there they are today, Brother and Sister Allen and their son, and Brother and Sister Gutzeit, out beyond the outermost rim of civilization, to be lights in an area of darkness.

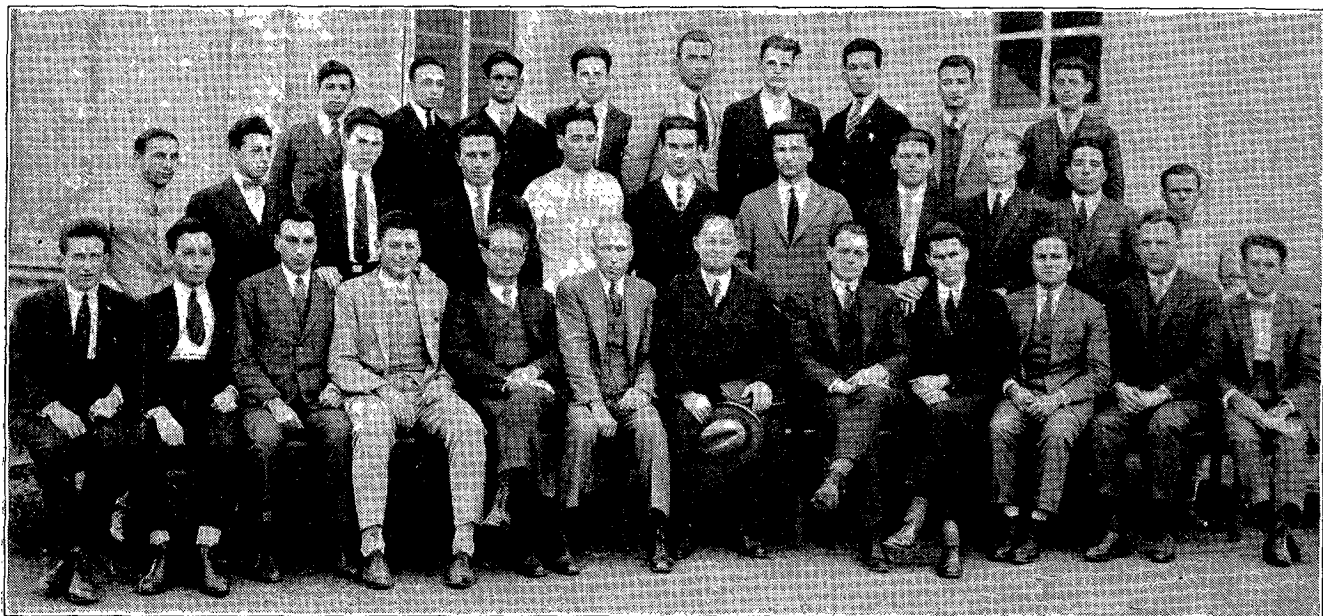
*The Austral Union Conference*

We drop down the east coast of South America now to Buenos Aires, a city of two million population, and the metropolis of South America, the capital of the Argentine republic. Here is the headquarters of the South American Division in a pleasant, convenient suburb known as Belgrano. The divisional headquarters consist of three substantial buildings, containing the offices of the division and apartments for six families. These apartments are at present occupied by the following brethren and their families: C. L. Bauer, secretary-treasurer of the division; R. R. Breitigam, home missionary secretary; J. W. Westphal, field secretary; P. H. Barnes, cashier; J. L. Brown, publishing secretary; and the writer. C. P. Crager, the educational secretary, and his family are just at present

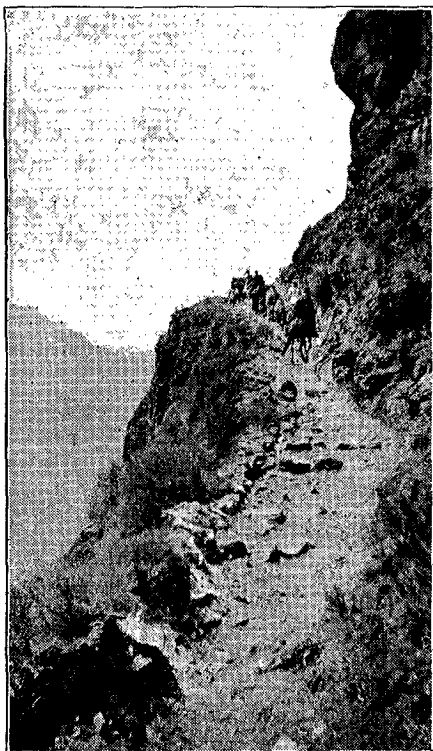
making their home at the college, in the province of Entre Rios.

Here in Buenos Aires, also, the Austral Union Conference has its headquarters, in another suburb known as Florida. It has five buildings, including the office and the homes of the following brethren and their families who make up the union staff of workers: E. L. Maxwell, president of the union; C. D. Striplin, educational secretary (now on furlough); Walter Pergande, publishing secretary; Henry F. Brown, home missionary and Missionary Volunteer secretary; and F. C. Varney, secretary-treasurer (also on furlough). In Florida also is the office of the Buenos Aires Conference and the Buenos Aires Publishing House.

The Austral Union Conference, so far as territory is concerned, takes in the republics of Argentina, Chile, Uruguay, and Paraguay, the southernmost part of the continent. It is from this fact that it takes its name, "austral" meaning "southern." It is made up of three local conferences and four local missions. These are the Buenos Aires Conference, consisting of the city and province of Buenos Aires and the territories of La Pampa, Rio Negro, and Neuquen; the North Argentine Conference, comprising the provinces of Entre Rios, Santa Fé, Córdoba, La Rioja, Santiago del Estero, Tucumán, Catamarca, Salta, Los Andes, and Jujuy; the Chile Conference, made up of the republic of that name; the Alto Paraná Mission, taking in the republic of Paraguay and the Argentine province of Corrientes and the Argentine territories of Misiones, Chaco, and Formosa; the Uruguay Mission, being the republic of Uruguay; the Mendoza Mission, made up of the



The Ministerial Students at the River Plate Junior College in Argentina, Together with Professors Crager, Striplin, Marshall, and Brown, and Carlyle B. Haynes, the President of the South American Division



An Ordinary Peruvian Road in the Andes of South America

Argentine provinces of Mendoza, San Juan, and San Luis; and the Punta Arenas Mission, the southernmost field in the world, consisting of the Argentine territories of Chubut, Santa Cruz, Tierra del Fuego, the territory of Magellan in Chile, and the Falkland Islands.

Pedro Brouchy, a national of Argentina, is president of the Buenos Aires Conference; J. H. Roth (now on furlough), of the North Argentine; T. L. Oswald (now on furlough), of Chile; W. A. Ernenputsch is superintendent of Alto Paraná; C. E. Kriehoff, of Uruguay; Ignacio Kalbermatter, of Mendoza; and W. F. Miller has just been appointed superintendent of the Punta Arenas Mission, as C. A. Anderson, until now superintendent, is leaving to return to the States.

During the time of the furlough of T. L. Oswald, president of Chile, Walter Schubert is serving as chairman of the Chile committee; and J. H. Meier is serving in the same capacity in the North Argentine Conference during Elder Roth's furlough.

The territory of the Austral Union is where the work first began in South America. It is again the story of the printed page pioneering the way. Denominational publications found their way into the province of Santa Fé, and a few persons began the observance of the Sabbath. This was in the late 80's. Early in 1890 some German believers from Kansas settled in the province of Buenos Aires, 300 miles north of Buenos Aires.

The first workers to enter South

America were three colporteurs, E. W. Snyder, C. A. Nowlin, and A. B. Stauffer. They came to Argentina in 1891. Later they also labored in Brazil. C. A. Nowlin went also to the Falkland Islands, and sold many books there among the English and Scotch sheep ranchers.

In 1894 F. H. Westphal came to Argentina and began to labor among the Germans in the province of Entre Rios. A little later he organized the first Seventh-day Adventist church in South America, at Crespo, Entre Rios. It began with a membership of thirty-six, and is now one of our strong churches.

Elder Westphal continued his labors in North Argentina through the years 1895 and 1896, and God blessed his ministry. Among others who pioneered the work with him were N. Z. Town, O. Opegard, Lucy Post, J. Vuilleumier, J. A. Leland, and J. W. Westphal.

Elder and Mrs. E. W. Snyder pioneered the work in Paraguay. They went to Asuncion, the capital, in 1898, and found there a few believers who had read themselves into the truth.

F. H. Westphal pioneered the work in Uruguay, holding some meetings in the town of Colonia Suiza in the middle 90's, as a result of which a church was established there.

A. G. Nelson went to Punta Arenas in 1914, finding in that southernmost city of the world one lone Sabbath keeper.

T. H. Davis and F. W. Bishop, colporteurs, pioneered the work in Chile, entering there in 1894. The next year G. H. Baber began evangelistic work. E. W. Thomann, who accepted the truth in Santiago, Chile, joined forces with them, and helped in translating and getting out literature. Here, in 1900, a paper, *Las Señales de los Tiempos*, was started. A. R. Ogden and H. F. Ketring came in 1902 and F. H. Westphal and William Steele in 1904.

Today the work has developed in all these fields of the Austral Union until there are 4,353 members in this territory. Chile has nearly 1,400 members; North Argentine, more than 1,200; Alto Paraná, nearly 700; Buenos Aires, about 600; Uruguay, 326; Mendoza, 40; and Punta Arenas, 12. During the year 1928 a net gain in membership of 184 was made in Alto Paraná, 283 in Chile, and 298 in North Argentine.

There are four institutions in the territory of the Austral Union Conference. They are the Buenos Aires Publishing House at Buenos Aires; the River Plate Junior College at

Puiggari, Entre Rios; the River Plate Sanitarium also at Puiggari; and the Chillan Training School at Chillan, Chile.

#### *The Buenos Aires Publishing House*

The publishing house in Buenos Aires serves two unions, the Austral and the Inca. It is also entirely out of debt and prospering. Out of its profits for 1928 it made the liberal gift of \$4,235 to the division for enterprises in the two Spanish-speaking unions of South America which constitute its territory. The division was happy to pass this generous gift on to the fields, two fifths to the Inca, and three fifths to the Austral.

The publishing house has a well-equipped plant, modern in every respect. It is doing a work of major importance in the accomplishment of the great task for which we are in South America.

M. V. Tucker is the manager and treasurer of the publishing house; W. G. Lawson is superintendent of the factory; Edgar Brooks is editor of *El Atalaya*, the missionary journal; and M. I. Fayard is editor of *La Revista*, the church paper.

#### *The River Plate Junior College*

Chief among the things we praise God for in South America is the River Plate Junior College. It is contributing more, perhaps, than any other one thing to the advancement of the cause in training for us a large supply of workers for the many fields of this continent. A visit to this college is one of the delights of this survey.

A fine, clear-eyed, upstanding, ardent, devoted, eager group of young men and women constitute the student body. They all seem, without exception, to be preparing to enter the work. Their ideals are high. Their spirit is earnest. Hard fields do not daunt them. They are ready to go wherever they are called. And they make most excellent workers.



Chief Yompiqiri, Who Came Twelve Days' Journey to Plead for a Mission for His People



An Indian Carrier, La Paz, Bolivia

Such a spirit is not, of course, just the chance result of chance causes. The faculty is, I believe, following as closely as it is possible to do, the pattern of Christian education given this people. J. S. Marshall is the president of the college. He is ably assisted by his wife, Marian B. Marshall, as normal director; Harold Brown as Bible teacher; E. I. Mohr, science and mathematics; Esteban Cairus, preceptor; Mrs. Guillermo Ernst, preceptor; P. C. Beskow, commercial; Ester N. Peverini, Spanish; Mrs. Ruth H. Brown, music; P. H. Smith, cooking; Amadeo Jones, agriculture; Andrés Tabuenca, gardening; and Carlos Schmidt, carpentry.

The college is making it possible for the division to fill many calls in various fields with native workers, so it is unnecessary to call as many workers from North America. The students of the River Plate Junior College are laboring today in every country in the South American Division, with the sole exception of Ecuador.

The college is carrying forward its work in altogether inadequate buildings and with insufficient equipment. It should have an administration building at once, and it should complete the girls' dormitory. But these cannot be done until the Missions Extension Fund shall make it possible. We do not go into debt for buildings, for operating, or for anything else in South America; so the college will get these improvements which it so greatly needs when the money for them becomes available. Meanwhile it will, we know, continue to do excellent work with the equipment it

has. Doing first-class work with inadequate means is also a vital part of Christian education.

*The River Plate Sanitarium*

The River Plate Sanitarium has had a hard struggle from the beginning. The republics of South America do not maintain reciprocity with other nations in medical practice, and therefore it is almost impossible to get physicians from North America accredited in these countries. Dr. Carlos E. Westphal, the present medical superintendent of the sanitarium, has only a limited permission to practice, even though his medical course was taken in Chile.

Dr. R. H. Habenicht was the first Seventh-day Adventist physician to come to South America. He arrived in 1901, and settled close to the college at Puiggari. Assisted by his wife, he began work at once, receiving those in need of help in his own home. In a short time a building belonging to the school was turned into a sanitarium, and was filled in ten days. In 1909 a new building especially for the sanitarium was erected. Dr. G. B. Replogle joined the staff in 1910, and a nurses' training school was started.

From these small beginnings there has developed, under the blessing of God, a fully equipped medical and surgical sanitarium, which has not only brought help to hundreds of sick people, but has given an excellent nurses' training to many young men and women who are now in our mission fields.

The sanitarium is not happily or favorably located to reach great numbers of people. It has had many struggles to maintain its existence. But recently, as a result of a special campaign of advertising based on the installation of new X-ray, diathermy, infra-red, ultra-violet, and quartz-light equipment, it has been enabled to fill every room with patients, and its business for the year 1928 shows a net gain of nearly \$5,000. We thank God for this institution, and pray for continued blessings to rest upon it. O. H. Maxson is treasurer and business manager; Dr. C. E. Westphal is medical superintendent; Dr. G. B. Replogle is still on the staff; Celia Peverini is lady head nurse and matron; and Benjamin Bishop is head male nurse.

*The Chillan Training School*

The Chillan Training School is the training school for the Chile Conference. School work in this field was started in 1902 in Pua, and the school was moved to Chillan in 1921. It has a farm of about 160 acres of irrigated land. With deplorably inadequate

buildings and equipment it is producing some excellent workers, and its student body is an inspiring group to meet, earnest and devoted, and laboring hard for an education which will fit them for the work of God. J. M. Howell is the principal, and associated with him on the faculty are his wife, Mr. and Mrs. Guillermo Drachenberg, and Mr. and Mrs. E. L. Barclay.

*The Inca Union Mission*

Territorially the Inca Union Mission is made up of the three republics of Peru, Bolivia, and Ecuador. It is composed of five local missions,—the Bolivia Mission, consisting of the republic of that name; the Ecuador Mission, taking in Ecuador alone; the Lake Titicaca Mission, consisting of the Peruvian departments of Puno, Madre de Dios, Cuzco, Arequipa, and Moquegua; the Amazon Mission of Peru, which includes the Peruvian department of Loreto and parts of the departments of Huánuco and Junín; and the Peruvian Mission, taking in the republic of Peru, with the exception of the territory comprising the other two missions in Peruvian territory.

V. E. Peugh is superintendent of the Inca Union Mission, the headquarters of which are in Miraflores, a suburb of Lima. W. E. Phillips is the secretary-treasurer; J. D. Leslie, secretary of the publishing and home missionary departments; and H. B. Lundquist, secretary of the educational, Missionary Volunteer, and Sabbath school departments.

L. D. Minner is superintendent of the Bolivia Mission, with headquarters at La Paz; Orley Ford is superintendent of the Ecuador Mission, with headquarters at Cajabamba; J. T. Thompson is superintendent of the



A Mask Used in Religious Festival Parades, Bolivia

Peruvian Mission, with headquarters at Lima; F. E. Bresee is superintendent of the Lake Titicaca Mission, with headquarters at Puno; and F. A. Stahl is superintendent of the Amazon Mission of Peru, with headquarters at Iquitos.

The work in the Inca Union began, as in the other unions, with the colporteur. T. H. Davis, of California, settled in Guayaquil, Ecuador, in 1904. He visited all but two of the provinces along the coast, and sold literature in all the towns along the railroad from Guayaquil to Quito. In 1907 two persons were baptized, one of them going to Argentina and entering our school there. The work has grown very slowly in Ecuador, and the membership there is still below 100. Just at present G. A. Schwerin is holding evangelistic meetings in Guayaquil with excellent success.

Colporteurs also pioneered the way in Bolivia. This field was set apart as a separate mission in 1907, and E. W. Thomann was for some years its superintendent and only laborer, while at the same time acting as editor of the missionary paper, and doing considerable work as a translator. He labored not alone for the Spanish-speaking people, but as well for the Quichua and Aymara Indians. The Indian population of Bolivia makes up about 75 per cent of the total inhabitants of the country.

La Paz, the capital of Bolivia, was entered in 1909 by Elder and Mrs. F. A. Stahl, who did nursing in European families while starting dispensary work among the Indians.

Ignacio Kalbermatter and Claire Wightman also labored in La Paz, while O. H. Schulz traveled over a large part of the country, selling books and papers. It was not until 1912 that the first Sabbath keeper was reported. W. R. Pohle became superintendent in 1914, and began meetings in La Paz. In 1920 there was a church of twenty-five members in La Paz. Today there are 1,350 members in this mission.

Our work in Peru began in 1905, when F. L. Perry was sent to this field. In 1909 there was one church, besides a number of isolated believers.

Visiting Puno, on the shores of Lake Titicaca, Elder Perry found the missionary paper *El Atalaya* had preceded him and created an interest. When this interest was developed, he found fifteen adults there who decided to keep the Sabbath.

The interest steadily increased among the Indians surrounding Lake Titicaca. Elder and Mrs. F. A. Stahl were brought over from Bolivia in 1910, and shortly afterward were giving all their time to this rapidly growing Indian work. In spite of intense and bitter opposition, in spite of the curses heaped on the work by ecclesiastical authorities, in spite of orders issued to destroy the Adventist activities and buildings, in spite of drunken mobs, the work of God marched steadily forward. Indian believers were put in jail, intimidated, threatened, robbed, denounced to the government; but still the work grew.

In 1913 the first mission buildings, consisting of the mission headquar-

ters, school, dispensary, and church, were erected at Platería, on the shores of the lake, about twenty miles distant from Puno, the railway station and post office. Today Platería has nearly 600 members.

The work has enlarged in such a miraculous way that other mission stations have been opened in widely separated places around and adjacent to the lake. One of these stations, Umuchi, or the Broken Stone Mission, has 1,500 members. Another, Piata, has a membership of 1,700. The Lake Titicaca Mission now has a membership which is probably larger than any other local organization among us, 7,300 baptized believers.

In carrying forward this important work the Lake Titicaca Mission is operating nearly 100 schools in as many different places. It also maintains a training school at Juliaca, Peru, where it trains teachers to supply these outschools, the teachers of which are all Indians.

This Juliaca Training School is a unique institution. It has an administration building, a boys' dormitory, and a girls' dormitory. The buildings are all made of adobe, and are far from elaborate in any way. There is no boarding arrangement, and therefore no dining room. Each student brings with him, or purchases, his own food, and prepares it himself. In the dormitory he has a room, with an adobe bed, with scarcely any other furniture. Outside the room is a *patio*, or yard, where he can build his fire and do his own very simple cooking. Thus each student cares for his own needs. Walter E. Murray is



PLAZA DE MAYO, BUENOS AIRES, ARGENTINA, SOUTH AMERICA



LA PAZ, BOLIVIA, SOUTH AMERICA

principal of this school, C. H. Baker is preceptor, G. F. Lodge is farm superintendent, Mrs. Murray has the normal work, Mrs. Baker is preceptor, and Mrs. Lodge teaches.

This great and prosperous work for the Quichua and Aymara Indians has attracted wide attention among other mission organizations. Bishop Oldham of the Methodist Episcopal Church, writing for the *Missionary Review of the World*, declared it to be the most remarkable thing he had seen in South America. High government officials in Peru, members of the national senate, have highly commended the work we are doing for the Indians, and have expressed their hope that it may be extended into all parts of the country in as short a time as possible.

#### *The Peru Mission*

The Peruvian Mission has worked for the nationals of the country, as well as for the Indians. This mission at the present time has about 700 members. In its territory, at Lima, there is a training school which is doing good work in preparing workers not alone for this field but for the other fields of the Inca Union as well. The principal of this school is David Lust.

Pedro Kalbermatter, one of the pioneer workers among the Indians around Lake Titicaca, has recently been transferred to the Peru Mission, and has opened a new mission enterprise among the Quichua Indians of the Ayacucho District of Peru. After establishing himself and his family in the village of Huanta, and begin-

ning a work of nursing among the Indians, great persecution was raised against Brother Kalbermatter. The district he had chosen to enter is one of the most bitterly fanatical against Protestantism in all of South America. Every Protestant missionary who has entered there has been driven out. When it was discovered that Elder Kalbermatter was doing religious work as well as nursing, enemies stirred up the Indians against him. Threats were made against his life.

The most recent report brings us the encouraging news that Brother Kalbermatter is kept very busy attending the sick that come to him for help, and many who were his bitterest enemies now receive him with every evidence of friendship. The subprefect became sick and grew steadily worse until Brother Kalbermatter treated him. He then recovered, and since then has been his firmest friend.

#### *Amazon Mission*

The latest mission enterprise in the Inca Union is the opening of the Amazon Mission of Peru. In Iquitos, an interior city on the Amazon River, F. A. Stahl and his wife have made their headquarters, and from this point they expect to work all the surrounding country. He is purchasing a boat which will become a floating dispensary, and by this means hopes to visit and help the numerous tribes of Indians on the many rivers which comprise the headwaters of the gigantic Amazon system.

Associated with Elder Stahl in this mission are Mr. and Mrs. William Schaeffler, now located on the Tambo

River where he is opening, under most trying opposition, a new mission enterprise in the tribe which moved its whole village to the river to make sure of seeing Elder Stahl when he made his way to Iquitos.

Also associated with Elder Stahl in the Amazon Mission are Henry Westphal and his wife. They are working in the city of Iquitos, where God has richly blessed them. Largely through their efforts a church of over a hundred members has already been gained in Iquitos, and a church school started. The developments in connection with this rapidly growing Amazon Mission lead us to hope for development there as we have already witnessed about Lake Titicaca.

In the Inca Union Mission today there are 10,000 church members, half the membership of the entire division. It is one of the outstanding modern miracles of mission endeavor.

I cannot close this report without expressing the heartfelt, fervent gratitude which all of us in South America feel for the wonderful support the brethren and sisters in North America and other lands have given and are giving our work. It seems little short of a miracle to us that the mission offerings keep mounting year by year. Each year we think they have reached the peak, and that we cannot expect them to go higher. And then the next year you send them higher than ever. The report of the great effort you made at the close of 1928, which made the offerings for that year larger than for any year in our history, has just reached us, and

warms our very hearts. We know this work out at the ends of the earth is close to your hearts. It is your work. You have put your treasure in it, and your heart is there also.

Well, rejoice, dear brethren, the work, your work, the work you have sacrificed for, labored for, prayed for, is going strongly ahead. God is greatly blessing your sacrifices, your money, and your boys and girls who

are out here in these distant lands. The cause is hastening on. Intensity is taking hold of all our work and workers. God is, we believe, doing the closing things of the message. Soon we are going home. Meanwhile twenty thousand believers in South America send greetings to their brethren in all the world, and stand shoulder to shoulder with you for the finishing of the gospel on earth.

## *Itinerating in Northwest India*

By OLIVER MONTGOMERY

DECEMBER 11 Elder N. Z. Town and I left the Telugu field in the South India Union Mission and took train for the Northwest India Union. On the morning of the 13th, A. H. Williams, superintendent of the Northwest India Union Mission, met us at the railway junction, and accompanied us to W. H. McHenry's station at Nevasa, in the Ahmednagar district of the Bombay Presidency. This is a comparatively new mission station, the land being purchased and the bungalow erected in 1926. Brother McHenry and his good wife are doing a very earnest and successful work here.

A general meeting was in progress when we arrived. It was something on the order of a small camp meeting. One half of the top of a tent was put up, with outside walls which offered shade from the sun, and those who had come in from a distance were living in little temporary booths made of bamboo and grass mats. There was a very good attendance, some of the believers having come from fifteen or twenty miles away. It was our privilege to spend a part of two days at this local meeting, speaking several times to the workers and believers who had gathered there.

R. E. Loasby arrived in his automobile from Lasalgaon about midday of our second day at Nevasa. Just after noon we forded the river in an ox cart, and loading our stuff into Brother Loasby's car, we started on an eighty-five-mile drive across country to the Lasalgaon training school, where we arrived just before dark and were welcomed by Sister Loasby and the student body. We were pleased to visit Lasalgaon and spend a little time with these faithful workers and get acquainted with this excellent school.

### *Lasalgaon Training School*

Lasalgaon training school for boys was started by Brother and Sister Loasby about nine years ago. What has been accomplished in the building up of a well-ordered, nicely planned,

and successful school is truly commendable. I have had the privilege of visiting a good many of our schools in different countries, and I must say that I was as favorably impressed with the Lasalgaon school as any school that I have ever visited. The general arrangement, the neatness, taste, and well-ordered appearance of everything about the institution gave one the impression that the work carried forward here is of a superior character, and would mean much in the lives of these students who are so fortunate as to receive their training at this place.

### *Dispensary With School*

In connection with the school there is also a medical dispensary. Sister Loasby, a trained nurse, is in charge of this branch of the work as well as a teacher in the school. This school is in the Marathi language area.

One feature of the work carried forward here, that we were especially interested in, is the evangelistic missionary endeavor of the stu-

o'clock the next morning. This fine station and the work in the surrounding villages is largely the result of the faithful, self-sacrificing efforts of Milton M. Mattison, who died last May while home on furlough. L. E. Allen, who is now in charge of the Hapur Boys' School, together with Kenneth Simpson, who is in charge of our native evangelistic force in this district and who lives at the Hapur school, met us at the train. Our stay at the Hapur school was very interesting. It was our privilege to visit the various classes and call on the different teachers in their homes, so that we had a good opportunity of becoming acquainted with the work carried forward here.

### *Lecture by the Roadside*

We also had the privilege of going out with Brethren Simpson and Allen to near-by villages where special meetings had been arranged. Through an interpreter we spoke to the native people in the various villages that we visited. After visiting two or three different villages during the day, on our return trip, just at dark, we stopped in a village where Brother Simpson had arranged for a stereopticon mission talk on the life of Christ. This was held just at the side of the public road. He spread his white sheet on the outside wall of one of the native houses, with his machine set at a proper distance. The people gathered and squatted around on the ground on all sides, many standing in the roadway. Brother Simpson told them the simple story of the love of Christ, illustrated by the beautiful



A Village Meeting  
in the Punjab

dents in the near-by villages. While industrial training is emphasized in this school, a practical experience in evangelism is combined with the training, so that when these young men have finished their course at Lasalgaon, they will not only have received a literary, industrial, and spiritual training, but they will also have had some practical experience in evangelism.

From Lasalgaon we took train for Hapur, which we reached about four

pictures thrown on the canvas. All listened attentively, and seemed to be greatly interested. There are no public buildings in these small native villages; the only place that a meeting can be held is within the confines of a small family home or outside under the canopy of heaven, but it is under just such circumstances that our native evangelists are carrying on work for these poor people.

It was arranged that we should go to Ghaziabad to visit the work there



carried on by one of our native evangelists. This is quite a fair-sized town. We were informed that two of the Protestant churches of this place had extended a special invitation to me to speak in the Protestant church on the subject of the two resurrections as they relate to the judgment. When we came to the church at the appointed hour, we found quite a fair congregation assembled. It was arranged that a young man who was a student in the Methodist College in the city of Delhi should interpret for me. The Lord blessed in the meeting, and a good impression was made, apparently, the people expressing themselves as being very highly appreciative of the message.

We were sorry that we could not visit more of the native villages in this section of the field where quite a strong staff of native workers is carrying on successful school and evangelistic work. But we were traveling on a very closely arranged schedule, and our stay at the different points of interest had to be limited.

Before leaving this district of Hapur I should say that the union committee have arranged to combine the Hapur Boys' School, which is elementary, with the advanced boys' school, which has recently been built at Roorkee, making one boys' training school for this part of India. The girls' school at Lucknow, will be moved to Hapur, which will afford an excellent location, getting it out of the heart of the city of Lucknow.

From Hapur we took train for the Punjab. When we arrived at the city of Lahore, we were met by Dr. H. C. Menkel, who took us to his home for the day. After breakfast he drove us about the city, giving us an opportunity to see just a little before we had to leave to visit our school and village work about forty miles west of Lahore.

#### *In the Punjab*

Dr. Menkel had arranged a little reception, to which he had invited several of the Indian and Anglo-Indian gentlemen of the city,—doctors, lawyers, and professors of the university, who are his warm personal friends and with whom he desired us to become acquainted. We spent a very pleasant hour with these gentlemen, and enjoyed the occasion very much. It gave us just a little glimpse of the class of people among whom Dr. Menkel is working.

The superintendent of the Punjab Mission, F. W. Smith, with J. M. Steeves, had driven in to meet us and take us out to the mission headquarters. It was a drive of a little more than forty miles. It was dark

before we reached there, but on the way we stopped, going off the main highway, to visit the Chiehoki Mallian station, where a girls' school is under construction. Only a caretaker was there at the time, but we were able to

ance, most of whom are young boys.

While we were interested in the work at this center and enjoyed visiting the school, our chief interest was in the village work. Brother Smith arranged to take us out to some of

Students Eating  
Breakfast at the  
Chuharkana School



get quite a good view of the compound, which is inclosed by a high brick wall. There is now under construction inside this wall a new brick building for this school. It was a beautiful night, so we were able to see considerable and receive a very favorable impression.

As we were leaving the Punjab we stopped here again during the daytime, which gave us a better opportunity of looking over the buildings. This particular station is in charge of M. G. Champion. It is intended that the girls' school will be completed and opened at the beginning of the next school year, which will be in a very few weeks.

#### *At the Chuharkana School*

Pushing on our way, we arrived at the Chuharkana school, which is now in charge of J. M. Steeves temporarily, while E. R. Streeter is on furlough in Australia. It is planned that when Brother Streeter returns, Brother Steeves will have charge of the boys' training school at Roorkee. This school has occupied the building that was put up several years ago for hospital and dispensary work, when Dr. Mann was connected with the work in the Punjab. After his return to the United States there was no one to conduct the medical work, and the place was converted into a boys' training school.

The school was in session while we were there, so we had the privilege of speaking to the students and becoming acquainted with the teachers. There are two bungalows belonging to the school, one occupied by the superintendent, Brother Smith, and the other by Brother and Sister Steeves. There are four native teachers connected with this school. The school is doing good work. They have a fine body of students, about forty being in attend-

these villages where we had the privilege of speaking in the open spaces in the center of the villages to our believers and to interested companies of people. It is here in the Punjab that we find what is commonly spoken of as a "mass movement," where several thousands of the villagers desire to attach themselves to our mission, calling themselves members of the Seventh-day Adventist Mission. In a separate report we will speak of this movement more in detail. There are several native workers connected with the Punjab Mission.

It was an interesting experience to find large numbers of people in these various villages that were not only willing but eager to hear the gospel of the Lord Jesus Christ. We spent the Sabbath here at the mission school, speaking in the forenoon to the students and workers, after which we visited another village where we were entertained at a luncheon and where we held an open-air meeting.

Dr. Menkel had driven out from the city, and following this village visit we rode back with him, reaching the city of Lahore just in time to attend the Sabbath school at 4:45 P. M., and the preaching service which followed at 6. It was my privilege to speak to our people on this occasion. This work is in charge of O. W. Nolda, who is doing a good work in the city of Lahore for the English-speaking people. While the work in these cities of India among the English-speaking people is slow, yet the Lord is giving Brother Nolda some fruit for his labor, and a good class of people are being won to the truth.

#### *The Najibabad Mission*

Immediately after the close of the service we took train for our next appointment, Brother Town going to

Mussoorie to visit the Vincent Hill School, while I stopped at Najibabad to visit the mission station conducted by Brother and Sister R. P. Morris. This is one of our oldest mission stations in this part of India, and these tried workers have been here for several years. A small school is being conducted at this mission, and five Indian workers are connected with the work in this district. Brother and Sister Morris are exerting a good influence, and the Lord is blessing their ministry.

Their work for the sick in the dispensary is bringing them into contact with many suffering and needy souls. Our stay here was very brief, as we

were to go on that same night to Lucknow to attend the union session, Brother and Sister Morris and the Indian workers taking the same train. However, we enjoyed the few hours that we had to spend there with these devoted, earnest missionaries. We found the missionary spirit running through the entire Morris family. The older daughter assists in the mission work, giving treatments when necessary, and bearing responsibility in the home, which is a great help in the conduct of the daily round of activities.

At 10:30 that night we were off to Lucknow, where the union session was to convene the next day.

## *The Reward of Persistent Effort*

By J. T. THOMPSON

THE truth of the title of this article is well illustrated by the experience of one of our brethren in the northern part of Peru. About three and one-half years ago he moved with his family from their home town on the coast to a small town back in the interior, in the mountains. He did not keep in very close touch with the little church that he left, and no record of his having moved can be found at the mission office. His isolation has been complete until the letter from which we quote was received by one of the students of our school here in Lima, who is also a member of the same church. He writes as follows:

"A short time ago I returned to Chepén on a visit, and then learned that you too had left there. I was very sorry not to be able to see you, and now it has occurred to me that all this time we have been separated we have never written to each other. Now I am going to write, for I want you to know how the Lord has been working in this place, and how He has demonstrated again that what is impossible with man is not impossible with God.

"You will recall how long it is since we left Chepén. When we came to this place, we began to do missionary work, hoping by some means to win at least one to the Lord. We worked one month, two months, six months, eight months, a year, sowing the seed, but no one responded. We began the second year, praying collectively and individually that this year would bring fruit from the seed sown, and continued working. How many do you suppose had been won by the end of 1926? Surely the Lord was testing us to see how strong was our faith. At times we were tempted to think and to say, 'Two years of giving the message, and no one has repented,

must be proof that no one here will respond to the gospel call.' At times we were very sad, but we began 1927 refusing to become discouraged and with unwavering faith that one at least would be won to the Lord. Every Sabbath I said, 'The day must come when a new member will be added to our little group.' So we worked and prayed through another year — with what result? Nothing. Three years of toil and not one seemed to be even interested. What should we do next?

"At last we came to the conclusion that our efforts were in vain, and the time had come for us to look to the Lord to work and break the hard hearts of men. Discouraging as the prospects were, we began the year 1928 praying that the Lord would water the seed sown and cause it to grow. For three years we had sown the seed by distributing Bibles, books, papers, and tracts. January passed, February came to an end, and it looked as if we were to follow the same route.

"One Sabbath in March, after Sabbath school, we went out to do missionary work, as was our custom, and found a man reading the Bible. We stayed and studied with him that afternoon, and invited him to attend Sabbath school with us the next Sabbath. To our great surprise he came, and since then has been a faithful attendant. The following Sabbath another came, and another, and still another, until soon we had sixteen regular attendants, not counting the children and occasional visitors. And the most wonderful of all is that people are daily coming to our door, begging us to lend them a book so they can learn more about our teachings. Does not this look like the falling of the latter rain? God has put forth His hand to gather a harvest of souls after three years of seed sowing. In

the last days He will cut short His work in righteousness, and to us it is another evidence that He is near, 'even at the door.'

"But tell me how we are going to satisfy this hunger without literature when we ourselves have scarcely any? They have taken everything we had; there isn't a book, tract, paper, or even a Bible that they have not taken. We are so isolated that we do not have even a Sabbath School Quarterly that is up to date. We are using some that are several years old. We know very little of the progress of the message. We are in critical need of literature. For some time we have been collecting money to buy tracts and Lesson Quarterlies, but there is no way to send the money. Isn't it possible for some worker to visit us?

"We have organized our group the best we know how. The Sabbath school has a superintendent, a secretary, and a treasurer. Two of these have not yet been baptized, but they do their work as true servants of the Lord. It is so far to Chepén that we cannot go there very often to pay our tithes and offerings, but we shall keep everything until we can send it, even if many years should pass before it reaches the office.

"Cannot you do something to help us? I do not even know who is the superintendent of the mission, the secretary of the Sabbath school, or the director of the colporteur work. It is my earnest request that you make known that in this place there are a few of the Lord's sheep who are in need of help. As you know, I have always wanted to do colporteur work, but my wife is in very poor health, and I cannot leave her. If the Lord sees fit to heal her, I am ready to go. Please have some Lesson Quarterlies sent to us. We have the money to pay for them, but no way of sending it. We need ten for adults and two for children. I am sorry to trouble you so much. May the dear Lord bless you, my brother."

Needless to add that this call is receiving our attention. Letters of encouragement are being written, literature is being sent, and if I cannot get there soon, some one else will be sent. But, brethren, this is only one case of many that we might cite. Appealing letters similar to the above come to us very frequently. How to respond to them all is our greatest perplexity.

There is an awakening, a reaching out for something better, a hungering for spiritual food. It is the same question that confronted Paul in his day. (See Rom. 10:13-15.) Upon us there is placed the burden of answering the questions. How shall we answer them?

# The HOME CIRCLE

"BE IT EVER SO HUMBLE, THERE'S NO PLACE LIKE HOME"

Conducted by Promise Kloss

## Motherhood

BY ELIZABETH ROSSER

THE mornings and evenings are burdened with care  
 Where the mother her little brood hovers;  
 The burdens no other can feel or can share,  
 From the first early summons that rings up the stair  
 To the last kiss at bedtime, the last whispered prayer,  
 And tucking them under the covers.

It is hers to provide them with bread for the day;  
 For soul and for body she chooses;  
 To watch for the perils besetting the way,  
 To bring back the feet that are tempted to stray,  
 To guide the young hands at their work or their play,  
 And to soothe all the bumps and the bruises.

A few fleeting moments are all she can have  
 To home and to hearthside to bind them;  
 And then comes the summons they dread or they crave,  
 They climb the steep mountain, or cross the wide wave;  
 And sometimes (Lord, help us!) the door of the grave  
 Swings open and closes behind them.

So, toiling and trusting, she carries her load,  
 And follows her heaven-born mission;  
 She guides their young feet where her Master has trod;  
 Alone, on her knees, she uplifts them to God,  
 And leans on His staff while she bows to His rod,  
 And waits for a joyful fruition.



## Mother's Days

BY LILA MERTH WILBUR

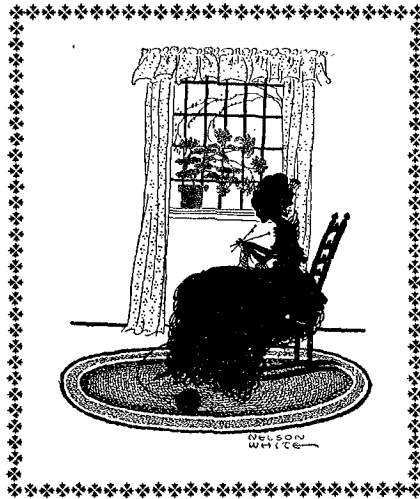
THERE was a mother on whom rested the snows of many winters; but they rested lightly, for in her eyes still shone the light of joy and the furrows in her face seemed but smile-paths. She sat before a large western window, the rays of the sinking sun casting a halo of glory about her. On her lap lay a letter, penned in a masculine hand, which she now and then touched lovingly. The envelope, bearing a foreign stamp, had slipped to the floor.

It was Mother's Day. How like that boy of hers to plan for that day, though it must be done a month be-

fore! Again she caressed his letter. Mother's days had not always come on the second Sunday in May. Her eyes wandered past the panorama of spring outside her window to the golden gates of the sunset. But they did not stop there, for just beyond lay the golden Land of Memory. And she followed its mystic call.

### The First Mother's Day

A lazy breeze rustled the white curtain near her bedside, and carried the fragrance of honeysuckle and the hum of a bee as it idled through the neat cottage. She was a bit dazed, and



opened her mouth to ask a question of the white-capped nurse, when she heard a faint cry that thrilled her through. "Is it a boy or a girl?" she asked. And then, "Is he all right?" A great longing came over her to see the tiny face and form she had loved so long. And when they finally brought him, he seemed the most beautiful babe she had ever seen. But he was so tiny, she hardly dared touch him.

What did the future hold for him? Jesus had once been as small as that! O that her boy might grow pure and good as He! What a responsibility was hers! Yet her heart overflowed with a joy before unknown.

### Another Memory

In the same cottage room a light burned low. With sinking heart she bent over a small white bed and moistened burning lips, feeling hot, quick breaths against her cheek. Uncertainty had tortured for days. How could she give up her darling babe?

Yet she would leave it all in the hands of a loving Father. Then she and daddy knelt beside the little bed and gave the precious life to Him to take or leave in their keeping, as He willed—but oh, how her heart cried out that he might be spared!

At dawn the crisis was passed, the grave doctor smiled, and a grateful sense of relief almost overcame her. How good God was!

Through the days and weeks that followed, and always after that, her boy looked different to her. She knew now how Hannah felt about Samuel.

### The Beginning of a Long Way

With a First Reader under his arm and a pencil in his hand, the boy stood in the doorway. He felt every inch of his height this bright September morning, for he was going to school.

"Good-by, mother," he said gravely. And she kissed him and walked out to the gate with him, cautioning him to do just what teacher asked him to do, and to come home right after school. She wanted to take him to the schoolhouse, but she must let him enjoy this little adventure to the full.

When the gate closed and the boy trudged sturdily down the road, waving her a merry good-by, she felt that the world her little man was entering was a pretty big place. Now for the first time he would look to others for answers to some of his questions. If was the first separation!

But he was still mostly hers. They would study his lessons together. They would still have their walks in the woods and their bedtime confidences.

As she turned back to the cottage, the dahlias nodded to her in the sunlight. Then she ran in to see if the bread was ready for the oven.

### A Day of Joy

She was mending a pair of the boy's old trousers. She heard the door open and close, and glancing at the clock, saw that it was time for him to come home from school. But what could be the matter, for the boy usually dashed in with a lusty, "O mother, where are you?" and a glowing account of some adventure in school or outside of it!

Slipping in beside her, he put his arm around her neck and said quietly,

"Mother, I've been an awfully bad boy. I want to be good, I want to be a real Christian, and be baptized, so I can work for Jesus."

After a quiet talk they knelt together. How his prayer thrilled her as he consecrated himself to God, and told Him that he wanted to be a missionary for Him.

She was sure that this was the happiest moment of her life.

#### *The Parting of the Ways*

The woods were putting on a faint tinge of autumn as she and daddy drove the boy to the little station. He was going away to school. All summer they had planned and worked for it. And she had been busy the last few days putting the finishing touches on his clothes and room furnishings and packing them.

Of course she wanted him to go — she wouldn't have him stay for the world, but it was a tremendous pull on the heartstrings just the same. What a vacancy he would leave in the little home!

Soon the train came puffing in, the final good-bys were said, and the boy was gone. All the way home, and as she went about her work, questions filled her heart and thoughts. Will he be homesick? What kind of roommate will he have? Who will his friends be?

But he was in the hands of One who — could it be possible? — loved him more than she, and she knew that he was in safe keeping.

#### *Reaching the Goal*

She was sitting in the special seat her boy had reserved for her. She could hardly believe that they were really here, and that the event toward which they had looked and worked for years had really come — the boy's graduation.

She was dressed in her prettiest, a dress she had made especially for this momentous occasion. Dad had a new suit. They had always been proud of this boy of theirs, but this was the proudest hour of their lives.

The program progressed slowly. There was the president's speech, the music, and class history. But the supreme moment came when the valedictorian stepped forward to deliver his address. She drank in every word, and while he was speaking she suddenly sensed that her boy was a man, ready to stand in his place in the world. And although it was hard to think he was not her baby any more, she was glad.

#### *Gaining a Daughter*

The boy was going to be married. She could not have found a sweeter little wife for him had she done the choosing herself. She used to dread

the thought of this event, but now she was happy to be gaining such a dear daughter.

The strains of the wedding march floated out on fragrance-laden air. The little church was beautifully decorated. How like the day when she had pledged her love to the man who was still by her side! As the sweet bride came slowly to join the noble young man waiting at the altar, her mother-heart thrilled with pride and happiness. For how could she be sad when they were so happy, and when this was but another step to the fulfillment of the life goal before her son? And she had always wanted a daughter.

#### *The Greatest Sacrifice*

"Mother, my call has come!" exclaimed the boy, appearing in the gar-



A Missionary Lad With Flowers and a Smile for Mother on Mother's Day

den where she was hoeing peas, with a letter in his hand. "They want us to sail the last of next month."

Oh, he could not know what that meant to her! Yet she had known it would come, for had they not worked and planned for it all his life? Consent or decision was not thought of, for that had all been settled.

And she was glad. What a disappointment, had she not had the privilege of making this sacrifice!

The day for sailing came so quickly. She was glad she could go to the boat with them. But as distance between the shore and the boat widened, she felt that she could not endure the

strain. It seemed that the tie that had bound him to the little home circle was being forever broken. But she knew where to look for comfort. The one sacred spot in her heart that he alone had occupied since the day he drew his first fluttering breath, was left empty, but for the sweet memories of the days when he was all her own. Yet she would not for a moment withdraw the sacrifice.

#### *The Reward*

Suddenly she realized that she was sitting alone in the dark, even the last purple glow had faded from the western sky.

Turning on a light, she read again the letter from her boy. How she enjoyed his newsy letters, which came every week, telling about their work and life on the little mission station, and reminding her that she had a part in it all, because she had made it possible for him to be there. And how she would prize this Mother's Day letter, written, as the boy declared, to the "best little mother in all the world," in which he tried to tell her what she had meant to him.

Oh, it was indeed a privilege to be the mother of such a son as hers!



#### *Self-Made*

A WEALTHY business man several years ago made a short visit to his native town, a thriving little place, and while there, was asked to address a Sunday school on the general subject of success in life.

"But I don't know that I have anything to say, except that industry and honesty win the race," he answered.

"Your very example would be inspiring, if you would tell the story of your life," said the superintendent. "Are you not a *self-made man*?"

"I don't know about that."

"Why, I've heard all about your early struggles! You went into Mr. Wheeler's office when you were only ten —"

"So I did! So I did! But my mother got me the place, and while I was there she did all my washing and mending, saw that I had something to eat, and when I became discouraged, told me to cheer up and to remember tears were for babies."

"While you were there, you studied by yourself —"

"Oh, no, bless you, no! not by myself! Mother heard my lessons every night, and made me spell long words while she beat up cakes for breakfast. I remember one night I got so discouraged I dashed my writing book, ugly with pothooks and trammels, into the fire, and mother burned her hand pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you had saved a little money, you invested in fruit, and began to peddle it out on the evening train?"

The rich man's eyes twinkled, and then grew moist over the fun and pathos of some old recollection.

"Yes," he said slowly, "and I should like to tell you a story connected with that time. The second lot of apples I bought for peddling were specked and wormy. I had been cheated by the man of whom I bought them, and I could not afford the loss. The night after I discovered they were unfit to eat, I crept down into the cellar, and filled my basket as usual, for the next day's business.

"They look very well on the outside," I thought, "and perhaps none of the people who buy them will ever come this way again. I'll sell them, and just as soon as they're gone I'll get some sound ones." Mother was singing about the kitchen as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she had seen the basket.

"Ned," said she, in her clear voice, "what are you going to do with those specked apples?"

"Se-sell them," stammered I, ashamed in advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said, promptly. "Oh, to think you could dream of such a thing as that!" Then she cried and cried, and — I've never been tempted to cheat since. No, sir, I haven't anything to say in public about my early struggles. But I wish you'd remind your boys and girls every week that their mothers are probably doing far more for them than they do themselves."

Long live the mothers! — *Youth's Companion*.



THERE is no velvet so soft as a mother's lap, no rose so lovely as her smile, no path so flowery as that imprinted with her footsteps. — *Archbishop Thomson*.



THIS is a time when we like to stop and think about how much we owe to our parents and to thank Jesus for giving them to us. From their love we can learn something of what His wonderful love is. Father's Day will soon be here, but today is Mother's

Day; so while we visit some of our little mothers in nature, maybe we can be thinking of ways to make our own mothers happier, not only for today, but for every day.

First let us go to the basement to see the yellow kitty with her new family of seven. Each one is a different color and has different markings. See how proudly she looks at them! We don't want to worry her, so we will pick up only these two. But how anxious she looks! What is she trying to do with the rest? See, she is getting them all close together. Well, look at that! She has spread herself right out over all of her five remaining kittens, and you can't even see a tiny waving tail. Here, Tabby, if you are afraid of such a big group of us, we won't worry you longer this



"As one whom his mother comforteth, so will I comfort you." Isa. 66:13.

time. Take your other two "babies" back now. Good-by until we see you next week.

There is the tree where Mother Hummingbird had her nest last spring. I hope she will build there this year. I'll have to tell you what I saw her doing last year. It had been raining some, but it seemed to be clearing, so I was anxious to see how my tiny friend in her jewel of a nest was standing the storm. What do you suppose I saw? She had needed an umbrella, and of course birds don't carry umbrellas, so she had made one out of her own self. And a very pretty green umbrella it was. There she sat, holding her head and beak straight up over her back for the top of the umbrella, and her wings, tail and breast feathers all spread out to make the cover of the umbrella. She must have been in that position for two days, for soon, when the weather cleared and she flew for food, her nest and eggs were just as warm and dry as usual. She was a brave little mother, wasn't she?

Here are Mother Robin and her babies! We won't frighten you away — we'll call again, for your babies are

very tiny yet, and you are so tired from that long, long storm we just had. For four days and nights she never left the nest, children. She kept her wings outstretched to shelter her nest too. When she did fly, she almost fell to the ground because she was so weary and hungry. You see, the eggs were ready to hatch, and if they had got wet and chilled, no tiny robins would have hatched from them.

Now is the time for you to find nests in your own garden. Watch the birds gathering strings, straws, or hairs. Let your eye follow their flight and mark where they disappear. Maybe they will have a nice big worm. Whichever it is, there will be interesting secrets there for you about other little bird mothers, if you go slowly and quietly and have sharp eyes.

Sometime I'll tell you about the baby gold finch which had to be spanked by his mother because he didn't mind. For even little birdies are happier if they mind their parents.

Well, there is Mother Towhee! Poor little mother! I hope she has a happier summer this year. Last year she hatched only one little birdie, but she was so busy with him that she didn't have time to worry over what might have been. Almost every minute I could see or hear him being fed or see her teaching him to pick up food for himself. Soon he looked almost as big as she did. But one day when mother was away getting something extra nice for him, he forgot all about what his mother had told him about the neighbor's cat. We had company and didn't hear his shrieks until too late.

Soon poor Mother Towhee returned with her beak full of food. "Chick! chick!" she called, as she flew to the bushes where she had left him. "Chick! chick!" again, as she went to the berry vines. Louder and more alarmed grew her calls. Around and around she went, to the usual places, but there was no baby Towhee to feed. Soon her "Chick!" grew soft with sadness and disappointment. It would have broken your heart if you could have heard and seen her those next three days as she went the rounds, looking and calling plaintively, "Cheek! cheeek!" for her baby, who never answered.

I see a tear in Marjorie's eye. I guess she wishes Baby Towhee had minded his mother, then maybe he would be here to see us this afternoon too!

Now let us go home and tell mother about all the ways which we've thought of to make her happier. Maybe she will add some more.

AUNT EUNICE.



## Discrediting the Bible

By DONALD F. HAYNES

NOT content with calling Jesus Christ a fraud, His creation a myth, and the Holy Scriptures a rank imposition, men now accuse God of lying.

A certain university sent an expedition to the Sinai peninsula in July, 1927, for the express purpose of disproving God's statement that manna was sent from heaven — an unworthy object, indeed, for scientists to devote weeks of time and study to.

This expedition found (?) manna to be a clear, juicy fluid excreted from the body of "small 'Coccidæ' insects, mealy bugs, and scale insects." The quantity of these excretions varied according to the weather. When the supply was plentiful, the drops, on falling to the ground, hardened and lay like white sugar grains. Sometimes they were very small, sometimes as large as lentils.

About twelve years ago, we are told, it was possible for a man to gather as much as one and one-half kilograms. Three thousand four hundred years ago thousands of Israelites gathered an omer (5.1 pints) each, every day of the week with the exception of the Sabbath. To the casual observer it would appear that the insect market is decidedly on the wane.

In Nehemiah 9:15 we read, "And gavest them bread from heaven for their hunger," and in Psalms 78:24, 25, "And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food." God says that the food was from heaven. Man says, "No, I found that so-called manna over in Africa."

The proofs against this new theory are so strong that they tend to make this expedition look foolish in the extreme. Listed as questions, they are:

If manna were such a common thing, why did Moses, under inspiration, devote the greater part of a chapter to its description, together with instruction as to its use? Ex. 16:11-36.

Why did it fall six days a week, and then omit the seventh day? Ex. 16:27.

Why did a double quantity fall on the sixth day of every week? Ex. 16:22.

Why did it not keep for two days,

except when the second day was God's holy Sabbath? Ex. 16:24.

For centuries, man has sent his volleys of criticism, of doubt, and of sarcasm against the mighty rock of God's word. He has tried to destroy it from the face of the earth. Kings and emperors have spent their lives fighting the Bible. Scientists have spent years trying to prove hypotheses which were at variance with its teachings. Ministers, the men who have been intrusted with the responsibility of its proclamation to the world, are forsaking it. Still it marches on to the twofold end of vindicating its Writer and offering His salvation to all men,

## The Life and Times of Martin Luther -- No. 2

"The Just Shall Live by Faith"

By MERWIN R. THURBER

THE life of Martin Luther has been faithfully recorded for us. There seems to have been some one at every period of his life to tell of his experiences and to repeat his sayings.

John Luther, the boy's father, had high ambitions for his infant son. He determined that Martin should have a better chance in life than his peasant father. In his dreams he saw his son in the robes of a magistrate, and he was determined that Martin should study law. He also carried a great burden on his heart for his son's soul. It is said that often he would fall on his knees at the bedside of his infant child, and implore the heavenly Father to enable his son always to remember God's name, and that when he should grow up, he might extend God's kingdom on earth.

In spite of his father's solicitations, however, Martin's childhood was not happy. The parents were both strict, even severe, in their discipline of the boy. Many times he was flogged unmercifully for some minor infraction of the parental code. The first school he attended gave Martin no relief from the stern atmosphere of his home. If anything, the schoolmaster was more harsh than the father.

The Luthers were pious folk, and they desired above all else to bring up their son in the fear of the Lord.

even those who may have despised the Book. The biggest impressions its enemies have made are as the shadows cast by the evening sun; they take on great size, and then suddenly vanish into oblivion, returning to the condition in which they were born — darkness.

This, therefore, is but another episode in the attempt of Modernism to stamp out the old established truths of the Bible. It is, as it has been since sin entered the world, trying to push God into the realm of fancy and His word into the fairy world. It constitutes another challenge to Christians.

Let us rouse, then, "ye soldiers of the cross," reaffirm our belief in God, and pray Him to help us hold high His banner of truth before the world.

And fear was the only religious feeling experienced by Martin, until he eventually found Christ. The religion of the common people in that period was interwoven with superstition. Christ was pictured as a stern avenger of wrong. Small wonder it is, then, that Martin Luther developed into a timid, sensitive boy. It is said that he would turn pale at the very mention of Jesus Christ. This early training, however, helped him in one way. It made him exceedingly sensitive to sin and the pangs of conscience.

At the age of fourteen, Martin left home to attend the Lollard school at Magdeburg. The instruction was free, but the students were required to provide their own food. Accompanied by others as poor as himself, young Luther went from house to house, singing and begging for bread. After a year of such heart-breaking experience, the elder Luther transferred Martin to Eisenach, probably with the hope that a relative of the lad's mother would take an interest in him and support him. But in this he was disappointed. Martin was again compelled to resort to street begging in order to live. Often he would return to his room hungry and disheartened, on the verge of giving up and going home.

But God had a different plan for

Martin Luther. One day while he was standing, discouraged and weak, before a beautiful house, the door opened and the lady, Frau Cotta, invited him in to eat. She took such a liking to the boy that she offered him a place in her home. Martin gladly accepted, and from that time forward life took on a different aspect.

Freed from the cares and worries of gaining a livelihood, Martin Luther's mind developed in a surprising manner. He turned to music and poetry. He applied himself with diligence to his studies. Hope and courage sprang up in his heart. Ambitions stirred his soul. The three years spent at the home of Frau Cotta, Martin Luther considered as the happiest of his life.

By the time he was ready to enter upon his university studies, his father's condition had greatly improved. John Martin was now able to support his son while he pursued his studies at the University of Erfurt. At that time this was considered the best university in Germany, and was crowded with students from all over the country.

Martin plunged into the enlarged life of a university student with the zest born of youthful vigor and enthusiasm. For the first two years he was busy with philosophy, logic, and literature. When not attending lectures, he spent much time in the library, pouring over books.

He was very much excited one day when he found a Bible. He had never seen such a book, and was surprised to find it so large. He had supposed that the portions of Scripture found in the prayer book were all that comprised the Sacred Volume. He was fascinated by its poems and stories, its histories and prophecies. He left the library praying, "O, if God would but give me such a book!" During the remainder of his university career, he studied the Bible as much as his time would permit.

And then a series of events transpired which so affected Luther that it changed the whole course of his life. He suffered a serious illness as a result of overstudy. On a visit home he accidentally cut an artery with his sword, and nearly bled to death. A friend at the university was assassinated. All these happenings impressed Luther's mind with the shortness and sinfulness of life. After his graduation with the degree of Doctor of Philosophy, he suddenly made up his mind to enter a monastery and live as a monk. His soul was filled with a great desire to live a sinless life, free from a troubled conscience. He felt that he could attain his goal in no other way than to retire from the

world and its temptations and live in seclusion.

He invited his friends to a farewell gathering in his room, and after an evening of music and conversation, as his guests were about to go, he announced to them his intention of becoming a monk. At first they thought he was in fun, but when it appeared that he was determined on his course of action, his friends were astounded and dismayed. Why should he give up life on the threshold of a brilliant career? They used every possible argument to dissuade him, but Luther was firm. When they had departed, he placed two books under his arm, walked slowly to the monastery, and was welcomed by the inmates. The doors closed behind him, and he was lost to the world.

When John Luther received word of his son's action, he was shocked and

### Morning Prayer

O FATHER, hear my morning prayer:  
Thine aid impart to me,  
That I may make my life to-day  
Acceptable to Thee.

May this desire my spirit rule;  
And as the moments fly,  
Something of good be born in me,  
Something of evil die.

That so throughout the coming day  
The hours shall carry me  
A little farther from the world,  
A little nearer Thee.

—Frances A. Percy.

angry. All the hopes of a lifetime were dashed to the ground. For two years he refused to be reconciled to his son. It was not until two of Martin's brothers died that he was willing to receive back his son. When he finally met Martin again, he said, "God grant that you may not have mistaken a delusion of the devil for a sign from heaven."

Luther had hoped for satisfaction from his life in seclusion, but he was destined to be disappointed. He was a model monk; he begged from door to door, and performed the most menial tasks, such as sweeping the church and opening the gates. Imagine the humiliation it must have been for this young doctor of philosophy to beg from door to door where but recently he had been honored with loud acclaim. Luther endured it all that he might become sinless. But it was of no avail. He did not gain the peaceful state for which he longed.

He subjected himself to still greater mortification of the flesh. Fastings and vigils filled his daily program. He grew emaciated and weak. But still his soul was restless.

Fortunately for the young monk,

at this stage of his development he met John Staupitz, vicar-general of the Augustine convents in Germany. The vicar took a liking to the sad-faced Martin. He was a man far in advance of his companions in the order. He pointed out to Luther that it was impossible to keep his vows. He must forsake his fleshly tortures, and depend on the righteousness of Christ for salvation. He said, "God does not justify us for our works. Trust in Christ's righteousness."

Staupitz advised Luther to lay aside his other books and concentrate on the Bible. For the first time in his life this agonizer after God felt that peace which passeth understanding. A great joy filled his heart and the clouds drifted away.

But Luther was not yet free from doubts and despair, and when he suffered a severe illness, the old clouds returned. Again he was directed to the righteousness of Christ, and again he took courage.

Sometime before this the elector of Saxony had decided to have a university in his dominions. He disliked to see his subjects going to the land of another prince for their education. He therefore founded the University of Wittenberg. In order that the Augustinians might supply him with teachers for his new school, he appointed John Staupitz dean of theology. Staupitz soon called Luther to Wittenberg to lecture on moral philosophy.

Luther was not satisfied with his work. When he most desired to feed his soul, he was compelled to delve in the human subtleties of Aristotle. But he was not to be thwarted in his desires for long. He applied for the degree of Bachelor of Divinity, which he received in a short time. It was then his duty to lecture on the Bible at one o'clock each day.

How he reveled in the preparation for those lectures! How sweet were his discoveries in the word of God! And then one day came the experience that was to influence his whole life. He had advanced from his lectures on the Psalms to the Pauline epistles. He had studied as far as the 17th verse of the first chapter of Romans, when he read there the words quoted from Habakkuk, "The just shall live by faith." Like words of burning fire they were impressed upon his soul. In an instant the doubts and clouds of the past three years rolled away, never to return. The path of the Christian lay before him clear as day. Joy filled his heart as he repaired to the lecture hall, repeating to himself those words which have ever since been a comfort to sin-sick souls: "The just shall live by faith."

# 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

## Our Literature Work in Southern Asia

By N. Z. TOWN

IN a recent trip through the Southern Asia Division my heart was cheered as I saw the progress made in the work since C. H. Watson and I visited the field five years ago. All departments have shared in this progress, especially the publishing department. At that time we were surprised to learn that in some parts of the field our brethren were soliciting outside colporteurs by inserting advertisements in other denominational papers. They secured some colporteurs in this way. We also learned that in all the unions, except one, the vernacular colporteurs were receiving more or less salary from the mission funds. While some of the brethren thought that was the only way to carry on the colporteur work in India, others were convinced that the time had come to make a radical change, to drive a new stake, by placing the colporteur work on the regular denominational basis. This conviction found expression in the two following recommendations:

"That the colporteur work in the division be put on a strictly commission basis as soon as possible."

"That only Sabbath-keeping Christians be accepted as colporteurs."

God has blessed the leaders and the colporteurs as they have put these recommendations into practice. In the year 1923 in the South India Union 66 per cent of the colporteur sales were made by Europeans from Australia and other lands, and the remaining 34 per cent by the Indian colporteurs. In 1928 only 17 per cent of the literature sales in the same union were made by Europeans and 83 per cent by the Indian colporteurs. Back in 1924 the average sales of the vernacular colporteurs amounted to only 20 rupees a month. At present the individual sales run as high as 150 to 200 rupees a week. One young man in Burma who left a good position and a good salary to enter the colporteur work, sold 56 copies of the book "Health and Longevity," a five-rupee book, in two days,—a total of 280 rupees for the two days. The brethren were glad for the changes made and the stake driven in 1924,

for as a result they have seen the colporteur work going forward with increasing success.

Another advance step taken in the 1924 convention was the adoption of the scholarship plan. We will let Brother L. C. Shepard tell us the results:

"Today the scholarship plan is well established among the students in the schools of our division. The number of students going out in this work is increasing from year to year. Students from the different schools in the division have engaged in this work. The plan is not confined to training schools, but is open to the students of the secondary schools as well. During the last five years the students from our schools have sold 56,804-11-0 rupees' worth (approximately \$20,400), and fifty-six and a half scholarships have been earned."

Another advance step taken five years ago was the selection of L. C. Shepard as the department secretary for the division. The Lord has greatly blessed him in his efforts to establish the colporteur work in Southern Asia on right principles. The following from Brother Shepard's report, read at our recent convention, will give the reader a glimpse of the progress made in the last five years with their first regular subscription book, and of the language problem with which the workers in Southern Asia have to contend:

"In 1924 we were still waiting for 'Health and Longevity,' which was planned for seven years before. But during the years since then our colporteurs have sold of this book, four editions in English, two in Tamil, one in Telugu, one in Burmese, and one in Urdu. The fifth English edition is now on the press (February, 1929). The Marathi and Hindi editions were ready barely in time for the students in the recent 1928 vacation. In South India the colporteurs are welcoming the Kanarese edition, and are anxiously waiting for the Malayalam edition. The Burmese brethren are wondering how many boys they should accept for the colporteur work this season, fearing the supply of books will be exhausted before the second edition is ready. The Bengali edition, which is under way, will be a great blessing to the work in North-east India. The Gujarati edition is planned for in the immediate future. To date, approximately 38,000 copies of this health book have been sold in our field."

The brethren thank God and take

courage as they see the results of the changes made.

All the division workers and the greater part of the workers from each union were present at this convention, making an attendance of about 130 in all. Brother Shepard acted as chairman throughout the meetings. The keynote of the convention was struck in the devotional meeting the first morning of the convention, in a short talk based on the first part of 1 Peter 3:15: "Sanctify in your hearts Christ as Lord." Then O. Montgomery led out with a good talk on "The Place of Literature in Our World-Wide Movement." A. W. Cormack followed with a discussion of "The Objective and Purpose of the Publishing Program in Southern Asia." These two inspiring talks gave the convention a good start.

### The 1929 Convention

Recommendations were passed, urging special efforts to increase the circulation of the *Oriental Watchman*, adopting the combination plan, urging all the workers to help enlist more colporteurs, to do all possible to develop indigenous colporteur leaders, and adopt the Big Week plan as outlined by the General Conference, etc. The discussion of the Big Week plan revealed that the division had failed by nearly 700 rupees in reaching its 1928 goal of 2,700 rupees, assigned by the General Conference. A suggestion was made that the deficit be made up right then, and in a few minutes the entire amount was pledged. But they did not stop there. As the goal for 1929 was discussed, the pledging began again, and the amount soon passed 4,200 rupees. The 1929 Big Week goal was finally set at 7,500 rupees.

Up to the time of this convention L. C. Shepard had carried both the home missionary and the publishing department. At the division meeting following the convention, J. F. Ashlock, who had just arrived from America, was asked to act as division home missionary secretary. Experience has taught us that this will mean greater progress in both these departments. Miss Jessie Bragen, also a new arrival in the field, will devote her time to taking subscriptions for the *Oriental Watchman* under the di-



rection of the publishing department.

J. C. Craven, recently from the Stanborough Press, is getting a good start as superintendent of the factory. Mrs. Craven is working as stenographer for Manager James. Brother James is very glad for the help of both these young people.

As we visited our workers in Southern Asia, we frequently heard the expression, "India is different." India today is different. One cannot help but note the great difference from what one found in India a few years ago. When visiting the villages away from the railway lines, for years the missionaries traveled by bullock cart or on foot. On this visit, whenever we left the railways we were taken in either an automobile or an autobus. India is covered east, west, north, and south by autobus service. Many other signs of progress show that there is an awakening in India. In his biennial report at the Poona convention, Brother Shepard said:

"One of the outstanding developments of the last few years in India is the development of the reading habit among the masses. Everywhere the people are reading the news from the vernacular journals. Those who cannot read are listening to those who can. At wayside stations book-stalls are springing up where literature promoting the Indian aspirations is offered for sale."

Writing of two lectures which Dr. Samuel Zwemer, editor of the *Moslem World*, gave in India on work among the Mohammedans, J. S. James says:

"It is a strangely singular thing to observe, and should convey to us as a people a very solemn and significant les-

son, that, notwithstanding the large percentage of illiteracy and poverty in India, the Moslem recognizes the printing press and the printed page to be her most formidable weapon of conquest. . . . Dr. Zwemer showed how India is being covered at strategic points by a carefully planned chain of Moslem presses and book shops that deal almost exclusively in propaganda literature."

Dr. Zwemer says:

"The importance of the printed page in evangelization has been stressed to the Christian. *There is no substitute for the power of literature.* The printed page is ever with the man. It can accompany a hospital patient to his home. It has no fever and ague. It can work in hot or cold climates, and where conditions are unfriendly. . . . The printed page can go where the missionary cannot go. It can penetrate the harem. You can address it to any mullah in any part of India. *The whole of India can be reached with the printed page.*"

So we leave the Southern Asia field with good courage and with bright hopes for the future. The brethren in charge realize that they still have many perplexing problems to meet, but they, too, are facing the future with courage and confidence. The publishing board was enlarged to take in representatives from the field, and a literature committee was appointed. A list of publishing department members for the division was made up for the first time and accepted by the division committee, so the department is well organized for strong, aggressive work. As the Spirit of the living God comes into the wheels day by day, we believe we shall see the literature ministry in Southern Asia go forward with increasing success.

## From the Four Corners of the Earth

By M. E. OLSEN

THERE is one scripture that often occurs to me as I look over the mail that comes to the Fireside Correspondence School: "They shall come from the east, and from the west, from the north, and from the south, and shall sit down in the kingdom of God." One of our enthusiastic students who is a missionary in Fiji writes: "After all, we belong to one large family, and there is a very healthy thrill in opening returned lessons from the F. C. S." A little farther on I read the words: "I am thoroughly enjoying my work with the Fireside School. . . . I am only sorry I did not start a little sooner."

Here is a bright, happy letter from a student in Alaska, who lives on the shore of a beautiful lake. He and his wife are happy in their little cabin, which at times is almost snowed under, and they are faithfully pursuing their Fireside studies. From Sierra Leone,

West Africa, a busy missionary writes: "The rains have begun now, and we have an excellent opportunity to improve our time by studying." A mission superintendent writes from India: "I enjoyed the course in psychology very much. The hours required to complete the course were well spent." This student, like other missionaries, has his hands full. He has four preachers and four village schools to supervise, and the general oversight of a mission station; as an extra he is conducting a part-time normal training school with twelve in attendance, and once a week he gives an English lecture in Bombay.

Lesson papers are in this morning from a boy in the desert of Africa, and from another boy down in South America, whose father and mother took their whole junior year through the Fireside. The other day there were excellent test papers from a girl

over in China who has nearly finished the academic course with us, and from her brother, who is following in her footsteps. Yes, here is a letter from a mother in the West Indies who is taking the Mother Teacher's course, and teaching her children the subjects required in the early grades. She reports progress, and asks further counsel. A busy nurse who finds it helps her healthwise to keep forging ahead intellectually, writes: "I could study harmony all evening until bedtime, and not get tired."

One of our faithful students in Florida writes that she has been very busy plowing, planting, and sowing, but when she has a few minutes to spare, she sits down and writes on the lessons. She has completed the course in practical nursing, and is now working on a Bible course. She writes: "I often wish I had some one to study with me, the lessons are so good and I get so much out of them." She also longs for the privileges of church fellowship. It is sixty miles to the nearest church.

"The Fireside has meant life to me as a student," writes a young lady from a Western State. It has been the means by which I could finish my academic work, and prepare for my professional, which otherwise would have been impossible at present. It has been hard, . . . but with the exception of Latin II and solid geometry I finished in less time than I could have done in a resident school. I believe I have received as much help, and in some cases more. My grades have been all I could have expected."

An energetic conference home missionary and Sabbath school secretary writes: "I am taking work with you, and greatly enjoy it. . . . Time permitting, my plan is to continue with it." "The lessons are a little hard for me," writes a brother, "but I do not intend to stop. . . . I always ask God to help me in my study, because I know I cannot get along without Him." An enterprising church school teacher already taking lessons on the piano and practicing two hours a day, had the pluck to enroll for our new college course in German I. She is making good, and writes that she finds the course most enjoyable. Who says church school teachers are too busy to take Fireside courses during the school year?

Our busy administrators are not behind in this constructive use of the spare minutes. One union president enrolled for the course in parliamentary usage, and enjoyed it so much that he recommended it to one of the General Conference vice-presidents, who likewise enrolled for it, and then commended it so heartily to the head

of one of our divisions that he in turn became a student in this very useful and practical course for all who have occasion to preside at business meetings. Other subjects that interest our ministers are modern European history, New Testament Greek, advanced Bible doctrines, journalism, and the new course in the proper use of the voice in speaking. A letter came very recently from a Bible worker who had suffered discomfort from the strain put upon her voice as she had been using it so much. After covering only the first few lessons of the course she writes that her voice is so improved that she is now able to meet her frequent engagements with ease and speak clearly and at length to audiences of considerable size.

We are glad the Fireside can be of service also to our resident schools and colleges. Oftentimes it is in the interests of economy not to offer too wide a variety of courses. Yet some students must have certain courses in a given year in order to meet the requirements for graduation. It is easy to advise such to take the needed course through the Fireside, and thus avoid the expense of conducting a class for the special benefit of one or two students. The head of one of our largest academies writes: "A large number of students here are doing work in connection with the Fireside Correspondence School. We consider the Correspondence School a real asset. Often when our students cannot get the necessary study here, it is very convenient for them to be able to get it from you."

Spiritual helpfulness is a phase of this work that should not be overlooked. A sister who has been taking our course in the giving of Bible readings writes: "I wish to tell you that there is a special gift of the Spirit accompanying these Bible lessons, an added power and inspiration which I want to hold on to forever and use by His grace to win souls." May there be many more men and women who will have this blessed experience, and may the Fireside in the years to come be even more fruitful in soul-winning activities! As the message goes to every kindred and tongue and people throughout the world, so may the institution that offers opportunities for a Christian education also reach everywhere, and may the result be a steady increase in the number of trained and consecrated workers.

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### *In the Morning*

"LORD, in the morning Thou shalt hear  
My voice ascending high;  
To Thee will I direct my prayer,  
To Thee lift up mine eye."

## *The Northwest India Union Session*

By OLIVER MONTGOMERY

THE biennial session of the Northwest India Union was held in the city of Lucknow, Dec. 24-31, 1928. We greatly enjoyed the privilege of attending this important meeting. The entire staff of workers from the various parts of the union were present.

This is the largest union in the Southern Asia Division, and represents not only the largest territory, but embraces some of the strongest mission stations and local fields in the division. A. H. Williams, the superintendent, had made arrangements for the meeting. Most of the European workers were cared for in hotels very near the union headquarters, and a vacant building had been rented in which Indian workers were comfortably cared for.

Our mission headquarters at 17 Abbott Road is a commodious property. Here within this compound is Abbott Hall, which is a neat little church building connected with the bungalow, or residence, by a suite of offices which serve as union headquarters and book depository. Brother Williams with his family occupies the bungalow, on the other side of which, and in a separate part of the compound, is the Lucknow girls' school. Dining arrangements for foreign workers were provided in Brother Williams' large living room, where we were entertained by those who had charge of the catering.

One feature of this meeting which proved to be of special benefit to the work as a whole, was the arrangement which Brother Williams had made to have all the Indian workers present. In order to carry this plan through successfully, it was necessary to have two meeting places, so he had secured the use of the Wesleyan Methodist church, which is about two blocks from Abbott Hall. The leading speakers were requested to give the same studies to the native workers in their meeting that were given in English to the foreign workers, thus these Indian workers had the privilege of enjoying the general instruction.

An excellent spirit attended the meetings during the entire session. The Lord blessed those who had part in the various features of the work, and all expressed themselves as being very greatly benefited.

An ordination service was held in connection with this meeting, at which four brethren were ordained to the gospel ministry. They were Melvin Oss, J. B. Conley, C. C. Belgrave, and one of our faithful Indian workers of the Punjab, Vera Mall.

R. E. Loasby, who has been in charge of the work at Lasalgaon, was asked to take charge of the educational and home missionary departments of the union. There are very large educational interests in this union, and there is, too, great need for the strengthening of the home missionary activities throughout the field. It was felt by all that the time had come when these two departments should be headed up strongly in the union. We believe that this is going to mean an advance step that will bring blessing and unity and strength to the entire field.

This union has a membership of 1,134, with an efficient staff of workers totaling 189. We look for strong advancement to be made in this union field during the coming biennial term.

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### *Reminiscences of the Past*

BY P. Z. KINNE

I BECAME a subscriber to the REVIEW in 1860. At that time there was no systematic organization in the denomination. In 1861 the Review and Herald Publishing Association was legally organized, of which I was a charter stockholder. Then the entire denominational publishing work was housed in a two-story building 20 by 30 feet. Church organization followed closely, and I was a charter member of the second Seventh-day Adventist church organized in the State of New York. Soon the health and educational departments were established.

At that time the work of the message did not extend beyond the Rocky Mountains. I well remember the sailing of J. N. Loughborough and D. T. Bourdeau for the Pacific Coast; S. N. Haskell and company for Australia; J. N. Andrews for Switzerland; and L. R. Conradi's first visit to Russia.

The first Seventh-day Adventist minister I ever met was R. F. Cottrell (grandfather of the present-day R. F. Cottrell). Three days later I heard my first sermon on the advent message, based upon the second chapter of Daniel, presented by J. N. Andrews, thus forming his acquaintance. Years later I was intimately associated for a time in conference work with the following persons: J. N. Andrews, R. F. Cottrell, S. N. Haskell, Hiram Edson, Frederick Wheeler, and H. H. Wilcox. When George I. Butler was president of the General Conference, I met him frequently, but was not so intimate with him as with the others. It was through his recommendation that min-

isterial licenses were issued to B. L. Whitney and me. Now these men are all in their graves. They "rest from their labors; and their works do follow them." And in what marvelous proportions! Now men who were then mere boys are filling responsible positions in the work.

Among those of my personal acquaintance, I might mention F. M. Wilcox, present editor of the REVIEW, N. Z. Town, and T. E. Bowen.

As I mentally review the developments of the work since my connection with it, and witness its present world-wide expansion, together with the rapidly accumulating evidence that the work is nearly terminated, and that the grand reunion is soon to be enjoyed, you will not wonder that my whole being thrills with emotion. I may not live to see it, but the blessed hope animates me.

The REVIEW has been the reliable chronicler of all these marvelous developments; and not only that, but it has been the faithful exponent of the advancing light of the message as it has appeared. We have reached the time when "great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies, Vol. IX, p. 11.* The important message which the REVIEW bears, that is to close up the plan of salvation, is of vital importance to us individually, hence the importance of the "Forward Movement" to place it in every family of Sabbath keepers.

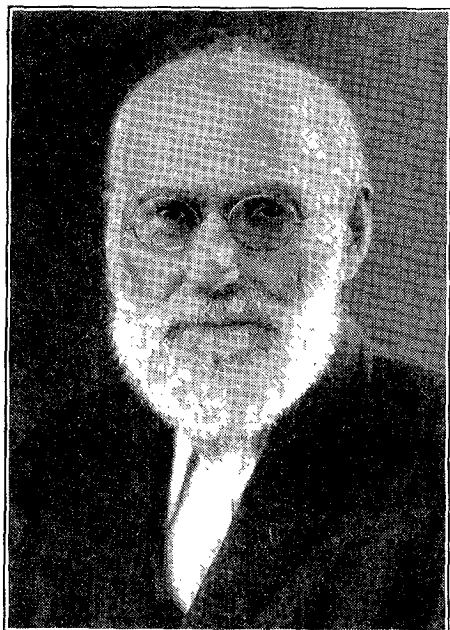
"The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—*Testimonies, Vol. VI, p. 19.* "The path of the just is as a shining light, that shineth more and more unto the perfect day." Prov. 4:18.

The truths of the message are not fully comprehended at first sight. Sanctification is a progressive work. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. The top round of Peter's ladder of sanctification is charity—love. 2 Peter 1:5-7. And love is the character of God, and God is holy. That is the standard of character which those who live to see the coming of the Lord must possess in order to be saved. And a correct understanding of the message of Christ's righteousness, and the practice of its principles in our daily life, is what will produce it.

When the message of justification by faith, together with the reception of the Holy Ghost, was introduced among us, for a time there was quite an agitation of it. So far as I can judge, the fundamental principles of

each were the same, and were correct, but the effect of the work was not enduring. The same truths have been taught ever since, but in different settings by different individuals. Some who accepted this message, gave up the truth. What was the trouble with them? Evidently they viewed the message only in theory. It was surface work with them. They did not practice what they taught. Their failure was not the fault of the message.

"There are many who believe and profess to claim the Lord's promise; they talk about Christ, and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be



Elder P. Z. Kinne

guided and controlled by the divine agencies."—*The Desire of Ages, page 672.*

As I read the presentation of the message in the setting that is given it, as it is being published in the REVIEW at the present time, and compare it with the setting at the beginning, I am profoundly impressed with the fact that we have reached the effulgence of the light shining on the pathway of the just. The message is not a theory, but a reality, a personality, a living Christ in a living temple, through the agency of the Holy Spirit. The possession of it is the only means of salvation.

Webster gives "holy" as a synonym of "righteous;" hence, righteousness is holiness. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. We may properly paraphrase the sentence thus: Follow holiness, without which no man shall see the Lord when He comes, and live. When Jesus comes with the glory of the Father, and His own glory, that glory will be a consuming fire to the wicked, "for our God is a consuming fire." Heb.

12:29. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

Our salvation depends upon our having a correct understanding of the message of Christ's righteousness, and making its principles a daily experience. "The experience is the important thing, and every phase of the subject should be so handled as to lead to the experience. When the early rain fell upon the apostles, their preaching was the message of righteousness by faith, based upon the death, the resurrection, and the mediatorial work of Christ. Much more than, in our time, the time of the latter rain, should this great central experience of the gospel be the burden of every sermon. Then will the third angel's message be given 'in verity.'"—*W. W. Prescott, in the Review and Herald, March 21, 1929.*

We are now on the verge of witnessing the complete outpouring of the latter rain; then how important is the following message: "I saw that none could share the refreshing, unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."—*Early Writings, p. 71.*

"Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies, Vol. IX, p. 11.*

A startling event has just come to the front in the matter of the calendar revision. If I am correctly informed, that idea originated in a man's mind in 1837; the year of my birth; thus the matter has smoldered for over ninety years, and just now it flames up to illuminate the whole civilized world. In my upwards of sixty-eight years' connection with the work, I have never before witnessed such an opportunity to give world-wide publicity to the Sabbath as this. Surely the providence of God must be preparing the way to do a short work in closing the message.

In view of the foregoing, it seems to me that those who fail to avail themselves of the benefits that may be derived from reading the REVIEW, do so at the peril of eternal life.

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"THE fear of the Lord is the beginning of wisdom."

## Great Need of Better Prayer Meetings

BY C. S. PROUT

As God's remnant people are confronted with the serious perplexities of these closing days of earth's history, they must become more and more conscious of their great need of divine guidance. It is needed by individuals; it is needed by the organization. If ever help should be sought in behalf of the success of the movement, it is today, in face of these rapidly transpiring events. We need to pray, not only as individuals, but as churches.

As we visit some churches and note the small attendance of midweek prayer meetings, the need of a revival in this matter becomes alarmingly apparent. What can we do to arouse and hold a deeper interest in midweek prayer meetings? These suggestions may be helpful:

1. Thinking of the situation from the standpoint of the church, I would suggest that we, as leaders, make this service more interesting and attractive. "The prayer meetings should be the most interesting gatherings that are held; but these are frequently poorly managed. Many attend preaching, but neglect the prayer meeting." — *Testimonies*, Vol. IV, p. 70. Much thought is required. Wisdom should be sought of God, and plans should be laid to conduct the meetings so that they will be interesting and attractive. The people hunger for the bread of life. If they find it at prayer meeting, they will go there to get it.

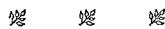
"Long, prosy talks and prayers are out of place anywhere, and especially in the social meeting. Those who are forward and ever ready to speak, are allowed to crowd out the testimony of the timid and retiring. Those who are most superficial generally have the most to say. Their prayers are long and mechanical. They weary the angels and the people who listen to them.

"Our prayers should be short and right to the point. Let the long, tiresome petitions be left for the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality." — *Id.*, pp. 70, 71.

2. There must be an individual hunger on the part of church members for the privilege of group praying and witnessing for the wonderful Saviour. There should be a seeking for the baptism of the Holy Spirit and power for greater service in saving the lost. Where is that great burden for souls which characterized the worship of the early church? Wherever we find it, we find live prayer meetings and souls

being gathered in. It must ever be remembered that souls are born into the kingdom of Christ through much travail of soul, in prayer and painstaking effort.

With all the issues of the final conflict upon us, millions soon going down to eternal ruin, with a remnant church possessing the final message from God to this perplexed world, and knowing as we do the need and value of assembling together to plead for the lost, how imperative it is that we revive the old-time prayer meeting!



## An Experience in the Philippines

BY R. B. RIFFEL

ON October 1 it was my privilege to visit a new company of Sabbath keepers in one of the barrios of Daraga, Philippine Islands. This company had kept the Sabbath for a period of three years without our knowledge. Had it not been for one of the believers who dropped into our tent during our preaching here in Daraga, we would probably know nothing about them even yet.

The believers were formerly Presbyterians. In 1919 the leader of this company received "Coming King" with some other books from the Presbyterian minister. The man began to search the Scriptures, and learned that the Sabbath is the right day to keep. When the minister discovered that the book had made a Sabbath keeper of him, he wanted to take the book away, but the new believer refused to give it up. The minister tried to discourage him, stating that there were only a few keeping the Sabbath in Manila. When the new believer heard this, he took courage in the fact that there were others who were keeping the Sabbath.

Besides finding this man a Sabbath keeper, we also found that he was paying tithe to the Presbyterian mission. He showed me a receipt totaling more than \$113 paid into the Presbyterian mission during the year 1926.

One of the brethren who went with me asked him how he cooked his food, whether he used lard in cooking. He said that he did not use lard nor use pork for food. He was then asked: "Where do you get this from?" and he replied, "By reading Leviticus." When I told him of our work and the progress that it is making in all parts of the world, his heart was filled with joy, and he replied, "The Lord will soon come."

This man has become a real missionary, and through his example and influence, when we brought our tent into the barrio, we found twenty-four

ready for baptism. Just before he was baptized, this man handed me \$80.24 tithe. Surely the Spirit of the Lord is working on the hearts of the people.

## Appointments and Notices

### PUBLICATIONS WANTED

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

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

J. Gregory, Yettum, Calif. Signs, Review, Watchman, Youth's Instructor, Life Boat, Little Friend, Life and Health, Bible pictures, etc., for use in work among foreigners and Americans.

Mrs. Alma Cox, Panola, Ky., and Mrs. John W. Ford, Box 43, Bowling Green, Ky., desire the following publications for distribution: Liberty, Life and Health, Watchman, Signs of the Times, and Youth's Instructor.



### REQUESTS FOR PRAYER

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

A sister writing from New York requests prayer that her husband may give his heart to God.

A sister in Minnesota asks prayer for three of her friends who are suffering with serious illnesses.

Prayer is requested for a young, isolated sister in Michigan, that her husband may accept the truth.

A sister in Vermont requests prayers for the conversion of her husband, and for healing for herself.

A Washington sister wishes the prayers of Review readers for the conversion and baptism of her husband.

An Iowa sister requests prayer for healing, and that her three grown sons and their families may accept the truth.

A mother in Michigan desires prayer for the healing of her son who has had to leave college because of illness.

A sister in Arizona earnestly requests prayer for her three sons, that they may give themselves to God for service.

An isolated sister in Texas desires prayer that her sister, daughters, and two stepsons with their families may be converted.

A California sister who has prayed long for deliverance from a severe nervousness, now asks the brethren and sisters to join her.

A husband who has left the truth is urging his wife and three boys to join him. She asks prayer that he may be brought back to the truth.

A Norwegian sister who is now in Canada has a burden to give the truth to her own country people, and requests prayer that she may be healed.

A Pennsylvania sister requests prayer that she may be healed of an affliction, and that the Lord may work in the lives of those for whom she is laboring.

An Oregon sister wishes the brethren and sisters to pray for physical healing and spiritual strength for both her and her mother, who are severely tried.

An Oklahoma sister requests prayer for the conversion of her husband, mother, brothers, and sisters; also that her mother's and her own health may be restored.

A California sister requests prayer for the healing of her brother who is nearly helpless with an incurable malady, and that she and her mother may be healed of physical ailments.

A brother in Canada asks God's people to pray that his wife, who is in a hospital, may be healed, and may fully follow Jesus in obeying the truth, and that the children may give their hearts to God.

An Ohio sister who is suffering persecution for the truth's sake, desires prayer that her four little girls may be restored to her, and that her husband may see the truth, so that the children can be educated for God.

A sister in Ohio requests prayer for healing of general breakdown, that she may be able to keep her four oldest children in church school and care for the three little ones at home; also that her husband may accept the Sabbath truth, so that he can assist her in their training.

## OBITUARIES

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

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

**Charter.**—Leron Charter was born Jan. 26, 1859; and died in Mankato, Minn., March 26, 1929.

**Fewell.**—Homer R. Fewell died at Manteca, Calif., Feb. 21, 1929, at the age of thirty-eight years.

**Smith.**—Myrtle M. Smith was born at Gilsum, N. H., Aug. 17, 1890; and died in Nashua, N. H., March 19, 1929.

**Otis.**—Francis M. Otis was born at Dansville, Mich., in 1857; and died at his son's home in Lansing, Mich., April 1, 1929.

**Danforth.**—Constance Berry Danforth was born at Viola, Wis., Sept. 20, 1902; and died in Detroit, Mich., March 31, 1929.

**Walker.**—Esther Pauline Walker was born at Stephensville, Mont., Feb. 3, 1913; and died at Stockton, Calif., March 31, 1929.

**Colby.**—Arnold E. Colby was born in Wisconsin; and died in Los Angeles, Calif., March 25, 1929, at the age of seventy-eight years.

**Prather.**—Mrs. Ida Diadama Prather, née Finney, was born at Akron, Ohio, Sept. 10, 1845; and died near Rogersville, Mo., April 8, 1929.

**Youngs.**—Edward Youngs was born in 1866; and died in Mankato, Minn., March 31, 1929. His wife, one daughter, and two sons are left to mourn.

**Scott.**—Mrs. Eleanor Margaret Scott was born in Erin, Ontario, June 6, 1859; and died at Port Arthur, Ontario, March 4, 1929. Seven children survive.

**Weltner.**—Hannah M. Weltner was born March 3, 1839; and died at Sheridan, Wyo., April 6, 1929. She accepted the truth fifty-five years ago near Oskaloosa, Iowa.

**Henry.**—Mrs. Beatrice Henry, née Ertson, was born in Oregon, June 20, 1898; and died in Portland, Oreg., March 10, 1929. Her husband and three children survive her.

**Moravetz.**—Mrs. Katherine Cohler Moravetz was born in DePere, Wis., Feb. 2, 1875; and died in Chicago, Ill., March 19, 1929. Her husband and six children are left to mourn.

**Davalos.**—Simon Davalos was born in Mexico, in 1853; and died at Long Beach, Calif., March 22, 1929. His wife, four daughters, and one son are left to mourn.

**Wilson.**—Aluvia Parker Wilson was born in Elgin, Ill., July 25, 1850; and died in Portland, Oreg., March 19, 1929. She accepted the truth in 1877 and was faithful till death.

**Perkins.**—Mrs. Nancy E. Stickney Perkins was born in Windsor, Maine, March 13, 1850; and died at Fort Bragg, Calif., March 23, 1929. She was one of the early believers in the message in California.

**Hudgins.**—Mrs. George W. Hudgins, née Bennett, was born in Decatur County, Iowa, Oct. 14, 1862; and died in Carroll, Iowa, March 14, 1929. Her husband and four children are left to mourn their loss.

**Lake.**—Henry Nicholas Lake was born in Livingston County, Michigan, July 28, 1841; and died at Loma Linda, Calif., April 4, 1929. He leaves to mourn his wife, one daughter, one son, and two sisters.

**Mott.**—Mrs. Emma Carolyn Mott, née Kisser, was born in New York, Nov. 27, 1849; and died near Taneyville, Mo., Dec. 18, 1928. With her husband she embraced the advent faith fifty-five years ago in Wisconsin.

**Hanson.**—Mrs. Eva Hanson, née Hendrickson, was born in Streator, Ill., Jan. 2, 1900; and died in South Bend, Ind., April 15, 1929. She leaves her husband, an infant daughter, her mother, one sister, and two brothers, to mourn their loss.

**Harter.**—Mrs. Lydia F. Harter was born in Lenawee County, Michigan, April 10, 1848; and died in Rockford, Ill., March 10, 1929. She was a member of the Ithaca, Mich., church for forty-eight years. Two daughters, one son, three stepdaughters, and one sister survive her.

**Kennedy.**—Mrs. Susie Margaret Kennedy was born in Cold Water, Mich., June 15, 1851; and died in Berkeley, Calif., March 23, 1929. She had been a Seventh-day Adventist for fifty years. One son, three daughters, sixteen grandchildren, and nine great-grandchildren survive.

**Johnson.**—C. C. Johnson was born in Brown County, Wisconsin, Nov. 27, 1868; and died near Mankato, Minn., March 28, 1929. For a time he labored with Elder Nettleton in public efforts. He also spent some time in the colporteur field. His wife, one daughter, and one son mourn their loss.

**Hoag.**—Charles Hoag was born in Indiana, March 5, 1851; and died in Gridley, Calif., April 7, 1929. He was among the early settlers of northern California, and was also a pioneer of the third angel's message. His wife, ten children, twenty-three grandchildren, and one sister survive him.

**Peterson.**—Harley C. Peterson was born at Sleepy Eye, Minn., Sept. 8, 1888; and died suddenly at his home in McMinnville, Oreg., March 29, 1929. He was elder of the McMinnville church, and a member of the Western Oregon Conference executive committee. He leaves his wife and three children.

**Copeland.**—Ellis Copeland was born in Reading, Mass., Sept. 19, 1846; and died in Beverly, Mass., March 31, 1929. Nearly fifty years ago he was converted under the labors of Elder E. W. Farnsworth, and remained a devoted member of the Seventh-day Adventist Church until his decease. Two brothers, four children, fourteen grandchildren, and seven great-grandchildren survive.

**Anderson.**—Andrew W. Anderson was born in Stockholm, Sweden, July 19, 1868; and died at Boulder, Colo., April 7, 1929. For many years Brother Anderson served faithfully as elder of the Concordia and Rydal churches in Kansas, and the Greeley English church in Colorado. His wife, one son, one daughter, his aged mother, one sister, one brother, one half sister, and one half brother survive.

**Porter.**—Edward Campbell Porter was born in Louisville, Mo., April 18, 1856; and died in Stockton, Calif., Feb. 27, 1929. In 1891 he accepted the third angel's message, and was an earnest worker until his death. The health work attracted his attention from the first, and he established treatment rooms in Escondido and Los Angeles in California; then went to Eugene, Oreg., and later to Roseburg, Oreg., where he engaged in the same work. Nine years ago he moved to Stockton, where he labored till illness compelled him to retire, four months before his death. He is survived by his wife, one daughter, two sons, two brothers, and one sister.

**Halifax.**—Mrs. Libbie S. Halifax, née Worden, was born at Russell, St. Lawrence Co., N. Y., May 6, 1867; and died at Lodi, Calif., March 17, 1929. One son and two brothers survive.

**Wynigear.**—John James Wynigear was born near Iuka, Miss., March 24, 1865; and died at Riverside, Calif., March 4, 1929. His wife, three sons, three daughters, one stepdaughter, and one brother survive.

**Davis.**—Eva May Davis was born in Jefferson County, Kansas, July 5, 1871; and died at Centralia, Wash., March 15, 1929. She taught school for many years, but on account of ill health was forced to give up her work.

**Beatty.**—Mrs. Mary Ellen Beatty was born in Beaver County, Pennsylvania, Oct. 15, 1850; and died near Chester, W. Va., Feb. 4, 1929. She is survived by her husband, two sisters, eleven children, and other more distant relatives.

**Cary.**—Mrs. Caroline Pace Cary was born in Corning, N. Y., March 31, 1847; and died at Portland, Oreg., March 14, 1929. She had been a faithful member of the New London church for fifty years. One son, two granddaughters, and an aged brother survive.

**Clark.**—Mrs. Jennie S. Clark was born in 1844; and died in Fairfield, Maine, March 12, 1929. She accepted present truth sixty-five years ago under the preaching of Elders Cornell, Gage, and Bourdeau. She leaves a son, a daughter, three grandchildren, and one stepdaughter to mourn their loss.

**Holbrook.**—Mrs. Julia Ann Holbrook, née Fox, was born in Vernon County, Wisconsin, April 28, 1861; and died in Viroqua, Wis., March 4, 1929. At the age of twenty-four, she was married to William Baily, who died some years later. Twenty years ago she was united in marriage with Charles Holbrook, who survives.

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## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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# ON THE FIRST DAY of the New Congress

AN  
INTER-  
NATIONAL  
CONGRESS

MONDAY, April 15, the opening day of the Seventy-first Congress, Mr. S. G. Porter, who was chairman of the Foreign Affairs Committee in the Seventieth Congress, introduced again a resolution, requesting the President of the United States to propose the calling of an international congress for the simplification of the calendar, or to accept, on behalf of the United States, an invitation to participate in such a conference.

This resolution was referred to the Foreign Affairs Committee of the House of Representatives.

THE  
PEOPLE  
DO NOT  
KNOW

The people of the United States do not know what is comprehended in the term "simplification of the calendar." They do not know that it means a Sabbath wandering through the week, or a Sunday wandering through the week.

By making no opposition, although approached on the matter, the religious denominations of the country are classed as favorable to the proposed "simplification" of the calendar.

There are, however, thousands of conscientious people who need to have the matter explained to them, and when they see what is really involved, they are active in their opposition to an adjustment of the calendar on the lines which have been proposed.

A UNI-  
VERSITY  
PRESIDENT

The president of a large Western university had a friend who sent him a copy of *LIBERTY EXTRA*. He wrote to the editor of *LIBERTY*, highly commending our position, and stated that he himself for two years had been individually opposing this new calendar scheme. There are thousands of others who, like this university president, will oppose when they understand what it means.

OUR  
OPPOR-  
TUNITY

Now is our golden opportunity to circulate the *LIBERTY EXTRA*. In dealing with the simplification of the calendar, this number gives us the opportunity to present the Sabbath question in a new and appealing way that is least likely to antagonize the reader.

Has your church placed a copy of this *EXTRA* in the hands of each resident in your community? If not, this should have early attention in order to build up opposition to the passage of this resolution. The price of the *LIBERTY EXTRA* is \$2 per hundred, \$15 per thousand.

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WASHINGTON, D. C., MAY 9, 1929

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

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

### Don't Send Calendar Plans

SINCE the articles on calendar revision in the REVIEW and in various other journals have begun to appear, a number of our people have sent in various plans for changing the calendar without affecting the weekly cycle. Their objective is most commendable, but we believe that nothing can be accomplished by such effort. Almost every conceivable plan for revision — 185 in all — was considered by the League Committee on Calendar Revision. A summary of these innumerable plans is published in a special document printed by the League. Evidently the business and scientific interests that are promoting revision are quite fully set on a certain general plan of revision; namely, one that will make the calendar perpetual, and that therefore calls for the employment of the blank-day principle.

We print this note to save any further number of our people from spending long hours working out calendar plans.

ELDER B. M. HEALD, writing from the Northern Rhodesia Mission field under date of March 11, says:

"A report which has just arrived at this office indicates how the Lord is going before us at the Liumba Hill Mission. Elder Gladstone, one of our ordained ministers and a prince of the royal house of Yetta III, paramount chief of Barotse-land, writes as follows:

"I went to visit Elder S. M. Konig-macher and family. The new Liumba Hill Mission looks clean and healthy. I spent a night there, and was asked to talk with the chief of the district before I left. Teacher Solomon accompanied me as far as the chief's kraal. The chief was glad to see me, and I began to tell him and his people about the necessity of accepting Christ as their only Redeemer and Saviour.

"After pleading with my Lord and Saviour in prayer for the Comforter to

penetrate the heart of the chief and his people, the chief seemed to think deeply, looked at me, and said: "Muluti [teacher], I am going to give up all now, and henceforth will serve your Lord and Saviour gladly."

"He went behind his house, and strange to say, the man brought with him his witchcraft outfit and medicine box, and said: "Here is my lot. Do with this box according to your wish."

"I handed this to the teacher, who took the same to Elder Konigmacher. I offered prayer and then left. Indeed, the Lord is still working through His humble servants."

HERE is a word quoted from a personal letter. After visiting Rumania and Jugoslavia, Elder A. V. Olson, of the Southern European Division, says:

"It is really encouraging to see what the Lord is doing there. There seems a real hunger for the word of God in the hearts of the people. Our meeting halls are crowded to suffocation, and hundreds and thousands of people are interested in the truth. Oh, if we only had the means so that we could employ more workers just now, when the harvest is ripe and ready to be gathered! There is danger that much golden grain will fall to the ground and be lost for lack of workers."

MR. AND MRS. HAROLD L. NIELSEN, of Emmanuel Missionary College, sailed from New York on the S. S. "Dominico," April 25, for the island of St. Kitts, the new headquarters of the Leeward Islands Conference. Brother Nielsen has been appointed to the secretary-treasurership of the conference.

DR. AND MRS. GEORGE H. RUE and their two children, of Washington, sailed from San Francisco on the S. S. "Siberia Maru," April 10, for Yokohama, en route to Chosen. Dr. Rue is responding to the long-standing urgent call for a doctor to head the Soonan Hospital-Dispensary.

ELDER B. L. ANDERSON, returning to China from furlough, sailed from Vancouver April 23. Mrs. Anderson was detained at home by the serious illness of her sister, and will make the return journey to China alone later. Brother and Sister Anderson have already given nearly twenty-three years of service to China, and they are gladly going back to begin another seven-year term.

ELDER J. S. JAMES, of Poona, India, writes under date of March 29:

"We have had a very fine division council here at Poona, and the presence of the Lord was very manifestly felt. Brethren Montgomery and Town rendered some very valuable help from their years of experience in this work. The workers

have now returned to their fields, each sounding a note of courage and faith, and with brighter prospects for success in the days to come.

"Our hot weather is now approaching, and most of the foreign workers are arranging to spend a few weeks in higher altitudes, but will carry forward their work very much the same. Mrs. James and I are quite well, although we seem to feel the heat in India more this year than in any previous year of our experience."

MISS FRANCES LIGHT, one of our workers in Costa Rica, writes under date of April 9:

"I am very happy in my work here, and am inspired by the advancement of the cause of God in this part of the Lord's vineyard. I much prefer to be here to being connected with a larger church. The church here is small, and the demands are great. This little republic is a very peaceful place, and has been for years, but there is nothing certain about any country, and so we must be prepared for whatever may come upon us."

SENDING an article to the REVIEW from New South Wales, Elder Joseph E. Steed writes us under date of February 11:

"I am still actively engaged in the work, although last Christmas Eve I entered my seventieth year, and my fortieth year in this blessed message. At the present time I am doing pastoral work in a large and in some parts a hilly district. I love my work, and can truly say that I have joy in service. I would I could say that it had been more faithfully done, but I am trusting that the goodness of my Saviour will cover all my defects."

### Fijian Publishing House Completed

W. R. LITSTER, secretary-treasurer of the Fiji Mission, writes:

"At last we are able to send along some photographs of the new press building situated on the site which you selected here at Suva Vou. We are extremely grateful for the kindness of the brethren and sisters in America in supplying this fine building and equipment. I will send along by this mail a copy of our first issue each of the Sabbath School Lesson Quarterly and the paper entitled, *Rarama*. Please allow for its being our first attempt at getting these Fijian boys to set up the type and print the paper."

These documents have arrived, and are very well printed indeed. Brother Litster is a printer, and will have his office at one end of the new building. In this way he can oversee the printing without spending much time in the factory itself. The paper has a circulation of nearly 3,000 copies.

They expect soon to begin the publication of "Early Writings" in Fijian, and other books will follow. This is another memorial to the Extension Fund, for which \$4,500 was gathered in the 1928 campaign.

H. H. HALL.