

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

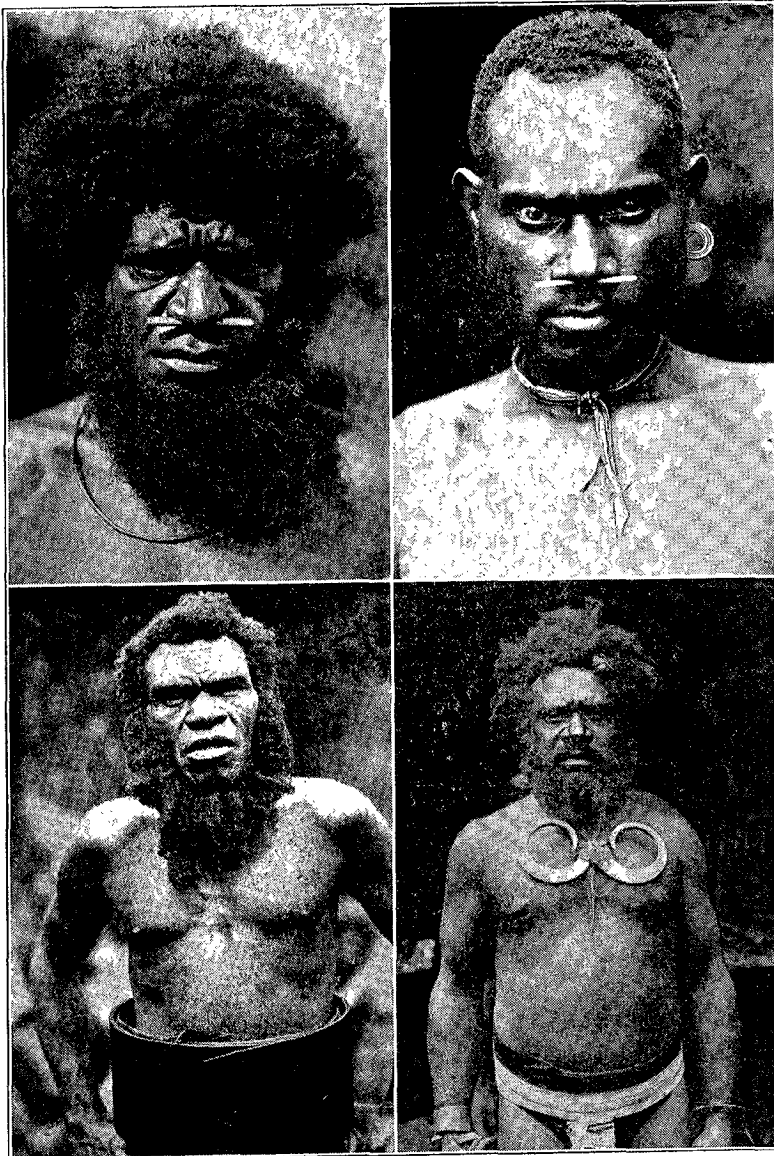
GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 106

Takoma Park, Washington, D. C., December 5, 1929

No. 49

In the South Seas



Cannibals in the New Hebrides Islands

FOLLOWING our custom of featuring more fully from time to time our mission fields, we are pleased to present in this number a somewhat extended account of our work in the Australasian Union Conference and mission field. Embraced in the territory of this union are many island groups in the South Pacific. The accompanying picture gives a view of some of the cannibals found in the New Hebrides Islands.

God has wrought marvelous changes in some of these aborigines of the South Seas, not only in this group, but in other groups as well. Through the efforts put forth by our missionaries, as heroic as was ever made on the field of missionary endeavor, raw savages who delighted in bloodshed and carnage have been transformed into humble, refined, devoted followers of the Lord Jesus Christ.

The mission offerings that have been devoted to the promulgation of the work in the great Australasian field, both on the part of our brethren in Australia and in the United States and elsewhere, have not been in vain. A beautiful and glorious fruitage is shown in the lives of thousands of believers in this interesting 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

Deuteronomy 14:21

"Will you please explain Deuteronomy 14:21."

The people of Canaan were accustomed to eat the flesh of animals that had died of disease. This was prohibited to the children of Israel, as such flesh is unwholesome. But to reject such flesh, to bury or to burn it, was by the Canaanites regarded as wanton waste. To them it was not only food, but was regarded as exceedingly toothsome. Just as even today, in highly civilized lands, as you may learn from Webster's Unabridged Dictionary, under "High," "Epicures do not cook game before it is high." It is a fact that game birds are sometimes left hanging up until the feathers begin to drop off, before they are cooked and eaten. All such things were forbidden to the Hebrews, but they were permitted to sell "high" meats to their heathen neighbors, who would have regarded destroying them as the extreme of wastefulness.

John 3:32, 33

"Please explain John 3:32, 33, especially the words, 'hath set to his seal that God is true.'"

To understand these verses, one should read, if not the whole chapter, at least verses 27 to 36.

Observe that John the Baptist is the speaker from verse 27 to the end of the chapter. These verses are often referred to as John's testimony to Christ. This thought will help to an understanding. Let us read verses 30-34, indicating in brackets the names for which the pronouns stand, thus:

"30. He [Christ] must increase, but I [John] must decrease.

"31. He [Christ] that cometh from above is above all: he [any man] that is of the earth is earthly, and speaketh of [or from] the earth: He [Christ] that cometh from heaven is above all.

"32. And what He [Christ] hath seen and heard, that He [Christ] testifieth; and no man receiveth His [Christ's] testimony.

"33. He [John] that hath received His [Christ's] testimony hath set to his seal that God is true.

"34. For he [Christ] whom God

hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him [Christ]."

That John is the one who bears witness to Christ is made clear by verses 15 and 32 of chapter 1:

"John bare witness of Him, and cried, saying, This was He of whom I spake, He that cometh after me is preferred before me: for He was before me." "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him."

Some have imagined that John 3:32 contradicts verse 26 of the same chapter, but rightly understood such is not the case. Few indeed who followed Christ because of John's testimony, truly received Him for all that He was and is; they believed Him to be the promised Messiah, and they followed Him for what they believed Him to be, but not for what He really was and is. They were looking for a political prince who would break from their necks the yoke of Roman oppression and servitude; what He really was, as taught in the Scriptures, was and is a spiritual deliverer who first of all breaks from the necks of those who truly receive Him, Satan's yoke, setting them free from the galling dominion of sin.

John 3:33 is simply John's attestation to the truth of his testimony concerning Christ. Just as one signs his name to a legal document, and anciently even impressed his seal upon it, so the apostle, having received the witness of the Holy Spirit who descended upon Jesus in the form of a dove immediately following His baptism, sets his seal to the declaration that God is true and that Jesus is the Son of God, the promised Messiah, the Saviour of the world.

Revelation 2:26

"Please explain the meaning of Revelation 2:26, also the reason for the judgment. Does not God know?"

In the American Revised Version, Revelation 2:26 is rendered thus: "He that overcometh, and he that keepeth My works unto the end, to him will I give authority over the nations." The margin says "Gentiles" instead of nations. In this connection the term "Gentile" includes

all the wicked as contrasted with Israel, the people of God. This being true, we naturally associate this text with Revelation 20:4.

"I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

The apostle Paul refers thus to this matter in 1 Corinthians 6:1-3: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?"

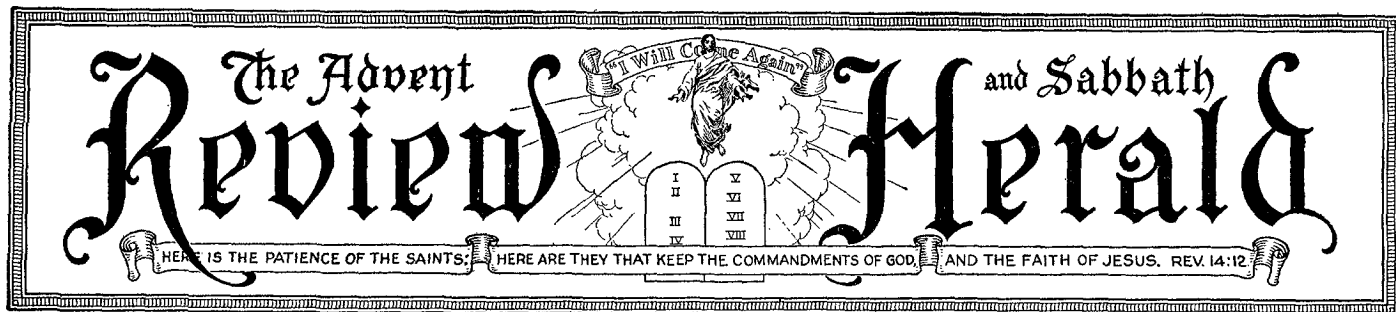
The judgment is not for the information of Him who knoweth all things, but that the redeemed may know that the Judge of all the earth has done right.

2 Peter 3:8

"What is meant by 2 Peter 3:8, 'One day is with the Lord as a thousand years,' etc.?"

This text cannot mean that the Creator does not know the difference between one day and a thousand years. What then does it mean? Simply this: the apostle is speaking of promises: when a man makes a promise, he must fulfill it immediately or make provision for its fulfillment, for he may die the next hour or the next day, and as a consequence his promise would fail.

But God, who is Lord over all, is from eternity to eternity; the passage of time makes no difference with His promises; though a thousand years pass, or ten thousand, He who made the promise lives to fulfill it in His own good time; therefore as concerns His ability to fulfill His promises, "One day is with the Lord as a thousand years, and a thousand years as one day."



Vol. 106, No. 49

Takoma Park, Washington, D. C., December 5, 1929

One Year, \$2.50

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

What Do You Believe? *

BY E. R. PALMER

SEVERAL years ago, when returning from Europe where we had attended a series of camp meetings, Mrs. Palmer and I found ourselves in the dining saloon of our ship, sitting opposite a very pleasant, interesting gentleman, who introduced himself as a missionary returning home on furlough from Central Africa.

Our conversation, both at table and as we walked the deck frequently together, turned upon the subject of religious work, in which we were mutually interested. One day our friend said, "Mr. Palmer, if I am not mistaken, you are a clergyman. To what denomination do you belong?" "I am a Seventh-day Adventist," was the reply. "Well," he responded, and cut his inquiry off right there. The following day when we were seated at table our friend said, "Mr. Palmer, I have enjoyed our association on this voyage very much indeed, but I have to confess that I was somewhat taken back yesterday on learning that you are a Seventh-day Adventist. I became somewhat acquainted with your people in Africa, and did not form a very flattering opinion of them." "Well," said I, "that is interesting. Did you actually meet any of our missionaries over there?" "No," he replied, "I did not meet them, but there was a mission station not far from mine, and I found myself often perplexed and troubled by the fact that as soon as we had our young people partially trained in our mission school, they would one by one slip across to your station and join you.

"But," he continued, "I feel curious to know what it is you Seventh-day Adventists actually believe. I have heard that your doctrines are rather visionary, and largely adapted from the old Jewish system. But sometime when you have a spare hour would you be willing to sit down with me

and tell me plainly what it is you believe? I do not wish to argue theology with you, but I would like to know what Seventh-day Adventists believe."

An Answer in an Hour's Time

Somehow this struck me with considerable force. Here was a missionary who had heard about us. He wished to know our faith. Could I give him a clear, comprehensive answer in one hour's time, which would create a favorable impression and win his heart? "Yes," I replied, "I will try to tell you as plainly as I can, without argument or proof, what Seventh-day Adventists believe. I presume you know that Seventh-day Adventists do not have a creed. They encourage their members to study the Bible and follow its teachings. If convenient for you, we will meet here at this table tomorrow at this time."

And so it was arranged. The next day we sat down together, two friends with only a "gang plank" acquaintance, both believing in the Bible, both ministers of the gospel, and both interested in Christian service.

As can be readily imagined, I felt keenly the responsibility of the coming hour. Never before had I been called upon to make a comprehensive statement of my faith, and yet my duty was clear, for I had read in God's word, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

And so we met the following day according to appointment. I had made a few notes as a guide, and I will reproduce the brief outline in substance as nearly as I can recall it.

Brief Outline of Our Faith

We believe in God, the Father; in Jesus Christ, the divine Son of God, our Saviour; and in the Holy Ghost, the Comforter, three individual persons so related that they are one.

We believe the Bible to be the inspired word of God, presenting a perfect Saviour, and a perfect and all-sufficient plan of salvation.

We believe in the moral law of God, requiring love to God and love to man, — an eternal and unchanging law for the entire universe of God.

We believe the seventh day is the Sabbath, for it was made for man in the beginning, was placed in the bosom of the ten-commandment law, and was observed by Jesus, our example.

We believe in the existence and reality of sin, the transgression of God's law; and in Satan, the first to rebel against the law of God, who fell from his high estate; and that he was successful in tempting man to join him in rebellion and sin.

We believe in Christ, the perfect and only Saviour from sin; that He was born of the virgin Mary; that He lived in this world our example; that He performed many miracles, even raising the dead; that He died on the cross, our substitute, for our sins; that He was raised from the dead the third day; that He ascended to heaven, taking with Him a multitude of captives, the first fruits from the dead, — the wave sheaf, which He offered unto God, His Father, as the evidence of His finished work.

We believe that the sacrificial system of the former dispensation pointed forward to the sacrifice of Christ on the cross, and that the Man Christ Jesus now ministers in the sanctuary in heaven, our great High Priest, in our behalf.

We believe in immortality, brought to light by Jesus Christ through the gospel; that man by nature is mortal, and that immortality will be bestowed at Christ's second coming, when "this corruptible must put on incorruption, and this mortal must put on immortality."

We believe in conversion — the new birth; in justification through the

* Report of address given at several of our camp meetings, and published by request.

merits of Christ, and in sanctification through the Spirit.

We believe in baptism by immersion, the outward sign of death and burial to the world, and of a resurrection to newness of life.

We believe in the gifts of the Spirit, including the gift of prophecy, to be manifested until the end of time.

We believe in tithes and offerings as the Bible basis for the support of the gospel work.

We believe in, and promote, many features of reform taught in the Scriptures, as becoming to the church of Christ, such as healthful living, modesty in dress, separation from the follies of the world that lead away from God into sin, and in such simplicity and devotion of life as will mark Seventh-day Adventists a peculiar people waiting for the coming of the Lord.

We believe in a time of judgment, when the books are opened, and all men are judged according to what is written in the books.

We believe that, in due time, when the gospel has been preached to all nations and Jesus has completed His work as our great High Priest in the heavenly sanctuary, He will come to earth the second time with all His angels in the clouds of heaven, visibly, and in person, and that the resurrection of the righteous will then take place.

We believe in the premillennial coming of Jesus Christ; that this great event will mark the beginning of the thousand years, or millennium; that during this thousand-year period the saints of God will be with Christ in heaven; and that Satan will be bound to this desolated earth a thousand years.

We believe that at the end of the millennium, the city of God, the New Jerusalem, will come down from God out of heaven, with Christ and His people, and that the wicked of all ages will be summoned to final judgment, and that all sin and wickedness, with Satan and all his followers, at that time, will be destroyed.

We believe that this earth will then be made new, and become the eternal home of the saints, thus bringing back to Adam his first dominion, and fulfilling to Abraham the promise that his seed should inherit the earth.

We believe that there are many great lines of Bible prophecy, embracing the history of the world and of the church, which point toward the day of Christ's second coming in the clouds of heaven, and that these prophecies are nearly all fulfilled.

We believe that there are many signs, both in the heavens and in the earth, multiplying rapidly at the pres-

ent time, which indicate, according to the Scriptures, that the second advent of Christ is near. We do not set time nor interpret prophecies to show any date when Christ will return to this earth; but in harmony with the Saviour's injunction, having seen these many signs, we "lift up our heads" and rejoice, believing that "our redemption draweth nigh."

The Reason for Our Name

We take the name Seventh-day Adventists because, in these last days of time, those two neglected Bible doctrines—the Sabbath and the second coming of Christ—are emphasized by us; but we hold only the fundamental Bible doctrines of the Christian faith.

When I had finished, our friend said, "To my mind, that is a wonderful system of truth as taught by the

Bible." Many pleasant conversations followed. He was friendly to the end of the journey. I have often prayed that that strong young man might be led into all truth. And now, dear reader, what is your faith? Are you prepared to give to every one that asketh you a reason for the hope that is within you?

"We do not go deep enough in our search for truth. Every soul who believes present truth will be brought where he will be required to give a reason of the hope that is in him. The people of God will be called upon to stand before kings, princes, rulers, and great men of the earth, and they must know that they do know what is truth."—*Testimonies to Ministers*, p. 119.

"His truth shall be thy shield and buckler." Ps. 91:4.

Broader Plans for 1930

BY JOHN L. SHAW

EVERY believing soul with eye on the world situation today, who watches the trend of nations with their talk of peace and yet their preparation for war on a gigantic scale hitherto unknown, with weapons of destruction that terrify the imagination of man, must expect unusual developments on the world stage in 1930. While saying, Peace, peace, the nations are growing angry, and Armageddon is hastening on.

Protestantism Weakening

The Protestant church, whose exploits made the Church of Rome tremble in ages past, and who in modern times has planted the gospel flag in all parts of the world, is rapidly losing faith in the Holy Scriptures, and becoming weak and impotent. The widespread teaching of evolution in churches and educational institutions makes man his own savior and the gospel of Christ unnecessary. There is coming on the stage in so-called Christian lands a generation that not only does not know the teachings of the Bible, but has been taught to believe that large parts of its sacred teaching are myths and legends. How true the prophetic query of Christ, "When the Son of man cometh, shall He find faith on the earth?"

Modernism is eating at the very vitals of the church today, and paralyzing the missionary endeavor of the Protestant church both at home and in mission lands. A church that is giving way to evolution and modernism cannot train and inspire men to become self-denying missionaries in the hard, dark places of earth. We

may expect rapid movements in the downward march of such Protestantism.

Remarkable Progress of the Message

Looking at our own work in the world-wide field, we are faced with a challenge for broader plans of advance in 1930 not comparable with any time in our previous history. Look at Europe, still chastened with the effects of the Great War; there the message is hastening on as never before. Religious persecution cannot stay the chariot of truth. Men are risking their lives to carry the advent message to their fellow countrymen. In Rumania, baptismal class members number more than three thousand, and at a conference session thirty-nine new churches were taken into the conference. Such reports seem hardly possible, and yet they are true. Prof. Frederick Griggs, writing of the work in the Philippines, says: "Our literature work during the first five months of this year increased over 60 per cent above what it was for the same period last year. During the first six months of this year 856 persons were baptized. During 1928 our Philippine church was increased by 1,472 members."

H. E. Baasch, of Colombia, the last republic of South America to be entered, writes:

"In one place, being urged to hold a meeting in a public square, G. C. Nickle addressed a crowd of not less than a thousand people. The subject was the Bible, and for almost one hour that crowd listened in solemn silence to words spoken from a little box that served for a pulpit.

"In several places Sabbath keepers have sprung up, chiefly through reading our literature. These people have received only a few rays of light, but even so, the transformation they have experienced is a wonderful testimony to the saving power of God's word. Some have suffered imprisonment for their faith. Others have been told to leave their homes; they had to find new shelter. Colombia and Venezuela have come in late for this message, but it seems to me the people have made up their minds to make good for lost time. We find inquiring minds everywhere."

In every division of the world field, the message is pressing onward. Thousands of souls are being won to the message. Scores of new languages are being entered. Schools and hospitals are springing up in many places. Behold what God is doing in the very heart of Africa, in China, in India, and in the islands of the sea! This message is swelling into a mighty cry around the world.

Broader Plans

The year 1930 should mean more for the world-wide extension of the message than a score of years did in the early beginnings. Every week throbs with tremendous possibilities in the finishing of the work. As the message sweeps on, we need to be on our guard lest our plans of advance be too small and narrow. We are

called to keep pace with the opening providences of God. The Lord's servant has emphatically said: "The plans and work of men are not keeping pace with the providences of God."

Program for 1930

If you have read the report of the last Autumn Council, at Columbus, in which plans for 1930 were laid for the world-wide work, you can see that our leaders have planned definitely for a strong stride in advance during the coming year. A thrice-trimmed estimate of needs called for over five million dollars, and the Columbus Council voted \$5,015,000 appropriation, by far the largest in our history. That is the spiritual as well as the financial program of broader planning for 1930.

But this action of appropriating \$5,015,000 by the Columbus Council is a work of faith. These funds are not in hand; they are to be gathered during the coming year. The appropriations voted at Columbus were \$315,638.97 more than the appropriations voted one year ago at Springfield, Mass. Our leaders sat hour after hour and listened to one presentation after another. Never have we given more careful, patient, and prayerful consideration at an Autumn Council to the needs of the world-wide field. Believing we were doing what was pleasing to God, this

larger program for 1930 was adopted.

In planning in this larger way for 1930, it should be understood there is no hidden spring in Washington. The funds for 1930 are not in hand, yet these appropriations must be paid to keep the work moving. But they can be paid only as larger giving on the part of the lovers of the message is forthcoming. In other words, broader plans for 1930 for the denomination mean broader plans for every believer in the movement. The most momentous year of our history is just upon us, and what shall be our individual answer to it as we lay our plans for the year to come?

The Pledging Plan

The plan of pledging so much weekly for missions is gaining ground among our people, and is putting our whole work on a stronger, sounder basis. There can be no doubt about it. The churches where an increasing number of the members make definite plans for mission giving week by week, are churches that are springing to the front, with new spirit and new heart to finish the work. Every one of our church members, as far as he is able, plans what he will do to provide for the necessities of home, including food, clothing, shelter, heat, light, education, recreation, etc. Should he not as a believer and lover of the message determine what he should plan to do for the necessities of missions, that our missionaries may be held to their post, and that advance into new territory may be possible? It may be \$1, \$2, or \$5 a week, or it may be only 75 or 50 cents, or less. It should be a free and willing pledge in proportion as God has prospered us. We believe the call of the hour is to take God's program for the quick finishing of the work into our own individual plans, and give as systematically as we are able, even to the point of sacrifice to maintain and advance the work. Will you not, dear brother, sister, plan at once, so far as able, what you will undertake to do for missions in 1930, and be ready for a regular, steady program as the new year opens up?

Some Not Practicing Pledging Plan

There are brethren and sisters who do not follow the pledging plan for missions. We believe many of these will change their views and practice it as they study the question more carefully. The writer has recently read all the passages of Scripture listed in Cruden's Concordance under the heading of vows, and has read widely from the Spirit of prophecy. This study has led him to realize that God's work, both spiritual and material, is founded on pledging. Christ

The Eleventh-Hour Call

BY J. W. MACE

ARE you willing to go
Where God may call
And the path of duty leads?
For the fields are white
And the time is ripe
To scatter the precious seeds.

Yes, the fields are white,
But the reapers few,
And the call goes forth in vain —
"Who'll go today
In this needy way,
Ere we lose the ripening grain?"

With opening doors
On every side
And the power of God displayed,
When the sick are healed,
And the truth revealed,
Which was so long delayed,

With the brightening dawn
Of the coming day
When the King shall be revealed,
We hurry on,
For the time's not long
Till His faithful ones are sealed.

Shall we settle down
In unconcern
In this closing work today?
Or hasten to go
And meet the foe,
And save some while we may?



Asleep just now
Is the church of God,
In this time of greatest need,
The harvest will pass,
For time will not last,
So gather the ripening seed.

said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Is there not a pledge required in such self-denial? It surely calls for a spiritual and material pledge. When Elijah called the people to choose between following the Lord God or Baal, what did that choice imply? It implied a pledge, and those who were true vowed that they would follow God. "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." When Jacob entered into that heavenly contract with God at Bethel by setting up a stone and pouring oil upon it, read the financial vow that he made unto God: "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:20-22.

The Tithe a Pledge

The whole plan of supporting the gospel through tithes rests upon the believers' accepting God's plan of maintaining His work, and pledging to give Him one tenth. The work in every conference in the homeland is supported from the tithe, and that tithe comes from believers who feel it to be God's plan and in church and conference fellowship pledge themselves to pay that tithe. Wherever there is a new church to be built, how are the funds raised for it? Are they not raised by individual church members' pledging and then paying their pledges? The psalmist says, "Vow, and pay unto the Lord your God." Ps. 76:11.

Pledging for Missions

If the evangelical work in our conferences at home rests on the pledging plan, as indicated in tithe paying, and the erecting of church buildings and other needs of the home work depend upon the pledges of our people, is it not true by every reasoning of logic that our foreign work should rest on this same firm foundation? Should not the men and women who leave home and loved ones to learn new languages among foreign peoples in trying climates, have a support as sure as workers under more favorable conditions? Should not we at home be glad to provide support by pledging what we will do week by week to keep these soldiers at the front? Does it not bring joy to our hearts to be associated with these outpost

heralds by a definite plan that will provide a more certain and growing support?

Simplifies Raising Funds

The pledging plan simplifies the gathering of funds for missions, allowing more attention to other spiritual needs and largely increasing the receipts. Churches following this plan for years, become educated to broader plans for the finishing of the work, and in some cases more than double their gifts for missions.

How the Plan Is Succeeding

Below are two quotations from letters from ministers who have tried the pledging plan in churches, using the General Conference pledge card. They speak with confidence and assurance. W. W. Rice writes from Utica, N. Y.:

"Regarding the pledge cards for missions, I feel I can speak with as-

Friendship

BY B. FRANKLIN BRYAN

ONE whose grip is a little tighter,
One whose smile is a little brighter,
One whose deeds are a little whiter,
That's what I call a friend.

One who'll lend as quick as he'll borrow,
One who's the same today as tomorrow,
One who will share your joy and sorrow,
That's what I call a friend.

One whose thoughts are a little cleaner,
One whose mind is a little keener,
One who avoids those things that are meaner,
That's what I call a friend.

One, when you're gone, who'll miss you sadly,
One who'll welcome you back again, gladly,
One who, though angered, will not speak madly,
That's what I call a friend.

One who is always willing to aid you,
One whose advice has always paid you,
One who defends when others flay you,
That's what I call a friend.

insurance of the benefit from them. While I cannot give dates and figures for individual churches, yet their adoption by the Massachusetts Conference marked the advance that placed that conference at the head at that time.

"Wherever we can get a church lined up strongly with pledges in December, the Sabbath school offerings are practically taken care of during the following year. Then most of the time can be given to promoting the Thirteenth Sabbath Offering to make it above the Dollar Day plan.

"When the children are given at-

tention at the time of presenting the pledge cards, I find they are enthusiastic to have a part. In presenting the sacrifice offering envelopes last Sabbath, each child was given an envelope, and the parents were urged to keep the meaning of the matter before their children from day to day.

"Of course, it is clearly apparent that the pledge cards are not of much value without proper sentiment and effort on the part of the one who presents them. They avail but little when passed out without comment. The cards, in reality, simply afford focal point for expression by the pastor or elder, and bring the people to a definite committal, on paper, to the Lord's work. The pledge cards are an undoubted success."

Here is another good testimony, from M. R. Bailey, of Rochester, N. Y.

"As you know, we all are in favor of the pledge card plan. I have been here in Rochester over three years. Every year we have used the pledge cards for missions. At the end of August, 1924, we had received \$2,295.63 for the Sabbath school. The total receipts for missions were \$3,875.33, or 59 cents a week for each member. After using the cards each year since, we received this year, at the end of August, \$2,655.62 for the Sabbath school, a gain of 10 cents a week for each member; and \$5,631.03, or 95 cents a week for each member for missions, or a gain of 36 cents a week for each member. At the close of September this year we stand at \$1.13 per week. We know that the pledge cards have been a great help in raising this church to the high point of giving for missions.

"We endeavor to have several in the church who will lead out in signing these pledges for \$1, \$2, or more, then others will follow, down to the children. I feel that the best time to have the children sign is in the Sabbath school, but all others are taken up in the church, except some who do not come every Sabbath. We plan to take the cards to them in their homes.

"I find that the first year some will not sign; but as the plan goes on in the church year after year, most of the members fall in line and acknowledge that it is the best plan to follow. I would not want to lead out in a city church without the help of the pledge card for missions."

❖ ❖ ❖

WHEN you have an arduous undertaking on hand, or a heavy piece of business, do not touch it till you have breathed your soul in a short prayer. — C. H. Spurgeon.

The Church of the Living God --- No. 2

BY MILTON CHARLES WILCOX

The Foundation of the Church

"ON this Rock I will build My church."—*Jesus*.

The foundation of a structure—a bridge or a building—is vitally important. Many a noble edifice has gone down to utter wreck when the foundation failed. Many a building of character will crumble and fall in these times of storm, strife, and stress, of turmoil and trouble and testing. The penetrating rains of worldliness, the overwhelming floods of doubt, the mighty, changeable winds of unsettled public opinion, the unchecked lusts of the flesh, demonstrate the worthlessness of the foundation of sand. (See the sermon on the mount, especially Matthew 7:24-27.)

Jesus reveals the importance of a sure foundation: "Every one that cometh unto Me, and heareth My words, and doeth them, I will show you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it; because it had been well builded." Luke 6:47, 48.

Surely "the church of the living God" must be built upon an equally sure foundation. The great Builder would not erect His spiritual temple on any other. No earthly storms or changes must be able to affect adversely its foundation.

The Rock Foundation

It is the rock foundation we seek for the church. Therefore we seek not to the interpretations of men scores and centuries of years this side of our Lord's sojourn on this earth; not to the tradition of the Fathers, where may be found every heresy that has cursed the church; not to the learned, sophistical disquisitions of traditionalists; but in the roster of great teachers we seek to the Teacher pre-eminent, the Master Himself, our Lord Jesus Christ. We start at the beginning, the first mention of the church in the New Testament, Matthew 16:13-18:

"Now when Jesus came into the parts of Caesarea Philippi, He asked His disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon

Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this Rock I will build My church; and the gates of Hades shall not prevail against it."

Our Lord is nearing the close of His earthly ministry. The vision and agony of His passion is pressing upon Him. At this very time He is especially endeavoring to prepare His disciples for that awful, crucial day, and not alone them, but the universe. Their yet selfish vision of earthly glory for Him—and hence for them as His followers—blinded them to a vital part of the mission of their Master.

Who Is the Son of Man?

In our Scripture story they are recently back from a gospel itinerary they had been making with Jesus. During this time they had doubtless mixed much among the people. When they were gathered with the Master alone, He asked them, "Who do men say that the Son of man is?" And the disciples respond, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets." Jesus then asked them, "But who say ye that I am?" Evidently they had discussed the matter among themselves; but ardent Simon Peter answered, better than he knew, "Thou art the Christ, the Son of the living God." They saw in Him their Master, the fulfillment of the promises of old.

Keep Peter's answer in mind. Jesus was talking to His disciples in their own tongue. He was speaking to them for their own enlightenment, in their time, in language and words they understood.

Peter's answer was given of God; for Jesus responded, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father who is in heaven." It is God's revelation with which we are dealing.

Jesus continued: "I also say unto thee, that thou art Peter, and upon this Rock will I build My church; and the gates of Hades shall not prevail against it."

Three Words the Key

The whole study turns on three words, "Peter," and "rock," and "living God." "Peter" comes from the Greek word which Jesus used, *petros*, defined by Bagster's Analytical

Greek Lexicon as "a stone;" by Liddell and Scott's Standard Greek Lexicon: "*Petros*, a piece of rock, a stone, and thus distinguished from *petra*; in Homer used by warriors," stones thrown or cast by men. "*Petra*" is "a rock generally, whether peaked or ridged. . . . There is no example in good authors of *petra* in the significance of *petros* for a single stone." *Petros* (Peter) means stone or a loose piece of rock. *Petra* means rock.

Certainly Jesus did not mean that He would build His church upon Peter, a stone, a piece of rock. He did not build upon one who a little later emphatically and profanely denied Him. Matt. 26:69-74.

And still later, after his conversion, Peter found himself too timid and fearful of reproach to acknowledge as God's children the Gentiles builded on the Rock of the living God. Gal. 2:11-13.

Furthermore, Peter makes no claim for himself as the foundation of the church. He is one of the living stones built into the chief corner stone, Christ. 1 Peter 2:1-6. He writes to the elders, himself "a fellow elder." 1 Peter 5:1. And it is worthy of note to record that at the first general council of the early church, James, perhaps the brother of our Lord, not one of the twelve, presided. Whatever claim may be made for Peter, He himself does not make it. The apostle Paul declares he himself was "not a whit behind the very chiefest apostles." 2 Cor. 11:5.

Jesus would not build the church of God on a human foundation. Note again that Peter's answer to the question of Jesus was not the opinion of men. It was not something Peter had studied out, or that he and his fellow disciples had made up. It was God's revelation to the ardent disciple.

What Did Jesus Mean?

"Upon this Rock will I build My church," are His words. What would the disciples understand Him to mean? Let us imagine ourselves among them. We are Hebrews. We are more or less acquainted with the Scriptures. We have heard them read every Sabbath in the synagogues. They are taught to us by the scribes and teachers. Many of those scriptures are written in exalted poetry. These inspired poems are chanted in the temple. They are sung in the synagogue. With the people we learn them. We have chanted worshipful songs of praise to Jehovah, our covenant God, and learned the reasons of praise to Him.

We have hummed in our loneliness the great heroic psalms that tell of redemption from Egypt, and the

mighty power and goodness of our God. These songs are sung as lullabies to the babes. The shepherd sings them in the lonely stretches of his pasture land. The fisherman sings them under the glorious canopy of heaven. It is pre-eminently the songs that we remember. It has been well said by an observing man, that if he could write the songs of a nation, he would risk their patriotism. It is a religious principle as well.

Therefore God placed upon Moses, the great leader of Israel, the burden and inspiration of the instructive and inspiring song in Deuteronomy 32: 1-43. It was God's direct command to His servant. He was to write it and teach it to them and put it in their mouths; and therefore Moses wrote it and taught it to Israel. Deut. 31: 19-22, 33. It rehearsed to Israel fundamental, essential truth. Listen to some of its lofty strains:

"I will proclaim the name of Jehovah:
Ascribe ye greatness unto our God.
The Rock, His work is perfect;
For all His ways are justice:
A God of faithfulness and without iniquity.

Just and right is He."

"For Jehovah's portion is His people."
"Jehovah alone did lead him."

And when departing from God,—

"Then he forsook God who made him,
And lightly esteemed the Rock of his salvation."

"Of the Rock that begat thee thou art unmindful,

And hast forgotten God that gave thee birth."

Then if Israel returned,—

"How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And Jehovah had delivered them up?
For their rock is not as our Rock."

Listen to David's triumphant song in the day that Jehovah delivered him from all his enemies:

"Jehovah is my Rock," "in Him will I take refuge."

"For who is God, save Jehovah?
And who is a Rock, save our God?"

"Jehovah liveth; and blessed be my Rock;

And exalted be God, the Rock of my salvation."

2 Sam. 22: 2, 3, 32, 47.

Imagining ourselves among the disciples, knowing as we would these glorious psalms, when Peter said, "Thou art the Christ, the Son of the living God," and Jesus said, "Upon this Rock will I build My church," knowing these old psalms, fresh and sweet and strong, we would say, "Praise Jehovah, our Rock, the living God, that the called-out ones of our Master are to be builded on the eternal Jehovah."

There would be, could be, no question. The solid and eternally dependable foundation is the Rock Jehovah.

That foundation is He whose work is perfect, whose ways are "just and true." The church could ask no more; the Father of the Son of God, who gave His Son to die, could do no less.

New Testament Agrees With Old

The New Testament testimony is in harmony with that of the Old. It knows not the church of Peter or of Paul or of John, but the church of Jehovah, our covenant God.

The converted Gentiles, Paul declares according to prophecy, shall "be called the sons of the living God." Rom. 9: 26; Hosea 1: 10. Again, he declares to the brethren in Corinth, "We are the temple of the living God" (2 Cor. 6: 16), a direct reference to the Christian church. The Lord's own people in His closing work are sealed with "the seal of the living God." Rev. 7: 2. Paul pleads with the heathen at Lystra to turn from their false gods to the worship of the "living God." Acts 14: 15. He writes to the church at Thessalonica, "How ye turned unto God from idols, to serve a living and true God." 1 Thess. 1: 9.

In the light of all these scriptures it is clear that "the church of the living God, the pillar and ground of the truth," has for its foundation the eternal Jehovah.

The New Testament is the echo of the Old. The foundation of the true church is the Rock, the living God. Blessed are they who, like the man in the parable, dig, and go deep, and lay their foundation upon the Rock. Luke 6: 48.

How Is Jesus the Foundation of the Church?

But is it not true that Jesus Christ is the foundation of the church? Yes. We are told: "Other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3: 11. He is the foundation of our hope.

And this is the prophetic declaration of the Lord Jehovah: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: and he that believeth shall not be in haste." Isa. 28: 16. The believer need not be perturbed; he has a sure foundation.

The apostle Peter quotes this prediction, and applies it to the tried and victorious Jesus Christ. 1 Peter 2: 6. Paul writes to the Ephesian believers, that they "are no more strangers and sojourners, but . . . fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye

also are builded together for a habitation of God in the Spirit." Eph. 2: 19-22.

All of which is clear in the light of the following: "Yet to us there is but one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." 1 Cor. 8: 6. "It was the good pleasure of the Father that in Him," Christ, "dwelleth all the fullness of the Godhead bodily, and in Him ye are made full, who is the head of all principality and power." Col. 1: 19; 2: 9, 10.

God sent His Son to reveal Him and to lead His people, even before that Son came in human form. To His people on their way to the typical Promised Land, God sent that Son in angel form, whose angel name was Michael, meaning, "who is like God." And this is the message in part concerning Him: "Behold, I send an Angel before thee, to keep thee by the way, and to bring thee into the place which I have prepared. Take ye heed before Him, and hearken unto His voice; provoke Him not; for He will not pardon your transgression: for My name is in Him." Ex. 23: 20, 21.

When He came in the likeness of men, He came to represent and reveal God, and therefore He "emptied Himself" that God might fill Him. Phil. 2: 5-11. Thus only could He represent God. He did not come to reveal Himself, but His Father, the great God, the Eternal. Here are His own words: "All things have been delivered unto Me of My Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him." Matt. 11: 27.

All the tenderness, the patience, the kindness, the amazing love that Jesus manifested, was the tenderness, patience, kindness, and love of God. Men in Him saw the character of God. Men in Him received God. Only through Him can men receive and know God. He passed on to the great, needy, sinful world the fullness and blessing of God, and men found in Him the foundation of their faith. Acts 4: 12. The very experiences which Jesus passed through for the sake of humanity, made Him the "tried stone," the "precious corner stone of sure foundation," a divine-human Saviour, a foundation of faith to the heavenward-reaching souls of the world.

We, believers in Christ Jesus, have no human foundation. The foundation of "the church of the living God" is as sure and stable as His eternal throne.

Mountain View, Calif.

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

Two Significant Signs of the Coming of the Lord

Preparation for War and Agitation for Peace

In Two Parts --- Part One

THE word of prophecy points out many significant conditions which would exist in the world just prior to the coming of the Lord. Among these the extensive preparations being made for warfare stand prominent. This prophecy was uttered by Joel over two thousand years ago, and is contained in the following words:

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3: 9-16.

That this prophecy is meeting a striking fulfillment in the world at the present day is evident to every student of the times. Notwithstanding the slogan of the great world conflict, "A war to end war," we can see how impossible of realization was such evidence. World animosities, racial hatreds, commercial rivalries, and caste and color prejudices still exist. And there is a general recognition that these emotions and interests will again clash, and that every nation

must prepare to act its part when that test of strength comes.

Added significance is given to this state of national feeling by the recent address of President Hoover on the occasion of the eleventh anniversary of Armistice Day, Nov. 11, 1929. As is befitting his high station and influence, the President seeks to throw into the limelight those influences which are making for peace and steps which may be taken to stabilize the peace of the world. We would naturally expect that he would sound, as far as possible, this optimistic note, and yet he is forced to this observation, after speaking of the present comparatively peaceful conditions in the world:

Thirty Million Men Under Arms

"Yet after all it is an armed peace. The men under arms, including active reserves in the world, are almost 30,000,000 in number, or nearly 10,000,000 more than before the Great War. Due to the Washington Arms Conference and the destruction of the German navy, the combatant ships in the world show some decrease since the war. But aircraft and other instruments of destruction are far more potent than they were even in the Great War. There are fears, distrusts, and smoldering injuries among nations which are the tinder of war. Nor does a single quarter of a century during all the ages of human experience warrant the assumption that war will not occur again."

According to this statement there are now thirty million men under arms, ten million more than preceding the outbreak of the Great War. And while there has been some decrease in combatant ships, there has been a marked increase in aircraft and other instruments of destruction. And that aircraft will play a very important part in coming warfare, is recognized today more than ever before by the nations of men. Indeed,

there is an apparent willingness to scrap some of the great battleships at the present time, but we hear very little agitation toward the limitation of destructive aircraft.

Deadly and Destructive Gases

In the laboratories of the nations secret experimentation is being carried on today in the hope of developing destructive agencies for use in warfare,—agencies that will prove more potent than were ever used before or than may be employed by any other nation. The part these destructive gases will play in the war of the future is emphasized in a recent article by Joseph Caillaux in the New York *Herald Tribune* for Sunday, November 10. This former premier of the French republic speaks with an air of certainty and finality, and surely he is in a position to know whereof he affirms. We wish space permitted the quotation of the entire article in this connection. The following paragraphs are indeed striking, and constitute an authoritative commentary upon the preparations which are now going forward for future conflict among the nations:

"We have witnessed the abominations of 1914-18. . . .

"Our offspring, should a new upheaval shake humanity, would behold—nay, would actually participate in—an infernal outbreak of horrors and torments.

"In fact, we must dispel all illusions. The last war was a war of heavy artillery, machine guns, submarines. The next war, were humanity foolish enough to permit it, would be a war of chemistry, a *war of gases*. In 1914-18 the combatants fell by the million. In the year X, which I sincerely hope will not find a place in the calendar, the civil population would be annihilated and there would be no place for their preservation.

"I understand that there are military experts eager to declare that gases are not so horrible as is re-

ported, that they are the least dangerous arm of modern warfare, and they justify this assertion by quoting statistics. They maintain that the proportion of soldiers killed among those that were gassed is small, etc. . . .

"Will this strange mania of forecasting the future by the past persist continually? Less than twenty years ago, in 1911, when I was at the head of the government, at the time of Agadir, I collected the opinions of military experts on the subject of aviation. They were all of opinion that it could play no part in war. Had war broken out then, events would have immediately falsified their views. But what remained of their prophecy in the autumn of 1914, three years later?"

"What was left, long before 1914, of the positive assertion—the echo of which I heard in my infancy—as to the harmlessness of artillery? 'Artillery merely makes a noise,' they used to say. 'The infantry is the queen of battles. The only weapon that counts is the rifle,' they added in 1869.

"Belated gentlemen, please read what I am about to write and what follows. Then be good enough to reflect.

"Guided by the past, you speak only of two or three gases: chlorine, phosgene, mustard gas. Do you quite understand what considerable progress—you know the meaning I attach here to the word 'progress'—has been made since the end of the World War? It is impossible at present to give the number of gases which would be employed should there be a new outbreak. A well-informed journal admits that more than a thousand usable gases would have to be reckoned with. What is certain, in any case, is that of late years gases have been discovered which are fifty and even a hundred times more effective than those known in 1918.

"Also more deadly! We now have gases—I spare my readers their scientific designation—which penetrate the skin without making any wound and without the person's being able to notice it. Their effect later is to bring about violent convulsions followed by 'chronic and incurable' mental disorders. All should be able to understand the significance of these words.

Not Alone for Armies, but for Civilians

"What is really diabolical is that these tortures are intended not merely for the soldiers, but for those behind the armies, the civil population in particular.

"The German officer Endres says in his book, 'The War of Gases:' 'The terrible and hideous part of the

new system of warfare is not simply the employment of gases as a new weapon, but the change made in the objects of war. . . .

"'Wholesale slaughter of the civil population as a system and object of war; the fact that the one who kills the greatest number and not the individual of the greatest genius, will win the final victory, this is the affrightening prospect that beggars the imagination.

"'The modern soldier *must* knowingly cut down and murder women, children, and the sick; he must, in making a cowardly attack upon them in their sleep, annihilate human beings unaware of their fate.'

"And how is all this to be done? . . . Oh! in the simplest way. I will quote the English specialist, Major Nye: 'A thousand bombs,' he says, 'would be enough in favorable circumstances to gas a city like London. The ordinary bomb,' he adds, 'weighs about five pounds; it is, therefore, not a case of the enormous bombs of former times. Consequently a modern commercial airplane can carry six hundred of these bombs. Thus we see that any commercial airplane whatever can now be used for war purposes, and that *only two of these planes would be needed to gas an area as great as that of London and suburbs.*'

What a Few Airplanes Could Accomplish

"The Inspector General of German aviation, Lieutenant Colonel Siegert, says, for his part, in the *Berliner Illustrierte Zeitung*: 'It is a fact which cannot henceforward be overlooked: *a handful of airplanes is capable of reducing to ashes the metropolis of a great power.*'

"And now we have all these assertions confirmed in a report, prudently

worded, no doubt, but sufficiently explicit, presented by Professor Meyer at the League of Nations.

"'There is,' we read, 'a very important aspect of chemical war, viz., the possibility of utilizing poisonous gases against large cities and the centers of life of the belligerents. . . . However reprehensible such conduct may be, there would be no technical difficulty in having bombs filled with poisonous gases dropped onto places essential to the political or economical life of enemy countries.'

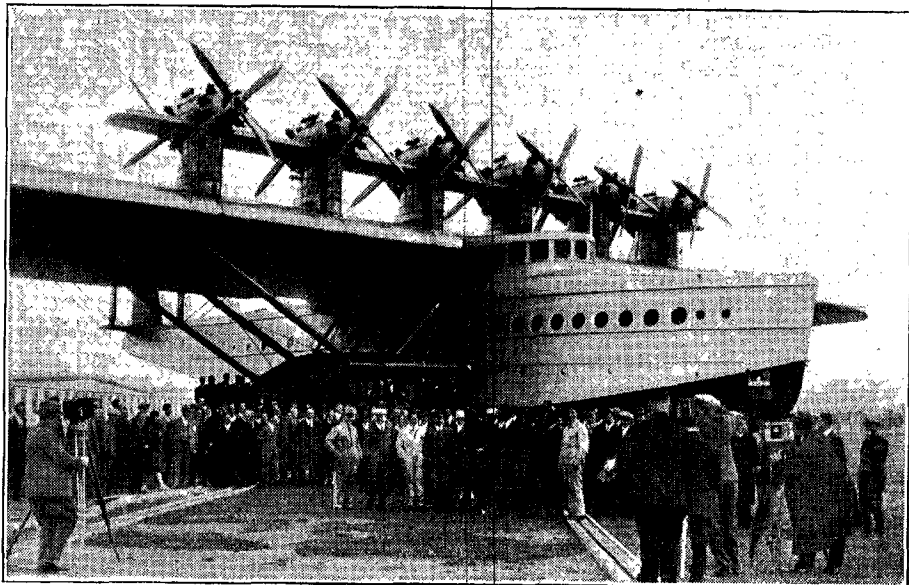
"What more do we want? Who will dare to deny the immensity of the danger the masses would be exposed to in the case of a new clash of peoples?"

The Lesson for Us

Surely we see fulfilling before our very eyes today the prophecy of Joel quoted at the beginning of this article. We cannot say, of course, that the next war will be the last great conflict. No man on earth can predict with any assurance the events of the future; but we see today the gathering forces, the extensive preparations, the many millions of dollars expended in the support of standing armies and naval armaments and for the purpose of increasing the efficiency of these destructive forces. What intelligent man can doubt for a single moment the application of Joel's prophecy to this day? We are indeed living in the days of the coming of the Son of man. The lesson for us is found in Christ's admonition, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

F. M. W.

"THE perseverance of the saints is made up of ever new beginnings."



Herbert Photos, N. Y.

The huge Dornier flying ship that recently made a successful flight above Lake Constance with 169 persons aboard. The plane was in the air about fifty minutes, and covered, during that time, 110 miles. The total weight of the ship was about 52 tons. The plan is for it to make a flight to America next spring.



ANNOYANCES. For some strange reason a university professor has conducted an extensive investigation to discover just what are the things that annoy different kinds of people most. As a result he obtained a list of 21,000 annoyances. After eliminating duplications, etc., he still had remaining a total of more than five hundred. Here are a few typical ones in the list: A gushing manner; arguing; continually criticizing something; younger person showing disrespect for older person; talking of one's illnesses; to hear poor singing. Probably every reader of these lines would declare he also is tremendously annoyed by such things as have just been mentioned, and he could doubtless add to this list a great many more items.

We believe that if some one should ask us personally what annoys us most, we would reply quickly that it is to see persons stationing themselves like sentries at the end of the pew nearest the aisle, and forcing all others to stumble over them in an attempt to find a seat. The late comer is embarrassed, the usher is embarrassed, but the offender seems not to be.

Now neither the moral nor the social law is violated by a person's choosing the seat near the aisle. The offense lies in the failure to realize that in choosing such a place he has thereby made access to the remaining seats more difficult, and that therefore he ought either to rise or to make some adjustment of his person whenever others desire to enter the pew. In all probability the offenders in this matter are quite unconscious of their failing. We could hardly believe that any one would purposely act so as to prove a source of embarrassment. Thus in one sense, the absence of bad motive makes less offensive the absence of good manners.

We prefaced this general observation by the remark that such a breach of manners was what annoyed us most, personally. We ought properly to strengthen this by the statement that conversations with a variety of individuals reveals that this situation is a source of widespread annoyance. That is why we give to this subject these few paragraphs. Why should

we not, in church above all other places, be perfect not only in our motives but in our manners?

A NEW RELIGION. Under the title, "New Creed Scraps Ten Commandments," a news story recently appeared in the press concerning the activities of Dr. Charles Francis Potter, a well-known preacher of New York City. He is reported to have resigned from the Universalist Church after executives of that denomination declined to accept his liberal views. This new religion he calls "humanism, and expects it to spread rapidly, because he believes there is the same dissatisfaction with present-day religion as there was when Christianity gained its foothold in the Roman Empire."

From the platform of Steinway Hall in New York City he "enunciated what might be called the ten commandments of his creed." We shall quote these ten pronouncements, offering brief comment on each one as it is given:

"1. God did not create the world; it evolved."

This declaration immediately reveals the essential nature of this proposed new religion, which repudiates God as the Creator, and accepts instead the scientific speculations now current.

"2. The conventional conception of heaven and hell is wrong, because right deeds bring their own satisfaction and wrong deeds are their own retribution."

There is just enough truth in this statement to give it plausibility. We do see certain evidences of reward in judgment coming upon men speedily in this present life. But who is there that has lived even a few years who is not aware, as was David, that the wicked spread themselves like green bay trees? And who has not felt as did the psalmist when he declared? "I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death: but their strength is firm. They are not in trouble as other men; neither are they plagued like other men." "Their eyes stand out with fatness: they have more than heart could

wish." Ps. 73:3-5, 7. David's perplexity as to the apparently gratifying life of the wicked continued "until," he declares, "I went into the sanctuary of God; then understood I their end." Verse 17.

No idea could be more revolutionary or destructive in its moral implications than that we must look for justice and rewards wholly in terms of this present life. This erroneous idea would logically justify the conclusion that if a man lived all his days free from troubles of any kind, he was therefore a good man. This would be a return to the perverted Jewish idea at the time of Christ, that prosperity was evidence of God's approbation, and therefore, of course, proof of a man's rectitude; while adversity was a sure evidence of God's displeasure, and thereby proof of a man's sinfulness. Surely there is nothing new under the sun. Dr. Potter is really reviving a very ancient error.

"3. Man's chief aim should be to improve himself, not to glorify God."

This distinction can be established only by employing unwarranted definitions for these phrases. True it is that many theologians in the past have endeavored to attach an exceedingly abstract and mystical meaning to the words "glorify God." On the other hand there is a school of thought in our material world today that would define self-improvement almost wholly in terms of bettering oneself intellectually, financially, advancing up the social ladder, or improving one's golf score. But we can obtain no proper understanding of the problem by placing on the one side the medieval theologian's conception, and on the other the modern materialist's idea, and declaring that a person must choose one or the other.

Our great Teacher, Christ, tells us how we should glorify God: "Herein is My Father glorified, that ye bear much fruit." John 15:8. But what is meant by this figure of speech? Evidently two things: First, the revealing in one's life of these rare qualities of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," which are the fruit

of the Spirit; second, the display of certain actions and deeds of kindness and very real service to our fellow man, for we read, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

Various passages from the New Testament leave no doubt that by "good works" is meant, not some abstract spiritual exercises, but some very material action in behalf of our fellow man. Says the apostle James, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. We glorify God when our personal lives and our actions toward others lead the beholders to the conviction that God, whose children we claim to be, is a Being of purity, justice, and love. And the individual who is so changed in His life that in place of hatred he has love; in place of impatience, long-suffering; in place of meanness, goodness; in place of intemperance, temperance, has truly *improved* in the richest and largest sense of the word, even though his bank account, his social status, or his golf score may have made no improvement.

"4. Religion should deal with the natural instead of the supernatural."

If the Christian church adopted this principle, then certainly all the critics and the cynics who have chronically charged that the church is an unnecessary institution, would be able to establish their contention. If the church does not exist to care for those deep-seated and inexpressible longings of men which are beyond his natural and material needs, then, pray tell, what excuse is there for the existence of the church? There are innumerable clubs, leagues, societies, fraternities, associations, foundations, and what not, that are functioning most successfully in the realm of man's material problems. These institutions have done a laudable work in raising the social, economic, educational, and physical status of men.

But when all this has been done for man, something more remains in order to bring to him full satisfaction of his deepest longings. After he has been elevated to the best social levels of men, there still remains the higher level of association with God. When the riches of this world have been obtained, there are still needed the riches of grace. When the education has been expanded to cover all the learning of this world, there is still

needed that wisdom that cometh down from above, a comprehension and understanding of spiritual mysteries. And when we have been lifted to the highest levels of health and vigor and freedom from physical disease, there still remains the need of freedom from the spiritual malady of sin if we would enjoy a true richness of life now and the assurance of a life hereafter.

"5. Man is born inherently good and of infinite possibilities as opposed to the theory that he is inherently evil and a worm of the dust."

Here is another case in which an inaccurate contrast is drawn. It is true that in the past many theologians have held the extreme view that man is inherently and wholly evil. But to jump from this to the opposite position that he is inherently good, is to be equally in error. The Scriptures, we believe, teach that the Spirit of God and the spirit of the evil one fight for the supremacy in man's heart. As he yields to the one, goodness displays itself; as he yields to the other, the opposite results. The part that a man plays in the struggle is that his will decides whether to allow the Spirit of God or the spirit of Satan to control his life. Thus while we make man the ultimate deciding factor by having everything turn on the action of his free will, yet we give to God all the glory that comes from the right decision, because it is His Spirit that prompts this decision and accomplishes the results.

"6. Man should attempt to remove injustice and suffering instead of submitting to them as manifestations of the will of God."

Why such a statement as this when the Scriptural preaching of Christian doctrines plants in society a leaven of justice that bears the most widespread, though oftentimes indirect, results? The one ideal illustration we have of just and impartial treatment of all is found in the early Christian plan of community of goods.

As to sickness and suffering, the gospel commission includes the healing of the sick, and that, in turn, properly includes the employment of every proper means which an increase of our knowledge of the laws of health makes possible for us.

The trouble apparently with this sixth proposition is that it would put the emphasis in the wrong place. It concerns itself with the machinery for removing injustice and suffering, rather than with the sources that create them. It is altogether a proper course for some organization to use legal machinery externally to break the fetters that have unjustly

bound men. But the unique task that God has given to the church is to burst these bonds through the internal means of planting in the hearts of men a higher conception of justice. It is perfectly proper for an organization to have as its sole task the alleviation of the sufferings of men, but God designs that the church shall not make the healing of the body an end in itself, but rather a means toward the end of healing the soul.

"7. There is truth in all religions and truth outside religion."

This is but a crystallization of the idea that is becoming quite widespread among many Christian ministers today,—that while Christianity probably contains the most truth, other religions, such as Buddhism, Confucianism, Hinduism, and the like, contain much that is good, and therefore we as Christians should not be so exclusive. We can readily grant that some lofty ethical precepts are enunciated by other religions, and that some men who profess no religion whatever, believe and live by certain high moral principles.

But it is the unique glory of Christianity that it is reared upon the life and teachings of Him who is the way, the truth, and the life, of Him who is the very embodiment of all truth, and who expressed those truths in their most appealing way, for never man spake like this Man. Then why should we seek light for our path from the stray beams dimly reflected from the darkened mind of some heathen philosopher, when it is our privilege to have shining on our way the full light that comes from Jesus Christ Himself and from the teachings of His prophets, a light that shineth more and more unto the perfect day?

"8. The ideas of sin, salvation, redemption, and prayer are unimportant."

If this be so, then the church from the time of its founding down to the present, has been concerned with unimportant things. Christ spent whole nights in prayer. Will we charge that these hours were spent in something unimportant? Sin, salvation, and redemption were words most used by the apostles who had received their ministerial training from Christ Himself, and who best knew what were the truly important matters. The very first sermon preached after Christ had finished His task in this world, was by Peter, who declared, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

F. D. N.

(To be continued)



Conducted by Promise Kloss

The Blessed Sabbath, Its Purpose and Its Observance

BY ARTHUR W. SPALDING

No. 2 — Sabbath Observance

THE Sabbath was made for children. There are a good many people who do not believe that; and among the chief doubters are many, many children. For their experience with the Sabbath is very largely an experience of restriction, of prohibition, of hearing: "Now, be quiet and well behaved — remember it's the Sabbath day." "You can't do that, nor this, nor that — it's Sabbath." "That's not the right thing for boys and girls to do on the Sabbath." "Oh, do be still, can't you, till the Sabbath is over!"

So all over the land there are little noses pressed against the window panes, weary little eyes watching the slow, reluctant sun creep down the western sky, wistful young voices sighing, "Oh, when will the sun go down? when will the Sabbath be over?"

Such a state is a challenge to Seventh-day Adventist parents to come out from pagan conceptions and heathenish ideas about Sabbath observance, to learn what is God's purpose in the Sabbath and what is the true method of its observance, that they may make the Sabbath, not an oppression and a dread, but a delight to their children.

For the Sabbath was made for children. It is a memorial of the power and goodness and love of God, and it is meant to be, like the monument of stones upon the banks of Jordan, That this may be a sign among you, when your children shall ask their fathers in time to come, saying, "What mean ye by this day?" then ye shall answer them, "It is a memorial of the glory and goodness of our God, who created this great world on which we live and all the heavens beyond, who gave us life and the riches of life, and bade us enter into His treasures of wisdom and joy. Therefore, come, let us on this day above all other days go forth, and in delight search out the things of God in earth and heaven."

I think it is a fair test of whether or not we have apprehended the true purpose and employment of the Sabbath, if we have or have not succeeded in making it a day of happiness and profit to our children. For childhood is the time of unqualified appreciation, when that which is good is most keenly enjoyed and that which is bad is most poignantly suffered. If our use of the Sabbath is right and good, it will be the happiest day of all the week to our children. And to that end we parents must learn many things, and unlearn not a few.

Not a Day of Prohibitions

Too many of us have the idea that the Sabbath is something to be suffered, a day on which we are to crucify ourselves and our children, a day

The Sabbath's Edges

BY LOUISE C. KLEUSER

WATCH the edges of the Sabbath,
Stay your busy life and play,
'Tis a time for sacred pleasure,
Give to God a full, whole day.
Meet the Sabbath clean and calmly,
Faces radiant with delight;
Praise in prayer and psalm the Father,
Bid all anxious cares take flight.

Watch the edges of the Sabbath,
Give to God a measure true;
He has blessed its every moment,
Sanctified each hour for you.
Guarding well its early minutes,
And its closing ones with care,
Meet the Sabbath with devotion,
Bind the Sabbath off with prayer.

on which to deny ourselves most of the things we and they enjoy, a day to sit still, to speak in hushed tones, and so to bottle up the physical and nervous energies of the child that by Saturday night he is a tornado of destructive impatience. This is the idea of the Pharisees, that man was made for the Sabbath, and not the Sabbath for man.

Jesus rebuked this idea. He revealed to us that the Sabbath is not a day of prohibitions, but a day of op-

portunities. It is not to be a day of idleness and weariness, but a day of activity, physical, mental, and spiritual. We are very narrow in our idea of piety when we think there is nothing to be done upon the Sabbath but to sit still and read the Bible or to sit still and hear a sermon. Bible study and instruction from the sacred desk are indeed to be privileges of the Sabbath day; but if they are made the only privileges, they will become as distasteful as the prison diet of bread and water. There are to be physical exercise upon the Sabbath, interesting lines of thought and study, the stimulating effect of surprising discoveries, the culture of esthetic and ennobling qualities by the use of good music, revelations of nature's beauties and mysteries, the use of story-telling, etc. The Bible has a great part in all of this, and if it is skillfully used, it will be relished in all its applications. We do not accomplish that end, however, in the mind of the child or young person, by ordering him to read his Sabbath stint of Bible, be it Chronicles or Romans; we do it by making ourselves that wise householder who brings forth out of his treasure things both new and old. And to accomplish this, parents and teachers must study how to be such wise householders with such store of treasures.

Heritage of the Christian

As we have before observed, however, the beauty and usefulness and delight of the Sabbath can be apparent only to the Christian. The Christian life of children is dependent upon their Christian training. If they are taught to be reverent, obedient, self-controlled, courteous, kind, honest, industrious, thoughtful, studious, reflective, they are in a condition to appreciate the privileges of the Sabbath. If they have not these virtues, they are not in a position to appreciate the Sabbath, and the home which has failed to give them these virtues is not in a position to under-

stand or administer Sabbath privileges. However faulty we parents may be (and all of us are faulty), we may and we must learn how to correct the faults of our homes, and enter into the spirit of the Sabbath in all our training.

At the very beginning of the fourth commandment the Lord said, "Remember." "Remember the Sabbath day." He knew how prone we are to lose sight of the most important things of life, while we wrestle with the lesser things. And therefore, through all the week He would have us remember the Sabbath day, and keep in our hearts its sacred and satisfying influence, that on every day of the week we may gather from life as much as possible of the fragrance and sweetness of the Sabbath, and look forward again to the day of rest whereon the greater share of that blessing may be had.

In the Home

"In all that pertains to the success of God's work, the very first victories are to be won in the home life. Here the preparation for the Sabbath must begin. Throughout the week let parents remember that their home is to be a school in which their children shall be prepared for the courts above. Let their words be right words. No words which their children should not hear are to escape their lips. Let the spirit be kept free from irritation.

"Parents, during the week live as in the sight of a holy God, who has given you children to train for Him. Train for Him the little church in your home, that on the Sabbath all may be prepared to worship in the Lord's sanctuary. Each morning and evening present your children to God as His blood-bought heritage. Teach them that it is their highest duty and privilege to love and serve God."—*"Testimonies," Vol. VI, p. 354.*

Then on the preparation day, as we approach the Sabbath, let every care be taken to see that parents and children together shall be ready to greet the first moments of God's audience day. There is a healthy discipline and a sense of loyalty in having all purely secular duties out of the way, and we ourselves in readiness to greet our King and Friend.

So far as possible, the food for the Sabbath is to be prepared on Friday. Fresh Sabbath clothing is to be in readiness, the baths are to be taken, the shoes are to be polished. The chores are to be completed; secular books and papers are to be put away. There will then be an air of expectancy as the sun sinks down toward the western horizon upon Friday afternoon.

Guard the Edges

"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time. Whenever it is possible, employers should give their workers the hours from Friday noon until the beginning of the Sabbath. Give them time for preparation, that they may welcome the Lord's day with quietness of mind. By such a course you will suffer no loss, even in temporal things.

"There is another work that should receive attention on the preparation day. On this day all differences between brethren, whether in the family or in the church, should be put away.

Sing to the Children!

BY ROBERT HARE

SING, mothers, to your children,
When morning glory wakes,
When noontide spreads its splendor
And day departure takes.
Keep step to life's sweet music,
Though youthful days have flown;
Lead on your little pilgrims
To rest before the throne!

The little dimpled fingers
May cause you many a pang,
And little wills of promise
May set your nerves aclang!
Wet eyes may weep above them,
With sorrow overspread,
But, ah! how deep the sadness
With little fingers dead!

Sing, mothers, let your spirit
Rejoice in holy lays,
Then childhood's heart will gladly
Hymn its Creator's praise!
Think, should the lips you cherish
Grow cold as kindred clay,
Ah! then, the sad tomorrow
Would be life's darkest day.

Let all bitterness and wrath and malice be expelled from the soul. In a humble spirit, 'confess your faults one to another, and pray one for another, that ye may be healed.' James 5:16.

"Before the Sabbath begins, the mind as well as the body should be withdrawn from worldly business. God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss."—*Id., p. 356.*

As the sun is sinking in the west, let all the members of the family be gathered together for Sabbath evening vespers. How blessed the twilight peace of Sabbath eve! As we raise the Sabbath welcoming hymn, as we sit

still in the gathering dusk and repeat one by one or in unison some of the familiar and comforting passages of the Bible, as we kneel together in prayer before the throne of grace, it seems that the hand of our heavenly Father is softly descending upon us in benediction. No other event in all the week has quite that sweet peacefulness of the family circle in worship on Sabbath evening.

Sabbath Day

The Sabbath morning program calls for arising early enough to get the affairs of the household done in plenty of time for departure to the church. In the country, at least, there are chores to be attended to; in every home there is the morning meal to prepare. Family worship has its place, as upon every day; and it is far more happy to have some leisure than to have a rush and bustle to get off to Sabbath school. System, order, and expedition are essentials to happiness in Sabbath observance; their lack is in great part responsible for making the Sabbath a dread and weariness. Happy spirits must be maintained to make the Sabbath a delight, and every species of disorder and disorganization must be avoided. This, of course, is possible only if order and system be the habit of every day, and not merely of the Sabbath day.

Upon the return from church, there is, or there should be, a delicious sense of relaxation. Weekly cares are laid aside, even the discipline of the public assembly is past; the family now have the sense that the rest of the day is theirs. The midday meal, simple, yet recognizing the special character of the day, is a time of happy converse.

"We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. Instead of this, the food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. Overeating befogs the brain. The most precious words may be heard and not appreciated, because the mind is confused by an improper diet. By overeating on the Sabbath, many have done more than they think to dishonor God.

"While cooking upon the Sabbath should be avoided, it is not necessary to eat cold food. In cold weather let the food prepared the day before be heated. And let the meals, though simple, be palatable and attractive. Provide something that will be regarded as a treat, something the family do not have every day."—*Id., p. 357.*

Home Time

The use in the home of the free time of Sabbath afternoon will be treated in later articles. Let it suffice here to say that this portion of the Sabbath should normally be devoted to the home. And it should be a time, not of constraint, neither of separation between parents and children, but filled with happy association in Bible study, story-telling, and other devices for increasing useful knowledge of sacred things; in nature study, wherein both the body and the mind may be exercised; in sacred music of instrument and voice, and in agreeable, interesting, and uplifting conversation.

"As the sun goes down, let the voice of prayer and the hymn of praise mark the close of the sacred hours, and invite God's presence through the cares of the week of labor.

"Thus parents can make the Sabbath, as it should be, the most joyful day of the week. They can lead their children to regard it as a delight, the day of days, the holy of the Lord, honorable.

"I counsel you, my brethren and sisters, 'Remember the Sabbath day, to keep it holy.' If you desire your children to observe the Sabbath according to the commandment, you must teach them by both precept and example. The deep engraving of truth in the heart is never wholly effaced. It may be obscured, but can never be obliterated. The impressions made in early life will be seen in after years. Circumstances may occur to separate the children from their parents and their home, but as long as they live the instruction given in childhood and youth will be a blessing."—*Id.*, p. 359.

Control of the Muscles

BY MINERVA HUNTER

"ARE you glad to be back?" Elliston Brewster asked his wife when she returned from a visit to her people in the country. "I am afraid you will feel that our little apartment is noisy, after the bigness and quietness of the country."

Lucia smiled. "Quietness, Elliston? It is the noisiest place I have ever known. Poor little Sonny-boy did not get a full nap the whole time we were there."

"It would seem that with twelve large rooms in the house one quiet place could be found," mused Elliston.

"There is no quiet with Evans. He always was noisy, but now that his voice is changing it is hard on one's ears to be in the house with him. His arms and legs are so long he has difficulty in controlling them, and he races awkwardly about the house, slams doors, jumps down the stairs, whoops and yells, and bumps furniture until other people are thankful when he goes out."

"Wait until Sonny-boy is older," Elliston suggested.

"Do children have to be noisy to be healthy? I somehow doubt it. Couldn't they be trained to make their noise out of doors?" Lucia asked anxiously.

"That reminds me of Aunt Rebecca and her boys," Elliston answered, smiling. "She trained them to make their noise out of doors, and they never guessed she was training them."

"Tell me about it."

"She started when they were mere toddlers," Elliston explained. "Prac-

tically everything she did with them had a quieting influence. Of course reading to them and telling them stories naturally would have that effect, but she made up games that gave them something to do quietly.

"One of the games she called 'The Mouse.' As the boys grew older they changed it somewhat and renamed it 'The Spy.' It involved going from one part of the room to another, opening and closing doors and picking up and putting down articles, without making a noise. If the one blindfolded could tell where you were and what you were doing, you had to be blindfolded in his stead.

"Another game was called 'Secrets.' In this game the child went into the kitchen, and without whispering, told his mother three things he would like for dinner. The door into the next room was closed, and the brothers listened from that side to hear what was said. If they could tell what was said and either of those articles appeared for dinner, then the boy who spoke so loudly received only one spoonful of the favorite dish. Unconsciously the children learned to speak softly.

"Still another game was called 'Sword's Point.' Each piece of furniture was the point of a sword, and the aim of the game was to walk all around the room without getting 'so much as a scratch.' The boys liked to put the chairs close together, and pass safely between them. Thus they learned to balance themselves and watch out for furniture.

"These games delighted me when I visited in the home, and it was not

until I was fully grown that I suspected why Aunt Rebecca had invented them. She did not prohibit noisy games, but required the boys to play them in the yard or in the barn loft, which was given over entirely to them."—*Issued by the National Kindergarten Association.*

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Lightning Rods

THE United States observation stations on the tops of high mountains are so exposed to lightning that many men have been killed in the tiny lookout houses perched on these mountain peaks. So many fatalities have resulted that towers have been built over the stations, and great copper cables run from them to pits dug in the ground and kept filled with wet charcoal. These draw off the deadly bolts, and they pass harmlessly to the ground. It is said that during a storm so much electricity passes through these cables that they become almost red hot. The ingenuity of man has conquered the deadly lightning.

Many homes have been destroyed by a bolt resembling lightning, a bolt that came from an accumulation of little things; the atmosphere became charged, and finally came the rending, tearing, destroying explosion, and another home is gone. Separation; divorce; destruction.

A family altar in the home serves as a tower reaching up to heaven, and the cables, "being rooted and grounded in love," will safely dissipate the charged atmosphere before it can assume the characteristic of a lightning bolt.—*John L. Meredith.*

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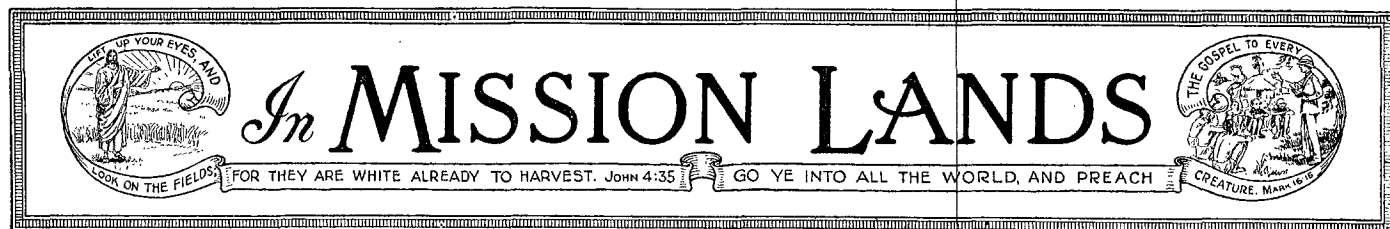
Face Ownership

"My boy," said a wise father to his twelve-year-old lad, "you do not own your own face."

The boy looked puzzled. He had come to breakfast with a frowning, clouded countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill spirits. His father's unexpected words caused him to look up with a half guilty expression.

"You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel others to look at a sour, gloomy, and crabbed face."

The boy had never thought of that, but he understood and did not forget. And all of us should understand, and none of us should forget, the fact that our faces belong to other people.—*Christian Herald.*



Forty-five Years' Evangelical Work in Australasia, and Its Results

BY A. W. ANDERSON

FIFTY-FIVE years ago, during one of her discourses, Mrs. E. G. White mentioned that there were many nations that would receive the present truth; and that she had seen printing presses running in many countries, printing papers and books on the message. When asked to which countries she alluded, she remembered one—Australia. At that time we had no missionaries operating in any country outside of North America, and the late S. N. Haskell, in relating the incidents connected with Sister White's predictions regarding the amazing developments of the work yet to be seen in the world-wide field, made the following remark: "To send missionaries and establish missions in foreign fields of which we knew comparatively nothing, seemed an impossibility."

Ten years later (1884), at the General Conference held in Battle Creek, Mich., the following action was taken:

"Resolved, That in our judgment, steps should be immediately taken to open a mission in Australia."

A company of workers was selected, and arrangements were made for their transportation to the island continent of the Southern Hemisphere. This company of pioneer missionaries consisted of the following persons: S. N. Haskell, J. O. Corliss and family, M. C. Israel and family, Henry Scott (Bible worker and printer), and William Arnold (cannasser), eleven persons in all.

An earnest appeal for assistance in the establishment of the new mission was made in the *Signs of the Times* of April 9, 1885, by Elder Haskell, from which we quote the following:

"A mission is about to be established in Australia. There are friends of the truth in California, in Michigan, and elsewhere, who could bear the entire expense of that mission for years and not come to want. They are also feeling that God has called them to do something in His work. We invite all such to come and help in this important crisis. The cause wants men and means,—men who have a few thousand dollars can go

to this distant land and make it their future field of labor; men who will invest as much for God as for themselves; men who feel that God has called them to do something in His work. We want some such practical evidence of the call of God. We believe that God has such men in different parts of the country and the world. We expect them to come forward in a time like this.

"God's work demands haste. What is to be done to open and establish the Australian Mission, will have to be



C. H. Watson, President of the Australasian Division

done at once. The first man of whom we have heard who has pledged any large amount for this enterprise is one not of our faith; he gives \$2,000 toward a printing press to be established in that distant land. Now we have received another pledge of \$1,000 from a man who does not keep the Sabbath. We believe that God is calling men to assist in this work. We invite our friends far and near to lend a helping hand in establishing the work of the third angel's message in Australia."

The Sabbath schools of California decided to give their missionary of-

ferings to the Australian Mission, and so heartily was the matter taken up by the Oakland Sabbath school that their offerings for the first quarter of 1885 constituted a record, \$227.25. Altogether the quarter's offerings from the California Sabbath schools reached the sum of \$765.

On May 10, 1885, the party of pioneer missionaries sailed from San Francisco by the S. S. "Australia," and after a pleasant trip across the Pacific Ocean, they arrived at Sydney on June 6. As it had been arranged to begin operations in the city of Melbourne, the company, with the exception of Elders Haskell and Israel, immediately proceeded to their destination by the S. S. "Wentworth," arriving at Melbourne on June 9. The following week, public meetings were held at Richmond, one of the inner suburbs of the Victorian metropolis.

After remaining in Sydney for a week, Elders Haskell and Israel traveled to Melbourne by rail. Their first impressions of the country were favorable, as the following extract from one of their letters will indicate:

"The hills and valleys are covered with thousands of sheep, while horses and cattle are numerous. The country abounds with the eucalyptus, or Australian gum. There are reasons for believing that in the Dandenong Mountains, not far from Melbourne, the highest trees in the world are to be found.

"We arrived in Melbourne about 2 p. m. Monday. Here everything indicates enterprise of the highest type. We can speak of only a few things. The public library in this city is the finest in Australia. It contains 127,206 volumes. There are over 3,000 American volumes. We have every reason to believe that American literature is eagerly sought and read. . . . We believe that we shall see good accomplished by our coming to this place. Already we have reasons for encouragement. We believe that God has gone before us."

Although the mission party were so

many thousands of miles away from America in a strange country, yet they met with many things which reminded them of their homeland. First of all they had no difficulty in making themselves understood, as English is the language of Australia. The pioneers of the message in Australia, therefore, having no language difficulty to contend with, were able to begin operations at once. Then, too, there is a wonderful similarity between the habits and characteristics of the people of Australia and of America. "Of all countries," says Mrs. E. G. White, "Australia most resembles America."—*Testimonies*, Vol. VI, p. 26. In some respects, therefore, our early missionaries to Australia found certain advantages which are not usually met with by those who are sent to labor in foreign countries.

On the other hand, however, they were faced with some peculiar difficulties. The idea of "keeping Sunday on Saturday,"—a phrase which was frequently used by Australians when discussing the new cult which had entered their land,—seemed ridiculous to a large number of the people. Saturday in Australia is the great day for sport. On that day the popular Australian god, the race horse, is worshiped by hundreds of thousands of people. The greatest and finest appointed race courses in the world are to be found in Australia and New Zealand. Then there are tens of thousands of people who patronize cricket and football matches on Saturday; while still others indulge in tennis, yachting, walking, or driving to the beautiful pleasure resorts which abound within easy reach of the big cities. Others engage in surfing, while crowds of people seek pleasure in theaters or concert halls. Throughout the whole year an endless variety of forms of pleasure are provided for the sport-loving, care-free Britishers of the South Seas. The wonderful climate with which a kind Providence has endowed Australasia, induces the people to spend much of their time in outdoor enjoyments; and as the standard of living is high and actual poverty is not very much in evidence, the average Australian or New Zealander lays himself out for what he terms "a good time." This open-air life, and their devotion to athletics, have contributed to produce a strong, virile people.

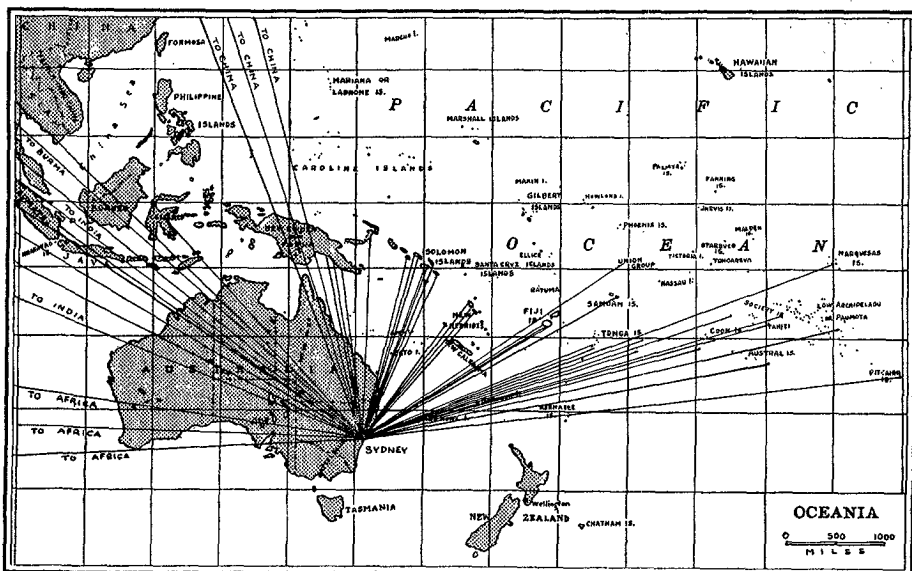
For the propagation of such Puritanical ideas as were enunciated by that little band of missionaries from America, sport-loving Australia must have appeared, at first, a most unlikely place in which to meet with outstanding success. Believing, how-

ever, that the message they bore was one which the Lord would have proclaimed to every nation, kindred, tongue, and people, those God-fearing men and women, whose confidence in the Lord was strong, began in a small way to sow seeds of truth in the city of Melbourne.

Many times during their early experiences those pioneers gathered comfort and encouragement from the promises made to Zerubbabel: "Then He answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands

a membership of twenty-nine; within six months it had increased to ninety-five. Gradually the work extended to other cities and to various country centers. Within fifteen years thirty-nine churches were organized, with a total membership of 1,994. The entire staff then included nineteen ordained ministers, eighteen licensed preachers, twenty Bible teachers, and seventy-five colporteurs; medical and other workers raised the number of persons to 350 who were actually devoting their whole time to evangelical or institutional work in Australasia.

Five years later (1905) the statistical reports show that, besides propaganda work in all parts of Australasia, missions were being conducted in the following islands: Fiji, Norfolk, Pitcairn, Rarotonga, Samoa, Tahiti, Tonga, and Sumatra, and in the city of Singapore. The church membership had grown to over 3,000 and the Sabbath school enrollment to 3,853.



Map of foreign mission stations to which the Australasian Conference of Seventh-day Adventists has sent its missionaries. The lines radiate from Sydney because the headquarters of the Mission Board is located in that city, but the missionaries have been drawn from every state of Australia and from the dominion of New Zealand.

shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things?" Zech. 4: 6-10.

A few months after their arrival in Melbourne, a small printing press and some type, and other necessary things for a little printing plant were purchased, and a monthly paper was issued. From this small beginning, the work in Australasia began to expand, little by little, until, under the blessing of the Lord, about 400 believers had been added to the church within two years, and companies had been formed in Victoria, New South Wales, South Australia, Tasmania, and New Zealand.

The first Seventh-day Adventist church in Australasia was organized in January, 1886, in Melbourne, with

At the close of the next decade (1915), the church members numbered 5,422, and the Sabbath school enrollment was 7,156. The report for the following decade, 1925, shows a church membership of 10,030 and a Sabbath school enrollment of 15,908; and the sum raised for home and foreign mission work was \$605,000.

The Australasian Division statistical report for December, 1928, revealed some interesting facts concerning the steady growth and development which have characterized the work since its small beginning in the city of Melbourne. There are now 274 churches, with a membership of 11,053. Tithes received from these churches amounted to \$368,160; and their offerings to foreign missions totaled \$241,440. The value of institutional and conference buildings

and churches in the division totals \$1,424,390. If that little band of missionaries could gaze upon the results of their seed sowing among those pleasure-loving Australians four decades ago, would not they exclaim, "What hath God wrought!"

The Publishing Work

Next to the living preacher, the printed page is the most effective agent in the dissemination of the gospel. From the very beginning of their work in Australia, the little band of missionaries scattered the printed page far and wide. Among their early converts were two capable printers, W. H. B. Miller and J. H. Woods. These two brethren were running a little business of their own in Melbourne. They were both members of a Mutual Improvement Society in connection with the Church of Christ. The question, "Which Day Is the Sabbath?" appeared on the syllabus of this society, shortly after the arrival of the party of Adventist missionaries from America. Brother Miller was to lead in affirming that the seventh day is the Sabbath, while Brother Woods led in the negative. Becoming acquainted with J. O. Corliss, Brother Miller invited him to the meeting to lead out in the discussion. The arguments he produced in favor of the seventh-day Sabbath were so convincing that Brother Woods could offer no effective reply. As a result of that one meeting, nearly a score of people began the observance of the Sabbath. A little later, Brother Miller and Brother Woods disposed of their business and connected with our publishing work in Australia. Subsequently Brother Miller became superintendent of the Pacific Press, and later, manager of the Australian Publishing House. He is now known by the young readers of the denomination as "Uncle Ben," of "Uncle Ben's Cobblestones" and other books. After

serving several years in the publishing house, Brother Woods was ordained to the gospel ministry, and became a leading city evangelist and a conference president.

For several years, while our book and periodical work was in its infancy, the publishing house was kept busy with outside commercial work. At that time subscription books were imported, either from America or from England; but as the book work expanded in Australasia, it was found advisable to produce our own subscription books.

At the General Conference in 1903, very careful consideration was given to the question of locating our publishing houses outside the large cities, and to the matter of confining our efforts solely to the production of our denominational literature. This proposal met with much favor by the Australasian publishing house, and arrangements were made to search for a site which would harmonize with the suggestions which had been made by the servant of the Lord in the Testimonies.

After much searching for a suitable location, it was decided to purchase about 100 acres of land at Warburton, a picturesque mountain resort about fifty miles from Melbourne, where there is an abundance of water power available. A new factory was soon erected, and the task of transferring the plant from Melbourne to Warburton was successfully accomplished.

As there were no homes available in the vicinity of the new factory, a little village had to be constructed. As the land had been occupied by a dense forest of eucalyptus and other native timbers, this was no mean task. However, within a year or two the place began to assume a civilized appearance; gardens came into existence, roads and paths were constructed;

houses, a church, and a school were erected; water and light were provided; and our workers were enabled to enjoy the usual conveniences which city people demand, with the additional advantage of a beautiful rural environment free from the usual contaminations of city life. No commercial work has been undertaken at the Warburton publishing house, the whole staff and plant being occupied with the production of our own denominational literature.

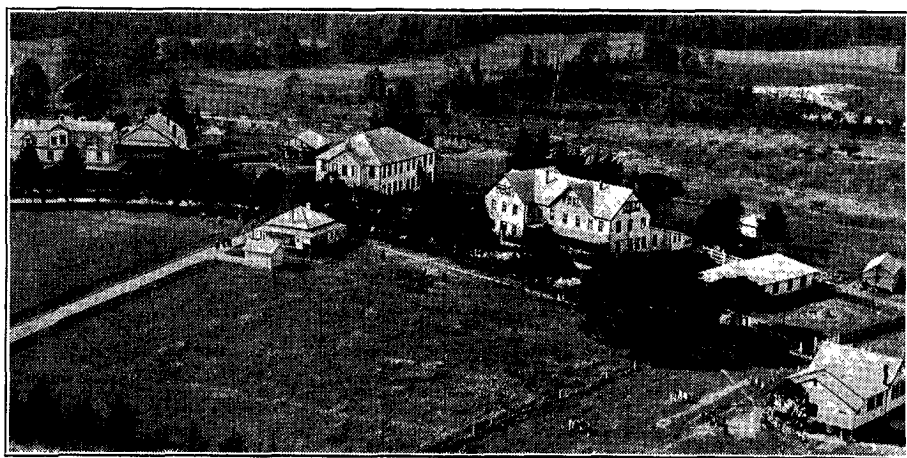
In the course of time, a sanitarium and a health food factory were erected in close proximity to the publishing house; but of these institutions we shall say more later.

Educational Work

In 1892 the first effort was put forth in Australasia to establish a missionary school. At St. George's Terrace, St. Kilda Road, Melbourne, the Australasian Bible School was opened. It was soon discovered that our young people should have educational advantages which it was impossible to provide in the densely populated area of a big city; hence a location was sought for, which would comply with the ideas outlined in the Spirit of prophecy for our training schools.

At the first meeting of the Australasian Union Conference, Jan. 15-25, 1894,—which, by the way, was the first union conference organization ever brought into being by this denomination,—it was resolved to secure a suitable piece of land "away from the large cities, and in a place favorable to simplicity and economy, and where agricultural and manufacturing industries may be developed for the benefit of students, and of families having students in the school." With such a small constituency, an effort of so great a magnitude as that which was contemplated was certainly one which demanded very strong courage on the part of the conference leaders. In no other part of the world field had a similar plan been put into operation. But the Lord very definitely directed the brethren, through His servant; and their confidence in His leading was in due time rewarded. Beset with many difficulties, hampered for lack of funds, blazing a track into hitherto unexplored educational problems, Mrs. White and the brethren who led out in the establishment of the Avondale school gradually saw their hopes and ambitions realized.

The wonderful advantages which were associated with a school in the country, away from the evil influences of city life, had been set before the brethren in Australia with great earnestness by the servant of the Lord.



Airplane View of the Australasian Missionary College, Cooranbong, New South Wales

Reading from left to right, the buildings are as follows: 1. Girls' Dormitory; 2. Music Department; 3. Chapel and class rooms (small building in front of chapel is the college office); 4. Boys' Dormitory; 5. Manual Training Workshop; 6. Primary School.

The buildings of the Health Food Factory and the Avondale Press, in which 200 tradesmen and students are employed, stand a little farther down the road, but they could not be included in the picture. The Domestic Science building and the homes of the faculty are also omitted.

In no uncertain tones the message had been given to establish a school "where there is as much as possible to be found in nature to delight the senses and give variety to the scenery. . . . Let our students be placed where nature can speak to the senses, and in her voice they may hear the voice of God. Let them be where they can look upon His wondrous works, and through nature behold her Creator." Then, too, the importance of providing for manual labor for the students was particularly emphasized, that a well-balanced system of education might be provided for our future missionaries.

After much searching, a wild tract of land consisting of 1,450 acres at Cooranbong, about eighty miles from Sydney, was purchased for \$4,500; and on March 6, 1895, the Avondale school was opened. Until buildings could be erected, an old hotel at Cooranbong was rented, and the students who could not be accommodated in that building were housed in tents. A few months after the opening of the school, Sister White decided to make Avondale her home. She engaged labor for the purpose of clearing some of the land of the native bush, and planted an orchard and garden, and erected for herself and staff an eight-roomed cottage.

This was a great encouragement to those who saw little prospect of making a fertile tract of country out of the wild bush land which had been purchased for a school farm. Certainly, as far as natural conditions could be seen, there was a very poor outlook before the Avondale school — poor land, dense forest of eucalyptus and undergrowth to be cleared, salty marshes and swamps to be drained, and no school buildings or facilities or money with which to provide a suitable school for the students. However, Sister White always spoke hopefully of the future of the school, and declared that the land would produce good crops of fruit and vegetables, and that Avondale would "become the training ground for many missionary fields."

As the years have passed since those early struggles, how frequently have we been reminded of the encouraging words of Sister White, which she uttered amid such forbidding natural surroundings. From Avondale school, or as it is now known, the Australasian Missionary College, have gone forth large numbers of missionaries to far-flung fields. From that center, strong preachers of this closing message have been sent to herald the coming of the Saviour; Bible workers, school-teachers, colporteurs, printers, stenographers, bookkeepers, nurses,

and medical workers have connected with our conferences and institutions. Almost the entire staff of workers in the Australasian field today received their training for the work in their home field.

Four training schools have been established for the education of workers,—the Australasian Missionary

College, the New Zealand Missionary School, the West Australian Missionary School, and the Sydney Sanitarium. In addition to these institutions there are twenty-seven church schools, with an enrollment of 782 children in the home field, and eighty-seven church schools with an enrollment of 1,694 pupils in the islands, or a total of 114 church schools, with an enrollment of 2,476 pupils for the division.

ronage increased until it was found necessary to employ twenty-five attendants. As the work was being carried on under the most difficult and trying circumstances, it was decided to seek a suitable location for the erection of a sanitarium. A splendid site was finally chosen at Wahroonga, consist-



One of the School Buildings and Some of the Students at Buresala, Fiji

College, the New Zealand Missionary School, the West Australian Missionary School, and the Sydney Sanitarium. In addition to these institutions there are twenty-seven church schools, with an enrollment of 782 children in the home field, and eighty-seven church schools with an enrollment of 1,694 pupils in the islands, or a total of 114 church schools, with an enrollment of 2,476 pupils for the division.

Medical

In 1896, steps were taken by the Australasian Union Conference to begin medical work in New South Wales. A Health Home was opened at Ashfield, one of the suburbs of Sydney; shortly afterward a health journal was issued from the publishing house in Melbourne, and a health food agency was established in Sydney. A small bakery for the manufacture of health foods was opened about this time in Melbourne. In 1898 a physician and ten trained nurses from the Battle Creek Sanitarium were sent out to Australia to open medical work, but since that time our Australasian young people have been able to receive their training as medical missionaries in their home field. Within a few months the little institution in the seven-roomed cottage at Ashfield was found too small to accommodate the growing patronage, and larger premises were rented in Summerhill, an adjoining suburb. Still the pat-

ing of eighty acres of land, 600 feet above sea level, thirteen miles from the center of Sydney. Although this site was selected in 1900, when the whole district was covered with forest timber, it is still considered that no finer position for a sanitarium could have been chosen. Many visitors and patients have expressed their admiration of the foresight displayed by our people in erecting a sanitarium in a place so eminently suitable for the purpose, being endowed with so many natural advantages. To purchase such a site in Wahroonga today would cost a fortune, as the population of Sydney has grown during the past twenty-nine years from a city of 538,800 to considerably over one million; and owing to its climatic and scenic attractions, the Wahroonga district has become a place of residence for many of the wealthiest people in the state. At a time of financial depression, when it was difficult to sell land so far out of the city, the Lord directed His servants to this most desirable location for a sanitarium; and while it seemed an almost insurmountable task at the time to erect a large institution in such an out-of-the-way place, yet He who knows the end from the beginning knew that in a few years' time a large population of wealthy people would reside within easy reach of the sanitarium, and that through its doctors and nurses they would be able to learn the special truths which He desires

to impart to men and women in these last days.

The Sydney Sanitarium is a registered hospital under the state laws of New South Wales, and is licensed to accommodate 120 patients. Its trained nurses have been very successful in qualifying at state medical board examinations. The institution now employs nearly one hundred persons on its staff, including four qualified medical practitioners. A goodly number of our missionaries in the islands of the Pacific and elsewhere, were trained at the Sydney Sanitarium, while other nurses have found employment in our café treatment rooms, or with some of our evangelical teams in the home field.

In Victoria, in close proximity to the publishing house at Warburton, we have another well-equipped sanitarium, with two qualified medical practitioners and a corps of trained nurses. Thus from a humble beginning in a rented cottage of seven rooms, the sanitarium work in Australia has grown to its present proportions, in spite of opposition from medical authorities, who at first regarded our system of treatments as quackery; and it has largely overcome the natural prejudice of a conservative public who were loath to believe that a hot fomentation or a cold compress could produce a more curative effect than drugs. Customs which have been followed for ages, die hard, but the actual results of sanitarium treatments have at last convinced many who were prejudiced against them, that they are in harmony with nature's laws.

Health Foods

The development of the health food business in Australasia has been truly phenomenal. In 1898 a small bakery was opened at Northcote, one of the northern suburbs of Melbourne, Victoria. From this small beginning a gigantic business has been developed. In 1899 the manufacture of health foods was begun at Cooranbong, New South Wales, as one of the industrial departments of the Avondale school. In March, 1902, a vegetarian café was opened in Sydney, twenty-five meals being served on the first day. Within three weeks the patronage had increased to nearly ninety meals in one day. The counter sales of health foods amounted at first to \$165 a month, gradually increasing during the first year's operations to about \$400 a month.

Efforts which were made to introduce our foods into other states met with considerable success, and at the union conference council held in 1903, the report of the health food department showed that total sales of our

food products had reached the respectable sum of \$17,870 for the year 1902. Four years later our Sydney café business had increased from the humble beginning of twenty-five meals a day to 1,000 meals a week. The following year saw still greater development, and the business began to show a profit.

But at that time it is doubtful if anybody thought of the latent possibilities in the health food lines; nor did any one imagine what potentialities could be made available to the cause through this medium. In 1907 a café was opened in Melbourne, and the following year another was opened in Adelaide. Later on, similar institutions were established in the other capital cities in Australia, Tasmania, and New Zealand.

Twenty years after the establishment of the little bakery in Melbourne, the health food department reported that the factory at Avondale was turning out 357 tons of food a year, and that the department was employing 180 workers, whose wages averaged \$62,100 per annum. Now we have three more factories, one in Christchurch, New Zealand; one in Melbourne; and one in Warburton, Victoria; and also a number of depots. At the present time we are employing over 500 persons in the health food department, whose wages amount to \$396,810 per annum. Of the profits earned by this department, 25 per cent is paid to the mission funds of the Australasian Union Conference, and the balance is used for the liquidation of the entire indebtedness of the various institutions in the division.

The Australasian Conference Association

At the session of the Australasian Union Conference held at Cooranbong in September, 1906, it was deemed desirable to organize a legal corporation for the purpose of holding real estate. After considerable discussion, pro and con, this resolution was adopted:

"In view of our growing work and constantly increasing number of institu-

tions in the various parts of the Australasian Union Conference,

"We recommend, That the union conference be incorporated for the purpose of holding such properties, provided that this can be done without involving the denomination in any undesirable way."

A special committee was appointed to draw up articles of incorporation, and to obtain legal advice thereon; but it was not until the union conference session in 1908 that the draft was approved, and the new association was launched upon its successful career. When the plans were laid for this organization in 1906, the total assets of our Australasian institutions stood at \$409,920; while the liabilities were \$268,040, leaving a "present worth" of \$141,880. From these figures it will be seen that twenty-three years ago the financial standing of our Australasian institutions was very precarious, and it is little to be wondered at that many of our brethren in other fields questioned if it were possible for these heavy liabilities to be liquidated. The plan which was adopted by the Australasian Union Conference, of combining the entire institutional activities of the field into one organization, however, has proved what can be accomplished, under the blessing of God, by consecrated and united efforts on the part of our workers and people.

Realizing that such an organization as the Australasian Conference Association, Limited, was one upon which our people could depend, they deposited large and small sums of money with the association, at a maximum rate of interest of 3 per cent. As the bank overdraft rate in Australia stands at 6½ per cent, these cash deposits by our people at low rate of interest saved the cause considerable sums of money each year.

It is a source of much gratification for us to be able to tell our people throughout the world field how wonderfully the financial situation of our institutions has changed during the last twenty years. Our last balance sheet, dated June 30, 1929, reveals the



Native Students at Aore Training School, New Hebrides

following interesting facts: Institutional assets now stand at \$3,023,855; liabilities, at \$1,496,690; showing a present worth of \$1,527,165. Of these liabilities, it should be mentioned that the sum of \$825,655 is owed to our own people, who hold deposits in the association or for annuities, etc. Twenty years ago our liabilities to assets amounted to 65.38 per cent; eight years ago they stood at 64 per cent; now they stand at 46.1 per cent. We are glad to pass along the information that, according to our present plan of working, if the Lord tarries till 1936, our institutional indebtedness will then be entirely liquidated. Already the publishing house stands entirely clear of debt, and plans were laid at the recent annual council to pay off the whole of the liabilities of the Sydney Sanitarium.

Our Island Missions

Scattered about in the broad Pacific Ocean there are numerous groups of beautiful islands, inhabited by black and brown races, many of whom are still cannibals. Into these groups of islands our missionaries have been carrying the third angel's message since 1886, when Brother J. I. Tay first visited Pitcairn Island. In 1890 the missionary ship "Pitcairn," was built for the purpose of carrying our workers into the various island groups in the South Seas. Mission stations were established at Samoa, Tahiti, Rarotonga, Tonga, Fiji, as well as in the East Indian Archipelago. Until the year 1901 these missions were directed from America, but it was then deemed advisable to place the direction of these island missions under the Australasian Union Conference. Subsequently the Malaysian Archipelago, lying to the northwest of Australia, was transferred to the Asiatic Division.

Thrilling stories could be related concerning the work which has been carried on in Polynesia and Melanesia during the last forty years, but we cannot do more than briefly outline the growth of the work in the various portions of that interesting field.

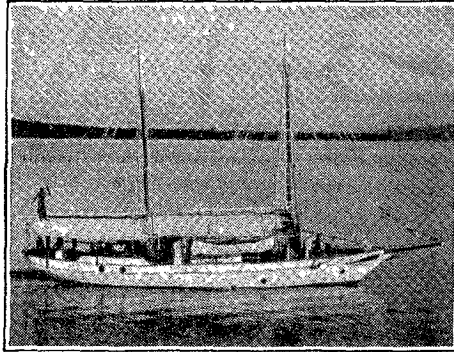
Fiji

On Aug. 3, 1891, the "Pitcairn" called at Suva, the capital of Fiji, when J. I. Tay and his wife landed to canvass for our books. Five months later Brother Tay fell asleep in Jesus, and he was laid to rest in Suva. Then J. M. Cole took up the work in 1893, but failing health drove him from the field. J. E. Fulton then stepped into the vacancy, and in a short time the message found its way into the hearts of some of the Fijian

natives, one of whom, Pauliassi Bunoa, became our first native ordained minister.

When Pauliassi began to keep the Sabbath, one of the white missionaries of another denomination came to him inquiring why he had joined the Adventists.

Said Pauliassi, "If you can give me one text from the Bible under your arm, then I'll give up keeping



Mission Ketch "Melanesia," at Anchor in Blanche Harbor, Rabaul, Mandated Territory of New Guinea

Sabbath and come back to Sunday and die as I have lived."

The missionary began talking about the blessedness and triumphs of the church.

"Tell me from the Book," said Pauliassi, "not from your mouth. Then I'll keep it."

The missionary replied, "Just think how the Lord has blessed us."

"What constitutes a blessing?" said Pauliassi. "Is it numbers? Daniel was the only one in the lions' den, yet he had the blessing of God."

As the conversation closed, Pauliassi took the missionary's hand, and said, "There is a judgment approaching. You are not the judge and I am not the judge. If then I am in the wrong, I will charge Moses, who gave the law to the people in the wilderness. I will blame the prophets, who exhorted the people to be true to the Sabbath of the Lord. I will blame Jesus Christ, who kept the Sabbath and spoke no word of any change. I will charge the great apostle to the Gentiles for his teaching and example in meeting with the people on the Sabbath day. If you are wrong, whom will you accuse?"

As the work progressed, it became necessary to establish a training school for native missionaries who could labor not only for their own people, but for other native races in the Pacific. An admirable place for such a school was found at Buresala, on the island of Ovalau; and on March 4, 1907, the school was opened with an attendance of twenty-one pupils. Another acquisition to the work of the mission was the publication of a monthly Fijian periodical,

the *Rarama*, printed on a small press which had been given to the mission. The circulation of this little paper gave a splendid impetus to the work, for it was able to carry the message into many places which could not be reached by the living preacher.

Realizing the importance of educating our young people of Fiji in the fundamental principles of the message, an intermediate training school was also established at Navuso on the Wainibuka River, amid picturesque and healthful surroundings, and within easy access of a large number of our native believers. When funds will permit, similar schools will be established in other centers, that, as far as possible, all our growing youth may enjoy the advantages of a Christian education. These bright, intelligent natives deserve to have every opportunity of fitting themselves for service in the mission field.

As there are more than 60,000 Indians in the Fiji group, who have been brought from India to work on the sugar plantations, our missionaries felt that something should be done to reach these people with the truth. Sister Meyers, the mother of C. K. Meyers, secretary of the General Conference, pioneered our work among the Indians. Her untiring labors, particularly among the Indian women of Suva, won a large place in the hearts of the people. So far, most of our efforts for the Indian population of Fiji, in addition to that which Sister Meyers has carried on, have been concentrated upon the education of children and youth. A fine piece of land in a very healthful and elevated position about three miles from Suva, was secured, and suitable buildings erected. The influence which is being exerted upon the boys and girls who are attending this school is also making itself felt in the lives of their parents. The caste system, which is the bane of Indian life in their native land, has been practically abandoned by the Indians in Fiji, hence children of all castes now study side by side in our school at Somabula.

The New Hebrides

Perhaps the wildest and most ferocious cannibals in the world inhabit some of the islands in the New Hebrides group, and notwithstanding all that has been done by faithful missionaries, and by the British and French governments, who rule this group conjointly, there are districts into which it would be very risky for traders or travelers to venture. C. H. Parker was our first missionary to enter this group. He and Mrs. Parker landed on the island of Atchin in 1912. In 1916 these two pioneer

missionaries were invited to return to Fiji, where they had spent about fifteen years in service. A. G. Stewart followed up the work in the New Hebrides, and for six years he and his wife toiled on, but found the barriers of heathenism almost impregnable. Norman Wiles and his wife entered the large island of Malekula in 1914 to labor among the warlike Big Nambus people. Fever laid Brother Wiles in the grave, and his work was taken up by W. D. Smith, who is still laboring among those hostile people. In a recent letter Elder Smith tells of some of the experiences he has met with in laboring among those savages. He says:

"Never was the mighty power of God's compelling love more in evidence than at the present time. The gospel is marvelously changing the very worst class of men and women. On the cannibal island of Malekula, where my wife and I have been privileged to labor for God, the very power of demons has held sway in the lives of men. Through long ages they have been killing and eating human beings. The devil has put his own hellish stamp upon the people, and has held them in bondage to his evil devices. It is impossible to describe the terrible conditions that exist among these degraded heathen.

"There is but one remedy for sin, no matter where it is or in whom it is found. The acceptance of the gospel of Jesus Christ is that remedy. In a comparatively short period of time, scores of people of the kind I have just described have been won for Christ on Malekula. They have entirely forsaken their old pigsty homes and unhealthy surroundings, and have completely changed their habits of life. In less than four years we have seen and heard most wonderful things, as we have lived with, and labored for, these people. . . .

"Instead of being content to remain untouched by the cleansing effects of pure water, both men and women delight to appear clean and tidy. They are placing their children in our schools, where they can be trained as teachers for their own people. A new expression is coming into the countenances of men, women, and children; and we rejoice to see what the power of God's Spirit can do in the transformation of human beings."

Although our faithful missionaries toiled on for ten years with apparently little or no visible results, yet the seed sown in such forbidding soil is now bearing fruit. Our church membership in the group now numbers 129, and there are seventeen Sabbath schools reporting a total membership of 585.

A training school for native teachers has been established on the island of Aore. Prior to the establishment of this school, nothing had been done by other mission bodies, as far as we can learn, to instruct the natives in the use of tools. So favorably impressed was the British commissioner with the benefits which our school was conferring upon the native students, that he requested us to prepare a special report for him, so that he could incorporate it in his report to the imperial authorities in London.

Arrangements have been made by the division conference to strengthen our medical work among these needy people. Dr. T. A. Sherwin, who has for many years been connected with the Sydney Sanitarium, and who recently went to the London University to do postgraduate work, and qualified as a doctor of tropical medicine, has been invited to visit the New Hebrides group for one year. His expert knowledge and experience, we feel sure, will be of great assistance to our devoted missionaries who are laboring in such difficult and trying circumstances.

Solomon Islands

Until 1914 no attempt had been made by any of our missionaries to preach the third angel's message among the famous head-hunters of the Solomon Islands. G. F. Jones and his wife, having volunteered to pioneer the message in this group, sailed from Sydney on May 15, 1914, by the S. S. "Mindini." They were provided with a portable house, and a mission ketch of eight tons, with auxiliary power. Upon their arrival in the Solomons, they met with a favorable reception by the British administrator, and their hearts were soon gladdened by providential openings for mission work among tribes of people who were still savages, wholly untouched by civilizing or Christian influences.

From this very raw material, God has raised up a large number of devoted and capable teachers, who have been most successful in evangelizing whole tribes of their own people. Pana's work on the small island of Ranonga is an illustration of what God can do with a native who dedicates his life to the service of the Master. This Solomon Islander set himself the noble task of capturing for Christ the whole population of 300 living on this small island. An old witch doctor used all his powerful incantations to resist the work of the Holy Spirit; but Pana held on until the witch doctor gave up in despair, and left the native teacher to carry on his work unmolested. A beautiful native church with seating capacity

for 300 was soon erected. Within two years, the people of that island had become transformed from superstitious savages, ignorant of the merest rudiments of Christianity, into a band of men and women who loved their Saviour and were experiencing the joys of daily victory in their lives. Assuredly this is an illustration that the gospel is still the power of God unto salvation. This, however, is by no means an isolated instance of how God can use a native teacher.

On the island of Choiseul, in 1921, Jugha began mission work among men whose only attire was a battle-ax and a shield. Here he succeeded in leading those naked savages to abandon their devil worship and their vicious habits. Later on he was sent to open up the work on a large island called Guadalcanar. With the assistance of a few other native teachers, he has gathered out 200 Sabbath school members, who are now receiving further instruction in the message. Recently Jugha sent in an earnest request that a white missionary be given charge of the work in that large island, in order that he himself may go into the inland districts to find openings for the establishment of more mission stations.

The natives of these islands acquire knowledge rapidly, and are most grateful for the opportunity to learn to read and write which is afforded them by the Christian missionaries. The only schools they have are mission schools, and were it not for the devoted labors of self-sacrificing men and women, who, for the love of Christ, are willing to leave home and friends to carry the gospel to these savage people, they would be left to perish in their ignorance and vice.

So great is the demand for native teachers in the Solomon Islands, that our white teachers at the school at Batuna cannot train them fast enough to fill the calls.

New Guinea and Mandated Territory

For several years we have been carrying on mission work in the southern portion only of New Guinea, the largest island in the world. The western portion of this huge island belongs to the Dutch, the northeastern portion, prior to the war, belonged to Germany, and the southeastern portion, known as Papua, to the British Empire. As soon as the war broke out, the Australian navy took possession of German New Guinea, New Britain, New Ireland, and the groups of islands known as the Bismarek Archipelago. This former German territory has, since the war, been mandated to Australia by the League of Nations. In this fine group

of islands we have just begun to raise the banner of truth. G. F. Jones and his wife, who pioneered the work in the Solomon Islands, were invited to begin operations in the mandated territory. As the work is in its infancy, our missionaries, having been there only since last June, we cannot report much progress as yet, but the outlook already is very encouraging. The estimated population of the territory is about 450,000, of whom only 36,812 are receiving any religious instruction whatever. Here is a promising field awaiting development.

Tide Turns in Papua

In Papua, where our missionaries labored for several years with little or no results, the tide has turned, and more calls are coming to us to supply teachers and missionaries than we can fill. Some of our Fijian native teachers have done excellent work in Papua, and the way is opening for additional native teachers to be called to serve in that difficult field. Through the excellent work done by our medical missionaries, hearts are being won and doors hitherto closed against us are now opening.

Forty-five years ago three ministers and their families, one Bible worker, and one canvasser—eleven persons all told—left America to plant the seeds of truth in Australia. When they arrived at their destination, they were, as far as we know, the only Seventh-day Adventists south of the equator. In six months they organized the first church in Melbourne, with a membership of twenty-nine persons. At the end of twelve months, the membership had grown to ninety-five. This was an excellent start. Let us see to what extent this growth has continued. Within the division we now have 274 churches, with a membership of 11,053; and 472 Sabbath schools, with a membership of 18,464. Today the message is being propagated in the field by eighty-eight ordained ministers, 107 licensed ministers, 294 licensed missionaries, 130 teachers, and 98 colporteurs. In addition to these 717 field workers, we have 742 institutional and office workers, divided as follows: 517 in health food department, 107 in sanitariums, 50 in publishing houses, and 68 in conference offices; giving a grand total of 1,459 field and institutional workers. So the little band of five workers has been multiplied into a good-sized army.

For the year 1928 the churches in the division paid \$368,160 tithes, and \$289,105 for foreign and home missions, or a grand total of tithes and offerings amounting to \$657,265. Surely a wonderful harvest has been reaped in Australasia from the seed

which was sown forty-five years ago by the little band of five missionaries who left America to plant the third angel's message in a new country; and such results should stimulate our faith in the message which can win its way among all classes and conditions of men, influencing alike those enjoying the highest culture or those whose lot has been cast among the most depraved and benighted savages.

Conclusion

We have by no means attempted to present in detail an outline of the growth and development of our denominational work in Australasia, but we have simply endeavored to epitomize what God has wrought among the diversified peoples of the South Seas. We pray that still greater results may be achieved, and much larger numbers won for the kingdom of Christ during the brief time which still remains for us to finish His work.



An Experience With Burglars

BY O. B. KUHN

BEFORE coming to Nanking, Brother Shih Yun Ching, treasurer of the Anhwei Mission, resided in a tenement house in Shanghai. A gang of robbers, who evidently had knowledge of his connection with the treasury department, went to his home one night bent on robbing him. Brother Shih and his family were awakened, and could hear the men outside on the veranda searching for the door to his apartment. The robbers cautioned each other not to disturb any one but Mr. Shih, the treasurer. They seemed much perplexed, and in surprised and excited tones asked their leader, who had spied out the house during the day, where the door was located.

Inside the house, Brother Shih and his family, very much frightened, kept as quiet as possible, expecting every minute to see the door open and the thieves enter. They feared that their little son, who always cried at strange noises or whenever awakened from sleep, might cry out, and thus discover to the robbers the way to the room. But strange to say, the little fellow, though wide awake and hearing the disturbance outside, kept perfectly still. Brother Shih himself was so badly scared that all he could think of to pray was, "O God! O God!"

But the Lord heard and understood, and protected His humble, trusting servant. Baffled in their efforts to find an entrance, after groping about for fifteen or twenty minutes the burglars went away cursing because of their failure.

"Lions and the Lion-Hearted"

FROM the Luanza Mission, Belgian Congo, comes this tale of a believing African girl, nine or ten years of age. This daughter of a heathen mother had become acquainted with the missionaries and longed to attend their girls' school, but her mother forbade her doing so, lest the native teacher's religion should exert its uncanny power to change lives. So the mother turned her over to the witch doctor, "to put fear upon her," which he proceeded to do in this fashion:

Keeping her in the dark, he first tried to scare her into obedience to her mother by his gruesome conjuring, incantations, and magic, calculated to raise the hair of a warrior. Not succeeding, he scourged her and then tied her up by her feet to a tree that the new religion might percolate downward and flow out of her mouth. This also failing, he gave her a noxious medicine that almost killed her.

Then, giving the child up as incorrigible, her mother determined on a last resort, kill-or-cure remedy. Driving her away from the school into the forest, she bound her little daughter to a tree with bark ropes stripped from a sapling, and left her there as food for lions. The dreaded black night enveloped the child in the dreary African forest. Darkness came on and the fearsome noises of the forest; but the angel of the Lord encamped about her, for when a Christian found her the next morning, he saw lion tracks within six feet of her. She had seen their glaring eyes as moving balls of fire, but remembered what she had learned in school, that God had made the lions and her too, and so fear left her; she felt so sure God would not let them eat her up.—*The Missionary Review of the World*.



Spiritual Rheumatism

ONE cause of rheumatism is eating too much and exercising too little. The body does not get a chance to burn up all its nourishment, so the refuse accumulates as waste matter, and the system becomes filled with "clinkers."

That is what is the matter with some Christians. They go to meeting, they read good books, they eat plenty of spiritual food, but they never do anything for anybody. They become spiritually surfeited, and they soon get so full of spiritual rheumatism that it is actually painful for them to do anything for God, even if it be so small a thing as take part in a prayer meeting, much less speak to some needy person of how to get his soul saved, or to cause the widow's heart to sing.—*The Life Boat*.

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

A Field Training School

BY L. A. HANSEN

SEEING a notice recently regarding a number of evangelistic efforts that were to be conducted in the California Conference, manned by workers who had taken instruction in the field training school at San Francisco operated by the California Conference, reminded me of a visit which I made to the school last winter. At that time those operating the school, as well as a number of the students, were looking forward to the time when some of the product could be used in actual service. The announcement of the evangelistic campaigns to be started brings the realization of those hopes.

Spending a few days in close contact with the work of the school, with the fullest freedom of observation and inquiry, could not help giving the impression that the school was doing a very creditable work. The first year of the school was about to close, and the work had been carried on long enough to give some rather stable convictions as to its field and its possibilities. An attendance of a mature class of workers gave further indication that the school work was more than a mere experiment.

The instruction and training comprehended a close and definite union of medical and evangelistic work. The instructors were all persons who had been interested in both lines of ministry. The California Conference has been carrying forward quite a strong and definite medical missionary program, balancing it with other conference activities, so that every needed support to make the work of the school successful was available. That the school has continued well into its second year and is now nearing the close, and has been able to find a field of practical experience for the students in the conference, is witness of the continued support which the conference gives.

Naturally, I was interested in the health features of the school work, and gave quite careful study to this part. The instruction seemed to be based on a well-balanced program, emphasizing particularly the positive features of health, supported by scientific authority, together with the

instruction found in the Bible and the Spirit of prophecy. J. H. N. Tindall, who carries the major share of teaching responsibility, has had long experience in public work, and has utilized the advantage of health instruction in connection with evangelistic themes. He has learned by experience the most favorable and effective methods of presenting these subjects.

Among those in attendance this year have been six graduate nurses, three ministers, and a number of students out of college. The California Conference has taken on as regular work-

ers four men who have spent time in the school. One of these came into the truth through the school and then took the course. It is expected that other conferences will employ others of the students. Some of our foreign missionaries have taken part of the course with much benefit.

I could not help feeling glad that such a training center had been made possible, offering as it does an unusually favorable territory for practical experience, and that it can be conducted by those who carry a strong burden for a gospel presentation of health truth. Surely the workers that go out from this school will be unusually well qualified for conducting meetings offering the full instruction which we are to give.

Iceland

BY C. E. WEAKS

OUR publishing program, given us by God, seems adapted to every people and every clime. Some years ago, when traveling in the heart of China, I met a business man from America. Replying to his questions, I told him I was a missionary of the Seventh-day Adventist denomination, and that I was especially interested in the publishing work. He smiled and remarked, "You are the greatest people I ever met. Wherever I meet an Adventist, I am sure that there is a publishing house somewhere about." I was glad for this observation on the part of my traveling companion. Go to the heart of China, the interior of Africa, the scorching plains of Hindustan, the headwaters of the Amazon, and there you find the gospel colporteur with his books bearing this glorious message; and God is giving

him success, though that success often comes accompanied by privation, suffering, and persecution.

The accompanying picture shows our group of colporteurs laboring in our far north mission field, Iceland. Iceland has but 100,000 people, but reports from there show nine colporteurs at work. Last year literature to the value of about \$10,000 was circulated in that field, and reports indicate that this year will be far better. The superintendent of the field, O. J. Olsen, writes:

"The book work is growing so rapidly that it is almost impossible to get the books out quickly enough. We have taken orders for more than 43,000 kronen up to July 31. The way it is going we shall easily reach 60,000 kronen (\$13,000) by the end of the year. We printed 8,500 of our last



Colporteurs in Iceland

book, and that book came from the press just before Christmas. By the end of this month we shall not have a single copy left, and we ought to have 3,000 more to go over the whole country. Besides this we print and sell our quarterly magazine by the thousand; then we have tracts, and the church members also sell them by the thousand."

This is a good message from the Northland. In the past they have sold

an edition of 10,000 of a book, an average of about one book to every two families. Now they talk of 11,500! Is not this almost a record for intensive seed sowing? The field secretary has taken as many as seventy-five subscriptions for a book in a day, and a young colporteur recently took fifty-six orders in a day. So our publishing work fits that far north, scattered, cold country of Iceland, proving again that our books go everywhere.

message than ever before. As there are so many of the poorer class in this country who cannot buy our larger books which have been sold during the last twenty-five years, perhaps the Lord wants them now to have a chance through this good paper. We hope soon to reach a goal of 10,000 subscriptions. Mexico is now at the head of the list of fields using the *Centinela*, instead of at the tail as formerly for so long. The Lake Mission of this union also has the honor at this moment of having the largest list of subscribers of any field in the Inter-American Division. The publishing house is unable to supply our orders, and even finds it difficult to guess our needs in advance, so we are continually finding ourselves waiting for the following month's issue to supply subscribers.

As the Pacific Press has just sup-

A New Day in Mexico

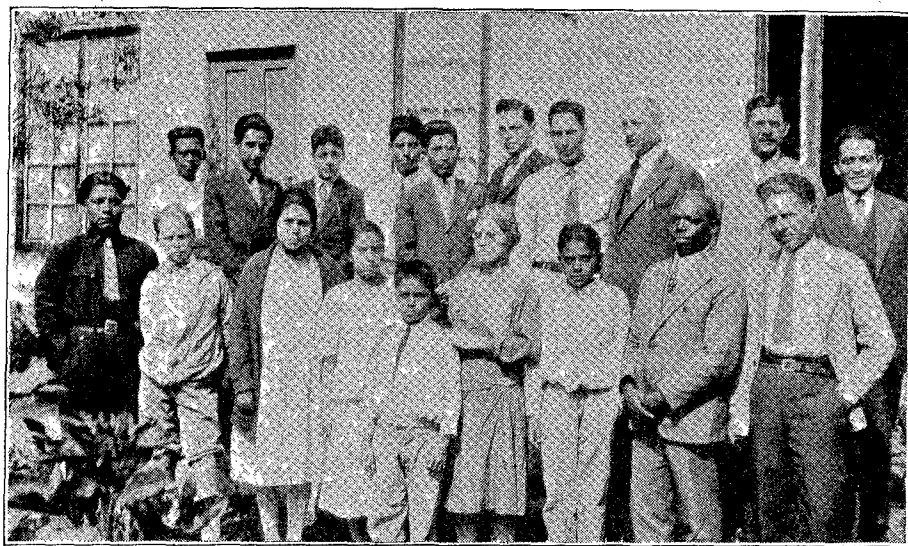
BY H. A. B. ROBINSON

A NEW day is coming to this revolution-torn country, and for this we are thankful and take courage. At one time conditions got so bad in some places that it was practically impossible to have reasonable success with the large books, so our assistant field man, V. M. Calvo, decided to do what he could with our missionary paper *El Centinela*, published in Panama. He surprised himself with the number of subscriptions which he was able to obtain, and so saved the situation for the men in that particular place. Since that time, a year or so ago, he has developed a canvass that, with the blessing of the Lord, is well-nigh invincible. It gets the bankers as well as the cobblers to sign on the dotted line, to get the paper for one year, and pay in advance for it too. This is not the general custom in these Spanish countries, on account of the many that have been deceived in the past by unscrupulous persons. But we are able to do it.

We have recently been holding several institutes for the benefit of new workers and lay members desiring to do missionary work with the paper. One held in Tuxpan, Vera Cruz, recently has produced good results in the way of enlarging the list of subscribers; also two men are selling books now, and three more are putting in good time with the magazines.

The government has started a campaign against alcohol, and we have been able to get their co-operation as we showed them what we have been doing along this line for fifty years and more. Thousands of our special temperance number have been distributed, with the help of a letter of recommendation from the minister of education to all authorities in the country. Some of these have taken large numbers of the paper, and distributed them freely among leaders in the towns. These, when visited later by the colporteurs, have readily subscribed to the paper. Some of these authorities, in turn, have given us good letters recommending our

work to minor officials. As the time approaches for a new temperance number of the *Centinela* to be issued, without date, so it may be used during the whole year, we are approaching the officials with a proposition to take



Colporteurs Attending an Institute in Mexico City, Sept. 1, 1929

several thousand of the edition to distribute themselves, as well as inviting the most influential in the government to contribute articles to this special number, as they have repeatedly offered their co-operation in our work.

We feel that the Lord is blessing our men in a special way in the use of this paper, and more people are now reading of the third angel's

plished us with a small medical book for the masses at a low price, some men are now pushing its sale, although the large book is also being placed in the hands of those who can afford to get it. Religious books, like "Patriarchs and Prophets" and "Our Day," are also being sold with success. A new day has come to Mexico, and we hope for even better things.

Medical and Evangelistic Effort

BY B. E. MILLER

DURING the last two weeks of our tent effort in Paterson, N. J., nurses of the Columbia Union and the Washington Sanitarium helped in the meetings. Misses Esther Bergman, Lillie Stuart, and Esther Pierson, also Miss Margaret Schmidt of the East Pennsylvania Conference, joined us for a few days.

The nurses took part in the regular program of the meetings, and gave

five evening lectures, alternating with the evangelical addresses. The series of lectures and demonstrations which they gave were exceedingly practical and helpful, and added to the spiritual interest of the tent effort. Record congregations were in attendance at our closing services, and the medical work proved a good help under God to draw the people.

On Sunday night we had the privi-

lege of listening to an illustrated lecture by Dr. A. W. Truman on "The Wonders of the Body God Gave Us." The tent was crowded with an appreciative audience. In the afternoon preceding his lecture, the doctor gave a physical examination to twenty-five people.

Miss Buchner and I are busy working with fifty interested people, of whom some have begun to keep the Sabbath, and are far enough along to be gathered into a baptismal class. May we count on your prayers as we labor for these souls?

Paterson, N. J.

Our Private Duty Nurses Witness for the Truth

BY KATHYRN L. JENSEN

ABOUT two thirds of the nurses who graduate from our own training schools must find employment, at least for a time, outside of our organized work. A large percentage of these go into outside hospitals or take up private duty. There has been a tendency among a few in the past to feel that all nurses who went into private duty or outside hospital service were lost to our work. It is true that a young woman (and a young man as well) serving as a nurse in the world today, must be a rooted and grounded Christian if she hopes to be a positive factor in the sphere in which she serves, and many who have never had an experience in the school of Christ lose their way when out from under the restraining influence of our schools and sanitariums. We are glad to report that among the approximately 200 graduates each year in North America, a large percentage, however, quietly and alone are doing a work that will be known only when heaven renders a report of the deeds of men and women.

Many personal letters reach this office, telling us of the privileges, the heartaches, the joys and disappointments, that come to these lonely workers in the cause of God. I have decided to share this morning's letter with you, thinking perhaps it may cheer and encourage some other nurse who reads the pages of the REVIEW AND HERALD. It reveals the stabilizing influence of the Bible teaching in our nursing schools on the lives of the student nurses, and gives a picture of how one nurse is witnessing for the truth in an outside hospital. She writes from an Eastern hospital in part as follows:

"I feel that in many ways the Lord guided me to this hospital [He guides us every step if we let Him], and the past year has been a profitable one in nursing experience, and spiritually as well. Being in constant contact with worldly people has made us realize more and more our great need of the Lord's help and guidance. He has given us opportunity for many little talks with patients, and I surely hope

that sometime He will touch the hearts of those to whom we have given tracts, papers, and books.

"We [speaking of herself and one other Adventist nurse] have every Sabbath afternoon off, also one afternoon off a week and one day a month, besides two hours each day. As Sabbath school and church are held in the afternoon here at —, this has made it convenient for us. We have attended quite a number of Young People's Missionary Volunteer meetings and prayer meetings, and they are such a help and inspiration. We would attend more, but the church is quite a walk from the hospital, and floor duty is rather strenuous.

"The people at the hospital have

been lovely to us. The diet, of course, is probably not all that we need, but I surely believe the Lord blesses us in a place if we abstain from those things which are a violation of our principles."

Then follows a more personal account of a spiritual experience while in training, and she recounts the value of the instruction in "Ministry of Healing" outlined in our Bible course for first year nurses:

"I was still rather skeptical of Sister White and anything she wrote. After the explanation and study of that book and much praying, I began to see things differently. How thankful I am the Lord led me to — Sanitarium to finish my training! [While an earnest Christian when she came to our school, she was not a full-fledged Seventh-day Adventist.] The truth grows more and more wonderful the better I understand and know it."

God bless such nurses scattered throughout the length and breadth of this land! They are a very vital part of the workers in this message. And while there may be no earthly statistics kept of their work, Heaven notes every tear, every prayer, every effort to witness to the glory of God. Only eternity will reveal all the good accomplished.

The Mission of One Small Paper

BY BERTHA SHANKS CHANEY

A FEW days ago there came to me a letter from one of our church school teachers, a young woman who was trained in the Philippine Junior College. She has a school of over thirty children in San Pablo, a large and flourishing town eighty-eight kilometers south of Manila, where she is conscientiously teaching her little folks the ways of truth. San Pablo is a strong Catholic center.

I have at times sent papers to her from the supplies which are forwarded to us by our good people at home. Like all the other teachers to whom literature has gone, Sister Maxima Racal deeply appreciates the papers. In her letter she says:

"I had received the papers sent to me and also the *Sabbath School Worker*. I am not the only one who is expressing my thankfulness, but my pupils as well, for they can do missionary work with them. There is a little girl living near my boarding house whose parents were once Adventists, but because of weakness they are now out of the truth. This little girl never missed attending the Sabbath school and always studied her lesson.

"I gave her a copy of *Our Little Friend*. When she was in school (for she is studying in public school), she did not join the games during recess. When her teacher looked for her, she found her reading the little paper. The teacher asked her why she did not play. Instead of telling some other reason, she just said that she was so interested in reading the *Little Friend* that she forgot all about the games. Her teacher took the paper and began reading it. This little girl told me that her teacher is interested in reading some more of our papers.

"I hope that this little girl can do more work for the Lord, though her parents are not Adventists. On Sabbath afternoon and Sundays she used to come to my room and ask me to explain to her some Bible texts. I would give her texts from the Bible, and ask her to let her father explain them for her. When the father was explaining, tears would come to his eyes. May the Lord bless this whole backslidden family, and win them once more to serve Him. I am hoping that this family will turn to the Lord through the prayers of this little girl. She is just nine years old.

She is studying in public school, but as she wanted to study in our school, the parents have promised her that she can next year attend church school."

I only wish we knew who was the sender of those particular *Little Friends* which have been the source of so much comfort to one little Filipina girl, the influence of which is extending so far. It would be a cause of special joy to the sender, if we could know exactly.

But much of the work of sending out literature must be done by faith, knowing not which "shall prosper, this or that." Many packages come weekly to my desk, and the literature is distributed through a number of

channels. Our church school teachers, of whom there are thirty-two in the provincial schools, are especially grateful for the *Instructors*, *Little Friends*, and *Workers*, and are glad to get anything else I have to send. The colporteurs, numbering upwards of 125 throughout the Philippines, snatch eagerly at any of our papers, booklets, or tracts that they can carry with them on their interminable journeys into the remote parts of the archipelago.

I wish again to express the gratitude of our people in the Philippines to those who have sent and are sending literature.

Box 813, Manila, P. I.

Harvest Ingathering at Emmanuel Missionary College

BY E. F. HACKMAN

It was my recent privilege to assist Emmanuel Missionary College, at Berrien Springs, Mich., in their annual field day in behalf of Harvest Ingathering. Since only a few of our people have been so fortunate as to visit one of our schools on such an occasion, I thought I would give through the REVIEW AND HERALD an account of what took place.

It is no small task to organize a large college for Harvest Ingathering effort, but every one was willing to co-operate. It has been the regular policy of this school to participate in all the campaigns of the year. Professor G. F. Wolfkill and those associated with him believe that our campaigns are a means in the hands of God for training students in practical field work. Every member of the faculty entered heartily into the campaign, going with the students from house to house, and giving them a practical demonstration in leadership.

After the regular Sabbath morning service, slips were passed out to all those who wished to take part in the field day, which was to be held the following Tuesday. Sunday most of the day was taken up organizing the various groups and assigning territory. This work was under the supervision of K. F. Ambs, who, with his efficient committee, soon had everything well planned. On the same day a number of church members volunteered their services to wrap the papers in packages of from fifteen to twenty-five. It was no small task to wrap 8,000 papers, but after an hour's steady work it was completed.

Monday was spent in further strengthening the organization. After the chapel hour, Harvest Ingathering was the theme of conversation.

Wherever you saw a group of students, they were talking about the coming field day. The interest spread everywhere. That night a big rally meeting was held in the chapel, where full details were given out, and all who had promised to go were assigned to their respective groups. I shall never forget that next morning. What a sight it was to see scores of students with their papers under their arms getting into the automobiles! From early morning a steady stream of cars departed for their territories, until thirty-nine had gone. Some of them went long distances to get sufficient territory; every small village and city for miles around was assigned, including all the country roads. The students had no more than reached their territory when it began to rain, and it looked as if the field day would be ruined. All around us the sky was overcast, without a sign of blue, indicating an all-day down-pour, but God heard our prayers, and in a few minutes the sun shone brightly, and continued to shine the rest of the day. Every one worked as long as it was light, returning about dusk.

Great Experience Meeting

What a happy meeting was held that night in the chapel! More than 500 students and church members were present. One by one the group leaders gave their reports, which were promptly taken down on the adding machine. "Band Number One," called out Brother Ambs. "Sixty-two dollars and fifty cents," was the response. Some reported more than \$62, and some less, but we knew all had done their best. So it went on until thirty-nine groups had reported. But that was not all. The training school,

made up of boys and girls, gave a fine report. Under the supervision of their teachers they had gathered in \$250.69. Then came reports from various bands that could not go out, but had to remain home "by the stuff" and look after the furnaces, the kitchen, the radio, the farm, the printing, engineering, and other lines of work. The college made a special concession to them. All students who wanted to donate their labor, received credit for this amount on the Ingathering Fund, the college turning over a check for the amount to the local church treasurer. When the last report had been given, all waited eagerly to hear the final result. "The total amount is \$2,207.04," said Brother Ambs. "I think that is the largest amount we have ever collected the first day!"

Then came the best part of the meeting. For fully a half hour Professor Wolfkill led an enthusiastic experience meeting. I wish all could have heard the students tell how God had blessed them and opened doors before them. It was truly inspiring. Many interested people were found, and it is worth mentioning incidentally that the money collected filled a large waste paper basket to overflowing, weighing nearly seventy pounds. They still have a little distance to go before reaching their goal of \$3,000, but Brother Ambs assured me they would reach it and probably go beyond to \$3,500.

Radio Plays a Part

I have not told you what part the radio played in the field day. The day before, W. A. Westworth, radio pastor, broadcast to the surrounding country a short sermon on missions, announcing to the people that the next day the students would be around for their annual offering to missions. This proved a great help to all of us. The Radio Lighthouse, or WEMC, is favorably known far and near, and the people were only too willing to contribute to a worthy cause thus sponsored. This fact was further borne out by the testimonies of the students. Brother Westworth also stated that he had received a number of letters from interested "listeners," inclosing donations. One letter which I read among several said:

"I listen in to WEMC almost every morning, and your heart-to-heart messages seem to strengthen me for the next day. I heard you this morning talking about missions. I had a little bank I started at New Year's, which I called 'God's Bank,' putting in a certain amount each week. When you spoke this morning, I felt God urging me to do my bit, so am gladly inclosing this little sum [\$2] for God's mission work."

So ended a happy occasion which will be remembered by all who took part. When I stop to think that not only do our colleges share in this campaign, but also every humble lay member may have a part, I thank God for this marvelous provision in the plan of salvation, which gives to all those saved by His grace, the inestimable privilege of sharing with Him in the grand work of bringing a knowledge of the gospel to those who sit in darkness.

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Quebec Province

BY S. A. WELLMAN

A VERY spiritual general meeting was held this year at South Stukely. The good Spirit of the Lord was present throughout. Unity of purpose and a desire to make things right with God came into the hearts of all present. Subsequent visits at some of the churches confirmed this impression of a desire for better things, spiritually.

W. C. Moffett's instruction on the message found a response from all. S. G. White's studies were much appreciated. The writer, presenting practical lessons, missions providences and needs, and Sabbath school plans, discovered a whole-hearted people, ready to put their hearts and lives in God's hands for service. On Sabbath, exclusive of the gifts of conference workers present, who had already given heavily at the Almonte meeting in July, \$264 was contributed to missions by the small congregation of seventy-five persons. God has blessed one brother, long in the message, and he with his good wife was able to contribute \$100 to missions, with the hope of more at a later date. He earns his livelihood by selling ferns and Christmas trees in the Montreal markets.

On Sabbath, October 12, E. M. Sears, the French worker in Quebec Province, was ordained to the gospel ministry. Elder Sears, associated with L. F. Passebois, has been holding a series of evangelistic services this fall in Sutton and a near-by town. In Sutton they have had a full house and evidences of a deep interest, with a hope of souls. The French field in Eastern Canada, while difficult, has some loyal believers in it, and omens are not lacking of a future harvest.

At Rivière-aux-Pins, north of Quebec City, the week following the South Stukely meeting, Elder and Mrs. W. H. Howard and the writer met with the believers. They, with a number of outside friends, met in the schoolhouse, filling it to capacity for a series of four services. Back

away from the more thickly populated sections, the fires of this message burn in their hearts as they do in ours. One sister, whose husband has a small fox ranch of his own and manages one for a company, has dedicated a pair of foxes to the Investment Fund this coming year. With the blessing of the Lord this should net an encouraging sum to the cause of missions. God is blessing these brethren and sisters in temporal matters, and a response on their part to the world's needs can but bring added blessing from the Father of mercies.

A far-flung field, scattered membership, an environment of medievalism in some respects, make Quebec a difficult field of labor. Elder Howard and his workers have a heavy task, with few to carry the burdens. They need your prayers and constant remembrance before the Burden Bearer.

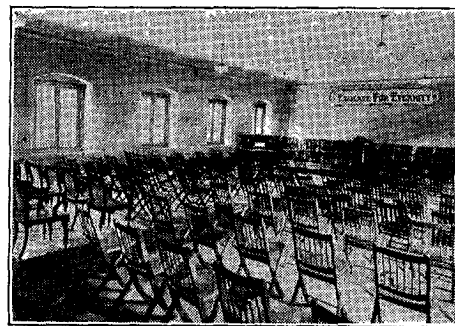
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"A Revival of Primitive Godliness" Promised

BY G. B. STARR

AT a series of meetings, covering a period of ten days, just closed, held with the church at Mountain View, Calif., our attention was called decidedly to the following promise of a revival of primitive godliness:

"Before the final visitation of God's judgments upon the earth, there will



The new chapel at Vincent Hill School and College, which was built with money provided from the Education Extension Fund

be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children." —*"The Great Controversy,"* p. 464.

We were especially encouraged by the positiveness of this statement, "There will be . . . such a revival of primitive godliness as has not been seen since apostolic times." It does not suggest that there ought to be, or might be, but that there *will be*. And again the word affirms, "The Spirit . . . of God will be poured out upon His children."

As these positive promises were read to the large congregation, the Spirit of God witnessed to them, and

hope was awakened in our hearts that the hour was near for their fulfillment. During these meetings, extending over two Sabbaths, with four night services between and two union services on the two Sabbath afternoons, the large auditorium was well filled at every service.

The theme emphasized throughout was evidence of divine leadership in the proclamation and world-wide work of the three angels' messages, divine leadership and guidance also in individual experience in the message.

Some of the spirit and power of the early advent experiences pervaded the meetings. The old advent song book, "Hymns and Tunes," was brought in, and we spent from fifteen to twenty minutes preceding each service singing the old songs. "We have heard from the bright, the holy land, we have heard and our hearts are glad." "What a gathering of the faithful that will be!" "We are going home, we've had visions bright," etc. The people said the combination brought in the real spirit of the earlier days of the message.

At the union meetings Sabbath afternoons, the churches at San José, Palo Alto, Redwood City, and Burlingame were well represented.

We carry with us pleasant memories of the large, earnest, sympathetic congregations at all these services at this important center, Mountain View. We believe that all the writings of the Spirit of prophecy will be read more faithfully than ever before, and that their influence will be seen in a decided preparation for the soon coming of Jesus.

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Vincent Hill School and College

BY I. F. BLUE

RECENTLY it was a happy occasion when nine young people followed their Lord in baptism. The year has been a pleasant one so far, and the Lord has been present with us in a marked manner. We have felt His presence with us in the services from the first of the school year. The accompanying picture shows the new chapel built only last year. It provides comfortably for all, and has become a sacred place because of the blessed seasons of refreshing we have had together.

We have had the privilege of having many of our missionaries with us during the summer, and they have given us much inspiration and help by their presence and timely sermons.

J. B. Conley, who is doing English evangelistic work in Cawnpore and Lucknow, gave a series of studies on the Christian life that were very helpful. He also assisted P. C. Poley,

the Bible teacher, in the baptismal class. This class was conducted regularly for some months, and was well attended. There were many more who expressed themselves as desiring baptism, but some were too young, and others were advised to wait till they got home to their own churches. There will be another baptism before the close of school, when others will be ready for the sacred rite.

We praise God for all He has done, and for the splendid spirit of consecration and co-operation on the part of all. The teachers this year are especially active in helping the students, and they get a good response. We wish more young people from the churches in the cities of India could attend school. Many parents are too poor to give their children the advantages of an education. As far as possible, we provide work for worthy students who are old enough to make their work profitable to the school, and who do not have sufficient funds to pay the whole of the fees. There are many who would be in school but for the financial difficulties.

Mussoorie, India.

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Baltic Union Workers' Meeting

BY T. T. BABIENCO

ON August 15, all our workers from the union came together to study the word of God, to pray, and to lay plans for the aggressive work of winning souls for Christ. The Lord came very near, and we all have felt the great responsibility laid on us as workers for God. To us is intrusted the greatest work, the reconciliation of the dear souls who were purchased with the blood of Christ. We all felt our unworthiness, and how unfit we were for such holy work. But we were gladdened by the promises of Jesus, that He will be with us, and make us worthy of that great calling.

We have seen the necessity of very close co-operation as workers one with another and with our God. We are encouraged to pray more and labor together. The time in which we are living is very sacred. The powers of darkness are getting ready to declare terrible war against the work and workers of the Lord. We have need of the love of God in our hearts.

We have studied the different methods, how to work efficiently in the cause of the Lord, and we have laid plans for a strong work. And we all came to this conclusion, that our power is in preaching the word of God clearly and fearlessly, with Jesus as the foundation of our salvation.

I am very glad to say that the Lord has blessed our workers, and 253 people were baptized in the first half of the year in our union. We are looking with much joy to the future, and believe that this year is going to be our banner year in soul winning and in the sale of literature. We are very glad that two of our men are going to the mission field to work.

In this meeting we had with us L. H. Christian and J. H. Schilling from the division, who have given us very real instruction in the things of God. Every worker has taken new courage, and has rededicated himself to the service of the Lord. Our courage is good, and we have bright hope for the future. Pray for the work.

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Cape Conference Harvest Ingathering

BY L. L. MOFFITT

A NEW Harvest Ingathering record for the Cape Conference, South Africa, has been achieved in the 1929 campaign. By the end of the third week the conference was £133 15s. 9d. over its goal, having raised £1,508 15s. 9d. on a £1,375 goal.

Seventeen workers and laymen are on the Harvest Ingathering honor roll, which signifies that they have collected at least £15 (approximately \$75). Two of our ministers have collected nearly £150 (\$750) each. One lay brother and a lay sister have collected over £45 (\$225) each.

Fourteen of our twenty-three churches have reached or exceeded their respective goals. The teachers and students of Helderberg College raised £136 in their first field day. Ten churches reached their goal in three weeks.

Workers and laymen alike have joined in an intensive and enthusiastic campaign. We have made the Harvest Ingathering the main issue the past three weeks, and the Lord has graciously blessed the effort put forth. While the greater part of our territory is worked, we will continue till the campaign is over, gathering up the fragments.

We started the Harvest Ingathering campaign a month early in the South African Union, so as to have it finished before our spring evangelistic efforts begin, about the first of October.

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Tabernacle Effort in Trinidad

BY M. D. HOWARD

SOME weeks ago the readers of the REVIEW learned through its columns of the tabernacle effort being conducted in Tunapuna, Trinidad, by

G. A. Coon and his associates. It was with more than ordinary pleasure that on Sunday morning, September 22, about 600 believers and friends witnessed the baptism of forty-two candidates, who were for the most part the first fruits of this effort. The baptism took place in a stream adjoining the East Caribbean Training School property in the Maracas Valley, about five miles from the tabernacle.

All nature seemed to lend itself to the beauty and solemnity of the scene as these forty-two persons were led into the watery grave by C. E. Andross and Benjamin Yip, of the South Caribbean Conference. And surely, as they arose to "walk in newness of life," the believers who were gathered on both sides of the stream were impressed anew with the significance of the occasion.

The evening following the baptism, with C. E. Andross, the president of the South Caribbean Conference, presiding, thirty-seven of those baptized were received into the church at Tunapuna, the rest joining near-by churches. The tabernacle, which has a seating capacity of 650, was well filled during this meeting.

The fruitage from this effort continues to mature, as those preparing definitely for baptism within another six weeks number about twenty, with prospects of an additional group before the end of the year.

With this recent baptism of forty-two, the number baptized this year in the South Caribbean Conference mounts to 174, and prospects are good that the total baptisms for the year will exceed the 300 mark, judging from the number now in baptismal classes. Let us pray earnestly that the Lord will continue to bless the faithful efforts of His laborers in the harvest field.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

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

VOL. 106 DECEMBER 5, 1929 No. 49

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

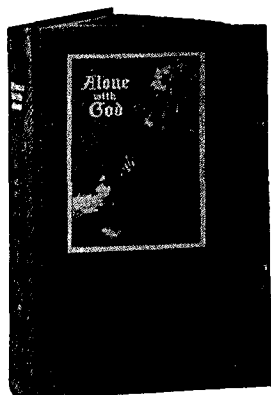
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WHY not give something worth while, that will be prized for years, and will be helpful and beautiful all the time? A good card costs about 25 cents, although you can purchase some for less money. A Christmas card lasts only for the time that it takes to read it and remember the giver, and usually is thrown away before the next holiday time rolls around.

But a book contains a real message, and the beautiful thoughts live in the heart and return to the mind to find expression again and again. So the benefit of a good book never ceases as long as the reader lives. Such books are the following:



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By L. E. Froom. A wonderful little booklet, written on the great "love" chapter of the Bible, 1 Corinthians 13. "Love is the greatest thing in the world, the greatest thing in the heavens, the greatest thing in the universe."

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By L. E. Froom. The touching parable of the prodigal son is made to set forth its wonderful lessons in this little booklet. And these lessons are presented in beautiful language that will appeal to all who have wandered from the Father's house. Beautiful cover, tied with silk cord.

Price, 25 cents. (In Canada, 30 cents.)

The Light in the Valley

By L. E. Froom. This latest booklet by this author brings to the heart of the reader the blessed message of the Twenty-third Psalm, its hope, its comfort, its quietness to the troubled spirit, its assurance and trust even in the dark valley of the shadow of death.

A very dainty cover.

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By W. W. Prescott. Ten short talks to those who know the joy of freedom from sin. These talks are unusually helpful. The language is simple, the thoughts are clearly expressed, and the sentiments are beautiful.

With appropriate cover.

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By Daniel March. Life is made up of sunshine and shadow; we must pass through the valley as well as traverse the mountain peak. Elijah's experience in the giving of his message, the inspiration of Carmel, the defection under the juniper tree in the desert, were only preparations for the chariot and the horses of fire.

A dainty little booklet bound in white.

Only 35 cents. (In Canada, 40 cents.)



Love, Courtship, and Marriage

By A. W. Spalding. Do you know of some young man or young woman who is of marriageable age, to whom you might send this very helpful little booklet? It is written in a way that will please the young people, and give them the information that they greatly appreciate. This is a good time to make your present count.

Price, 25 cents. (In Canada, 30 cents.)

Like Him

By George B. Starr. In this world of sin and sorrow and death, where the way is beset on every side by temptation, it is always possible by His grace to live the Christ life, to have His life lived out in us. This little booklet will inspire the reader to live such a life.

Price, 25 cents. (In Canada, 30 cents.)

Morning Watch Calendar

The new calendar for 1930 is beautiful, especially the De Luxe binding, tied with its silk cord. This little calendar makes a helpful present. People who are strangers to us ask for prices on hundreds of this little calendar, because it makes such a beautiful, inexpensive present. The De Luxe edition in special envelope is only 15 cents, and the plain edition only 5 cents.

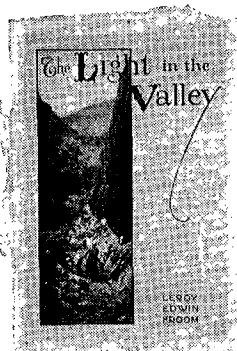
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By Mrs. Matilda E. Andross. In a sweet, impressive way is shown the utter futility of trying to live the Christian life without daily prayer and communion with God and a study of His word. Even the indifferent cannot read this book without being inspired to live the Christ life—the life that counts.

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Here are ten suggestions for the holidays, of booklets that can be given in place of the ordinary Christmas card. None of them are expensive, and all are beautiful.

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Present Truth

Special Weekly List

This special weekly list is open for subscriptions only until January 1, 1930.

It will supply, in their regular order, as printed in the panel to the right.

This weekly list is arranged for new readers, and it is especially adapted for use by conferences in preparing fields for tent efforts to follow. It will begin January 1, and close June 18, 1930.

77. Inspiration of the Bible
78. The Origin of Sin
79. The Plan of Redemption
80. Justification and Sanctification
81. The Sure Word of Prophecy
82. Daniel 2
83. Daniel 7
85. Signs of the Times
86. Christ's Second Coming
87. Armageddon and the Eastern Question
88. The Millennium
89. The Ministration of Angels
90. Conditional Immortality
91. State of the Dead and the Resurrection
92. The Perpetuity of the Law
93. The Bible Sabbath
94. Jesus Christ, a Sabbath Keeper
95. Who Changed the Sabbath?
97. The Sanctuary
98. The 2300 Days
99. The Investigative Judgment
100. The Message of Revelation 14
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PRESENT TRUTH, Takoma Park, D. C.



WASHINGTON, D. C., DECEMBER 5, 1929

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PROF. C. P. CRAGER, returning from a visit to the Lake Titicaca field, writes under date of September 16:

"We had good meetings up there, and God came very near to us. We need more deeply spiritual services in all our fields the world around, for the enemy is trying to make inroads into our churches, and steal away the precious souls that are not on guard."

UNDER date of November 15, Elder and Mrs. A. G. Daniells, in company with Elder C. B. Haynes, sailed for the South American field. Brother Daniells goes in response to an earnest request from that field, and will be absent from North America during the winter months. Let the prayers of all follow these faithful workers, that God may preserve their lives and health, and make them of great blessing in the various institutes which will be held.

WRITING from out of one of the great continents of Catholicism, Secretary C. L. Bauer, of the South American Division, writes of the statistical secretary's recent report of progress:

"I believe that we have every right to be optimistic, especially so when we really and truly believe this message. There are no grounds other than optimism for us when we believe in the precious promises that the Lord has given to His people, even though year after year we are brought closer and closer face to face with Rome. We know that the Lord has promised triumph for His message, and if we remain faithful, we can be numbered among those who will triumph with it. The Lord is surely in this work, and is sending His angels before us to prepare the way."

In a personal letter from Guy Dail, secretary of the Central European Division, are found the following sentences of general interest:

"We are enjoying evidences of God's blessing. This morning I received a letter from Brother Schick, of the South Bavarian Conference, headquarters at Munich, informing me that they have received thirty-two in their field during the quarter just closed, and that his coworkers are entering upon their fall campaign to win men to Christ, full of courage, hope, and good cheer.

"The third quarter's report from Bulgaria has just been handed us, and I see that they have had twelve baptized and a net gain of twelve, bringing their present membership up to 347. They have a tithe of 92,131.55 leva, and their offerings amount to 28,266.95 leva (a leva is about seven cents)."

THE importunities of the brethren in Europe have delayed the return of M. E. Kern, of the General Conference office, who was coming back from Africa. He will doubtless report fully later, but he tells of meetings in Hungary where no children under eighteen are allowed to attend the meetings. "One church was closed for six months because two girls were found in the meeting," he says. And he adds, "Yet the young people of Hungary have made good records in missionary endeavor." His visit to Yugoslavia was curtailed a little because of the arrest of all our people in one meeting just before his arrival. However, matters were adjusted, and on goes the work.

WRITING on board a boat going down the Lualaba River, in the Congo (Africa), Missionary F. M. Robinson reports that he and his wife are proceeding to a new mission station 180 miles northeast of Lake Tanganyika. "Our new mission home," he says, "is about 5,500 feet above sea level, so we shall not have so much trouble with fever." Thus district by district our brethren are kindling points of light in Africa.

Missionaries From Europe

WHILE we are often reporting the sailing of missionaries from North America to far-away fields, it should be remembered that other divisions are sending workers forth also. Secretary W. E. Read, of the Northern European Division, announces the sailing of a number of families in August, and reports another group preparing for departure in October.

He adds: "It has been truthfully said that there is not a day but that the messengers of the advent cause are traveling on the high seas. There are either missionaries journeying to and from the homeland on furlough, or new recruits making the ocean journey for the first time to the mission fields."

The Next General Conference

IN accordance with the provision of the Constitution of the General Conference, notice is hereby given that the forty-second session of the General Conference of Seventh-day Adventists will be held from May 29 to June 16, 1930, in the Auditorium at San Francisco, Calif. The first meeting will convene at 7:30 P. M., May 29.

W. A. SPICER, Pres.

E. KOTZ, Asso. Sec.

An International School

A NOTE from Prof. L. L. Caviness says:

"Our school at Collonges has opened with the largest enrollment that it has ever had — 120 today, the first day of class work. Professor Roth tells me he is expecting thirty-two more. The students come from France, Switzerland, Belgium, Italy, Spain, Portugal, Yugoslavia, Rumania, America, Germany, England, Greece, and Persia. One hears many languages: French, German, Italian, Spanish, Portuguese, Flemish, Serbian, Rumanian, and English."

This is probably the most cosmopolitan training school in the denomination. In our visit to the school last spring we were impressed with the fine class of students in training. Many valuable workers will come out from this center to spread the message in the various countries of Europe.

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THE Fireside Correspondence School offers for those unable to attend a resident school, the following leading courses and subjects:

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