

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

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 22

## *Consecration*

Is giving to God without reserve

Every faculty,

Every ability,

Every talent,

Every ambition,

Every purpose,

Every desire,

Every possession,

Every affection,

To be used by Him

As He will,

When He will,

Where He will,

For the glory of His name,

For the upbuilding of His kingdom,

For the accomplishment of

His work.

O. MONTGOMERY.

# BIBLE QUESTIONS ANSWERED

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

By CALVIN D. BOLLMAN

## Coffee Drinking

*"Is abstinence from the use of tea and coffee a test of fellowship with Seventh-day Adventists?"*

No; the use of tea, coffee, chocolate, and cocoa is discouraged among Seventh-day Adventists, but not forbidden. All these articles are more or less injurious, but their use or non-use has never been a test of fellowship.

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## The Passover and the Crucifixion

*"What connection, if any, was there between the original Passover in Egypt and the crucifixion of Christ?"*

The Passover was instituted in Egypt 1491 years before Christ. Our Lord was crucified A. D. 31, that is, 1522 years after the institution of the Passover. The relation between the two events was that the one was the antitype of the other; Christ was the antitype of the Passover lamb. Says the apostle, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." 1 Cor. 5:7.

Though the crucifixion of Christ was separated more than a millennium and a half from the institution of the Passover, and the sacrificing of the first Passover lamb, His death occurred at the same hour of the day, that is, about three o'clock. Such is the accuracy with which type meets antitype in the Sacred Scriptures.

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## The Spirit and the Understanding

*"What is meant by the 'spirit' and the 'understanding' in 1 Corinthians 14-16?"*

In the Scriptures the spirit is often put for sincerity, or, as we sometimes express it, as meaning from the heart. We are all perhaps in danger of repeating texts, hymns, etc., without thinking much about their real meaning. Too often our prayers partake of this same nature. This should not be. In nothing is this evil habit of repeating words of prayer and praise thoughtlessly, more pronounced than in our singing. We should guard against this in all our devotions, so that in every prayer and hymn,

whether in public or in private, we should bring to God only the sincere desires of our heart and genuine expressions of praise.

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## Fires on the Sabbath Day

*"In Sabbath observance, why do we do some of the things on Sabbath forbidden in the Old Testament, such as kindling a fire? Where do we draw our lines? Why do we observe the day differently now?"*

The command, "Kindle no fire throughout your habitations upon the Sabbath day," was given to the children of Israel in that season of the year when fires were not required for comfort. It is utterly inconceivable that the Lord would ever give a commandment that was not adapted to every part of the world. Every one who has lived in a cold climate knows that fire in winter is an absolute necessity, not only for comfort, but even for life itself. The prohibition of fire on the Sabbath is no part of the fourth commandment, but was an order or temporary law suited to conditions local both as to time and place.

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## Revelation 16:19

*"What is meant by the division of Babylon into three parts in Revelation 16:19?"*

It is suggested in "Thoughts on Daniel and the Revelation," page 783, edition of 1907, that the great city of Revelation 16:19, which is divided into three parts, represents "the three grand divisions of the false and apostate religions of the world (the great city), paganism, Catholicism, and re-lapsed Protestantism."

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## Various Questions

*"1. Why is it believed that Moses did not write the last four of the books attributed to him?"*

*"2. To what part of the Scriptures do Philip and Christ refer as written of Christ?"*

*"3. Christ said that the Scripture cannot be broken; what authority, then, had Paul in teaching against the 'covenant of circumcision'?"*

*"4. Whom did the Lord meet and seek to kill? Ex. 4:24."*

*"5. Where was the book of Reve-*

*lation written, and where did John die?"*

1. Of course Moses did not write the last chapter of Deuteronomy, but we think that only the destructive higher critics deny that without that exception he wrote the first five books practically as we have them today. Moses was not only a writer of history, but he was a prophet; and not only were the types and shadows given through Moses, prophecies of Christ, but Deuteronomy 18:15 speaks of Him directly, not by name, it is true, but none the less clearly: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

2. The whole typical system was a prophecy of Christ, besides which there are very many allusions to Him more or less direct. For example, see Gen. 3:15; Isa. 53:1-12; Gal. 3:29.

3. By His statement, "The Scriptures cannot be broken," Christ meant, cannot fail. It is a mistake to suppose that Paul violated, or that he taught any one else to violate, any scripture. There were many types and shadows which pointed to Christ, and so when He came, these expired by limitation. One of these was circumcision, serving the double purpose of preserving the descendants of Abraham separate and distinct from other nations until Christ should come, and being also a type of the spiritual separation there is between God's people and the world. In this sense, circumcision of the heart has taken the place of circumcision in the flesh.

4. For answer to this question, see "Patriarchs and Prophets," pp. 255, 256. To answer briefly, we will say that the object of God's displeasure on this occasion was Moses himself, as is clearly intimated in the Bible narrative.

5. The book of the Revelation is believed to have been written between 94 and 96 A. D., or near the close of the first century. We must conclude from Revelation 1:9-11 that the book was written in Patmos, soon after the things recorded therein were revealed to John, with the commission to write them. The year of John's death is not known, but his decease is supposed to have occurred about the close of the first century of the Christian era.

# The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD; AND THE FAITH OF JESUS. REV. 14:12

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## Doubting the Lord's Leadings

*"As for Me and My House, We Will Serve the Lord"*

WHAT a record the history of Israel of old presents! How marvelously God led His people, and how slow they were to respond and give to Him their undivided confidence! Again and again they doubted His leadings. By a series of most unusual experiences and mighty miracles He delivered them from Egyptian bondage. Upon the gods of Egypt He poured out the vials of His wrath. It was a supreme effort on His part to reveal to His own chosen nation and to Pharaoh and his nation the supremacy of the one true God, and the utter futility of trusting to the gods of their own making. These judgments were the invitations of Heaven to the Egyptians to forsake their idolatry and to enroll themselves under the banner of the great Jehovah. Some few, comparatively, did this, and went out of Egypt with Israel, but the great majority rejected these proffers of mercy. The messages designed of God to bring Pharaoh to a saving knowledge of the truth, only hardened his heart and made him the more obstinate in his rebellious course.

After the destruction of the first-born in Egypt, Israel was permitted to leave the land of their bondage. Pursued by the Egyptians, with the Red Sea before them, there seemed no way of escape. Again the marvelous power of God was manifested in opening for them a path through the waters. The Egyptians, essaying to follow them, were overwhelmed and perished.

It would seem after these marvelous deliverances that the Israelites could have committed themselves to the care of God with the utmost confidence and in childlike faith. But they had not yet learned the lesson of perfect trust. When they reached the wilderness of Sin, they found no water, and here their unbelief found definite expression. They raised the question, "Is the Lord among us or not?" They had witnessed all His

mighty miracles. They had two great lines of evidence that God was indeed with them. The first was the definite call they had received through the prophet of God to leave the land of Egypt and undertake the journey to the Land of Promise; the second was the historical evidence as indicated in the many miracles of which we have spoken,—the plagues visited upon Egypt, the path made for them through the waters of the Red Sea, the token of God's leading as manifested in the pillar of cloud by day and the pillar of fire by night. Surely in this was all the proof that their questioning hearts could desire.

Still they were unsettled, the prey of doubt and unbelief, victims of their own foolish and vain imagination. The difficulty was not in the lack of evidence, but in their lack of consecration to God and to His worship. They had separated from Egypt physically, but not spiritually. Physically, they were journeying the road to Canaan, but their hearts were still back in the land of their servitude. They were longing for its pleasures, for its creature comforts, for its indulgences, and this was the cause of their unbelief.

In contrast with this cry, "Is the Lord among us or not?" was the positive conviction expressed by Joshua just before his death. Israel had reached the Land of Promise; the land had been divided among the twelve tribes; Joshua had finished his appointed task, and was about to be gathered unto his fathers. He called the elders of Israel together and recounted to them the providences of God that had marked their history, the great victories which God had given them over heathen nations. And then this servant of the Lord raised the question as to whether Israel, profiting by these experiences, proposed to remain steadfast in the service of Jehovah:

"If it seem evil unto you to serve

the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua 24:15.

This man of God had settled the question once for all that God was leading Israel, and he had made up his mind to cast in his lot with the people of God. No worldly consideration, no temptations of the enemy, no adverse decision on the part of others, could turn him from his purpose.

Israel today may well profit by this experience of Israel of old. Strange as it may seem, we occasionally meet Seventh-day Adventists who are raising the same question as did Israel of the past. They are inquiring whether or not God is in this movement, whether this work is under His order. As to the correctness of our positions and as to the leadings of God in this movement, we have evidence today similar to that given to Israel of old. Indeed, in our estimation, the evidences of God in this movement and work are even greater and more significant than in all the experiences which befell ancient Israel.

The message we are carrying to the world is the message of God. This is attested to, not by the word of one prophet, as Moses testified to Israel, but by the testimony of nearly every Bible writer. Prophecy after prophecy indicates that we are living in the very closing days of earth's history. Multiplying signs on every side reveal that we are indeed living in the day of the coming of the Lord, and that there is to go to the world a message of that coming.

And when we look over the second line of evidence, namely, the historical experience of this movement, it is fully as significant as was the experience of ancient Israel. How many times through the history of this movement has God intervened to

save His people and His work. How marvelously has He pointed the way for the giving of this message. From how many snares and attacks of the enemy has He preserved it. His hand has been stretched out to save many times when the enemy plotted destruction. We can say in the words of the apostle Peter, "We have not followed cunningly devised fables." In the words of the apostle John we can say, "We know that we are of God." We know that this movement is from the Lord and that He is leading His people.

And we are glad that thousands of believers throughout the world have this testimony in their own hearts. In accepting this message they have counted the cost, they have seen that it meant separation from the world and sacrifice of worldly prospects and ambitions. In accepting it they knew that they were called to a life of sacrifice and of suffering, but they accepted the commission and all that that commission involved. And this work has come to be a part of their very existence, its success dearer to them than life.

And this class of people today are not drawn aside by the various winds of doctrine that are blowing. Their faith is not dimmed by evil report. Their confidence is not impaired by an attack of the adversary or by wicked charges that he may bring against this movement or the men connected with it. They can say in the words of the apostle Paul, that they know whom they have believed, and that He is able to keep that which they have committed to Him against that day.

We recognize that there will be

some who will not gain this experience. Like the mixed multitude who followed Israel out of Egypt, their hearts have not been wholly surrendered to God. They have joined the standard of truth, not because they recognized the vital truth that was involved in their choice, but the same as some joined the standard of the Saviour, for the loaves and fishes. This class are leaners instead of lifters, objects continually of labor on the part of their stronger brethren and sisters. Some of them will overcome their weakness; others will yield more and more to the elements of doubt and unbelief, and will finally drop out by the way.

The Spirit of prophecy tells us that before the Lord comes a large class of professed believers will forsake their former brethren and unite with the world, that men of pleasing address and even leaders in the church will renounce that which they have once preached, and will become the enemies of those with whom they once associated. We may expect to see this more and more as time progresses and as we near the coming of the Lord.

The church of God has always been afflicted with people of this character. In the experience of Israel of old, Korah, Dathan, and Abiram, and 250 princes in Israel, forsook the standard of the Lord. Ten of the spies sent to visit Canaan, leading men in Israel, became so affected with unbelief that they led the whole congregation into sin and rebellion against God. The master Himself chose twelve, but one of these proved to be the emissary of Satan, to betray the Son of God into the hands of His enemies.

Thus it has been in every period of the church, and we will find no exception in the days before us.

But even though all others forsake the Lord, it is our privilege to be true to our holy trust. Elijah stood, as he believed, alone of all Israel in the service of the true God. We shall be called upon to go through the Elijah experience before the Lord comes.

May God make us true and faithful as the trials thicken around us. Our great hope, the stay and the staff that will support us, the experience that will hold us steady in the turmoil and strife, will be a personal experience in the Lord Jesus Christ, a companionship with the Master, the leadings of His Holy Spirit in our lives from day to day. It is not enough for us to receive the truth of God in form; we must receive it in the love of it. And those who do not receive the truth in the love of it and become sanctified by it, will be given over to satanic delusions that they may believe a lie, in the days before us.

May the experience of Joshua of old be our experience as expressed in the statement of his faith: "As for me and my house, we will serve the Lord."  
F. M. W.

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ALONG the roads of life we may all speak tender and healing words. More hearts than we know are hungry for them. Thus may we help people to lift their eyes, we may hang new hopes on their horizon, and bring new inspiration to their hearts. We may change their attitude from one of fear to one of faith, and thus equip them for victories to come.—*Boston Transcript*.



## Sweet Humility

BY ROBERT HARE

Proud man, in littleness supreme,  
"Humble thyself to walk with God."  
Through day and dawning or the gleam  
Of starlight flashing far abroad—  
Humble thyself to walk with God.

Time holds no treasure worth thy while,  
No fame or place that can endure,  
No joy that may repay thy toil,  
Or hope that stands forever sure—  
No fame or place that can endure.

In sweet humility alone,  
The path of safety His for thee;  
No dream of time can e'er atone  
Or buy a lost eternity—  
One path of safety waits for thee.

Humble thyself to walk with God,  
Let traitors fall or cowards deny,  
He spreads the carpet of thy sod,  
And times the glittering worlds on high—  
Let traitors fall or cowards deny.

Photo E. J. Hall



Comments on

## CURRENT EVENTS



**CHURCH AND MARRIAGE.** The report of the Presbyterian Church's special commission on marriage, divorce, and remarriage, was recently made public. According to the newspaper account the committee declared in part:

"We recommend as consonant with the religious temper of our day that there be stricken from our confession of faith, chapter xxiv, section 3, the following words:

"And, therefore, such as profess the true reformed religion should not marry with infidels, papists, and other idolaters; neither such as are godly be inequally yoked, by marrying with such as are notoriously wicked in their life or maintain damnable heresies."

The commission goes on to explain that it believes that "caution enough is given candidates for matrimony" in a preceding section of the confession of faith which reads: "It is lawful for all sorts of people to marry who are able with judgment to give their consent; yet it is the duty of Christians to marry only in the Lord."

It is difficult to understand why a church commission, which is supposedly striving to set more careful bounds about marriage and to raise the institution to a higher and more definitely spiritual plane, should recommend striking out a section which offers such a pertinent comment on the exhortation "to marry only in the Lord." The commission declared that "the religious temper of our day" calls for such elimination. Doubtless so. With the difference between the standards of the world and those of the church becoming more blurred every day, it would naturally seem good policy not to be too specific in offering counsel to church members as to what is involved in the exhortation "to marry only in the Lord."

Is it not still appropriate to urge Christian believers not to marry "infidels," or "idolaters," or those "notoriously wicked"? And do not orthodox Protestant ministers still believe that it is very proper to counsel their members against marriage with Catholics, who hold to such fundamentally different conceptions of religion? Cannot all ministers testify from their own observations that such marriages are quite frequently trag-

edies, viewed even apart from the higher spiritual side? Then why recommend the striking out of such specific counsel? We believe that young people today need, if anything, more specific, more direct admonition and guidance in the matter of marriage than any former generation. Instruction as to the true dignity and spirituality of the marriage institution should occupy a more definite place today than ever before in the work of the Christian minister.

The report of this Presbyterian Church commission can be viewed only as one more of the numerous evidences confronting us today of the blurring out of clear-cut, vigorous standards to comport with the temper of our pagan times.



**RUSSIA AND RELIGION.** Much is being written these days with regard to the relation of Russia to religion. It is exceedingly difficult to know how much credence to place in the startling stories that are found in the newspapers and current journals. Virtually everything we have read on the subject has been in denunciation of the Bolshevik régime. The writers all assume, apparently, that there is nothing to be said in extenuation of the deeds of violence charged against the Bolsheviks. That is what makes interesting and significant a recent editorial in the well-known Methodist journal, *Zion's Herald*, which blames the Greek Orthodox Church in Russia as being primarily responsible for the antireligious outburst there today. Says the editor of that journal:

"For ten centuries the church in Russia has had a part in sowing the seeds of revolution.

"And in 1917 came the whirlwind.

"Those who indulge in excessive denunciation and bitter hatred of the Russian Communists should read the history of the country.

"What was the church under the czars?

"It was, in fact, an arm of the government, and was used by the rulers of that vast land as an 'opiate' to keep the people in subjection. Priests heard confessions, and then reported them to the officials, thus sending many a poor man or woman, guilty of the sin of free speech, to Siberia.

"The church helped also to keep the citizens of Russia in a state of ignorance. Superstition, false mysticism, ignorance, lack of vision, and, in all too many in-

stances, disloyalty to the truth of Jesus, have characterized the Greek Orthodox Church in Russia from the beginning.

"This is the main background for the Bolshevik hatred of religion. These Communists look at the Greek Catholic Church of Russia, and see through the long centuries of its history the exploitation of the poor man and the luxury of the priesthood, the fostering of ignorance and superstition by the hierarchy, an ecclesiastical partnership with czarism.

"Is it any wonder that the Bolsheviks are bitterly opposed to organized Christianity as they know it?"

Such a quotation as this gives just a little different aspect to the subject. The line of reasoning might be expanded, we believe, to account for much of the antireligious display that took place in connection with the French Revolution. To the French masses, Christ and Christianity were known only in terms of the Catholic Church and the Catholic clergy. Through the centuries the church had prospered materially until a very large per cent of the land in Europe was under the control of one bishop or another. Allowing for noble and notable exceptions, the clergy lived in ease and luxury as compared with the masses of the people. And the clergy almost invariably gave their support to autocracy in the state, with all the grinding oppression that such autocracy created. How natural, then, for the populace to conclude that Christianity was something they should endeavor to free themselves from! It is a simple matter of history that Voltaire, whose writings and influence had much to do with bringing on the French Revolution, was led to begin his militant fight against religion because of certain brutal deeds of the clergy in connection with a certain family charged with heresy.

Now we are not concerned with attempting to discover apologies for the deeds of the Russian Bolsheviks or the French Revolutionists. We mention these facts simply because they provide a background for a very practical lesson for each one of us. What has taken place on a large scale in Russia and France is doubtless constantly taking place in miniature in innumerable corners of the earth. Who knows but that some little revolution against God and religion is

occurring right in our own neighborhood because we who claim to exemplify the principles of Christianity are living and acting in a way that is really contrary to Christ's teachings! There is little moral or spiritual value in our becoming righteously wrathful over the misrepresentations of Christianity by Catholicism or Greek orthodoxy. God will bring upon them proper judgment. Our concern should be to examine our own lives and actions to make sure that when others measure Christianity by us, they will be drawn to Christ.

We shudder at the thought of the blasphemy in connection with the Russian and French Revolutions, and wonder how men could ever come to the state where they would be guilty of such a sin. But it is possible for a professed member of the church to cause the name of God to be blasphemed in his neighborhood because of some deed or course of life that belies the true standards of Christianity. If history is ever capable of teaching powerful and personal lessons to men, it is in respect to the outbursts that have taken place in Russia and France. We might well ask ourselves the question, Are our neighbors led to want to know God more because they know us better? Are our victories over evil habits so pronounced that our neighbors have created in their hearts a longing to possess the same victorious power that we have?

It is for us so to live that men will be able to see in us good works, and seeing these good works will be led thereby to glorify our Father who is in heaven.

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**STRAW VOTES.** In the decade of prohibition, probably no other single attempt to discover the facts in the matter has received so much attention as the straw vote conducted by the *Literary Digest*. As most of our readers already know, this journal sent out 20,000,000 post card ballots, and that more than 4,000,000 of them have been voted. The voter could mark his ballot in one of three ways; for the continuation of prohibition as at present, for modification, or for repeal. The vote shows the first two propositions received almost an equal number of votes, while the third received considerably more than either of the first two, but considerably less than the combined vote of those two.

The unique interest in this straw vote grows out of the fact that the subject is a live one, and that the *Literary Digest* has acquired something of a reputation for accuracy in its former straw votes preceding Presidential elections.

The degree of significance that we should attach to this informal vote depends on several factors. Taking for granted that the *Literary Digest* has proceeded in the most equitable and honorable fashion in conducting this vote, there are still several questions that remain to be answered before we can reach a sound conclusion. For example:

How shall we understand the vote of those who desire modification? What degree of modification do they desire? If it had been a straight question of supporting the present law or repealing it, which way would they have voted? Who can tell? Right here is where the personal factor enters into the interpreting of the figures. And who is qualified to give an unbiased interpretation?

What per cent of the ballots were sent to city territory and what per cent to rural areas? It is believed by many that prohibition sentiment is relatively much stronger in the country than in the city.

What per cent of those who received ballots were men and what per cent women? It is strongly contended by many that sex is a powerful factor in prohibition sentiment. One widely circulated religious journal gathered data from large churches in different parts of the United States, tending to show that the relative number of women who received ballots was small.

Does experience justify the belief that those content with the established order of things are as ready to express themselves as are those who dislike that order? In other words, who is most likely to register his feel-

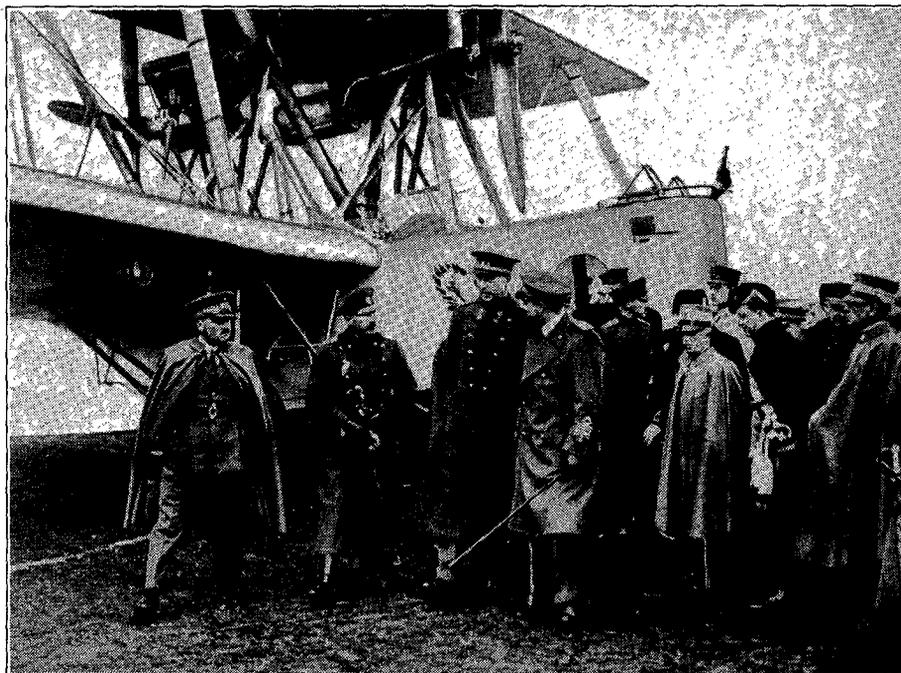
ings, the man who is thirsty or the man who isn't? Is it not a notorious fact that the dissatisfied are invariably more vocal than the satisfied? But how much more? This, we believe, is the key question.

Couple with the immediately preceding questions the fact that some prohibition leaders urged their followers not to vote. To what extent was this counsel heeded? The charge that the giving of such counsel indicates petulance and fear, is not relevant in this connection.

These are some of the principal questions that present themselves when we endeavor to appraise this much-discussed straw vote. They are questions that for the most part have never presented themselves in connection with Presidential straw votes. And therefore it is doubtful logic to argue from the accuracy of one to the accuracy of the other.

Personally, we feel that a very large majority of the people are believers in prohibition, even though many of them may be more or less dissatisfied with the present methods of enforcement. What branch of law enforcement could not stand improvement? However, we are not blind to the fact that there is a well-defined, highly vocal, and highly financed element who are bitterly opposed to the whole idea of liquor restriction. Many believers in prohibition do not sense this fact as they should. If the *Literary Digest* vote does nothing more than to arouse the easy-going friends of temperance to a realization of the vigor of the enemy, the ballotting will not have been in vain.

F. D. N.



Henry Miller

Three European Monarchs Witness Italian Air Force Circus

King Boris of Bulgaria, second from left; King Albert of Belgium, third from left; and King Victor Emmanuel of Italy, fifth from left.

# Contributed Articles

## Calendar Issue Assuming Serious Aspects

By C. S. LONGACRE

THE National Calendar Committee of the United States is at present carrying on a campaign in behalf of the adoption of the blank-day calendar scheme by sending out a questionnaire to a very extensive list of ministers of the various denominations, including Seventh-day Adventist ministers. The questionnaire reads as follows:

"A. Do you favor calendar simplification? and if so, do you favor the adoption of a fixed, perpetual, and uniform calendar?"

"B. Do you see any objection on religious grounds to such a calendar causing the occurrence of one eight-day week each year and two such weeks in leap years?"

"C. Do you favor the fixation of Easter?"

The first two questions submitted are identical in import. By a "fixed, perpetual, and uniform calendar," the National Calendar Committee means the synchronizing of the days of the months and the days of the week, which necessitates the insertion of a blank day at the end of the year and two blank days in leap year, thus changing the weekly cycle and fixed religious days.

The second question of "causing the occurrence of one eight-day week each year and two such weeks in leap years," is simply another way of stating the proposition, but is identical with the first question. Many ministers will not understand the first question, and may vote for it, while not voting in favor of the second. Since this questionnaire is being sent out to many of the Seventh-day Adventist ministers, they should be very careful and explicit in answering this questionnaire, and give their reasons why they are opposed to both of these propositions. The fixation of Easter on a definite date of the month can be accomplished with the present twelve-month calendar as well as a revised calendar, and without changing the weekly cycle.

The three documents which are sent out, entitled, "Religious Aspects of Calendar Reform," "What Is Your Opinion on Improving the Calendar?" and "In the Interest of Truth," are devoted almost entirely to a discussion of the religious aspects of the calendar question. The arguments

which have been set forth in opposition to the change of the weekly cycle and fixed religious days of the week by the leaders of the orthodox Jewish faith, by the Seventh-day Adventists, and by the Seventh Day Baptists, are being very vigorously attacked by the National Calendar Committee in these documents.

In their reply to the Sabbatarians' position on this calendar question, they endeavor to overthrow our arguments and assert:

"In the last analysis, the issue between those now seeking a universal, scientific, and fixed calendar adapted to promote permanent world peace and facilitate all kinds of national and international business, trade, and intercourse, and those opposing such a calendar, is a question of the rights of the majority."

This specious argument is further developed by the Calendar Committee in a statement issued by them, which reads as follows:

"The proposed changes in the calendar would establish no laws which would prohibit a Sabbatarian from going to the polls on election day, when it happened to coincide with the day which he would observe as a religious day of rest, or from sending his children to school on any week day which similarly coincided. His rights and privileges under the laws would be in no way abridged. The disability resides in his religious convictions, and is entirely of his own making. . . .

"The penalty would be due to these convictions conflicting with the laws. . . . It is manifestly impossible to legislate to suit the religious convictions, traditions, and practices of all sects. The present Sunday legislation, for example, conflicts with the creeds of the Sabbatarians, who persistently seek to abolish or amend it, and who even defy it because it is contrary to their beliefs and interferes with the practice of them. Their opposition to the proposal to establish a fixed calendar is clearly based on the same considerations.

"There is no right, religious or civil, by which the vast majority may be prevented from making a change affecting its day of rest."

In other words, the National Calendar Committee claims that there is no trouble with the law which they propose to make, but the trouble is all with the religious convictions and the consciences of the Sabbatarians. Their argument is that the majority of Sunday keepers, if they so wish, can force their views of Sunday upon the minority sects. This is very

clearly set forth by the National Calendar Committee in the following statement:

"The right of the majority to adopt a change in its calendar affecting its own day of rest, cannot be questioned any more than its right to establish the present Sunday laws despite the objections of this, a small minority. The only right which the Sabbatarians have in this matter, is the right to persuade the majority among whom they reside to adopt their view.

"Thus the opponents of the Sabbatarian position reduce the determination of this religious question to the wish of the majority. To the majority, what difference does it make if the continuity of Sunday is interrupted once each year and twice in leap years?"

From these statements it becomes very evident that the National Calendar Committee deliberately intends to override the religious convictions of the minority sects.

Without raising here the question as to whether our civil or constitutional rights are involved in the proposed calendar legislation,—we cannot tell as yet what form the law might take or what other legislation might logically have to follow, we would call attention to the remarkable line of argument here presented by the calendar advocates. Their argument as to the absolute rights of the majority over the minority, and that the minority suffer simply because of their peculiar notions, is strikingly like that employed by religious persecutors in all ages as a justification for their oppressive acts.

Every Seventh-day Adventist minister to whom this questionnaire is sent, should raise his voice in vigorous protest as he sends in his reply to the questionnaire that has been submitted to him by the National Calendar Committee. It would be a good idea to send your reply to this questionnaire not only to the chairman of the National Calendar Committee, Mr. George Eastman, 343 State St., Rochester, N. Y., but also to Senator William Borah, chairman of the Committee on Foreign Relations of the United States Senate, Washington, D. C.; and to the Hon. Stephen G. Porter, chairman of the Committee on Foreign Affairs, House of Representatives, Washington, D. C., and also a copy of your letter to the press.

If you have not received the pamphlets I have mentioned, write to Mr. George Eastman, and he will undoubtedly send you the questionnaire

and pamphlets. This issue is assuming a very serious aspect, and we should do all we can to educate the ministers of other denominations con-

cerning what is involved in this issue, lest they be led astray by some of the specious arguments set forth by the National Calendar Committee.

the nations of earth, but in laying that responsibility upon them, He promised to provide the thing most needful,—the power. The unseen resources are divine ones. They are in His hands. And they are just as available today as they ever were.

## Our Unseen Resources

By J. L. MCELHANY

THE things we can weigh, that we can measure, that we can count up, that we can figure out, that we can feel and see, are usually the things we look upon as our resources. Whether it is in regard to the great interests of God's cause or in connection with our own personal struggles against our sinful natures, it is usually the same. We look at the things that appear, we talk about the things we see.

Some men come back from abroad and tell us of the rapidly multiplying populations in heathen lands. Some take our financial statements, and figure the limits of our giving or the ratio of our gains. But back of all these are the really important factors. After we have thrown into the balances all our resources, all our numbers, all our gifts and money, all that human hands can do and achieve, we still have to rely on the unseen resources to accomplish God's purposes and to carry on His work.

Gideon's experience in defeating the enemies of God's people should teach us the lesson that our success is not in numbers, in human strength or resourcefulness, not in arms or equipment, but in our taking hold of the promises of God in simple faith and relying on Him to furnish the unseen resources. These resources cannot be measured or weighed, they cannot be totaled or reduced to a budget. We cannot feel or see them. But they are none the less real.

The farmer plows his field and scatters the seed, and then begins the real work of producing the harvest. Unseen and beyond his power to control, the forces stored up in sunshine, air, moisture, and soil begin to work. At harvest time he rejoices in the fruit of his toil. But really, after all, his part was a very small one. The unseen resources that God makes available even in the temporal things of life do the real work. And so in spiritual matters. After we have done all we can and ought to do, the work has just begun. The unseen resources do what we never can accomplish.

In the fourth chapter of Second Corinthians the apostle Paul sums up his experience as a preacher of the gospel, and goes somewhat into detail regarding the obstacles he encountered and the difficulties he faced. In verse 7 he makes it very plain that the

power for successfully accomplishing God's work is of God, and not of man. And then as a climax to this chapter, he lifts up his eyes and looks over all the difficulties and afflictions to the unseen, and explains, "The things which are seen are temporal; but the things which are not seen are eternal." Verse 18.

What God does, the resources He furnishes, are after all the vital things. To make these unseen, divine resources available ought to be the burden of our constant praying and believing. When we put ourselves in the line of service and duty, He promises to add His part. "Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

He committed to His people the responsibility of carrying the gospel to

It is by the use of these same unseen resources that we overcome sin and become victorious in Christ. By ourselves we can never battle our way through to victory. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." 2 Peter 1:2, 3.

These two verses, reduced to a mathematical formula, might be stated thus: Grace and peace times his divine power plus all things equal life and godliness.

When difficulties abound and discouragement besets us, if everything appears to go wrong, let us not be tempted to run away and hide under a juniper tree, as did Elijah, but let us draw on that infinite supply of unseen resources. Let us ever remember that God is able to finish what He sets out to do. "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

## "The Faith of Jesus"

By JOSEPH E. STEED

"HERE is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

"The faith of Jesus" is the portion of the text I especially wish to consider. It is not faith *in* Jesus, for one could not have the faith of Jesus and not have faith in Him. The faith of Jesus is a standard of character that never could be attributed to any other being but Him.

How was that faith demonstrated? In order that the Son of God might become our Redeemer, it was necessary that He should step down from His glorious condition, and not only take the form of man, but empty Himself of His glory and take the nature of the human race just where He found it. "Let the very spirit which was in Christ Jesus be in you also. From the beginning He had the nature of God. Yet He did not regard equality with God as something at which He should grasp. Nay He stripped Himself of His glory, and took on Him the nature of a bond

servant by becoming a man like other men. And being recognized as truly human, He humbled Himself and even stooped to die; yes, to die on a cross." Phil. 2:5-8, Weymouth.

Christ was born of the seed of David after the flesh, or the seed of Abraham,—human flesh subject to human limitations. Jesus was subject to and dependent upon His conditions and surroundings to supply His needs. "His mother was His first teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel, He was now taught at His mother's knee."—*"The Desire of Ages,"* pp. 69, 70.

It was at the age of twelve that our Saviour's mission began to open up before Him. "For the first time the child Jesus looked upon the temple. He saw the white-robed priests performing their solemn ministry. He beheld the bleeding victim upon the altar of sacrifice. With the worship-

ers He bowed in prayer, while the cloud of incense ascended before God. He witnessed the impressive rites of the paschal service. Day by day He saw their meaning more clearly. Every act seemed to be bound up with His own life. New impulses were awakening within Him. Silent and absorbed, He seemed to be studying out a great problem. The mystery of His mission was opening to the Saviour."—*Id.*, p. 78.

*A New Experience*

Passing on to His baptism, we find Him entering into a new experience. "Upon coming up out of the water, Jesus bowed in prayer on the river bank. A new and important era was opening before Him. He was now, upon a wider stage, entering on the conflict of His life. . . . As one with us, He must bear the burden of our guilt and woe. The Sinless One must feel the shame of sin. . . . Alone He must tread the path; alone He must bear the burden. Upon Him who laid off His glory, and accepted the weakness of humanity, the redemption of the world must rest."—*Id.*, p. 111.

*In the Garden*

At the close of His ministry, He went from that love feast with His disciples to the garden of Gethsemane. Here it was that His faith was demonstrated. He declared, "My soul is exceeding sorrowful, even unto death."

"Now He was numbered with the transgressors. The guilt of fallen humanity He must bear. Upon Him who knew no sin, must be laid the iniquity of us all. So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love."—*Id.*, p. 685.

"He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression. Christ was now standing in a different attitude from that in which He had ever stood before. . . . As Christ felt His unity with the Father broken up, He feared that in His human nature He would be unable to endure the coming conflict with the powers of darkness. . . . Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would never more be one with God."—*Id.*, pp. 686, 687.

"Satan with his fierce temptations

wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God, that their separation was eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God."—*Id.*, p. 753.

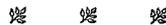
and for thy sake becomes *sin* itself."—*Id.*, p. 755.

*Christ's Faith Reached Out*

In these thoughts we have presented the terrible experience outlined by which Jesus our Saviour took our place as the sinner, and bore our sins in His own body as if they were His sins. Because of the separation that our sin was making between Him and His Father, His faith reached out in the darkness that hid His Father's face. The fiercer the wrath pressed upon Him, the firmer He held on to the experience of His Father's love that He had had prior to this experience.

"Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor."—*Id.*, p. 756.

Here then we have before us what "the faith of Jesus" meant to our Saviour. It is the picture of the experience that He passed through in His agony while bearing our sins and being the sinner in our place. "The faith of Jesus" developed by the company of people that will be fitted for translation at the coming of our Saviour, is the experience through which that company will pass in their conflict with the powers of darkness, in their conflict with sin, and will be an experience similar to that which Jacob passed through in his night of wrestling. John describes them as having the Father's name written in their foreheads and following the Lamb whithersoever He goeth.



DEAN FARRAR wrote of his mother, for whom he cherished the deepest reverence: "My mother's habit was, every day, immediately after breakfast, to withdraw for an hour to her own room, and to spend that hour in reading the Bible, in meditation, and in prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfill all her duties, and to remain unruffled by all the worries and pettiness which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian."



*The Jesus Way*

BY ETHEL HOSKING

"Show me the way," I prayed,  
 "This earth's dark paths I dread."  
 "Only look up, thou needst not fear,  
 I am the Way," He said.

"Teach me the truth," I prayed,  
 "With lies this world is fed."  
 "Only recall My words to mind,  
 I am the Truth," He said.

"Give me new life," I prayed,  
 "My soul in sin is dead."  
 "Believe on Me, and thou shalt live,  
 For I am Life," He said.

"Teach me to love," I prayed,  
 "Thy way alone I'll tread."  
 "I loved thee first, be thou like Me,  
 For I am Love," He said.

"For all Thy love, dear Lord,  
 What can I do for Thee?"  
 "To least of these, whate'er ye do,  
 Ye do it unto Me."

"He who stilled the waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life,—offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin-Bearer, endures the wrath of divine justice,

## Please Let Me Keep the Sabbath!

By MRS. D. A. FITCH

THIS is not a plea to some non-Sabbath keeper that he give me the undisturbed privilege of observing God's holy day. It is not the plea of a wife that she be released from domestic duties to the extent that she may attend church service, and so deal with the children that they too shall become commandment keepers. It is not a petition from some convicted and converted youth that his non-Christian parents will grant him the privilege of practicing his convictions in regard to obeying the commandments of God. It is none of these, but simply a request to my associate Sabbath keepers that they will so guard their conversation on the Sabbath day that my mind will not be diverted from subjects appropriate for thought and conversation during holy time.

You may not be speaking directly to me, you may not be planning some secular work for a coming day, there may not be a financial consideration connected with your conversation; but if your conversation is not on themes suitable to the Sabbath, then I must,

by hearing, let an instant of God's holy time slip out of my reckoning. A Sabbath thus marred—if not broken—goes on record. I may not be held responsible, but some one else may be, and I have met with a loss. If on my way to and from church on Sabbath I must listen to the relative value and utility of different automobiles, to an account of how much you earned by sewing, and like matters, do I not lose some precious time? And is my spirituality increased as it should be on every Sabbath day?

If my mind is more upon the things of the world than upon the spiritual, of that nature will be my conversation. And in this indulgence I may stand in the way of an associate's really keeping the Sabbath. When confronted with this problem,—and it is so difficult to turn the conversation and to keep it turned,—what is to be done? If we reprimand or even gently reprove, you may not take it pleasantly, so will you take this kindly hint, and permit others to keep the Sabbath?

## "Or Ever the Earth Was"

By MARGARET W. LOCKE

THERE are many who do not believe in the pre-existence of Christ. They do not believe that Christ lived before He came as a babe in Bethlehem's manger. John 3:16 says, "He [God] gave His only begotten Son." One must possess in order to give, so if the eternal God gave Christ, His Son, He must have possessed Him before He was able to give Him to a guilty race.

In John 1:1 we read: "In the beginning was the Word." John 1:14 says, "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." The first fourteen verses of the first chapter of John prove the Word to be God the Son who was in the beginning with God the Father. Not only did He have existence in the beginning with His Father, but as stated in the third verse, "All things were made by Him; and without Him was not anything made that was made." The tenth verse says plainly that "the world was made by Him," although the world is ignorant of the fact that He is Creator of all things.

Ephesians 3:9 says that God "created all things by Jesus Christ." Colossians 1:15 tells us that the Son is the image of God; and verse 16 says, "By Him were all things created, that are in heaven, and that are in earth,

visible and invisible: . . . all things were created by Him, and for Him."

We cannot draw back the veil which obscures our vision of the time before the beginning of our world's existence, when the Father had only the Son, and the Son the Father; but this we know from the inspired word, that Christ was possessed by God "in the beginning of His way, before His works of old." We have the words of Christ Himself in Proverbs 8:23: "I was set up from everlasting, from the beginning, or ever the earth was." And in the thirtieth verse: "I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him."

There came a time when these great hearts of love longed for others upon whom to bestow their love, so they made this earth, and when all was in readiness for His crowning work of creation, God said, "Let us [plural] make man in our [plural] image, after our [plural] likeness." Gen. 1:26.

We are all familiar with the story of the fall, first of the brightest angel in heaven, and then of man through this fallen angel's deceptions. This account has been allegorized by thousands, yet it still stands out as truth to the believer of God's word.

Lucifer transgressed the law of God, which is the foundation of His govern-

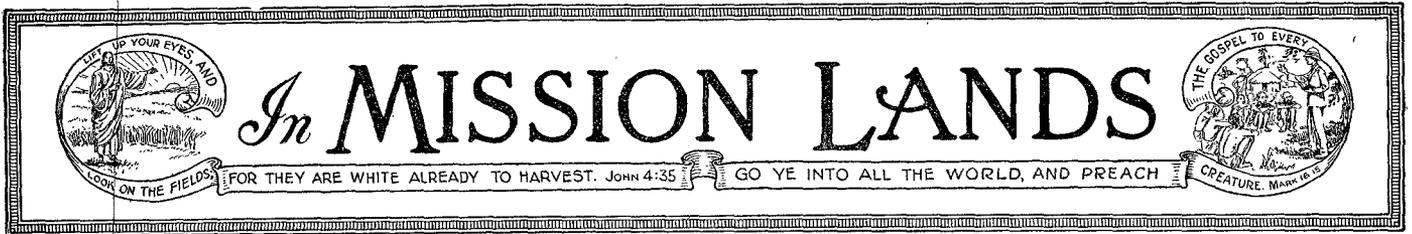
ment. All rulers have laws which must be obeyed by their subjects. Good rulers have good laws, and vice versa. A perfect ruler must have a perfect law, for the law expresses the character of the ruler. Since God is perfect, His law is perfect also. Transgression of His law brings death to the transgressor. It cannot be otherwise. So the transgressor, man, must forfeit his life for his transgression.

Let us go back for a moment to the time when the Father and the Son were in council together, planning the creation of this world. Man must be a free moral agent; of that there could be no question. God would not bring into existence beings who were mere machines, devoid of will and opportunity to develop character. Every created being must serve its Creator through love and not through force. This left a possibility for sin to enter, yet everything was done that a loving Father could do to warn man of the deceptions of the one who was bent on leading other souls astray.

God's only Son, the Creator, so loved the creatures of His hand, even before they were formed, that He covenanted with His Father that, should man sin, He would give His life to pay the penalty. He would live the sinless life for sinful man, die the sinner's death, though Himself guiltless, that those who should accept Him might have life everlasting. Through this plan in the beginning, Christ was the "Lamb slain from the foundation of the world." Rev. 13:8. So "when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." Gal. 4:4, 5.

Up in the courts of glory the angels' harps were hushed, for their beloved Commander was about to leave them. Through the eye of faith we see Him bidding farewell to His Father and to the glorious beings of His creation; through faith we see Him standing before them all in the beauty of His holiness, and then through faith we believe that He was seen no more by them—He was gone. He had stepped "out of the ivory palaces, into a world of woe;" His place in heaven was vacant. All the angelic host and sinless beings of other worlds watched with intense interest the birth and development of the child in whom was centered the destiny of the millions of this earth.

"Or ever the earth was," the plan was laid. Before He made us He loved us, and, O matchless love! He was willing to die that we, through believing in Him, might not perish, but have everlasting life!



## *In the Grip of Catholicism*

By C. K. MEYERS

FROM the time one reaches Colombia, he is impressed with the power of the Catholic Church, and I felt upon writing about the work in Inter-America it would be worth while to draw a picture for the reader, of the dominance of the church, not only over the lives of the people, but over everything that relates to the nation.

Churches are everywhere, and with them a multitude of ministering priests, all of whom exercise their influence in every locality in local politics. The appointment of the governor of a province or of a mayor and every minor official, is largely influenced by the church. Illiteracy among a great number of people many of whom are almost pure Indian, on whom superstition and fear easily get a grip, makes it possible for the church to continue its policies of repression successfully.

When we visited Medellin, we entered the large Catholic cathedral, and in many places on the walls were posters warning the people against the purchase of Seventh-day Adventist literature. And this warning appeared over the signature of the archbishop himself. It was not the worst kind of advertisement, because it proceeded to state that we believed in the second coming of the Lord, and the books that we sold dealt with prophecy. But of course there was attached the ban of the church against the literature, and the warning that it was a heinous sin for any to buy our books.

At Bogotá we visited a church frequented by pilgrims. Bogotá itself is on an elevation of 8,500 feet on the Andes. Up 1,500 feet higher than this is a church known as the Church of Montserrat. It stands on an eminence overhanging the city, and thousands of pilgrims start, while there are still many hours of darkness, to toil up on their hands and knees during the night, thus preparing themselves for worthy participation in the early morning mass.

We went up, however, by a cable car, which takes sight-seers up to this new place of pilgrimage. And it was a moving sight to see the multitude of worshippers. At the foot of the moun-

tain we had already been reminded of the zeal of many of these participants, for we met a man there who had just descended from the top of the mountain for the sixth time, having six times toiled up and down the mountain with his eighteen-year-old son on his back. The boy was crippled with paralysis, and the father had carried him up and down in the hope that the boy might be healed. We talked with him, trying to show him a better way, but he seemed to feel that perhaps there was some hindering cause in his own life, and perhaps ere this he has ascended again, urged on by the haunting fear of his own sin against the saints.

In another place where we halted to spend a night we went to the only hotel in the town. The landlady took us in at first, and prepared a meal for us, but after the meal she discovered we were Protestants, and unhesitatingly objected to our presence, telling us we must stay elsewhere, for she could not possibly house heretics in her hotel. Our workers and colporteurs have this experience continually. In some of the remoter places it is extremely difficult to secure any kind of entertainment.

While in Bogotá, however, we were

glad to see the grip that the liberal candidate for the presidency, Dr. L. Herrera, has upon the electorate. Almost the entire populace of Bogotá turned out to hear him speak. He has been the ambassador for Colombia in Washington, and is a forward-looking man. He announced as one of the main planks on his platform that there would be toleration for all creeds and beliefs. Everything was done by the church to frustrate his election, but while we were still in Colombia, the election was held, and he was elected president by a majority of two to one,—the first liberal in more than fifty years to be called to this high office. And from what we heard in the railway trains and on the river boats and in our contact with the thinking classes, it seems assured that Dr. Herrera will be able to introduce many needed reforms, and that a more liberal attitude will obtain toward our work. In spite of persecution and opposition, however, our workers are of good courage.

When one reviews the results that have been secured in the winning of souls in these last days, it is surprising to see what a large fruitage is coming from Catholic lands, and there is no doubt that Colombia will make its contribution, for the Colombians are a fine people, and among them must be a great many honest in heart who are yearning for deliverance.

## *French Africa---No. 2*

By L. L. CAVINESS

AFTER leaving Grand Basaam and before reaching Duala, our boat stopped at two more ports, Lome and Kotonu. Lome is the port of the French mandated territory of Togoland, and Kotonu of the French colony of Dahomey. We stopped at Lome Monday, January 20, and at Kotonu the next day. I did not go ashore at either place, but many visitors came aboard. At Lome the native king of Togoland with his retinue paid the ship a visit. This was the first trip of the "Foucauld" as a passenger ship on this line, so that everywhere we stopped many Europeans and natives came out to see the boat. And this was the first time we had had a native king aboard. A photographer with his moving-picture appa-

ratus was on hand to take the king's picture as well as pictures of the boat and of the passengers as they were raised and lowered in the "baskets."

At Kotonu the native king of Dahomey also came aboard, but the French governor of this colony also visited the ship, and he was thus the one to receive the higher honor. The reception given him delayed the departure of the ship on schedule time, yet we were able to reach Duala Thursday, January 23, at the time planned. Our boat did not go all the way into port, but was met by a small launch which took us the two or three hours' trip that Duala was from the point where the "Foucauld" stopped.

As the tugboat drew near to our steamer, we were made very happy to

see the face of M. Raspal, who had come out to meet us. Just as soon as the various formalities were over, and we had seen to our baggage, we all went aboard the launch, and shortly after noon were able to feel "terra firma" under our feet. It was providential that we were able to get ashore so soon. Brother Raspal assured us that this was not usually the case. Having the afternoon before us, we were able to accomplish all our errands, so that we could take the early morning train for Yaunde Friday. If we had missed this train, we should have had to wait until Monday, as there are only three trains a week on the line from Duala to Yaunde. At Duala we have an Adventist sister. As she had not been well, Mrs. Raspal had come down to Duala to assist her with her little baby. Thus also Mrs. Raspal was able to meet us and return with us to Yaunde.

The run from Duala to Yaunde is just about twelve hours. Leaving Duala at a few minutes after six in the morning, we reached Yaunde, the capital city of the French Cameroon, at a little before six in the evening. The altitude here is high and the climate good. We were told that we did not need mosquito nets, but we thought best to use them anyway. Yaunde, though a rapidly growing city, has only one hotel. It was here that we passed a quiet Sabbath and Sunday. Perhaps I should modify the word "quiet" as far as concerns the evenings, for Saturday night there was a native dance that lasted till after midnight, and the native band that played the accompaniment was only a few meters from the door of our room. Sunday night there was another dance lasting till midnight!

Sabbath we missionaries held the first Sabbath school in Yaunde, after which Elder Raft conducted a little Bible study with us. The time will certainly come when we shall have believers living in Yaunde, because we have a message that must go everywhere. With so much territory unoccupied by any Protestant mission, we do not feel that we should establish a station at Yaunde where the Presbyterians, with whom we are on the best of terms, have already a mission station established, which is doing good work. At the invitation of Dr. Johnston, who with his wife had been entertained at our Nanga-Eboko station, we all took supper at the Presbyterian station at Yaunde.

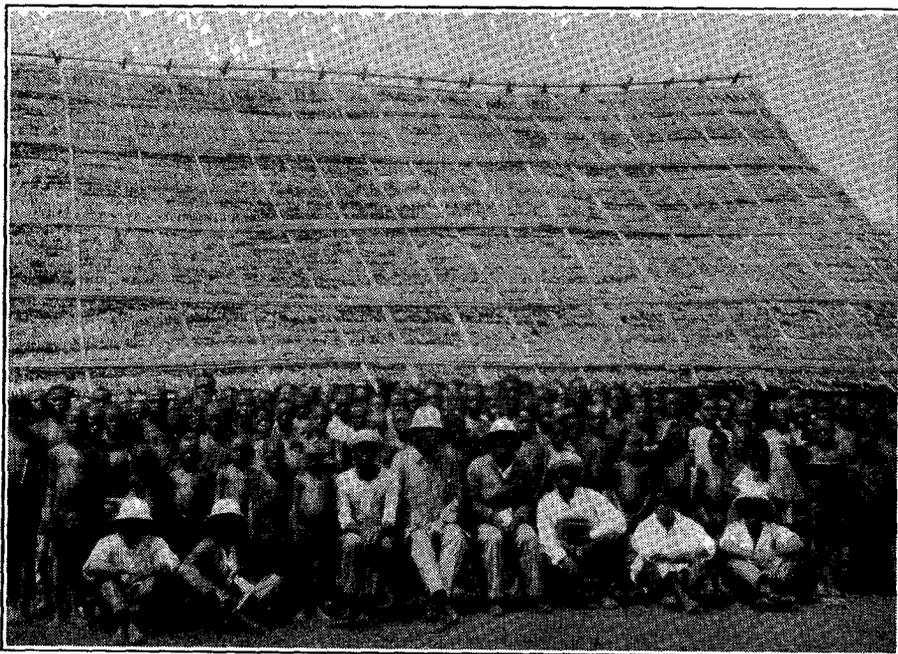
Monday was a busy day, as we had to hire a truck and get a driver for the long trip we planned out into Ubangi Chari. Then, too, Elder Raspal had the mission automobile overhauled and put into shape for this

trip. There were the supplies also to be bought for the Nanga-Eboko station and for our journey to the east. Medical certificates and passports had to be secured for the natives who were to accompany us. So it was Tuesday noon before we could get off for the 165-kilometer trip from Yaunde to our mission station at Nanga-Eboko.

I shall never forget that trip and the thrill that came to me as we approached the station. And what a reception we were given. The natives were drawn up in front of the mission house, and welcomed us with song, first in French and then in Bulu. Though we could not understand the latter, yet we knew what they were saying, as the tunes disclosed the fact that the Presbyterians, who made the collection, had translated the songs from the English. What a good time we had the next

were to be established as soon as arrangements could be made to supply the teachers. Brother Raspal told me that if they had the necessary native teachers, they could immediately open twenty or thirty schools. I spent some time with the central school, and was pleased to see how well Professor Yeretian had organized the school on sound pedagogical principles, though he had come out to the field only in November.

Elder Raft and I were pleased to speak to the teachers, to the whole school, and to the workers. A number of meetings were held, and the school building was crowded with natives. This was especially true of the meetings held Sabbath and Sunday. We had hoped to start on our eastward journey Sunday morning, but Elder Raspal became ill. At first we were afraid that he would not be in a con-



The Central Mission School at Nanga-Eboko, French Cameroon, West Africa

few days with our own people at Nanga-Eboko!

Here we have a central school under the direction of Z. Yeretian with an enrollment of almost 200 pupils. Two outschools had already been established, and two or three others

dition to drive at all, but Sunday afternoon he was so much better that he decided that by Monday morning he would be all right. So early Monday morning found us on our way to explore the regions to the east of Nanga-Eboko.

## Our Work in Southern Asia

By MORRIS LUKENS

It was a warm, sultry morning when our boat steamed into the harbor at Colombo, Ceylon. H. A. Hansen, superintendent of the Ceylon Mission, met us, and we were soon driving through the streets of Colombo, where for the first time we saw coolies, rickshas, and dark-skinned natives on every side, crowding the streets until they were almost impassable. We were driven to our

mission station, a rented building well suited to the needs of our workers. The building also serves for the office, and has a large chapel, which is well filled on Sabbath afternoons when the believers from various parts of the city come for worship.

Soon after we arrived, George Enoch conducted a very successful effort for the English-speaking people in a tabernacle erected for the

purpose. About twelve miles out of Colombo we have an excellent school for the natives. Here bright-faced boys and girls are receiving a training for our work.

We were loath to leave so charming a spot, but we had to pass on to Bombay, the gateway to India. At that time our work in Bombay was in charge of Mr. and Mrs. R. A. Garner, who had recently come to the field from Walla Walla College. They were doing faithful work and studying the language.

Our next stop was in Poona, the headquarters of our work for the Southern Asia Division. The publishing house and the substantial office buildings just completed are a real credit to our work. Our stay was short this time, as we were to visit Poona later.

Returning to Bombay, we were soon on our way to Roorkee, where Brother and Sister John Steeves, also from Walla Walla College, are located. Brother Steeves is principal of an excellent school for natives. More than 100 are in attendance. Leaving Roorkee, we continued our journey to the Vincent Hill School at Mussoorie. After leaving the nearest railway station we took about three hours to reach what seemed to us to be the summit of the mountains where the school is located, first in an automobile as far as the winding road is made, then in a dandy (a boat-shaped chair carried by four coolies), then in a ricksha. At Vincent Hill meetings were conducted for several days. A number of students, and with them a Mohammedan, decided for Christ. The latter fully realized what such a step would mean to him. I. F. Blue is principal of the school, a man greatly loved and respected. At the present time five Walla Walla College graduates are teaching at Vincent Hill.

We visited Hapur next, where we have two more schools for boys and girls under the direction of Elder and Mrs. F. H. Loasby and Kenneth Simpson and his wife, the latter from Walla Walla College. It was interesting to us to find nearly fifty Walla Walla College students in the countries we visited.

We visited the Bombay Union Training School at Lasalgaon, of which Melvin Oss is principal. Mrs. Oss is in charge of a large and growing dispensary work, which is self-supporting. Here hundreds of natives are receiving medical aid through her consecrated ministry. This school has successfully tried co-education, which may solve one of India's problems.

Returning to Poona, the writer had

the privilege of meeting with the Southern Asia Division committee. While I have often attended meetings in the homeland where budgets for foreign fields were considered, it was a rare privilege to attend such a meeting in a foreign field, where the great needs of a division were dealt with.

From here we went to Bangalore, where the superintendent of the union, H. Christensen, was in the midst of a series of successful meetings. The junior college, six miles from Bangalore, of which O. A. Skau is principal, is doing excellent work. We were charmed with the school and its environment. Professor Skau has done much to beautify the grounds and buildings at Krishnarajapuram.

We had the privilege of visiting our work at Madras, Nuzvid, and Narsapur. The medical work at the two latter places is attracting much attention. Long lines of natives may be seen daily, awaiting their turn for treatment. A wealthy zamindar (land owner) at Nuzvid has contributed thousands of dollars to our medical work. When we were there a beautiful white marble operating room was nearing completion, one of his latest gifts. His son-in-law, the rajah of Bobbili, is building and equipping a beautiful hospital, and giving it, with the land, to our people for medical work. These two men, both wealthy, influential Hindus, are interested to this extent in our medical work.

When we reached Calcutta, our trip through India was nearing its close. From there we visited Ranchi, the headquarters of our work for the Northeast India Union, of which G. G. Lowry is superintendent. A few miles from Ranchi Elder and Mrs. L. G. Mookerjee are conducting an excellent school for natives. The little prayer room—used only for this purpose—just behind the chapel, impressed us. It is interesting to know that the great-grandfather of Brother Mookerjee was William Carey's first convert in India. At every school we visited in India, garlands of flowers were placed around our necks. This is a pretty custom, and gives the visitor a warm feeling of welcome.

While at Calcutta it was my privilege to give the dedicatory address in the new church building. The pastor, George Hamilton, and the church people have worked hard to make this substantial brick edifice possible. At its dedication every available space was filled. The mission station, also of brick, on the adjoining lot, is also a fine building.

From Calcutta we visited Burma. Joseph Phillips is superintendent of the Burma Union. The headquarters

of our work in Rangoon, Burma, have a location that is unsurpassed, right across the street from a fine government reserve of many acres. The buildings here, as at Calcutta, are all of brick, substantial buildings that are a real credit to our work and a joy to the workers. At Christmas time last year the Rangoon church was made very happy to receive a beautiful organ from Mrs. H. H. Votaw, who with her husband had labored in Burma some years before. This generous gift completed the furnishing of their new church.

We greatly enjoyed our trip to Meiktila, Burma, where John Christian and his wife from Walla Walla College are conducting a junior college for Burmese young men and women. They are accomplishing great things for the Master.

Last, but by no means least, was our visit to Kamamaung, where Eric Hare and his corps of workers are conducting a school and dispensary. This station is situated on the banks of the beautiful Salwin River way up in the jungles of Burma. Excellent work is being done in the school. The dispensary, under the direction of H. Baird and his faithful wife, has resulted in placing our work in a favorable light before the people of Burma, and many of its cures are nothing short of miraculous.

Some way as we visited these mission fields, we rejoiced to find our people no longer living in native huts as in the olden days, and as a result multiplying graves, but through the generous gifts of those living in the homeland we found them in homes where they may keep well and do a strong work for the Master. And if you ever visit a foreign field and note the trying conditions that prevail there, you will know that nothing can be too good for the dear workers who are so nobly and courageously holding up the banner of truth, before which the strongholds of heathenism must fall.

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### *"Like a Grain of Mustard Seed"*

BY J. CLIFFORD

THE meaning of Christ's parable of the mustard seed was brought home to us at our recent camp meeting at Aba, southern Nigeria. It is less than seven years since the message first became established in this section. During that time there have been no mass movements or spectacular conversions, but the work has been marked by a steady growth from its beginning. In the first two years of labor 100 were won to God in the face of much difficulty and opposition. These, being instructed to bring into

the fold their friends and neighbors, increased to 300 in the next two years, while now there are over 1,000 keeping the Sabbath of the Lord.

Living in the midst of opposition and ridicule, our believers were much encouraged by the recent camp meeting, when over 750 of their number were able to meet in the booth on the mission compound at Aba for study and mutual encouragement. We were pleased to have with us L. H. Christian, W. E. Read, and W. McClements, who not only gave addresses and counsel, but by relating to us the progress of the work in other lands helped to enlarge our vision beyond the needs of our own local field or division.

Reports given showed that during the last few months four new companies of Sabbath keepers had been raised up in the Aba district. In one of these places the nominal Christians influenced the heathen against allowing the advent message to gain a foot-

hold in the town, and on two occasions the members were forced to give up land they had chosen for a church building. But prayer and the cooperation of fellow believers gained the day, and now there is not merely a church building, but an earnest body of young men and women in that place.

It brought great joy to our hearts to see one of our African believers, B. I. Tikili, ordained to the gospel ministry. It is planned to send him out soon as a missionary to open up work in a new language area in the Niger delta. Preparations are under way for the circulation of literature in some of the important native languages of this part.

The little band of workers here face a great task in the carrying of the threefold message to the seven million inhabitants of southern Nigeria, but the evidence shows that the Lord is working for us, and we expect great things from Him.

bile, was able to render some help, supplying also a covering with his large native mantle. The accident was due to reckless driving on the part of the chauffeur. The audacity and lack of care of automobile drivers are a source of continual anxiety as one travels in these countries, so that we are always grateful for a safe return home.

#### *Swarms of Locusts*

As we approached the Jabbok valley, we found ourselves in a dense swarm of locusts, millions of them. They are becoming a real plague to the country, and it was generally believed that this year they had come in tenfold number, so that great famine threatens the land if the grain fields and the vineyards, the principal sources of income, are not saved. At different places, sometimes single-handed, people would be seen beating empty kerosene tins and shouting at the locusts in their attempt to chase them off their fields. The main effort is made toward evening. Airplanes and ambulant pumps with fire sprays are used in battling them. Every person enlisted by the government is bound to gather and deliver ten pounds of locust eggs within a period of several days. Considering that the female locust lays just ninety-nine eggs before she dies, and that several generations are produced in a season, one can easily imagine the peril when such innumerable hosts ravage a country. The whole population is not sufficient to cope with them, as they come suddenly. Yet it is remarkable to see how people try to shirk the responsibility of engaging in the general warfare, and then, instead of ascribing the consequent destruction of their crops to their own indolence, attribute it to Allah, against whose fiat human effort is of no avail.

At one o'clock we reached El Husn (meaning "the fortress"), probably dating back to an early age, as among the ruins of Jerash, that we passed not far distant, are remains of an ancient Roman fortification.

El Husn is our newly established outpost on our long-drawn-out line that we hope will in time lead us farther inland, right into the Arab settlements. Last year friends at this place came to see some of their relatives among our brethren in Es Salt, who told them of the truth, with the result that they asked our mission to take up work among them and to open a school for their children. I am glad for the prompt action of our committee in taking advantage of this opportunity. We were materially helped by the fact that we just then had to decide as to the use we should

## *Crossing the Jabbok to El Husn*

By W. K. ISING

FOLLOWING the dedication of our chapel at Es Salt, the writer, in company with Willy Steffen, proceeded to Amman, about two hours distant by automobile. This is the capital of Transjordan and the residence of Emir Abdullah. It has a population of some 6,000, less than one third that of Es Salt. The lack of funds and the general economic depression greatly hinder a more rapid development.

Here at Amman we enjoyed the hospitality of a German family, who invited us for the night. The man is an engineer in government employ. He had advised us in regard to our building at Es Salt, and we wished to consult him also in connection with our plans at Beyrouth. In the evening we sat around his radio set listening to music, singing, lectures, language classes, etc., from Turkey, Russia, Rumania, Hungary, Austria, Germany, and other countries. This isolated solitude affords no social or intellectual distraction to the lonely foreigner, who, in the daily routine of his Arab associations, craves for an occasional aesthetic contact with the atmosphere of the homeland. As one sits in these corners of the world listening to programs thousands of miles away, and marvels that with just a turn of the dial one can make the round of a dozen countries, traveling as it were "with the wings of the morning" through space, hearing the languages of different peoples within

a few minutes, he catches a vision of the means held in readiness in the great storehouse of God that will some day be brought into full play for the finishing of the work, with all the world "listening in."

The next morning we sped through the mountain range of Gilead, crossing the river Jabbok, now called Nahr el Zerka (meaning "blue river"), probably not far from the spot where Jacob had that wonderful experience with the angel on his return from Mesopotamia before meeting Esau. We also passed the place where, a few months ago, the automobile of the native minister of the English mission, with his two daughters, had a collision with a lorry laden with



Pupils at Our School in El Husn, Transjordan

gasoline. The preacher was reduced to ashes in the conflagration which followed, and one of the daughters soon succumbed to the terrible burns received. One of our brethren from Es Salt, who was in another automo-

make of the 50 per cent comeback allowed us by the Mission Board on our receipts in the Harvest Ingathering in our union during the campaign of 1929. So two day schools were started for one year at present, one at Shubra, near Cairo, in Egypt, which now has thirty pupils, and this one at El Husn with over forty. A local friend, one of those interested, is acting as teacher, which is his original profession.

#### Many Moslem Children

The feature that appeals most strongly to us is that though the population of about 3,000 is two thirds Christian, yet just two thirds of the children in the school are from Moslem homes. Among these children is a little girl, the only representative of her sex, who constitutes a constant appeal to us to open a school for girls also, as we have often been requested to do. All are eager to learn and take part in the daily Bible instruction. This is our first experience in the union with Mohammedan children, and the influence of the school has already given us a good reputation among these people. In speaking with the secretary of the American Bible Society of Cairo, we have just had thirty copies each of Genesis, Exodus, the Psalms, and the Gospel according to Matthew turned over to us free for use in the school. In the fall we hope to send one of our German workers here with his wife, a nurse, when we trust our school work can be extended. These children and several families form the nucleus of a company that gathers here on Sabbath for the study of the lesson.

In the evening some thirty persons met in the home of the teacher, where it was my privilege to speak to them on the truth for this time. Brother Steffen has been making occasional visits, spending several days, so that they are already quite well acquainted with the message.

Our visit coincided with a telephone message, followed by a telegram, from Amman, notifying our friends that a young relative of theirs who, a year ago, had been sentenced to fifteen years' imprisonment on a false charge of committing murder, had that day been acquitted by the court after taking up the case anew, and that he would be coming home the following morning. There was great rejoicing, and we were told that our visit had brought blessings in its train. The old blind senior lady of the little company was trying, in our presence, the typical warbling shout produced by moving the lips up and down with the finger, which is so common at marriage feasts, as she

planned to join the festival that night. We could hear the beating of drums and the rhythmic music near by while we held our meeting.

At the opening of our meeting it was suggested that we should have a short prayer only, as they all wished to attend the public reception; but when we finished after about an hour, our visitors showed no signs of hurry, they were so interested in the subject discussed.

Following the meeting we had a longer and earnest season of prayer for the eldest son of our teacher, a boy of ten years, who had been ill for the last ten days, with little hope,

it seemed, of recovery. As we departed the next morning, we noted the remarkable improvement that was evident.

Arrangements will be made to hold a series of meeting at this place at an early date, in preparation for a baptism and the organization of a church, for just before leaving we were again told that a number of our friends were looking forward to celebrating the ordinances of the Lord's house with us ere long. We are glad for this new opening, and pray that it may contribute to carrying the message into regions still farther beyond.

*Beyrouth.*

## Early Experiences in the Tamil Mission

By E. D. THOMAS

[MANY of the REVIEW readers will remember that Brother Thomas was one among the "first fruits" in the Tamil field baptized in 1910. He was ordained to the gospel ministry in 1917, and attended the General Conference held in San Francisco in 1922 as one of the delegates representing the Southern Asia Division. The Lord is greatly blessing Brother Thomas as a leader and trainer among the eighteen million Tamils of South India.—J. S. JAMES.]

November, 1907, witnessed the entrance of the third angel's message into the Tinneveli District, South India, when Elder and Mrs. J. S. James opened a station at Prakasapuram (near Nazareth). The following year a school was organized in a small rented building with an attendance of thirty-eight children. In 1909 a suitable bungalow was built for the missionaries; and Elder and Mrs. G. G. Lowry joined the missionary forces at Prakasapuram. Shortly

In this we have not been disappointed.

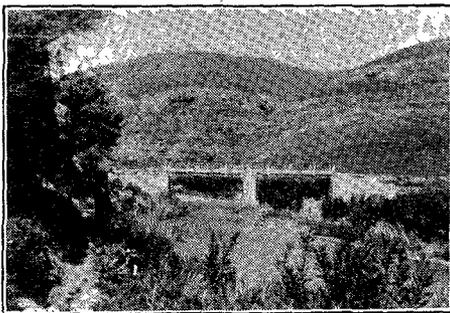
A neat little church was erected at Prakasapuram in the year 1921, about one third of its cost being met by the donations raised by the local church members.

The frequency of various diseases in these parts called for the erection of a small dispensary at Prakasapuram. Accordingly in 1926 a building was put up at a cost of 1,400 rupees, which sum was realized from the public, who gave in appreciation of our medical work done in the surrounding villages.

In the year 1911 the advent message found its way to Trichinopoli, where Elder and Mrs. G. G. Lowry were stationed for some time, but the unfortunate illness that befell Mrs. Lowry compelled them to leave the station. Elder and Mrs. J. S. James worked at this station for over a year, during which time our first colporteur institute was held, and the first number of the *Tamil Present Truth*, now *Signs of the Times*, was printed. Brother and Sister V. E. Peugh arrived here in 1912. Aggressive campaigns have been held from time to time by Indian evangelists with good success.

Work was started in Pondicherry in 1914, when Brother and Sister Peugh moved to this place from Trichinopoli. This is a French settlement, and also a strong Catholic center. Brother and Sister Crammond of Australia also worked here for some months. Our work has passed through many trying circumstances. At present we have a company of faithful believers who are always busy with some home missionary program.

Madras, the capital of the presidency, was entered in the year 1915. Since then, strong evangelistic cam-



River Jabbok With Bridge in the Mountains of Gilead, Transjordan

afterward, a school building of our own was erected on the mission premises. Work began in the new building on June 9, 1911. At present the school carries standards one to nine. The higher standards have been transferred to our training school at Krishnarajapuram. It has been our aim to hold before our students the same principles of education taught in our schools in Europe and America, and to obtain the same results.

paigns have been held for both Indians and Europeans. Brother and Sister P. C. Poley worked here for some years. We have at present some loyal church members in this city. Many who accepted the truth in this place are now earnest workers in different parts of the Southern Asia field.

Since 1918 work has been carried on in the Ramnad District. The people are farmers and most of them are illiterate. But the Lord has blessed the faithful efforts of our evangelists. We have at present seven stations in this part of the field, under the leadership of Indian evangelists. In these seven stations the mission owns one school building and two workers' quarters. Other buildings are needed badly for the permanency of our work at other stations.

About the middle of 1922 we held some strong evangelistic campaigns in the Neyyoor section of the field. The Lord has blessed the work very richly in these places, and rapid progress has been made. Now we have eight stations manned by Indian workers, who are pushing the work as fast as they can.

In some places people have been won to the truth through the Sabbath school work. Our people have begun to appreciate better the lessons they study in the Sabbath school. Friends in America have been very kind to send us a good number of Picture Rolls, and they have been extensively used in our Sabbath schools. Our people all over the field respond very satisfactorily to the Sabbath school Investment Fund plan, and are doing their part in raising chickens, sheep, banana trees, vegetable gardens, etc., for the Investment offerings.

There are at present one high school and seven primary schools. Many of our evangelists and teachers were students formerly in our own schools. This is a source of great encouragement to us.

Another important feature of the work is the literature ministry. Vernacular tracts, pamphlets, magazines, Bible readings, and health books have been sold throughout the field. Our faithful colporteur force is growing, and the influence of their work is widening every day. Some of our colporteurs have walked from south to north in the Tamil area (a distance covering about 500 miles), canvassing all along the way.

We find that the most rapid, economical, and efficient means of reaching the people with the gospel of the kingdom is through the printed page. In an institute held last year, one third of the members present testi-

fied to the fact that they were brought to a knowledge of the truth by our vernacular magazine, the *Signs of the Times and Herald of Health*. It has just finished its seventeenth year. Our church members have had their part in helping this paper by placing their orders for a certain number of copies each month. With this magazine we have been able to come in touch with many leading Hindus, Mohammedans, and Christians. During the last fourteen years, a large quantity of our truth-filled literature has been sold in the cities of Madura and Palamecottah by faithful colporteurs. It is also gratifying to report that the members of the early churches in the Malayalam Mission were brought to a knowledge of the truth by the earnest efforts of the Tamil canvassers.

The writer, who is one of the early Tamil converts, was placed in charge

of the Tamil Mission in 1919, which place he filled until 1928, when he was invited to connect with the faculty of the South India Training School at Krishnarajapuram as assistant principal and business manager. He was succeeded by H. W. Carter as superintendent of the field, who for one year carried both the superintendency of the field and the principalship of the Prakasapuram school, with headquarters at Nazareth. Just recently, however, Brother and Sister E. D. Willmott were stationed at Nazareth to take charge of the school, and Brother Carter moved to Trichinopoly, where the headquarters of the Tamil Mission is now located. We are thankful to God for the miraculous way in which He has led and blessed His work in this field, under such humble and apparently unpromising circumstances. To God we give all the glory.

## Yencheng Dispensary-Hospital

By L. A. BUTKA, M. D.

THE year 1929 began very peacefully for us here at Yencheng. The first four months conditions were more peaceful than at any other time since coming to China. We had great hopes for a good year for the country and a busy time for the hospital, as the country and village people were coming from far and near for treatment and hospital care. They were fast regaining their confidence in our work since our return after the 1927 trouble. It seemed good to have so

many coming to us recommended by former patients who were pleased and who had received benefit from our hospital here. It was gratifying, also, to see how the major surgery was increasing and the remarkable results we were getting with such meager equipment. The greater part of our surgical cases came to us through the recommendation of former patients, one patient sending as many as three or four cases for operation.

During the first four months of this year I was compelled to be away much of the time, making two trips to Shanghai and one to Hankow. The hospital continued to keep full and the daily clinic very busy, thanks to the good work of our able nurses.

We were fortunate in securing the services of Dr. A. S. Tai, who joined our staff about the first of May. More especially is this true when we realize how few doctors there were for this work in Shanghai. It was a real sacrifice on the part of the Shanghai Sanitarium to let him go.

This enabled me to spend the month of May in Peking at the medical college, studying special diseases of the eye. This has been a great help to our work, as we all know the prevalence of eye diseases here. Our eye work has increased about 100 per cent since then.

While I was away our peaceful year was interrupted by war and both railroads were cut, making it impossible for me to return by rail, so my nearest route was by Hsuchowfu and across land by ricksha. This proved



A Statue of Buddha  
His followers in China are numbered  
by the millions.

a very interesting four days' traveling, walking a large part of the way, sleeping in small country inns, and always on the lookout for bandits, who were very prevalent since the soldiers had all left for the front. I arrived home June 10, and was very thankful to the good Lord for His care over me on my trip home.

#### *Difficulties in Erecting a Hospital*

Up to this time our plans had been going forward to erect a union hospital at Chengchow. Having secured a good property, we were waiting to get possession, as this property was being used by the military. After making several attempts without success, we gave up this property. Our last attempt was made when, with our local director and several union men, we went to Chengchow determined to stay until we could find an opening.

After searching several days, we all decided that, on account of the war and unsettled conditions, it would be impossible to build for at least a year. We then returned to Hankow, called a union committee meeting, and decided to build an addition to our hospital here. We felt it was very important to get this going as soon as possible, and we hoped to get it done by Christmas, but we have had many hindrances. After buying the brick, we could not get any lime because the people feared having their horses and carts confiscated by the soldiers. The railroads were cut, and we have not been able to get any supplies up to the present time.

During this time we improved the opportunity of doing Harvest Ingathering work. We traveled many thousands of miles and spent several weeks, and the Lord blessed us with over \$6,000.

As we look back over the year 1927, the outlook is rather discouraging. We were all ready to build a hospital here, then the trouble came up and we had to leave; and now again we are held up, so it seems as if we are no farther than when we started. It would be easy for us to get discouraged, and give up the fight; but when we see how the Lord has blessed us in the face of all this trouble, we cannot help but be of good courage and know that the Lord has been guiding.

#### *Many Contacts With Soldiers*

During the past few months, when we have been surrounded by rebel soldiers and bandits, and battles have raged just outside our compound wall, the Lord has protected us, and not one has been injured or died of disease during the year; in fact, we have had no serious illness among us.

The soldiers came several times daily to the gate, wanting to occupy

our property, and once took possession of the gatehouse, stationing armed guards there. But so far we have been able to keep them out. This has been due largely to our willingness to care for their wounded and sick. They kept our hospital full and running over. For months we have not had one empty bed. The soldiers came in many times and looked our place over. We would show them our guest rooms, waiting rooms, halls, and every nook filled with patients, some on the floor, some on wooden beds, cots, etc. Then they would go away and not come back. So we feel certain it was the Lord's leading not to have completed our chapel or hospital until this spring, for it would have been practically impossible to keep them out if we had had many empty rooms.

We cannot always understand why we are held back from carrying out our plans, but if we trust the Lord, we know all things work together for good to those that love Him. So while we have had a disturbed year, God has been working. We have had more people ask for Bible studies and more attend our church services than I have ever seen in the past. We find a ready response among our patients to receive and read our literature. The nurses have sold over 100 of our large medical books, and have also sold many hundreds of magazines and other religious books. We have also sold 5,000 Bible portions at the gate as the patients register for clinic calls. We have had about \$400 given us by patients for Harvest Ingathering, also \$150 for the care of poor patients.

Our hospital is equipped to care for thirty-five patients, but for the past few months we have had from fifty to seventy-five, and many of these came to us without one cent of money, with frozen feet and hands and various diseases, and we could not turn

them away. Our two most serious cases were patients that had to have both legs amputated just below the knee. In three other cases it was necessary to amputate one leg. We had many cases of amputations of half a foot, toes, fingers, etc. It was a pathetic sight for days to see the poor fellows come in. Many could not walk, but crawled up to the gate on their hands and knees. We had to turn many of these away, as we had no place to care for them. We would dress their wounds, cut off the dead toes, etc., and send them on.

During this time we took over one army hospital of twenty-eight patients, as their army was moving to the fighting lines. We moved the serious cases into our hospital, as bed space would permit, and went every day to see and care for the others. When this army was defeated, the gates of the city were closed and we were unable to get into the city for about a week, so our patients had a hard time getting food and care.

We had a very interesting time during these few days, as the defeated army officers became suddenly ill and sought refuge in our hospital. It finally became necessary to keep our front gate locked, and any one wanting admittance had to get the doctor's permission. I would go out and examine them, and if they were really ill, we would care for them, but if not, we would not admit them, for if they once got in, it was hard to get them out again. This soon passed over, however, and we have been very busy caring for the sick and wounded.

During these busy days the cooperation we have had in our institution has been very praiseworthy, and the faithful work of Dr. Tai, Miss Johnson, our nurses, cooks, and other helpers deserves special mention. Every one had to put in long hours and work very hard during these strenuous times, but I never once



A. Group of Workers and Believers Gathered at Ching Giang Pu for a Week's Bible Study and a Workers' Institute

The picture was taken just following a study on the 2300 days given by Pastor Swen Tsung Gwang, who stands back of the woman reading the Bible. The foreigner at right of back row is Pastor K. H. Wood.

heard a complaint. All worked their best to care for the patients. Even among the patients we had very little complaint, although we had as many as four second-class patients in our little second-class rooms, and five second-class in one ward. They all seemed happy to be here.

#### *Testimony on Co-operation*

During this year we have had an unusually large number of army officials. Many have shown a great interest in our work, and all seemed very much pleased with our work. One said he had been in many hospitals much better equipped, but never had he found a hospital where all the workers, from the coolies up to the doctors, seemed to work together for the interest of the patients more than at our hospital.

Through all these months, with no mail or shipping service, every need has been met. When our gauze ran out, a man came to the gate and wanted to sell gauze at a much lower price than we could get it in Hankow. When our adhesive gave out, another man came and sold us adhesive. Our rubber gloves were all worn out; but six pairs came through the mail, that had been ordered six months before. The druggist in Hankow made a mistake, and sent us twelve bottles of chloroform in the place of two that we had ordered, so we had enough for the entire winter. Our supply of medicines ran low, and after the defeat of the rebel army we had the opportunity to buy several hundred dollars' worth for a few dollars. And so the Lord works.

This year, although it has been necessary for me to be absent for nearly five months, the work has made a very good showing. We have had 7,000 dispensary calls, and 600 patients entered the hospital. We have performed 300 operations in our operating room, besides many more in our dispensary. This means one case every day, except Sabbath.

We have had an increase in our obstetrical cases. We have had many very serious cases, but have had no deaths. These cases are giving us a good reputation among the better class here. We have also had more outcalls than in any previous year.

Our finances, we are sorry to say, are somewhat short of 1926 and 1927, but on the whole are very good considering the condition of the country and people. We collected \$9,846. Our budget from America is \$3,000, making \$12,846. Our expenses being \$14,000, this shows a loss of a little more than \$1,000. We have one unpaid bill of \$500. We bought a sterilizer for \$500, bedding and sup-

plies \$300, and without the addition of Dr. Tai's salary we would have shown a gain.

This year bids fair to be the record year of our institution, as the first two months show in patients and cash nearly as much as the first six months

feel we have been losing many precious opportunities of leading our patients to Christ. Many are interested, but we have had no one whose duty it was to follow up this interest when they returned to their homes. Our nurses are few and the work



A Familiar Scene in China  
Boys in embroidered uniforms and with banners, prepared to take their place in a wedding procession.

of last year: patients, 2,000; cash, \$4,000.

We are grateful to the Lord for His many blessings, but we feel we have been short a very important member of our staff. During these many years we have not had an evangelist connected with our chapel. We

great, so they have not had the time to devote to this line of work that should be given it. However, provision has now been made for an ordained native pastor to connect with the hospital, and we look for many souls to be gathered in through the medical missionary work.

## *The Malayalam Mission*

By H. G. WOODWARD

THE truth came to this territory in the year 1912. As is so often the case, the colporteur was the means of bringing it. One of our tracts had fallen into the hands of an Indian Christian evangelist, and had aroused his strong opposition. An interested bystander listened attentively to his tirade, afterward got possession of the tract, took it home, and studied it with his Bible, and was convinced. He sought out our mission in the Tamil field, the address being printed on the tract, and was further instructed and then baptized.

Being able to work in both Tamil and Malayalam, with the latter as his mother tongue, he began colporteur work at once. In this he was remarkably successful. His natural gifts as a colporteur, his good nature, courage, and zeal for the truth, enabled him literally to sow Travancore with our literature, which laid a foundation for our present work. Thus the very means which brought him into the truth became his life work, and a blessing to thousands.

Colporteur Suvesashumuthu (meaning "Pearl of the Gospel") soon found

interested listeners, and presented his message in true Oriental fashion. "The Adventists are planting a tree in Travancore; come along and partake of the fruit," he said. Among the listeners was a man named Abel, who desired more information, as a result of which he went along to the mission headquarters, and stayed there till he understood all that it meant. He was with us for many years, and God used him for the building up of a strong work.

We have in the Malayalam Mission a membership of 264, and a goodly number prepared and awaiting baptism. There never was a time when we were receiving so many calls, and we are altogether unable to respond to them. Large numbers are coming to us direct from Hinduism. We have twenty-nine Indian brethren assisting us in our work, and God is blessing them abundantly. We have two European families here also. We are operating nine schools, one of which is our boarding school with R. L. Wilson as principal. Our school enrollment is 362. Many people are calling for schools.



Conducted by Promise Kloss

## "The Highest Gift"

By EDNA MARSTON HARTZELL

"I WANT to make sure of them," said a fond father some time ago as he was explaining to Dr. Howard Kelly of Baltimore his hopes for his children, whose future was his great concern. "I want to make sure of them," he said, "by having them grow up under the right influences, so I am sending them regularly to church and Sunday school, for I want them to be Christian men and women."

"He did well in sending them to church and Sunday school; but it was not enough, for he remained unconsciously blind to the havoc wrought by his own example," says Dr. Kelly in the *American*. "Example coupled with insincerity is more than precept. It is useless to cry, 'Do as I say, and not as I do.'"

"Wouldst thou bind the child for aye to thee?"

Then let him thy union with the Highest One see,"

asked and answered that great student of child nature—Froebel. Truly this is the secret.

How many fathers and mothers today are wondering why, after all their years of teaching line upon line, precept upon precept, John and Mary are not bound to them and to this truth by indissoluble ties. "Why doesn't John care more to be with us at home and to go to church?" asks some wistful-eyed father as he watches his nearly grown son go swinging off down the street with care-free strides on a bright Sabbath morning.

"O my Mary girl, why don't you love your mother and want to help her? I need you so now," yearningly cries the sad-hearted mother as she sees the pride of the home go skipping out "with the girls" day after day, night after night, with no thought or care for home and mother.

And at last in the evening of life, lonely-hearted father and mother sit and wait for the letters that do not come, for the children who seem never to think or care.

"O little son of my heart, I love you so!" whispers the young mother with her firstborn held close to her heart as she lies in the narrow white

bed at the hospital. "I love you so! I paid a big price for you, and you'll never leave me, will you? You'll always be mother's little lover and her protector some day."

"My daughter, my lovely little daughter!" whispers a loving father, home after a day's toil, as he sits in the twilight with his golden-haired Bessie on his knee; and as his toil-hardened hand smooths the fair hair of his darling, he dreams of the time when the tiny hands around his neck will be grown strong and capable, and then smooth his hair when it is thin and gray.

"Wouldst thou bind the child for aye to thee?" O yes, forever and ever; never would we suffer those bands to loosen or fail, but grow stronger and tighter as the years go by, those bands that bind our little ones to us. And what is the secret? "Let him [the child] thy union with the Highest One see."

"Union!" "Thou . . . in Me and I in Thee," said Jesus. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Yes, this is the price that must be paid to "make sure" of our children. Is it too big a price? Is there anything at all which we can take from this world to the next without this price?

As the future of his children was this father's great concern, so is it mine and yours and every real mother's and father's. How can we give

our boys and girls the strong bodies and minds they should have? How can we give them the clothes, the manners, the happy times, the place in society, the home, the education, we want them to have? How can we give our children a good start in life—the money we wish to give them?

Again Froebel asks: "Wouldst thou the highest gift bestow?" and answers, "Then teach him the Infinite One to know."

"This is life eternal, that they might know Thee." Father, mother, do you know Him? Is He real to you, just as real as the companion by your side? Do you know how to talk to Him? Do you know when He talks to you? O let us know Him ourselves! Then only can we teach our children to know Him. In teaching this knowledge, we give our children the highest possible gift, and thus bind them to us forever and ever.

"The knowledge of God and of Jesus Christ expressed in character is an exaltation above everything else that is esteemed on earth or in heaven. It is the very highest education. It is the key that opens the portals of the heavenly city. This knowledge it is God's purpose that all who put on Christ shall possess."—*Ministry of Healing*, p. 457.

Are we, mothers and fathers in Israel, really in earnest now, in these closing days of earth's history? Do we desire with all desire in us to bind our children to God and heaven as well as our own hearts? Do we yearn to give them the highest gift? Then let us avail ourselves of all the help God has so graciously given us.

## Train Your Child to Be Calm, Reasonable, Helpful

By JULIETTE FRAZIER

MOTHERS should feel it a very important part of the training of their children to make them calm, reasonable, and helpful in emergencies and in case of accident. Even very young children have been known to show great presence of mind as a result of careful training.

I remember when the two children of my neighbor, Mrs. Blank, were

quite small, she asked my advice with regard to their behavior on several occasions. Then one day when I was calling on her, it happened that a caterpillar was discovered on Marian's dress. Mrs. Blank screamed and made ineffectual dashes at the "horrid thing," and Marian howled like a Comanche. I scraped the caterpillar onto a piece of paper and

threw it out of the open window.

"Marian is so sensitive," said Mrs. Blank, proceeding to pet her little daughter.

"Wouldn't it be better to have her sensible?" I asked smiling. "Though," I continued, "sensitiveness is very desirable if developed in the right direction. Is Ted also afraid of insects?"

"Why, no; he is a boy," said Mrs. Blank.

"But if an insect is dangerous, will it show any respect to sex? If it is poisonous, will it not poison him as quickly as it will his sister?"

"Oh, but—it looks so ugly," replied Mrs. Blank.

"Well, does Ted like unpleasant-looking things any better than Marian? Excuse me, Mrs. Blank, I think the trouble is that Marian has found out that you expect her to shriek at the insect, and that you regard it as genteel and quite becoming to an embryo lady. Ted knows his playmates would laugh at him for such folly, and so he shows common sense."

At that moment I saw the caterpillar crawling back up the window ledge and called the child's attention to it. "See, Marian, what a lovely silky coat he has. He is so helpless, you could easily hurt him, if you were so cruel, but he could not hurt you. Come, touch him. Some day he will spin a cocoon and go to sleep in it until Mother Nature awakens him, and then he will find himself turned into a beautiful butterfly."

Marian was at once interested in the caterpillar, and she has never feared one since, but her training had encouraged a disposition to frantic screaming at sight of all creatures of this kind, and this caused her mother considerable mortification soon after.

There was a wedding at our church, by far the grandest wedding ever held in our town. We were all invited, and Mrs. Blank, beautifully gowned, occupied a front seat, with Marian marvelously flounced and beribboned. In the very midst of the ceremony, Marian espied a beetle crawling up her sleeve. Instead of picking it off, or asking her mother to do so, she gave vent to unearthly yells, which startled every one in the church, and momentarily halted the marriage ceremony.

Only a radical change in the method of training could change the habits of a child behaving in this way at seven, so that at thirteen she would display the presence of mind of a little girl I saw in the Yellowstone National Park last summer. She had

been left to take charge of her little brother, a child of three years. They were standing upon a wide table-rock which overhung one of the natural hot springs, boiling some hundred feet below. The girl had been holding the child's hand, but had let it go to run back a little way for her handkerchief which she had dropped. The child, meanwhile, walked toward the edge of the rock. The girl saw that to call or to pursue would insure his destruction. She grasped a small jar of candy which she had in her



### Ship Ahoy

BY LORNA B. DEGINDER

O'er the seven seas I've often sailed,  
And I've lived in Orient lands,  
Over frozen tundras I've wandered far,  
And I've basked on sun-kissed sands;  
But never a trip that I've taken  
E'er brought such joy to me  
As was mine today as I journeyed  
O'er the sea of Memory.

The ship I sailed was a phantom craft,  
My work-laden desk the quay,  
The dream-fabric sails were curved and filled

With the winds of yesterday.  
In the land of Childhood I anchored,  
At the port of Long-ago;  
My heart was thrilled with familiar sights  
And friends that I used to know.

The halls of home, as of old, were filled  
With laughter and music gay;  
And though they're resting on yonder hill,  
My parents were home today,—  
Father, returned from a day of toil,  
At rest in this old armchair;  
And mother, waiting to tuck me in  
After my evening prayer.

In the happy past I could not stay,  
So over Memory's sea  
I sailed once more to the busy wharf  
Where my work awaited me.  
Whene'er I linger on distant shores,  
For homeland harbors I yearn,  
But from this voyage to Childhood's land  
My heart was loath to return.



coat pocket, and shouting "Candy," poured its contents out on the palm of her hand. The child paused and looked back. He was not six feet from destruction, but could not resist

the lavished sweets, and came skipping back to share them!

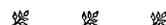
Here was a fine instance of presence of mind: self-control, which repressed the dangerous call or pursuit; disciplined intelligence, which took advantage of the strongest impulse of the fugitive, in a flash argued out the dangers and probabilities of the case, and then acted on the instant when to delay but a moment would have been death.—*Issued by the National Kindergarten Association.*



### Tommy Would Not Eat Vegetables

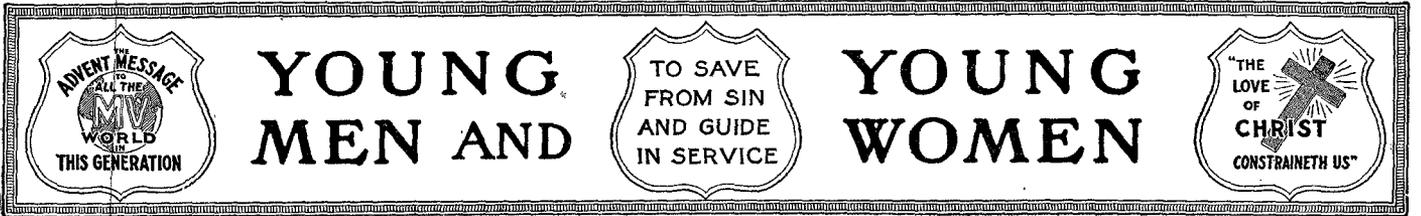
THE PROBLEM: My eight-year-old son, Tommy, did not like vegetables. I knew that nagging a child to make him eat seldom does any good, and is apt to make him turn against his food. I was at my wits' end to know what to do when an inspiration came.

HOW IT WAS HANDLED: He was given a small plot in the garden where he planted some vegetables of his own. There was a row of beets, one of spinach, one of carrots and other things. He was provided with a small rake and hoe, and was encouraged to take care of his garden. The result was that he became so interested in making things grow that he could hardly wait until they were large enough to eat. His interest in the vegetables growing in his garden made him interested in all vegetables, and he began to eat them very willingly. Before the summer was over he had acquired a liking for many kinds.—*Children, the Parents' Magazine.*



### The Longest Candle

AN evangelist was talking to a meeting of children. He brought out a row of candles on a board; a very long candle was at one end, a very short one at the other. Between the long one and the short one were candles of various heights. He said that by these candles he wanted to represent the grandfather, father and mother, boys and girls, and the baby of a family who never heard of Christ until a missionary came, whom he represented by a lighted candle. And they all gave their hearts to Jesus, and from that day loved and served Him. He then asked which candle they thought represented the grandfather, the mother, and so on. They all thought that the tallest candle would be the grandfather, but he told them: "No, that stands for the baby, the youngest member in the family." Presently one boy said, "I know why; he has the chance to shine the longest for Jesus."—*Children's Quarterly.*



## One of God's Noblemen

By JOHN L. CHRISTIAN

ADONIRAM JUDSON is one of the pre-eminent missionary heroes of all time. His devotion and trust were almost angelic. At the beginning of his life work even his strong-winged hope could not visualize the results he was to see. It was his prayer that he might, before he died, build up a church of 100 converted Burmese. At the time of his death, April 12, 1850, after thirty-five years of missionary service in Burma, more than 7,000 Burmese and Karens had been baptized. Sixty-three native churches were flourishing under the care of 163 missionaries, native pastors, and teachers. He had not only translated the entire Bible into Burmese from the original tongues, but had completed the larger part of the compilation of a Burmese dictionary. His concise Burmese grammar is the best yet produced.

We have just completed the reading of his biography written by his son. Judson was verily in "labors more abundant, in prisons more frequent, in perils by the heathen, in trials oft." His year and a half in a filthy Burmese prison were months of suffering almost beyond the horizon of human endurance; but in it all his hope grew brighter. It has been said that the world's benefactors have been its sufferers. That humility was a part of his life program, is evidenced by the following entry in his diary under date of May 9, 1828: "Renounced this day the title of D. D. conferred upon me by the trustees of Brown University, September, 1823."

He was a man of unusual wisdom and balance in mission administration. At one time the students of the Hamilton Literary and Theological Institution, New York, requested from him a letter of counsel for those contemplating a missionary life. This is a summary of his reply:

In beginning my remarks, I take you as you are.

*First*, then, let it be a missionary life. Do not fancy that you have a true missionary spirit while you are intending all along to leave the heathen soon after acquiring their language.

*Second*, in choosing a companion for life, have particular regard to a

good constitution, and do not wantonly or without good cause bring a burden on yourselves or the mission.

*Third*, Be not ravenous to do good on board ship. Missionaries have frequently done more hurt than good by injudicious zeal during their passage out.

*Fourth*, it may be profitable to bear in mind that a large proportion of those who come out on a mission to the East die within five years after leaving their native land. Walk softly, therefore; death is narrowly watching thy steps. [The development of tropical hygiene has changed this.]

*Fifth*, you will meet with disappointments and discouragements which will lead you, at first, almost to regret that you have embarked in the cause. Beware, therefore, of the reaction you will experience, lest you become disheartened at commencing your work, or take up a prejudice against some persons or places which will embitter all your future lives.

*Sixth*, beware of the greater reaction which will take place after you have acquired the language and become fatigued and worn out with preaching the gospel to a disobedient and gainsaying people.

You will sometimes long for a quiet retreat where you can find a respite

from the tug of toiling at native work,—the incessant, intolerable friction of the missionary grindstone. Satan will sympathize with you in this matter; and he will present some chapel of ease in which to officiate in your native tongue, some government situation, some literary or scientific pursuit, some supernumerary translation, or at least some system of schools; anything, in a word, that will permit you, without much surrender of character to slip out of real missionary work. Such a temptation will form the crisis of your disease. If your spiritual constitution can sustain it, you recover; if not, you die.

*Seventh*, beware of pride; not the pride of proud men, but the pride of humble men—that secret pride which is apt to grow out of the consciousness that we are esteemed by the great and the good.

*Eighth*, trust in God from day to day, and verily you shall be fed.

*Ninth*, beware of that indolence which leads to a neglect of bodily exercise. The poor health and death of most Europeans in the East must be eminently ascribed to the most wanton neglect of bodily exercise.

*Tenth*, beware of genteel living.

May we not as workers and members in foreign lands and in the great home fields, gather renewed courage and devotion for the blessed task yet remaining?

*Meiktila, Burma.*

## Native Youth Preach the Gospel

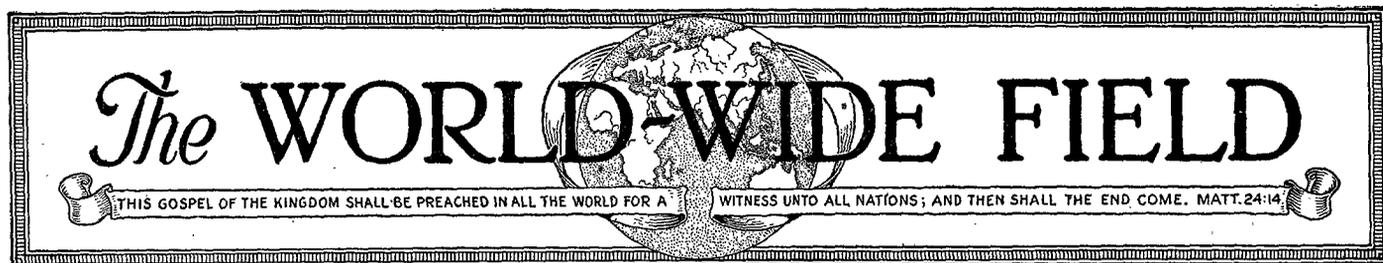
By S. MARX

LAST November I went to the south of the Solusi Mission, and heard of a young woman who had been a student at Solusi a few years previous, and had then moved down to that section of the country near one of our schools. She had occasion to go to the Sabbath meetings, but she was not baptized.

About two years ago she moved away, and we lost sight of her. When I was down there, the teacher came to me and said, "MFundisi, we have a company right down on the border. There is a young woman who gathers the people together, and teaches them about the soon coming of Jesus." I made inquiries as to who this woman was, and found that she was the young woman who had been to Solusi. She had a company of over twenty whom

she had brought into the truth. She is still carrying on, and we have arranged for some one to go down and help them.

As we went back to the mission, we came in contact with a young boy about twenty years old. Three years ago our evangelist, Pastor Isaac, was preaching in Bulawayo. This boy was working in Bulawayo and heard Pastor Isaac. He accepted the truth and was baptized. He went home and has been laboring for three years. I visited him, and there were seventeen who were baptized through his efforts. The company there were all of good courage, and as they were working without a teacher, we made arrangements for a teacher to go down to them.



## Closing Ministerial Institute in South America

By A. G. DANIELLS

LIMA, the oldest city in the Western Hemisphere and the capital of Peru, is the headquarters of our Inca Union Mission, and also of the local mission of the republic of Peru. Here also is located our training school for the education of workers. At this headquarters we are holding our institute for the workers in the northern part of Peru and Ecuador. As the school is not in session just now, we are using the building for the institute.

All the workers of this northern section are here except Brother and Sister F. A. Stahl, who are far away in the Amazon basin, and have building operations which they feel ought not to be left. We have with us also R. R. Breitigam, one of the departmental secretaries of the division, and C. L. Bauer, secretary-treasurer of the division.

J. W. Westphal is still in charge of our program. This will be the last direct service he will render the cause in South America, for at the close of this meeting he and Sister Westphal will return to the United States. It gives me the greatest satisfaction and happiness to witness the manifestations of confidence and love the workers and people have had for these godly leaders in this field for almost a third of a century. This is the triumphant way missionaries should conduct themselves and the work of God in every field.

When this institute closes, we shall lose another true-hearted leader, V. E. Peugh. Since coming to South America, Brother Peugh has been the superintendent of the Inca Union Mission. I can scarcely conceive of another piece of territory in the world more difficult to care for than this union. The long, dreary, dangerous journeys he has made on the back of mules and burros approach the unbelievable and the impossible. But the Lord has cared for and sustained him wonderfully. He is leaving on account of the health of his children. Sister Peugh and the girls were obliged to leave months ago, and cannot return. Brother Peugh leaves with the confidence and love of workers and people in all this region of

South America. The brethren have chosen L. D. Minner, superintendent of the Bolivian Mission, to take Brother Peugh's place. It is exceedingly fortunate to have a leader of Brother Minner's experience take charge of this very difficult field. He has been here many years, has been in all the trying experiences that the field is heir to, and both he and Sister Minner seem to be in perfect health. They appear to thrive on the things that break others down.

This meeting is drawing to a close, and is proving to be another visitation from the Lord. The workers have already enthusiastically passed a resolution requesting the officers to arrange for another institute to be held within the next two years. It means a great deal to these men and women to come from the mountains and jungles in which they are working, for association, study, prayer, and rededication of their hearts and energies to God in behalf of these poor, blind, lost people, and this they are doing as the days come and go.

### Interviews With Officials

In addition to the work of the institute, the officers are taking advantage of this opportunity to interview some of the influential men of the government regarding our work in Peru, and to learn why certain restrictions are being brought against it. One of these is Dr. Tello, the government archeologist. This man is an Indian of pure blood. He is a rare scholar, having been graduated from Harvard, and taken further work in England and Germany. He has been a member of congress for years, but at present is devoting all his time, energies, and scholarship to the excavation of an Indian city two or more thousand years old. He showed us many marvelous specimens of pottery, gold, silver, and copper vessels, and the most wonderful tapestries in as perfect a state as though they had just come from a factory. Dr. Tello has known our work for years, and has been a true, hard-working friend in congress and with government officials. He gave us valuable informa-

tion and counsel regarding the present situation.

We also visited the member of congress who represents the Lake Titicaca District. He has stood for us, and fought for us in the sessions of congress. He succeeded in getting an appointment for us with the minister of education. This was a great favor.

A few weeks ago the minister of education, under whose administration the recent restrictions have been issued against our school work in Peru, had been transferred to another department of the government.

Fortunately, his successor, the new minister of education, resides at Cuzco, not far from Lake Titicaca. He has known our work for years, and has defended us many times in congress. Our interview with him was most pleasant and gratifying. He is a noble-looking man, very kindly in his bearing, and gave us assurance of his hearty approval of the work we are doing for the Indians of Peru. Our brother J. T. Thompson, who has charge of the Indian work in Peru, is in close touch with these officials. The congressman who took us to the minister of education, told the minister that Mr. Thompson was our president of Peru and our minister of education, and the two of them must work together. These interviews have been very helpful and encouraging to me personally. The Lord is surely working for us. In the meetings of our workers in Arequipa and here in Lima, very earnest prayers and supplications have been offered in behalf of our work in Peru at this time. For months it has looked dark, but light is breaking and the brethren are getting new courage.

### The End of the Journey

Well, this closes the program I was called to South America to join the brethren in carrying through. It has been a most enjoyable occasion to me personally. Everything has seemed to favor our efforts. The weather has been perfect every day. Trains and boats have all worked right. No mishaps have befallen us. Health and strength have been maintained so that not a day has been lost from the work in hand. And above all the Lord

has surely been signally present in our meetings to instruct, bless, and strengthen the workers.

At the close of the last meeting here in Lima, all present in the church came forward for prayer and rededication to the Lord's work. Brother Westphal offered heartfelt supplication for us. Then we arose and the brethren sang a hymn. Our people in this field love to sing at farewell services. As Brother Peugh invoked the gracious benediction of God, all joined hands in the sweet bonds of Christian brotherhood, assuring each other of love and loyalty. Never have I seen a band of workers more joyful.

They moved about shaking hands and speaking endearing words to one another.

It was a manifestation of just the kind of brotherly love Seventh-day Adventist workers and believers ought to have and manifest to one another. Some of us seem to be so hard pressed with work for the Lord that we have little room in our hearts for brotherly love, and no time to express love and sympathy until a funeral occasion stops us for an hour or so. This beautiful, quiet, spontaneous overflow of God's love that had come into our hearts was a parting that will never be forgotten.

dents were informed that after the medical missionary department of the conference, under whose auspices the school was conducted, had passed upon their respective adaptabilities to become teachers, they would be notified, and a twenty-lesson course outline sent them, with other necessary helps.

It is planned that these who have successfully taken this school shall organize little groups, and in their own kitchens, with the series of twenty lessons, teach other members of their respective churches and neighborhoods the art of simplified and healthful cooking. Also they should be especially helpful to new converts just coming into the truth, and who perhaps know little of what to prepare to take the place of the flesh diets they were accustomed to.

As this is being written, another school is being planned for May 18-28. This will bring the close of the school up to the opening date of the General Conference in San Francisco.

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### A Daily Thank Offering

BY E. E. GARDNER

A SISTER in the Columbus (Ohio) church had felt for some time that it would be a wonderful thing if all would lay by a small thank offering to God each day, for life and daily benefits.

In the latter part of September, 1929, the Sabbath school superintendent proposed such an idea, and of course it met with a ready response on the part of this sister. She began at once to lay by a few cents, a nickel or a dime a day, as she could, and in six months she had a total of exactly \$13. This she brought to the Sabbath school on the thirteenth Sabbath, which happened to be also the birthday of both herself and her husband. Having a full year this time in which

## Teachers' Home Dietetics School

By O. W. DOLPH

A TEACHERS' home dietetics school was conducted in San Francisco March 16-27. Twenty-one women and one man gathered in one kitchen, and for ten days culinary arts were practiced without spoiling the proverbial broth. All these students were already good cooks and all of mature years, but all were able to add much to their knowledge, and each one went home with a higher regard for God's word that "greater efforts should be put forth to educate the people in the principles of health reform," and that "cooking schools should be established and house-to-house instruction should be given in the art of cooking wholesome food."—*Counsels on Health*, p. 135.

All the mornings during the school were spent in practical work, each student having an individual stove and cooking outfit, as seen in the accompanying picture. The afternoons were spent on such studies as "Food Economy," "Menu Making," "Cooking as an Art and a Science," "Recipes," "Diets for the Sick," etc. The evenings were spent listening to lectures on the subject and Testimony studies.

A Loma Linda graduate dietitian was engaged to teach the school, and other help was given by trained conference workers. Books used were: "Science of Food and Cookery," by Anderson; "Dietetics," by Risley; and "Testimony Studies on Diet and Foods." The tuition for the course was \$7. This covered the cost of the dietitian's salary, gas, electricity, water, laundry, etc. The meals were made up out of foods prepared in class, the cost being prorated at the close of school—breakfasts and suppers costing 20 cents each, and dinners 25 cents each.

Conference camp beds were placed in Sabbath school and basement

rooms, and students brought their own bedding, towels, and personal requirements, so the entire cost of the course was very nominal. Some of the students paid all their own expenses, while others had their expenses paid by their respective churches.

The primary object of this school was not to teach the rudiments of cooking, but rather to add to the fund of knowledge of already good cooks, teach them how in turn to become teachers, and above all so to imbue them with an enthusiasm and burden that they would want to impart to others this knowledge which the Spirit of prophecy states "is a science in value above all other sciences."

On the morning of the closing day a written examination was given, then by the close of school all who passed (and all passed) a satisfactory grade, received certificates acknowledging the hours spent and the character of the work done. This was followed by a closing dinner, at which a number of relatives of the students and conference workers were invited. Stu-



Cooking Laboratory, Teachers' Home Dietetic School, Class of March 16-27, 1930, San Francisco, Calif.

to put by a thank offering to God each day, this sister hopes to have double that amount, at least, for a birthday offering when their birthday comes again.

As this is a striking example of "systematic giving," and what all might do to swell our offerings to missions, we pass the idea on to the readers of the REVIEW AND HERALD.

the same time making an average gift to missions of 72 cents a week per member.

The very hearty co-operation of all is highly appreciated as we dedicate this beautiful Spanish church to the worship of God entirely free of debt.

We are truly grateful to God for this commodious church, and pray that it may prove to be the house of God for many, many of the thousands of Spanish-speaking people in Los Angeles.

## Dedication of the Los Angeles Spanish Church

By H. D. CASEBEER

FOR the last eighteen years the Spanish-speaking people of Los Angeles, Calif., have been gathering for worship in a small inappropriate building in one of the poorest districts of the city. They have worked, prayed, and earnestly longed for the day when they could have a better place in which to worship.

Sabbath, April 26, 1930, their prayers and toil were rewarded, and they were able to dedicate a beautiful building just across the corner from the clinic of the White Memorial Hospital. It is hoped that there will be a vital connection between the White Memorial clinic and the church. Of the 90,000 patient visits in the clinic last year, we are informed that 65 per cent were Mexican.

The new church building is of Spanish stucco with red tile roof. The doors, woodwork, and floors in the main auditorium are all of hard wood. One of the many attractive features is a beautiful baptistry which is clearly visible from anywhere in the auditorium. A lifelike painting of the Jordan River in the baptistry, as well as the large lamps and ceiling decorations, were among the many gifts from loving friends of the Spanish people.

P. E. Brodersen, president of the Southern California Conference, presided at the dedicatory service. Among those who took part were F. H. Westphal, who has labored untiringly in raising funds for the building; Carlos S. Nicolás, pastor of the church; W. H. Williams, treasurer of the conference; R. W. Parmele, pastor of the White Memorial church; B. M. Emerson, secretary-treasurer of the Pacific Union Conference; J. B. Falkenberg, the builder; Dr. H. R. Harrower and E. P. Howard. Taylor G. Bunch spoke for a few minutes on "The House of God, the Gateway to Heaven." He was followed by the dedicatory prayers, first in English by Eugene W. Farnsworth, then in Spanish by the writer.

Gifts have poured in from the General Conference, Pacific Union Conference, the Southern California Conference, and many friends of the Spanish work. The White Memorial Hospital, the Glendale Sanitarium, and the churches in and around Los

Angeles have all helped in raising funds for the building. The Spanish church itself has given liberally toward the building fund, while at

## Busiest People Are Most Willing to Study

By WACO McCULLY

WHAT an inspiring thing it would be if our Fireside students could come from the ends of the earth and sit down together in one big chapel! Walla Walla College has an enrollment of over 500, and when I met with them last winter in their chapel exercise, I was thinking that it would take six chapels the size of theirs to hold all our Fireside students. But they are so widely scattered that nothing short of the final gathering of the faithful will make such a thing possible. Some of them are studying in tropical shades while crocodiles play on the banks of near-by streams, and others are mailing in lessons from the interior of Alaska.

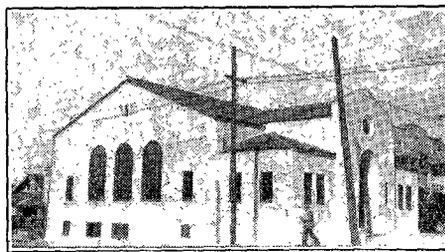
Since coming to California over a year ago, I have had the privilege of helping over 1,300 people get started in one or more of our courses. These alone would make a large gathering. As I have been visiting again some of

would be impossible for them to attempt anything in addition to their present duties. It may sound paradoxical, but I have found it to be the case that the busiest people do the most with correspondence courses. The person who has grown to maturity without enough ambition to have surrounded himself with activities sufficient to keep busy, never would do anything with home study. Henry Ford recently made the statement in one of his interviews that he was "absolutely sure of one thing, and that is a person can do more than he thinks he can if he wants to bad enough." I believe there is a great deal of truth in his statement.

Some of our busy housewives feel that their time is so taken up that they could not possibly take fifteen minutes a day for reading or study. I often think of Harriet Beecher Stowe, who wrote "Uncle Tom's Cabin" while carrying on her home duties. When she would sit down for a few minutes to put the baby to sleep, she would write another paragraph for her book while rocking the cradle with her foot. Longfellow wished so much for more time for writing while he was teaching at Harvard, yet when he finally resigned for this purpose, he tells us that he failed to write as much as he did before.

Take a slip of paper and write on it a list of things that you want to do. At the top place those that are very urgent. As you descend, place the items in their decreasing order of importance. There is no question but that you will do the things at the top of the list because they are the things, as Mr. Ford says, "you want to do bad enough." Now the question of correspondence, or reading a good book, or doing anything else, is not so much a matter of time as it is where you place it in this list.

I feel that the primary object in organizing our correspondence school was not so much to help our people



Spanish Church in Los Angeles, Calif.

the territory before the coming General Conference, it has been a great pleasure to meet a number of students whom I enrolled, and to find many of them progressing admirably and enjoying their work. In several instances I have met those who have become so accustomed to the daily-study plan that they intend to make it a permanent thing.

Our people on the Pacific Coast as a whole are very progressive and energetic, and I attribute the live interest that I have found for our school largely to these characteristics. I met individuals here and there who feel that they are so busy that it

along the lines of English, history, and cultural subjects merely, as it was to give them an opportunity for a better training for service, and to become more firmly established in this message. As I read the Bible and the Testimonies I am led to realize more and more that this work is to be finished by every active consecrated member. We read in "Gospel Workers," page 61, that "what the church needs in these days of peril, is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal.

We are told in "The Desire of Ages" that it would be well to spend an hour a day meditating on the life of Christ. Think of it, an hour a day! Some of our busy people would feel sure of a financial crisis following such a program, and yet the Lord would not outline a plan that was impossible.

If we would, all of us, take from fifteen to thirty minutes a day for study and devotion, aside from our family worship, the Lord would still clothe us as He does the lilies and feed us as He does the birds of the air, and we would lead happier and more useful lives.

friends in their new-found faith as to create a demand for evangelistic help. This family had learned the Sabbath truth by reading our literature, and did not know there were any other Sabbath keepers in the Philippines. Another committee man spoke of an interest near the college where meetings must be held. Two others spoke of similar interests in and near the city.

The first meeting that I attended after coming to the Philippines last April was that of the Northern Luzon Mission. There was admitted to the mission a church of some thirteen members, all of whom had been taught the truth by a man who had heard and accepted it only two years before. I could go on at length reciting instances of men and women accepting this message who had never heard one of our evangelists nor received a Bible reading from one of our Bible women. This is all the result of the work of the Holy Spirit, and to God be all the glory. And I am constrained to say that I look for similar manifestations of His Spirit in China, Japan, and other heathen lands of this division, and that before long. The earth is to be lightened with the glory foreshadowing the coming of the Lord.

Our workers in those portions of the division where such large results are not yet realized from their ministry as we are having in the Philippines, are not to be discouraged. It is sometimes suggested that the workers in those fields where larger results in baptisms are realized, are perhaps more devoted, and that these large returns are the result of greater consecration and effort. But after having been brought quite closely into touch with the work in all the unions of the division, save perhaps West China, I must say that the workers in all these unions impress me as being as devoted and hard working as they are in the Philippines. I consider these marvelous returns in the Philippines to be the direct result of the Holy Spirit poured out in God's wisdom upon this field. I look for the same manifestation soon to be shown in other heathen lands. The fields are ripe; the harvest is sure.

The Philippine Publishing House during the year 1929 sold 185,768.77 pesos' worth of literature. This exceeds the sales of the previous year by 35,385 pesos. God has certainly blessed this institution in publishing the truth. This is all the more evident from the fact that E. A. Moon, the manager, has been able to give only about half his time to its work, as he has been acting treasurer of

## The Philippine Union Mission

By FREDERICK GRIGGS

HAVING served as acting director of the Philippine Union Mission for nearly a year, I am reporting for that union for the year 1929.

I know that I voice the heartfelt feelings of every member of our constituency in expressing sincere sorrow at the passing away of dear Brother Jackson, who for over eleven years had borne the heavy labors incident to the superintendency of the Philippine Union Mission. The news of Elder Jackson's death came to the missionaries and native believers in the Philippines as a terrible shock. While we all knew that his condition was serious, our hopes were so strong for his recovery and return to this field, that we were wholly unprepared for the sad news of his sudden death.

Elder Jackson was a man fitted by nature for the responsibility which he so faithfully discharged in the development of our cause in the Philippines. While he was firm in what he considered to be right, yet he was very gentle and kind in his dealings with his fellow workers, both Americans and Filipinos. His honesty and sincerity gave the entire membership of the Philippine Union added confidence in our message, and in the work of our organization. His forbearance, patience, and love kept him from making many mistakes which one of a less sympathetic nature would have made. He seemed to understand men. He was farsighted, diligent, and capable as an administrator. He was careful in the expenditure of mission funds, yet he was broad-minded and progressive. He looked to the future, and led his committee in the formation and execution of plans for the finishing of God's work in the Philippines.

We wish that he might have witnessed more fully the results of his

earnest prayers, and his diligent efforts to provide suitable medical and school facilities for the needs of our rapidly growing cause. How happy he would have been to see the well-manned, well-equipped sanitarium which we now have, and to enter into the opening providences for the development of our educational and young people's departments. But his work is finished, and as one who has had ample opportunity to review it, I must say that it is a work well done. He rests from his labors, a tired warrior.

The statistics of our work in the Philippine Union for 1929 show a steady growth. We had 1,899 baptisms. We lost through death, apostasy, and removal, 245 members. This gives us a net increase in members of 1,654. This growth is due not alone to the earnest efforts of the evangelists and Bible women, but as much or more to the faithful work of our colporteurs and the rank and file of our church members. Our evangelists do not have to create interests, for this is done by our church members and colporteurs. The evangelists are unable to meet the calls for instruction in present truth. In the East Visayan Mission, where there were 524 baptisms, the director told me they could not answer half the calls they had received for evangelical help. He attributes fully 95 per cent of their baptisms to the initial work of church members and colporteurs.

In a meeting of the Central Luzon Conference Committee which I attended shortly before leaving Manila, a member spoke of having just learned of a family in Manila that had been keeping the Sabbath for some time, and who, while not fully informed on all points of our faith, had interested so many of their

the sanitarium, a work taking much time because of its building operations. Also M. F. Wiedemann, the field secretary, has been held in Manila nearly all the time during this year, getting funds with which to erect the sanitarium. The fact that our literature work has been thus blessed while handicapped by the absence of these leaders, has been an evidence to us of God's approval of our medical undertaking in the Philippines. We find in this great distribution of literature a very direct cause of our large harvest of souls.

From its surplus earnings the press has been able to erect office buildings for the East Visayan, Southern, and Northern Luzon Missions at an approximate cost of 3,000 pesos each. It also purchased the land for the Southern Luzon headquarters at a cost of 1,450 pesos. It has turned over to the mission 3,000 pesos for the purchase of land for an intermediate school for the West Visayan Mission. Besides these gifts, 10,000 pesos were contributed from its earnings toward the sanitarium building. These substantial gifts, approximately 23,000 pesos from their publishing house toward much-needed enterprises, have given our Filipino brethren great satisfaction, and encouraged them in the sale and distribution of our literature.

I have already spoken incidentally of our home missionary work. Our Filipino church members do not seem to hesitate to speak to their neighbors and friends of their religious faith. A little over a year ago, F. L. Chaney, the home missionary secretary, instituted a method of using tracts by which church members are better able to do house-to-house missionary work. But here again this work has been hindered because Elder Chaney has been serving as treasurer and auditor, because the union has been unable to realize upon its call made over a year ago for a treasurer. Much of the work of the home missionary department has entailed upon Elder Wiedemann, who, as I say, has been held in Manila and suburbs in Ingathering work.

Our Ingathering has been a success. There has been brought in as the result of Elder Wiedemann's work, assisted in a very strong way by Sister Oss, who was kindly loaned to us by the division, 59,500 pesos. At the time of writing this report, shortly before leaving Manila, 41,500 pesos had been collected, leaving 18,000 pesos of good pledges yet to be collected. This money was for the building of our sanitarium, and has been supplemented by 6,683.59 pesos, the result of Harvest Ingathering work

done by the brethren and sisters of our churches. This Ingathering by our church members has been a new enterprise. We got out an inexpensive paper describing our medical undertakings, and giving health suggestions to introduce our solicitation work. We carried on the Ingathering work on the same general lines as in America.

It was a question in the minds of some as to whether we would get enough money to meet our expenses, but we believe the spiritual blessing from this work would be just as great to our Filipino as to our American believers. Our people took hold of this new enterprise very heartily. The total amount received was 7,512.35 pesos, and the expenses for papers and other campaign material was 828.76 pesos, leaving us, as I have said, a net return of 6,683.59 pesos, and an experience and courage with which to undertake far larger Harvest Ingathering work another year.

The opening and establishing of our medical work in the Philippines is little short of miraculous. About three years ago Dr. H. W. Miller was asked by physicians of the Philippines to come to Manila to do some operating. A number of his patients were influential, and as the result of his work there came a demand for a medical institution. This was undertaken by the union, and a call was made for a physician and some nurses. Dr. H. A. Hall and his wife were in a very definite way led by God to answer this call. They arrived a year ago last August. Since their arrival, up to Dec. 31, 1929, there were treated by them and their fellow workers approximately 2,500 patients. Operations totaling 628 were performed, and approximately 10,000 treatments were given. God has especially manifested Himself in restoring to life and health, as the result of prayer by the doctor and his helpers, a number of patients who seemed on the point of death.

Our medical staff is composed of God-fearing, praying men and women. A number of patients have accepted this message as the result of their stay at the sanitarium. The total cost of the sanitarium building is approximately 59,000 pesos, its furnishings and equipment, 28,000 pesos. It has a sixty-five-bed capacity. It is not as well located for its work as we might wish. It was placed in the city because we had land in this location, and because of the pressing need for it. However, it is regarded as a city unit, and in due time, as God may open the way, we hope to establish the main unit of the sanitarium

on our property at Balintawak. The work has been carried on under great difficulty incident to building, but at all times has had all the patients for which it could care.

We have had a year of building operations. In addition to the sanitarium, we have erected three office buildings, a foreign home for the director of the East Visayan Mission, and have nearly completed a large addition to the carpentry building connected with the Pasay school.

Two years ago there were purchased sixty-four and one-fourth acres of land, well elevated, seven miles from the Manila post office, for school and sanitarium purposes. This land cost 65,951.95 pesos. The time has now come when we should remove the Philippine Junior College, our union training school, to this land.

The greatest problem confronting the Philippine Union is the education and stabilization of its rapidly growing church membership. Think of this company of 1,899 new church members brought in during 1929. It is in membership a big conference. But these new believers can have but little help from the evangelists who prepared them for baptism, for these evangelists must go on to other interests. The proper development of our school and other departmental activities will go far in establishing and maintaining a strong, stable church membership. As it has been, the departmental secretaries have been tied up in other duties to an extent that has crippled the different departments. This past year all secretaries of departments, save the Sabbath school secretary, have had full or nearly full work in lines other than that of their departments. Were it not for the strong work of our Sabbath school department, our children and youth would have suffered far worse than they have from lack of spiritual instruction. During this past year Sister Chaney has held twelve Sabbath school conventions throughout the union, as a result of which the Sabbath schools are growing in strength. If the departments of the union do not properly function, we stand in great danger of a heavy loss of members by some disorganizing movement.

The rapidly growing work of the Philippine Union demands a greater measure of help. On Jan. 1, 1926, the beginning of this four-year period, the union had a membership of 6,374, with twenty-eight foreign workers. On Jan. 1, 1930, four years later, it had practically doubled, having a membership of 12,633, with an increase of only five foreign workers,

four of whom are medical, so we have but one more evangelical or teaching worker than at the beginning of the four-year period. Due consideration must be given to the shepherding of this great number of new members. They hear the same Catholic church bells which their fathers and grandfathers heard, calling them from the slightly worn paths leading to our nipa chapels, to the broad, age-beaten roads leading to great churches and cathedrals with their alluring music, forms, and ceremonies of worship. We must meet this need otherwise, for we are in constant danger of a great apostasy.

Altogether the year 1929 has been a time of great blessing to our workers and people in the Philippines. We highly appreciate the able and timely help given us by Elder Morris, who attended the series of annual mission meetings; Elder Lee in assisting in a series of workers' and church elders' meetings; Elder Ham, who attended the annual meeting of the large Central Luzon Conference; and Mrs. Oss, who helped us in securing building funds for the sanitarium. We praise God, and would give Him all the glory for His work in this union.

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### "Every Great Interest Has Its Own Paper"

"You can't think of any American profession, sport, trade, fad, charity, reform, society, lodge, business, or club, but it has its own paper, devoted to its affairs.

"There's even a magazine for hay-fever sufferers, and another for the Horseshoers' Union.

"Every town has one or more newspapers. . . .

"The church has its papers because it has its own people to serve, and their interests to promote. No other periodicals can do this, not even the newspapers.

"The intelligent Methodist, who takes other papers to keep himself informed about his business or profession or other special concern, will take the *Advocate*. Of course."

We have quoted the above from a recent number of the *Christian Advocate*, the leading periodical of the Methodist Church. If our readers will substitute "Seventh-day Adventist" for the word "Methodist" in the quotation, and the *REVIEW AND HERALD* for the word *Advocate*, this will make an equally good appeal in behalf of our own church paper.

We are glad that the *REVIEW AND HERALD* is going out to such an army of subscribers at the present time,

but there is a still larger field for it to occupy. No English believer in this message should be without the *REVIEW*, particularly during the next few months, when it will carry reports of the General Conference. We appeal to our church officers to see that every member of their churches is supplied with the *REVIEW*.

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### Every Member a Subscriber

THIS good word comes from L. W. Swan, the leader of one of our churches in Michigan:

"As the call came to me to present before our little church this morning the importance of the *REVIEW* and pass out the circulars telling of the paper, I was pleased to know that there were none from whom to get subscriptions, as every family has our church paper. I myself have been a reader of it since I have been old enough to read, and my father the same. He is now eighty and I am fifty-three.

"Our little church of fourteen members, with many children, are of good courage, and although we have no meeting place and have to meet where we can, yet we generally have a full attendance, and God meets with us. We have a Sabbath school of twenty-two members. Every one is anxious to do his part, and all are of good courage. We are not all perfect, but we are looking forward to the time when Jesus can see His image reflected in our lives."

We wish that this testimony might be borne by every church elder in the land. This brother is able to bring a good report of the flock over which he has been made the overseer, and we believe that one thing that materially assists him is the fact that every family in the church is a subscriber to our church paper. May the worthy example of this brother be followed by many others.

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### The South Side Chicago Church School

BY R. E. HARTER

WE have a fine group of children in the Southside Chicago church school. Mr. Westley Andress and Miss Edna Winyard, as teachers, have done excellent work. Under their skillful management, the results have been most gratifying. The good that comes from Christian training and from separation from worldly influences has been fully demonstrated.

The older children have been baptized; the others are formed into a

baptismal class in the church, and when old enough will be prepared also to take this important step. They are faithful in paying tithe and manifest a real interest in gathering funds for missions, and are a source of life and courage to the church.

The children of today will be the men and women of tomorrow. Shall we not manifest more interest in them? If rightly trained, they will act an important part in the closing work of this message.

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### Vancouver, B. C.

BY H. A. LUKENS

A CHURCH building 45 x 90 feet has recently been completed in the best section of Vancouver, British Columbia. The impetus this will give to our work in this port city, through which seventy-one of our missionaries passed last year, cannot be estimated.

We very much appreciate the liberality of our people, and that of the General Conference, in devoting money from the Extension Fund to assist us in this enterprise.

Definite plans have been laid to clear off the indebtedness which remains on the building within less than two years. The total cost, including the lot, was \$23,450, which includes all furnishings, heat, hot water heating plant, pews, and rostrum equipment.

The writer is conducting a series of meetings in the church, and already twenty have offered themselves for baptism.

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### Week of Prayer at Oakwood Junior College

BY L. S. FOLLETTE

WE have just closed another profitable spring Week of Prayer in which the Spirit of the Lord was greatly manifested. We had the privilege of having with us M. C. Strachan of New York, who conducted the services. The morning chapel hour and the evening worship period were devoted to the special meetings. The students separated into prayer bands following the evening service. A volunteer prayer meeting conducted by the students was held each morning at five-thirty in the chapel.

Elder Strachan, in his quiet, but impressive way, brought conviction through the Holy Spirit to the hearts of many. Such practical subjects were presented as, "The Guarding of Our Speech," "The Seared Conscience," "Thou God Seest Me," reaching the climax on Sabbath in the clos-

ing subject of the series, "Walking With Christ." The ideal life of a Christian, and the possibility of walking with Christ as Enoch did of old, was so strikingly illustrated that at the close of the sermon, when the call was made, a number responded. The Spirit of the Lord was so felt in the meeting that a second call was extended. This time all who felt the

need of a reconsecration gathered around the altar for prayer.

A meeting of the baptismal class was called, in which eight signified their desire for baptism. This ordinance was administered Sabbath, April 26. We trust that these will be faithful so that at the coming of the Lord they with us may stand triumphant on the sea of glass.

## Opposition of Minister Results in 100 Per Cent Delivery

By W. W. EASTMAN

Two of our colporteurs in West Virginia, while taking orders for one of our books, came in contact with a minister who was very bitter against our work, and sought to prevent the people from taking their books after they had given their orders. Of his experience with this minister, one of the colporteurs writes as follows:

"He said to me, when I showed him the book, 'That book is of the devil. It teaches that when a man dies, he goes to the grave, then is resurrected, and is burned up in the twinkling of an eye.' Of course I denied the twinkling of an eye part of it, but told him all the rest was pure Bible. He became very angry. I quoted the Bible in opposition to every assertion he made, and finally he said, 'There is the door. I don't want any such stuff in my house.'

"So I went out on the porch; then he made another remark, and I quoted a few more texts. These angered him, and he jumped around like a maniac, picked up a washboard, and said he would use it on me if I said another word. I appeared shocked and asked, 'Are you a preacher?' He answered, 'Yes, sir.' I said, 'A preacher of Christ, Christ's representative?' Again he said, 'Yes, sir,' still holding the washboard threateningly. I said, 'Do you think if I were a poor sinner on the devil's side, as you say, and came to Christ, if He were on earth, that He would drive me farther into hell with a washboard, or plead with me and endeavor to show me where I was wrong?' He put down the washboard and went into the house.

"He preached in several of his churches against us, and did his best to prevent the people from taking the books, but his effort was a complete failure, for the people met us with smiles when we went to their doors. The whole neighborhood was stirred, for every one had heard of the incident for miles around. We delivered every book in that neighborhood.

"They are begging us to hold some meetings with them, and we are planning on doing so on week-ends."

This and other similar experiences remind us of the statement on page 607 of "The Great Controversy:"

"As the controversy extends into new fields, and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions."

As the message forges ahead in spite of opposition, the worker for God should gather new courage from the fact that the work is God's and nothing can stop it.



A NEW church of thirty members was organized February 1 in Beaumont, Texas. They are actively engaged in giving the message to their city.

## OBITUARIES

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

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

**Skaar.**—Mrs. Matilda Skaar was born in Springfield, Ill., Aug. 3, 1857; and died April 22, 1930.

**Shaw.**—Ellen Mae Shaw was born at Clayton, Wis., Nov. 2, 1877; and died at Brainerd, Minn., March 30, 1930.

**Russell.**—Zella Maude Russell was born near Buffalo, Minn., Aug. 31, 1869; and died at Brainerd, Minn., April 27, 1930.

**Young.**—Clarissa J. Young was born at St. Joseph, Mich., Nov. 29, 1854; and died at Crow Wing, Minn., Feb. 22, 1930.

**Bradfield.**—Mrs. Maude Berry Bradfield was born at Grenwell, Iowa, Aug. 27, 1876; and died in Chicago, Ill., March 27, 1930.

**Knowles.**—Gilbert Ernest Knowles was born at S. Kingston, R. I., Feb. 4, 1872; and died at Narragansett, R. I., April 28, 1930.

**Hansen.**—Mrs. Augusta Hansen, née Abrahamson, was born in Norway, Aug. 27, 1860; and died near Woodland, Wash., April 21, 1930.

**Steele.**—George Walter Steele was born in Crawfordsville, Ind., May 26, 1889; and died April 28, 1930. His wife, one son, and little daughter are left to mourn.

**Conibear.**—George Conibear was born at Lachine, Quebec, Canada, Sept. 1, 1862; and died at Williamstown, Vt., April 19, 1930. He is survived by seven children, four brothers, and one sister.

**Saunders.**—Harold Willard Saunders, son of Mr. and Mrs. C. W. Saunders, was born at Dallas City, Ill., Dec. 8, 1912; and died at East St. Louis, Ill., March 28, 1930. His father, mother, one sister, and one brother are left to mourn.

**Valentine.**—Frank Valentine was born in Wisconsin, May 4, 1856; and died in Berryville, Ark., March 4, 1930. Four years of his life were spent as a colporteur in Indiana. He is survived by one son, one daughter, and four brothers and sisters.

**Gauker.**—Mrs. Catherine Gauby Gauker died in Fleetwood, Pa., April 5, 1930, at the age of seventy-five years. She is survived by her aged brother, four sons, among whom is Elder Harvey G. Gauker of Richmond, Va., two daughters, and six grandchildren.

**DeCastro.**—Dr. Millie Marie DeCastro was born at Edinboro, Pa., July 18, 1871; and died April 20, 1930. She was a graduate of South Lancaster and had spent a number of years as a conference Bible worker. Through her efforts many were brought into the truth. Another period of years was given to the care and treatment of the sick. Services were held in the Seventh-day Adventist church of Erie, Pa. She leaves many relatives and friends to mourn.

A. E. Holst.

**Foggin.**—Mrs. Frances Anne Foggin, née Goudy, was born near Woodsfield, Ohio, May 17, 1844; and died in Parkersburg, W. Va., April 8, 1930. She was married to Marshall M. Echols and to this union were born two sons. In 1869 she was bereaved of her husband, and later was united in marriage to William R. Foggin, one of the veteran ministers of this movement. To this union were born five children, two of whom are now living.

C. V. Leach.

**Bond.**—William Fletcher Bond was born at Crows Landing, Calif., May 16, 1870; and died at the home of his daughter, Mrs. Carrie Winterberg, at Hanford, Calif., April 19, 1930. In 1892 he was married to Flora Krepps, who survives him. To this union were born eight children, all but one of whom were present at the funeral services. Brother Bond comes from a fine missionary family, and is the fourth son whom his aged mother, still surviving, has been called to lay away. Frank and Walter were the first missionaries to Spain, and J. E. Bond was president of the Mexican Union Conference. He is survived by three sisters: Mrs. Emma A. Wheeler, Cloverdale, Calif.; Mrs. Jessie Johnson, Brazil, South America; Mrs. Mildred Bennett, Los Angeles, Calif.; and two brothers: Dr. E. C. Bond, Hanford, Calif., and Elder C. L. Bond of Washington, D. C. All of these were present at the services except the last-named brother.

R. J. McKeague.

## Appointments and Notices

### PUBLICATIONS WANTED

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

become agents in sending out matter not printed in the interests of the cause of truth.

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

O. Glass, Sulphur, Okla. Denominational papers, tracts, or books for free distribution.

F. B. Numbers, R. F. D. No. 1, Perry, Ohio. Watchman and Signs for free distribution.

Robert Harrill, Rutherford, N. C. Present Truth, Liberty, Watchman, and Signs, for free distribution.

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Betty Allen, Box 76, Russell, N. Y. Review, Signs, Instructor, Our Little Friend, and Present Truth, for free distribution.

Mrs. Stella Wise, 5148 East North Street, Indianapolis, Ind. Signs, Review, Instructor, Life and Health, Liberty, tracts, or any small books for use in missionary work.



**CAMP MEETING DATES FOR 1930**

**Columbia Union Conference**

New Jersey .....	July 10-20
East Pennsylvania .....	July 24-Aug. 3
Potomac .....	July 31-Aug. 10
West Virginia .....	Aug. 7-17
Ohio .....	Aug. 14-24
West Pennsylvania .....	Aug. 21-31
Chesapeake .....	Aug. 28-Sept. 7

**Eastern Canadian Union**

St. Lawrence, Brockville .....	June 26-July 6
Ontario, Oshawa .....	July 13-23
Maritime, Memramcook .....	Sept. 11-21

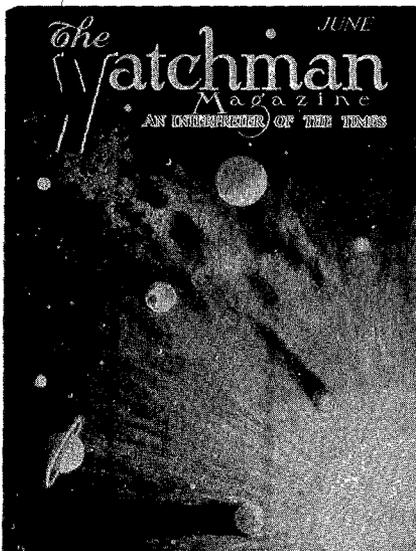
**Lake Union Conference**

Wisconsin, Portage .....	June 26-July 6
Illinois, Petersburg .....	July 17-27
Indiana, Cicero .....	Aug. 14-24
East Michigan, Holly .....	Aug. 21-30



**A NEW PLANET**

One night several months ago, an assistant in the Lowell Observatory, at Flagstaff, Arizona, discovered the light of a new planet on a photograph he had just taken of the heavens. After the scientists of the observatory had given the most careful study for weeks to the newly found heavenly body, announcement was made to the world that at last the ninth planet had been located. In the June Watchman, Frank



Edgar Hinkley, an astronomer who believes in the Bible, makes some interesting observations on the significance of this discovery. L. Ervin Wright, in his article called, "One Book Science Has Overlooked," also presents some remarkable "finds" that have been published for millenniums, and yet which science is just beginning to discover. This article is of particular interest in view of the discovery of this new planet.

Another important article to appear in this great June Watchman is by Grover R. Pattie on calendar reform. This is a subject that is claiming still greater attention of people in all walks of life these days. In this article we are shown how the reform of the calendar will affect busi-

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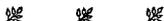
AT ALL BOOK AND BIBLE HOUSES

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ness, government, and religion. It also states the only consistent attitude Christians can take toward it.

The results of the London Naval Conference are discussed by Merlin L. Neff in his article "The Clangor of Arms." W. E. Gerald has a good article on the state of the dead called, "After Death—What?" There are several other stirring articles besides the timely editorial pages. You can engage in no more effective soul-winning effort than to give a wide circulation to the June Watchman. You can order it from your Book and Bible House in lots of ten or more at only ten cents each.

L. L. Skinner.



**REQUESTS FOR PRAYER**

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

A sister in California requests prayer for healing.

A sister in Oregon requests prayer that her eyesight may be restored.

A Michigan sister requests prayer that she may be fully restored to health.

Prayer for the conversion of her brother is requested by a sister in Washington.

Prayer for the conversion of her husband and children is requested by a sister in Ohio.

Prayer is requested by a sister in California that her brother and his family may accept the truth.

A sister in Georgia requests prayer for healing that she may be able to care for her brother who is ill.

A brother and sister in Tennessee request the prayers of God's people that they may be restored to health.

An Ohio sister requests prayer for the conversion of relatives for whom she has been praying, especially a nephew.

A Michigan sister desires an interest in the prayers of the Review family that she and her daughter and son may be healed.

An Ohio sister requests prayer that she may be healed so she can engage in the colporteur work and help finish the message.

A sister in Tennessee asks prayer for the healing of a little boy who believes in prayer, also that she may enjoy better health.

A brother in North Carolina requests the prayers of the Review family that his wife may regain normal health and unite with the church.

A sister in the faith requests prayer for the conversion of her family, also that her children may be educated in an Adventist school.

A sister in California requests prayer for the conversion of her children and that she may be healed so she may have a part in finishing the work.

A sister in Idaho requests prayer for her husband that he may become a Christian, and also that her daughter may be kept from marrying an unbeliever.

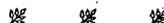
A sister in Wyoming requests prayer that her son may be completely healed and that her daughter may be restored to health, also that her husband may become an earnest Christian.

An Idaho sister who requested prayer that her son might be healed of a nervous breakdown, is thankful to tell us that he is healed, and wishes continued prayer for the conversion of his family and of her husband.

A sister in Ohio desires prayer for the conversion of her husband, and of her children and their families.

A brother in Minnesota requests prayer for healing from tuberculosis, that he may be with his wife and children.

A sister who is alone in this message requests prayer that the desire for strong drink may be removed from two brothers, and that they may be converted.



**NORTHERN CALIFORNIA CONFERENCE OF SEVENTH-DAY ADVENTISTS**

The regular biennial session of the Northern California Conference will be held at Lodi, Calif., in the Lodi (English) church, June 17, 18. This meeting is called for the purpose of receiving reports from the different departments of the conference, for the election of officers for the ensuing term, and for the transaction of such other business as may properly come before the session. The first meeting is called to convene at 9:30 a. m., June 17, 1930.

Each church is entitled to one delegate in the sessions of this conference, without regard to numbers and one additional delegate for every twenty church members or major fraction thereof. All the churches should be sure to elect their delegates and send the names to the conference office before General Conference. Do not overlook this important matter.

W. M. Adams, Pres.  
William Voth, Sec.



**SCHOOL OF NURSING**

The Orlando-Florida Sanitarium and Hospital School of Nursing will receive applications for the course beginning September 1. Write for information to Director School of Nursing. School Registered. Entrance requirement, twelve grades.



**COLLEGE WORK FOR GRADUATE NURSES**

Washington Missionary College, co-operating with the Washington Sanitarium School of Nursing and the Medical Department of the General Conference, offers college work to graduate nurses in administration, supervision, and teaching in nursing or health education. A one-year course leads to a certificate in Teaching Supervision or Field Health Work.

When academic and professional credits are complete, a two-year course leads to a bachelor of science degree majoring in nursing and health. School opens in September, 1930. For additional information, address Nursing Division, General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C.

## 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. 107      MAY 29, 1930      No. 22

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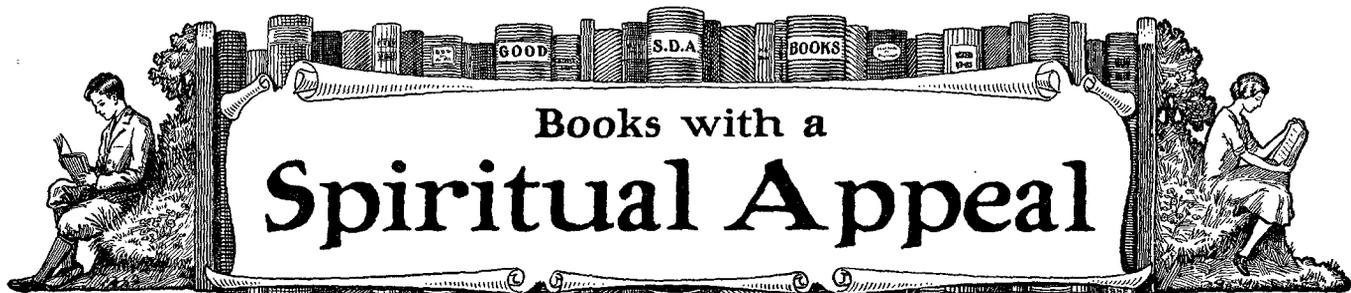
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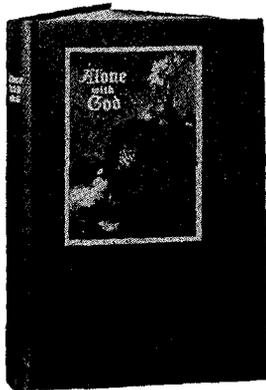
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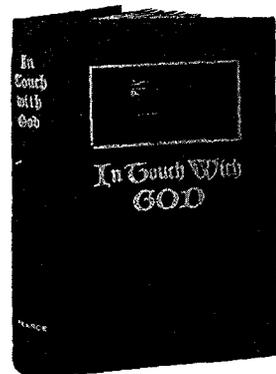
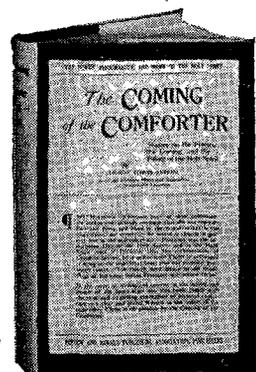
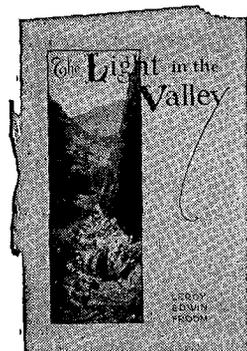
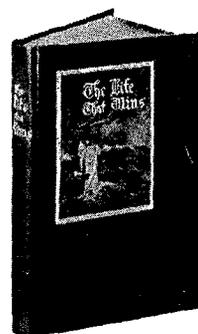
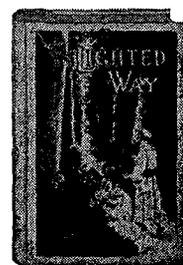
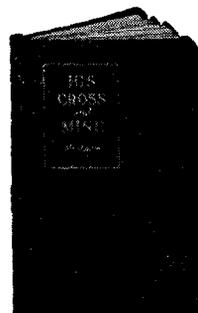
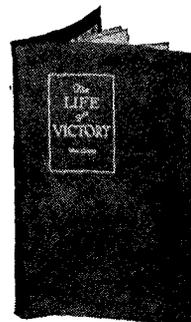
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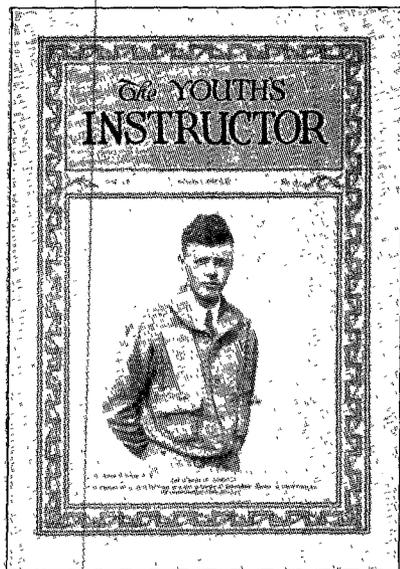
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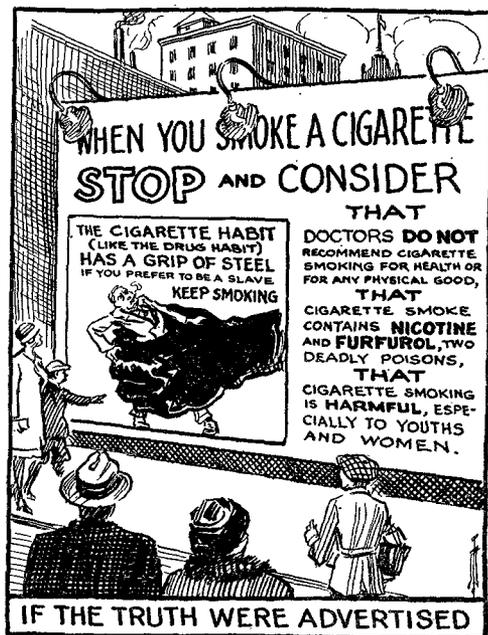
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WASHINGTON, D. C., MAY 29, 1930

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

### Our Next Number

THIS is the last number of the REVIEW before General Conference. Beginning with May 30, we shall issue our church paper six times a week during the session of the General Conference, or until June 12. These numbers will consist of 16 or 32 pages, according to the demands of the Conference proceedings.

The report of the General Conference proceedings will be transmitted by air mail or through an arrangement which we have effected with the American Telephone Company for daily service. We shall have more to say about this later.

As we seek to pass on to our readers the spirit and atmosphere of this important gathering, we pray that God may attend the reading to their good, and that although not able to be present, they will share richly in the great blessings which we believe will be showered upon those who are gathered in San Francisco.

Pray for this great gathering. Pray that the Holy Spirit may lead and guide in everything that shall be done to the glory of God and the advancement of His work.

✽ ✽

In compliance with continuous calls from the field, *Present Truth* will bring out a very practical issue on the subject of the proposed change of the calendar. Its title will be "The Skip-a-Day Calendar." It will be appropriately illustrated, and will cover the subject of the proposed calendar change in a very lucid way for the rank and file of the people of the world.

This number of *Present Truth* will give our people an opportunity, with small expense, to deliver their influence strongly against the proposed

change, and at the same time bring to them an unprecedentedly favorable opportunity for teaching the Sabbath "more fully" and more effectively. The coming of this proposed change of the calendar at this time may be providential, in order that the Sabbath may "be more fully proclaimed." The usual prices will apply on this issue. It will be dated June 15, but be ready to mail June 1.

✽ ✽

### \* Pioneer Missionary Speaks

OUR pioneer missionary to Africa, W. H. Anderson, writes a personal letter to the editor under date of April 1. He prefaces his remarks with the statement that it is not for publication, but we are sure he will pardon us if we pass on the note he sounds, which we know will be of interest to our readers:

"I am glad to tell you, Elder Wilcox, as I start my thirty-sixth year in the African field, that my courage in the Lord was never better. As I look back to that early day when you were secretary of the Mission Board that sent us to Africa, and think of the struggles we had during the war and the famine and then the death of so many workers, five of them in two months, and all the rest left the mission except myself, I wonder why I have been spared all these years when better men have gone to their rest.

"Now we see the mighty power of God finishing the work. You will remember how we went forward during the General Conference term from 1922 to 1926. I think we will double again this time. It is marvelous what we see daily. This last week here we have had calls for seven schools, and we are tried to the limit to find the men and the money to support them, to keep up with the opening providences of God.

"Mrs. Anderson is at Cape Town having her coastal furlough. We were both expected to take six months out of the fever district this year, but I came back after three months away, as Dr. Tong was leaving for the General Conference.

"I was just called away to see two chiefs who want schools at once. They are building the schoolhouses, and say they will be ready by the end of this month. Now what about the teachers? I tell you, brother, it is hard when God moves upon the heathen to come and plead for this message, to have to say no to them.

"We are all looking to this General Conference to lay some plan by which a much larger part of the denominational money will go to the mission fields, where the big task is yet to be

accomplished. May God guide you all in counsel at that gathering.

"I am in good health, and glad for a part in this work. Pray for us, that our strength fail not."

✽ ✽

### Nigeria and Sierra Leone

W. E. READ, who with L. H. Christian recently made a trip through Western Africa, writes on his return to London under date of March 27, as follows:

"I have come back from Africa this time feeling of greater courage than ever before for the progress of our work. It seems to me, as I look out over the field, that a new day has dawned for our work in that great continent. Everywhere it is the same.

"In Nigeria four years ago we had but eleven groups of believers scattered about in different parts of the field; now we have forty-nine such groups, all materially increased in membership. Furthermore, most of these groups have their own church buildings, in the main put up by the church members themselves and at no cost to the mission. In fact, they usually put up such a building before they are baptized—not that we expect them to do so, but they do it, that is all. Of course these buildings are simple, as you may readily appreciate, but they serve their purpose. Some of them, however, are well built, they are not all grass buildings with mud walls; some of them are built of cement, and have good corrugated iron roofs.

"Another thing is the growth of the work. It has expanded to every part. We have plans in mind for reorganizing the work in Nigeria. We want to get the medical work established, too. It seems that the time has come for us to begin in a definite way in our printing and publishing work in that field as well, where they have about twenty million people, which is at least as many if not more than in the whole of the East African Union, and all we have is six families of workers.

"Another thing that has brought a good deal of cheer to my own heart is the great development I saw in the force of our African workers. It has been very interesting to see them grow in usefulness and efficiency. I have had a chance to observe this, having had the privilege of making three visits to the West Coast of Africa. On this occasion it was my joy and privilege to have part in ordaining seven of these workers, so now we have eleven ordained African workers on the West Coast. I certainly rejoice that the day has come when we can see at least the beginning of a definite African ministry.

"In Sierra Leone it has been interesting to see, particularly on this occasion, such a remarkable change throughout the whole field. Souls are being won each year, and the outlook is very encouraging. For some years it seemed as if our work was at a standstill, but that time is past. Now the people are coming to the truth, and from all over the field where the doors were closed are coming the most urgent appeals for workers; in fact, we have come to a time when we cannot meet the great demands that are being made upon us. Really it is a wonderful time, and I feel that we are seeing the Spirit of the Lord poured out in these different fields."