

Origin and History
of
Seventh-day Adventists

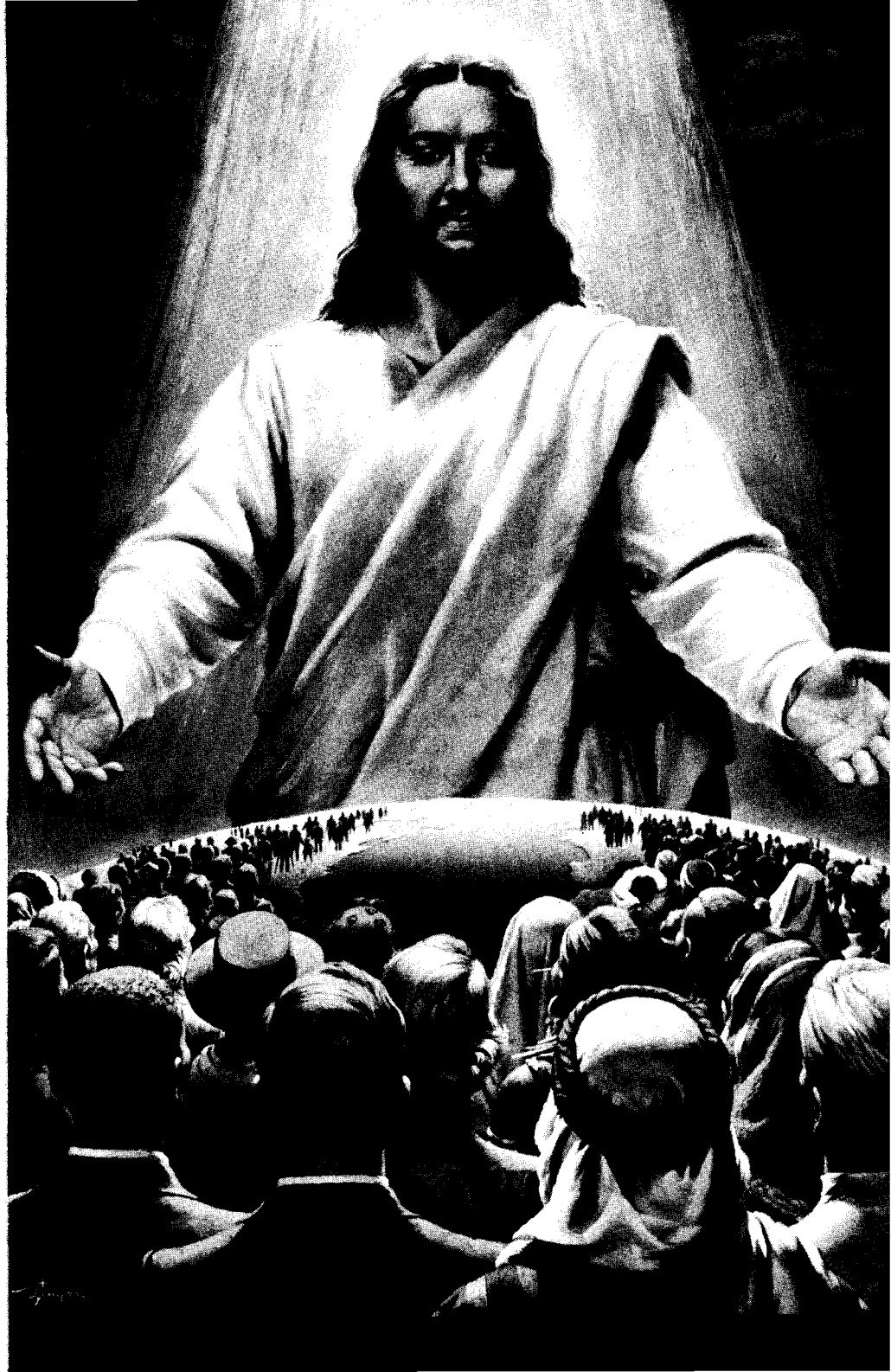
VOLUME FOUR

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In response to the gospel commission "Go ye into all the world" the church today is seeking men and women from "every nation, and kindred, and tongue, and people" and bringing them to the Saviour and His message for this last generation.



Origin and History
of
Seventh-day Adventists

A revision of the books *Captains of the Host*
and *Christ's Last Legion*

VOLUME FOUR

by

Arthur Whitefield Spalding

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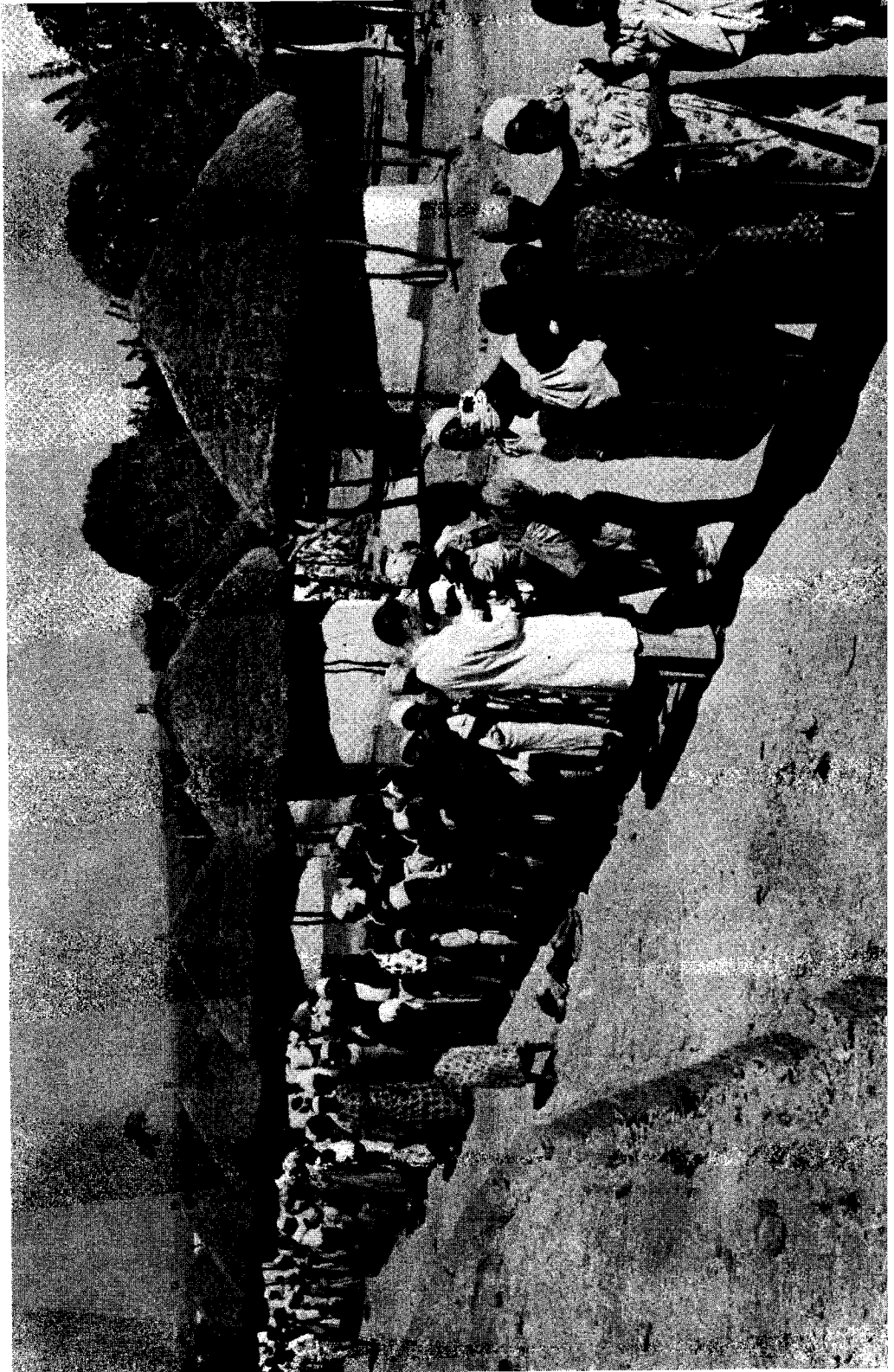
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CHAPTER 1

AFRICA

THE African continent, site of some of the most ancient civilizations and haunt of some of the crudest barbarism, is divided, by history and culture as well as race, into distinct if coalescing parts. North Africa, bounded by the Mediterranean Sea on the one side and the desert on the other, and boasting in its eastern part the prodigy of the River Nile, has emerged, as the product of conquests and overlapping civilizations, essentially Arabic. Middle East Africa, astride the equator, is largely saved from torrid climate (save on the coast) by its elevation in the Abyssinian Plateau and the Ruwenzori Mountains and by the presence of the great lakes of Africa. Middle West Africa, lying lower and containing the great river systems of the Niger and the Congo, is largely dense jungle, in which dwell some of the most needy of the Negro peoples. These sections occupy the great bulk of the continent. Below them lies South Africa, typically a high plateau, which ranges from well-watered, fertile lands to veriest desert. The Zambesi, flowing east, and, lower down, the Orange, flowing southwest, are the principal river systems. This land, once occupied by tribes savage and warlike, with only the barest rudiments of civilization, has within three centuries, by invasion of white peoples, been largely transformed, like North America, into European forms of civilization, culture, and religion. Africa is a continent of the tropics: though its Mediterranean lands are geographically in the north temperate zone, the topographical features induce a tropic or subtropic climate; while at the south only the tip of the continent is in the temperate zone and occasionally experiences a touch of winter.

Christian missionary enterprise has taken cognizance of the differences in race, language, culture, and environment. There is an early form of Christianity, much corrupted, in the

More than 400 lepers live at this Mwami leper colony in Northern Rhodesia. Dr. Peter Peach is here paying one of his periodical visits to the women's section. Remarkable results have come from improved methods of treating this dread disease.

Coptic Church of Egypt and Ethiopia, and other branches of Christianity are represented by smaller numbers. But all North Africa, having in the seventh century succumbed to the Arab conquest, is dominated by the Moslem religion. For the rest, Christian missions face the worst heathen conditions—animism, fetishism, voodooism, witchcraft, and the social distortions, vice, injustice, and cruelties which go with debased religion. Polygamy is common in both Arabic and pagan lands; slavery and the vicious slave trade had their last stronghold here. After exportation of slaves to America was outlawed by the United States in 1808, and slavery was given its death blow by the Thirteenth Amendment in 1865, the Arab slave traders continued the traffic to the Eastern marts; this traffic was stopped, save for a small trickle, only in the late nineteenth and the early twentieth centuries by the combined efforts of European nations.

The vices and violences of heathenism offer a sufficiently stout resistance to evangelization; yet because they are the product of ignorance, they fall and fail before the assault of enlightened and ministrative Christianity. On the other hand, religious systems like Mohammedanism, Buddhism, and degenerate Christianity, which have some philosophical foundations, are entrenched much more strongly against the gospel. The battle for truth and righteousness takes on different complexions in heathen countries and in lands more civilized and sophisticated. In Africa, Mohammedanism and spurious Christianity have ever proved more formidable than rank paganism, and progress in their territories has been comparatively slow.

Let us take a look at the beginning of the twentieth century. In South Africa the work of Schmidt, Vanderkemp, Moffatt, Livingstone, and their successors had, after long and painful sowing, begun to bear fruit. Fifteen Christian denominations were operating, two hundred thousand natives being full converts or adherents under instruction. The great island Madagascar likewise saw the earnest seed sowing, some of the harvest, and the blood of martyrs. On the West Coast there was like-

wise activity, with many sacrifices and deaths, yet with triumphs for the cross. In East Africa, Mackay and others upheld Christ's banner in the lake region. North Africa, by virtue of its Mohammedan character, was linked to the always difficult mission to the Moslems of the East; only in Egypt was there appreciable progress, and that far less than in Africa below.¹

The Seventh-day Adventist message reached South Africa in 1887, as related in the first volume of this work. In January, 1903, with two conferences of European people and four missions among the natives, the South African Union Conference was formed. W. S. Hyatt was elected president, followed in 1908 by R. C. Porter. The membership was not large, about 700 when organized, and in 1908 a little more than 800. It was a period of seed sowing, by literature, preaching, teaching, and medical work, with industrial elements in the missions, which by the latter date had increased to six. From 1913 to 1920 W. B. White was president, followed by B. E. Beddoe.

The work in South Africa naturally divided itself into two concerns: first, with the white people—and that in two languages, English and Afrikaans; the second, with the native peoples who had yet to be Christianized. The latter work, beginning nine years after the initial efforts among the European population, grew in extent and intensity, supported both by the small South African constituency and by the larger, more affluent homeland of America, and later by the European constituencies.

By 1919, with a thousand white members in the one union, containing three local conferences, and with twelve native missions in two unions, the field was formed into the African Division, with headquarters at Claremont, Cape Province. The first president was W. H. Branson; from 1930 to 1941 J. F. Wright was president; and from 1942 on, C. W. Bozarth.

At first this organization was called the African Division. While its occupied territory embraced only the southern part of Africa, and not all of that, it was thought that its progressive extension might come to include all or most of the continent.

But as North, East, and West Africa began to be entered by the European Division Conference, and afterward by its successors the Southern, Central, and Northern European divisions, it was recognized that the Mediterranean and East and West Coast approach prescribed separate administrations from that of the Cape, and in 1930 the appellation was changed to Southern African Division, the name it has ever since retained.

At the times of their organization and until 1928 the South African Union and the African Division contained only the political units then controlled by the British, plus the Congo; but the sphere of operations of the division was gradually extended, until today it holds all African territory on the north-south axis; that is, the long southward thrust of the continent—everything south of French Equatorial Africa on the west, the Sudan, and Ethiopia on the east. Thus it contains about one third of the area and one half of the population of the continent.

The institutions of the division, at its inception, were a college, schools in the several missions, a publishing house, and two small sanitariums. The initial school, which became Claremont College, was first located at Claremont, a suburb of Cape Town, in 1892; in 1919 it was removed to Ladysmith, Natal, and soon renamed Spion Kop College. In 1927 this was removed to a country location at Somerset West, Cape Province, where it received the new name of Helderberg College, and this has continued to the present time the chief training school of the division. The presidents or principals of Claremont were successively E. B. Miller, J. L. Shaw, W. A. Ruble, C. H. Hayton, C. P. Cramer, W. H. Anderson, and W. E. Straw; of Spion Kop, J. I. Robison, U. Bender, and E. D. Dick; of Helderberg, Milton P. Robison, G. E. Shankel, and W. E. McClure.

The health work was early represented by a sanitarium established by the Wessels family, in which Mrs. N. H. Druillard, who was treasurer of the conference, secretary of the tract society, and auditor, also in her spare time lent a hand as nurse.

That veteran physician, Dr. Kate Lindsay, who had instituted the denomination's nurse training work, came from America in 1895, and for four or five years superintended the sanitarium. An orphanage was opened at Plumstead, another suburb of Cape Town, which after some time was enlarged and turned into the Cape Sanitarium, with Amelia Webster, R.N., as the first superintendent. In 1904 George W. Thomason, M.D., with his sister Ida Thomason, R.N., came from America, and in seven years' service built up this sanitarium into a highly creditable and beneficent institution. He was succeeded by H. J. Williams, M.D. Miss Thomason served in Africa for nearly thirty years, giving outstanding service. By 1930, however, the Cape Sanitarium was reduced to a nursing home, and the emphasis on medical service was transferred to the native missions. In that year there were six mission hospitals and eleven dispensaries. By 1946 these had increased to nine mission hospitals and twenty-four dispensaries.

In the literature work the field was at first supplied from the British publishing house; but in 1892 a printing press was set up, and two periodicals, the *South African Sentinel* and the *South African Missionary*, began publication. In 1902 the Australian publishing house established a branch in Durban. This eventuated in the establishment of the Sentinel Publishing Association, now a strong institution issuing literature in 18 languages. J. G. Slate connected with the publishing house as manager in 1921, serving until the close of 1948. His very efficient leadership greatly built up the publishing work in the division. In addition to the Sentinel Publishing Association, there are the Advent Press in Kenya Colony, East Africa, and the Malamulo Press in Nyasaland.

South African Missions. While the work among the white inhabitants grew slowly but solidly, the message, after getting a foothold among the native peoples, marched forward with rapid strides. Not easily did it progress, but with toil, sacrifice, illness, often privation, sometimes death, yet with a vigor and enthusiasm that carried it resistlessly. Up, up, through Natal,



Transvaal, Southern Rhodesia (Matabeleland, Mashonaland), Bechuanaland, Northern Rhodesia (Barotseland), Nyasaland, the Belgian Congo. Thus it met the missions, north, east, and west, sponsored by the European base, finally to absorb the British and German missions in East Africa, and the Portuguese holdings in Mozambique in the East and Angola in the West.

All these territories are now embraced in the union missions of Angola, Congo, East African, South African, Southeast African, and Zambesi; and the South African Union Conference, which last, with one European conference in the Zambesi Union, contains all the white membership, except mission station workers. In the South African Union there are two local white conferences, a Cape Field Mission for Asiatics and colored people (the latter of mixed blood, numbering nearly a million), and three mission fields for the native blacks. The total membership of the Southern African Division, 1948, is 55,994; adding the 55,310 native believers under instruction but not yet baptized, the total number of adherents is 111,304. Of these, 5,000 are white; 1,000 colored; a few, Indian; 49,000, native; and a like number, probationers.

The first station among the natives, the Matabele Mission, near Bulawayo, with a grant from Cecil Rhodes of 12,000 acres, was later named the Solusi Mission, after a local chief. And as "Old Solusi" it lives even to this day in the affections of the missionaries in Africa, as the mother and almoner of them all. For out of and through Solusi came the pioneers of the lands and mission stations beyond and even behind. Today it is a training school for native peoples, staffed with both white and black teachers, and sending forth well-equipped evangelists and teachers of Bible, science, and industries.

Solusi's great trial in the late 1890's saw the deaths of Dr. A. S. Carmichael, G. B. Tripp, his young son, Mrs. F. B. Armitage, and F. L. Mead, and the narrow escapes and invaliding home of Dr. and Mrs. H. A. Green, J. A. Chaney, and Miss Hiva Starr. At one point, out of nearly a score of

Evangelistic pioneering in Bechuanaland, South Africa. C. W. Bozarth drove this wagon and long-horned bullock team on a 300-mile safari into the Kalahari desert, stopping at the water holes, where the natives gathered, and preaching the message.

missionaries who had come to the post, W. H. Anderson and his wife were left the sole garrison at Solusi. As first Armitage and then Anderson went on to new enterprises, their places as superintendents were filled by such workers as M. C. Sturdevant and W. C. Walston. Both these men, with their wives, lived long and served much in the cause. The mission also received R. P. Robinson, H. M. Sparrow, U. Bender, and their wives.

The Sparrow name has been long and widely represented in African missions. Fred Sparrow was the first worker at Solusi, H. M. Sparrow has become a veteran in the mission work. The missionary clan of Robinson likewise has a notable record in African missions. The brothers D. A. and A. T. Robinson were pioneers; the son of A. T., Dores E., served both at the Cape and in the interior missions, and his son, Virgil E., is in educational work in Kenya Colony. Of the same name but not the same family, R. P. Robinson, who was early at Solusi, is now in Northern Rhodesia; his son, Leonard Robinson, is in the Congo; and C. Robinson is at Inyazura, Umtali Province, Southern Rhodesia.

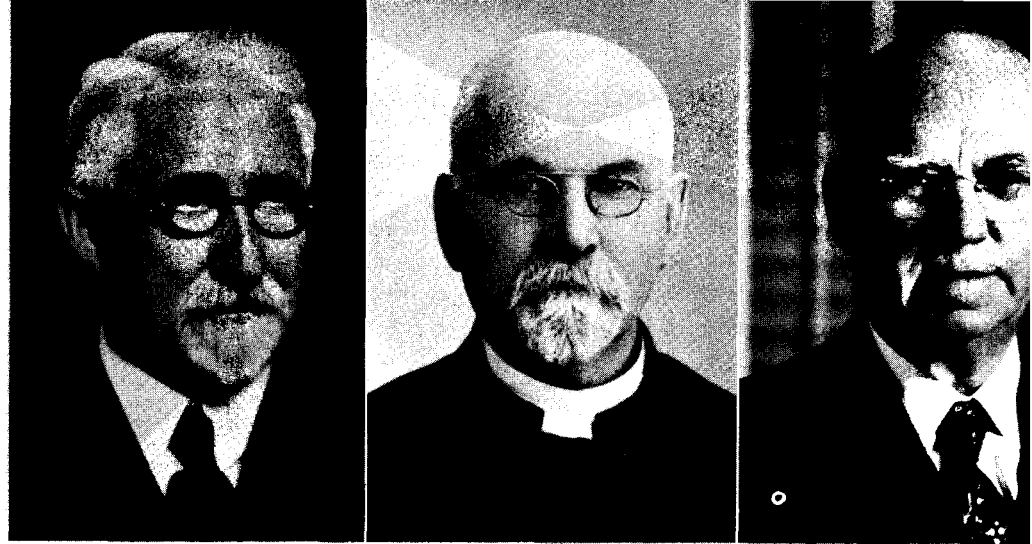
The forward movement from Solusi began in 1901, when F. B. Armitage and his wife (the former Mrs. Tripp) trekked 150 miles to the northeast, with a few native helpers trained at Solusi, and established the Somabula Mission. It is twenty-two miles from Gwelo, which is now on the railroad. Here, on a native reservation, where land could not be alienated, a good 400-acre farm was leased. In a temporary hut the little company met on their first Sabbath, and prayed that God would help them find some whose hearts yearned for the truth. And lo, at their door stood a naked young savage who said (one of the boys interpreting): "Bwana, I have been told in a dream that in this house you have the words of the great God. I have come to hear those words. Teach me the word." He was the first of a tide of natives who rolled in upon the mission. Two years later there occurred the first baptism, eight of the boys who had come with them from Solusi being the first candidates.

Several of these became teachers; and here was continued with good effect the practice begun at Solusi of using native teachers in outschools at various distances from the central station.

Native men who grew into leadership in various parts of the division, in teaching and evangelizing, include the following: David Kalaka, Richard Moko, James Malinki, Isaac Xiba, James Moyo, John Ncube. There are hundreds of others, many of them notable in service, who are pressing the gospel into new areas, teaching outschools, in some cases being directors of missions and headmasters of schools. Filled with the spirit of the message, burning with zeal to bring the blessings of the gospel into the lives of their people, and working with but a fraction of the financial support required by Europeans, they form the great body of the Christian army of workers in Africa.

When in 1907 the Armitages, worn by fevers, left Soma-bula for the Cape, W. C. Walston took the superintendency of the mission. When he left for Solusi, T. J. Gibson succeeded, and after him, J. N. de Beer. The mission continues as the Lower Gwelo Station, the center of a large work.² The Armitages then first ministered at the Maranatha Mission, in Kaffirland. In 1910 they turned to work among the Zulus, and founded the Spion Kop Mission, on the battleground of that name, near Ladysmith, Natal. In 1919 the work for the Zulus was moved farther north, and Spion Kop became for eight years the South African training college for Europeans. The Armitages continued to serve in the field until 1925, when, after thirty years of mission service, they were invalidated home.

In 1905, four years after Armitage's initial venture, and ten years after the opening of Solusi, W. H. Anderson pushed up beyond the Zambesi into North Rhodesia. He had prospected this two years before, in 1903. The Barotses were the most powerful tribe north of the great river, and like the Matabeles below they were a scourge to the other tribes about them, raiding, plundering, and murdering. But around 1898 the British South African Company (Rhodes' empire-building



Leaders who contributed much to the development of South African missions: W. H. Anderson, W. S. Hyatt, W. H. Branson.

corporation) extended its rule over this land, established some order, and stopped the raiding. Lewanika, king of the Barotses, did not take very kindly to this overlordship, and another rebellion like that of Lobengula of the Matabeles was in the making. However, he was honored by an invitation to the coronation of Edward VII in 1901. This visit to England opened his eyes to the intelligence and might of the white man, and he came back an apostle of progress. Now he desired missionaries in his country, that he and his people might receive the blessings of the gospel, which had done so much for the white man.

Anderson met and conversed with him on his return, and promised that he would endeavor to open mission stations in his country. In pursuit of this object, Anderson, in July of 1903, started on an exploring trip up country. The railroad at that time ran only a little beyond Bulawayo.

With a number of boys from the farm, who would carry the loads, he went as far on the railroad as it extended, then organized his safari, and struck into the wilds. One hundred miles farther on, at Kalomo, then the administrative headquarters, the chief official advised him to go about a hundred

miles farther, northeast, to the district of Chief Monze, of the Batonga tribe, a wily savage who had raised an insurrection the year before. It would be good to have a missionary at hand watching him; for, as Cecil Rhodes had said, missionaries were much better than soldiers for keeping the natives quiet, and, for the government, cheaper. So on toward Monze's country they traveled.

It was a heroic march, on the trail of Livingstone, who in great degree Anderson typified. Behind he had left his wife and child and friends, while in far America his father lay dying. A native carrier, whom he had hired to lighten the loads of his boys, absconded with much—and the most precious—of his provisions. Deep in the veldt, he fell desperately ill with dysentery, and it seemed he must die. Gathering his Solusi boys about him, he gave them directions for his burial, sent a message by them to his wife, and an exhortation to his mission friends not to let the mission fail, but to have his grave mark the road on to Batongaland. His boys, sorrowing, lifted up their voices in song in Sentebele—language of the Matabeles—intoning, "No, Never Alone." He fell asleep to the strain:

"He has promised never to leave me,
Never to leave me alone."

All night he slept, Detja, his head boy, watching over him, praying. He did not die. In the morning a native came in, reporting that a white man was encamped about eight miles away, on the river. The boys immediately constructed a machila, or litter bed, and carried him to this camp. The white man, an old hunter, took him in and cared for him until he recovered. And two weeks later he was again on his way, weak but indomitable.

Monze greeted him civilly; and, on his making known what he desired—a place for a mission station, with good land and plenty of water—the chief furnished him a guide, who finally brought him to what he described as the most beautiful site in all Africa, a fertile tract of forty acres below a copious

spring on the hillside, with a flow that sufficed for all purposes, including irrigation. In the next two days he staked out a 5,000-acre farm, and turned his steps homeward. Later, when the mission was established, the railroad, as he had anticipated, came through the country, touching one side of the mission land. At Kalomo the government issued him a patent of the claim, at 16 cents an acre, with ten years to pay for it.

Arrived at last in Bulawayo, on Friday evening, he left his boys to follow, while through the night he struck out for Solusi, thirty-two miles away. More than once in the Matabele War, while besieged in Bulawayo, he had taken this night trip to get food at the mission; now he was coming from the siege of the devil's forces far up the country, to get more spiritual food for the hungry. Over a thousand miles he had tramped on this expedition, and he came bearing the grapes of promise. Sabbath morning at five o'clock, he awakened his wife and the mission family. Four months he had been gone, while no one could reach him and none had news from him. There was rejoicing and praise on that Sabbath day.³

He learned that his father had died the day after he had set forth. Their furlough being overdue, he and his wife decided to go to America for a year. This furlough they used in rousing the homeland to enter into the missionary drive up into the heart of Africa. On their return he brought his widowed mother with them, to brave the raw conditions of a new frontier.

Early in the year 1905 Anderson and his family, with several native boys, started for the Batonga country and the mission farm. The railroad had now been extended to Victoria Falls, but it was yet two years before a bridge was thrown across the gorge. They crossed in canoes, four miles above, purchased eighteen untrained oxen, broke them to the yoke, and finally set out for Monze's country. It was varied terrain, some of it veldt (prairie) with high grass, some of it "bush," or forest. much of it waterless. Some parts especially were infested with beasts of prey—lions, leopards, hyenas, wild dogs. Again and

again they encountered raging lions, sometimes witnessing the protecting hand of God when all their own care and effort were unavailing.

They arrived at the mission site September 5, 1905, and set to work building a temporary hut for housing. The language, Chitonga, was new to them, and Anderson planned to set aside the first two years to language study, building, and farming to supply their needs. But the very next day after their arrival, while he was cutting poles to build their hut, a native who had been in the Matabele country and had learned a little of their language, appeared before him and said, "Teacher, I have come to school."

"School!" exclaimed Anderson, "we have no school yet, not even a house. I must study the language, reduce it to writing, make school books. In two years we may have a school."

"Are you not a teacher?" asked the boy.

"Yes, that is my work."

"Then teach me. All this country has heard that you are a teacher and have come to teach us; and here I am. I have come to school."

"No, no! I cannot teach now. There is much to prepare before I can teach."

But the boy persisted. "If you are a teacher, you must teach me." He followed when the teacher went for dinner up to the ox wagon. Anderson talked it over with his wife, saying he felt the boy must be sent home.

"Did you ever hear of Jesus' sending anyone away unhelped?" she asked.

He could not recall any such thing. He must follow the Master. The boy was told he could stay and be taught, though there was neither house, nor book, nor a common tongue. The only semblance of school equipment was a little blackboard and a few slates and pencils. But the next day four more young men presented themselves as pupils, and school was started.

After working all day on the buildings or the farm, the boys and their teacher would sit down around a campfire, while

word by word he learned from them some of the Chitonga language. So he gathered together enough of the speech to prepare for them, day by day, a simple Bible story. The black-board came into use, as he reduced the language to writing, putting the African sounds into Latin letters; which they diligently copied on their slates. Simple arithmetic followed, after teaching them to count beyond five and its multiples.

The school grew in numbers, there being more than forty young men within a month. Then girls came too. After a year of such teaching Anderson prepared a series of Bible lessons, telling the story down to the Deluge, and issued the first reader in Chitonga, which he had printed in Cape Town. Before he could get a second reader ready, this first reader was devoured over and over by his pupils, who became perfect in its reading and spelling.

Meanwhile, provision for the keep of the students must be made. They were set to work on the farm growing corn ("mealies") and vegetables, and putting up a building. They erected a house 16 by 30, with mud walls, dirt floor, and grass roof. This was dormitory, dining room, schoolroom, church. From the lumber of the packing boxes Mr. Anderson built a table that extended the length of the building. At night the boys packed in to sleep, lying on the floor.

But this dormitory would not hold all who desired to come, and did come. One Sabbath, after church service, the director encountered five new boys, sitting near his house. He was afraid they had come to school, but ignored them as long as he could. Finally, toward evening, he called Detja, his native teacher, and through him conversed with the boys. They had walked 150 miles to attend school.

"What shall we do?" in perplexity he asked Detja. "The house is full. The rainy season is coming on. The grass for thatching roofs is burned off; we cannot build any more. The students we have fill the floor full when they go to bed, and these new boys cannot sleep out in the rainy season."

Detja dropped his head, thought a minute, and then said:

"Teacher, I know the floor is all full when they go to bed; but—there is no one sleeping on the table." And so for five months the table served a triple purpose: to eat on, to study on, and to sleep on.⁴

Livingstone had said of the Batongas that if ever they were changed, it would be a miracle of grace. Yet boys and girls from this tribe were transformed in the school until they were unrecognizable. A government official who saw these pupils in school asked the missionary, "Where did you get these boys?"

"From the kraals."

"Not from the kraals about here?"

"Yes."

"Oh, no," declared the official, "you don't mean that! I know the Batongas, vicious and mean, and these could never have been Batonga boys!"

But they were! Bright-faced, keen-eyed, ambitious to learn, singing the songs of Zion, climbing upward every day, they were those miracles of grace for which Livingstone had hoped and prayed.⁵

This thumbnail sketch out of the beginning history of the Rusangu Mission (first called the Pemba Mission) must, for lack of space, suffice to represent all the mission extensions and experiences, varied and thrilling as they are. Men and women ventured and dared in opening up new territory, laboring with hands and brains and hearts. They and their charges suffered want, hunger, discomforts, heathen opposition, sickness, death; yet ever onward went the mission movement.

From Solusi, the hub, the missions rayed out in every direction, the first extensions becoming bases for later extensions, up into the heart of Africa, down toward its southernmost point, out into the territory east and west, to the Indian Ocean and the Atlantic. In 1902 the property in Nyasaland which they called the Plainfield Mission was purchased from the Seventh Day Baptists, and renamed by us Malamulo—"The Commandments." There for the first year Joseph Booth, their resident missionary, ministered. In 1903 T. H. Branch and his

family were sent from America, and the following year J. H. Watson and his family came. But Watson lived only four months on the station when he was stricken by fever, died, and was buried there. Joel Rogers came as superintendent in 1907.

Malamulo is the center of a system of outschools and missions, and there one of the two mission presses is located. There, too, is located the hospital for lepers, which Dr. Carl Birkenstock opened. After him Dr. H. A. Ericksen was in charge, later Dr. E. G. Marcus, and now Dr. S. E. Kotz. It is an institution with a remarkable record of cures and a vast influence throughout the country. There are two other Seventh-day Adventist leper hospitals in South Africa, as well as many hospitals and dispensaries for other patients. And now the South African Union Conference, which includes Basutoland, Swaziland, Southwest Africa, most of Portuguese East Africa, and much other territory, is dotted with missions.

In 1904 the Maranatha Mission, among the Kaffirs, was started by Richard Moko, a well-educated native minister, in which enterprise he was joined by G. W. Shone. They were followed by F. B. Armitage in 1907, who in 1909 transferred the school to the heart of Kaffirland and renamed it the Bethel School, out of which have been established a number of schools. The church at Maranatha has been maintained, ministered to for many years by Charles Sparrow.

To the north, in 1910, M. C. Sturdevant pushed out from Solusi into Mashonaland, where he traded four thousand acres of the large Solusi holdings for an equal-sized farm, and established the mission at first called Tsungwesi, afterward Inyazura. W. C. Walston took his place at Solusi. In 1916 S. M. Konigmacher, who was with the Rusangu Mission, prospected up above, and the next year started the Musofa Mission, just this side the Congo border. Two years later there were 150 enrolled in the school, and more than 200 attending Sabbath services.⁶ This not only grew to be an important station itself, but became the entry point for the later Congo missions.

These early schools for the native peoples all made much

of industrial education. They tilled the soil, raised most of their own food, and sometimes had produce to sell. They planted fruit trees, developed orchards, and ate the fruit of them. They raised herds of milch cows and work stock. They built their own houses, not only the native style of pole, mud, and grass, but the substantial, permanent homes and institutional buildings, proofed against termites, molding and burning their own brick, and only in some cases importing iron roofs. They introduced crafts of woodworking and ironworking. Most of them made their own furniture, and some put their manufactures on the market. They taught the girls the housewifely arts: cooking, sewing, housekeeping, laundering, as well as gardening. They made their health teaching practical, not only in the right means of living, but in simple remedies for disease. Their converts and students were clothed, not always in the latest style, yet decently and cleanly; and these students worked to pay for their cloth. All this, along with the three R's, and Bible, and evangelism, was education of the highest order, fitting men and women for Christian living and teaching. Indeed, this practical education was required to build up Christian intelligence and purpose; and before any were accepted into the church, they must pass through a period of training for the basic Christian virtues.

W. E. Straw, who went out from America in 1915, to connect with Claremont College, in 1918 took charge of the Rhodesia-Nyasaland Mission, later called the Zambesi Union Mission. In that year they began to hold camp meetings for the native believers, the first one being staged at Malamulo Mission. While most of the workers, both European and native, at first discounted the possibility of holding successful camp meetings, they were soon converted by the remarkable results. Thousands upon thousands of native believers would come, some from great distances, carrying their food, their children, and their offerings with them; and out in the open air they would worship and sing and listen to the truths of the last gospel message. Then, as they went home, they would carry

new light and new enthusiasm to their villages. The camp meetings have proved a wonderful blessing to the African fields.

In 1919 Elder Straw, with F. R. Stockil, of the Rusangu Mission, went up into the Belgian Congo, prospecting. The site they located was the next year occupied by C. Robinson and G. Wilmore. This was the beginning of the development of the Congo field, and also that of Ruanda-Urundi, part of the former German East Africa. Twelve central stations are now in this field, under the Congo Union administration, with headquarters at Elisabethville, first city just over the southern border, and the administrative center of the Belgian Government in southern Congoland. J. R. Campbell, who in 1948 rounded out forty years of service in Africa, is now superintendent of the Congo Union Mission.

After the first world war German East Africa and German Southwest Africa, also the Portuguese colonies on both east and west coasts, were taken in by the Southern African Division. Ruanda-Urundi was a district in the northwestern part of German East Africa, with the Congo Free State bordering on the west. Seized by Belgian forces in World War I, this new territory constituted a challenge to missions. The first to be established was the Ruanda Mission, at Gitwe, where D. E. Delhove pioneered, with others following; this made the central station. From this, Alfred Matter and Henri Monnier branched out to the Rwankeri Mission Station; and M. Duploux to the Buganda Station. Dispensaries were established in connection with all these. In 1928 the field was organized into the Central African Union Mission, with C. W. Bozarth superintendent, and M. Duploux secretary-treasurer. Ngoma Medical Mission was the next station, established in 1931, with J. H. Sturges, M.D., in charge. In 1932 this whole field was united, for administrative purposes, with the Congo Union Mission.

W. H. Anderson in 1920 prospected through Bechuanaland, after that in Angola. For the former he established headquarters at Mafeking, with outschools; and in the latter field

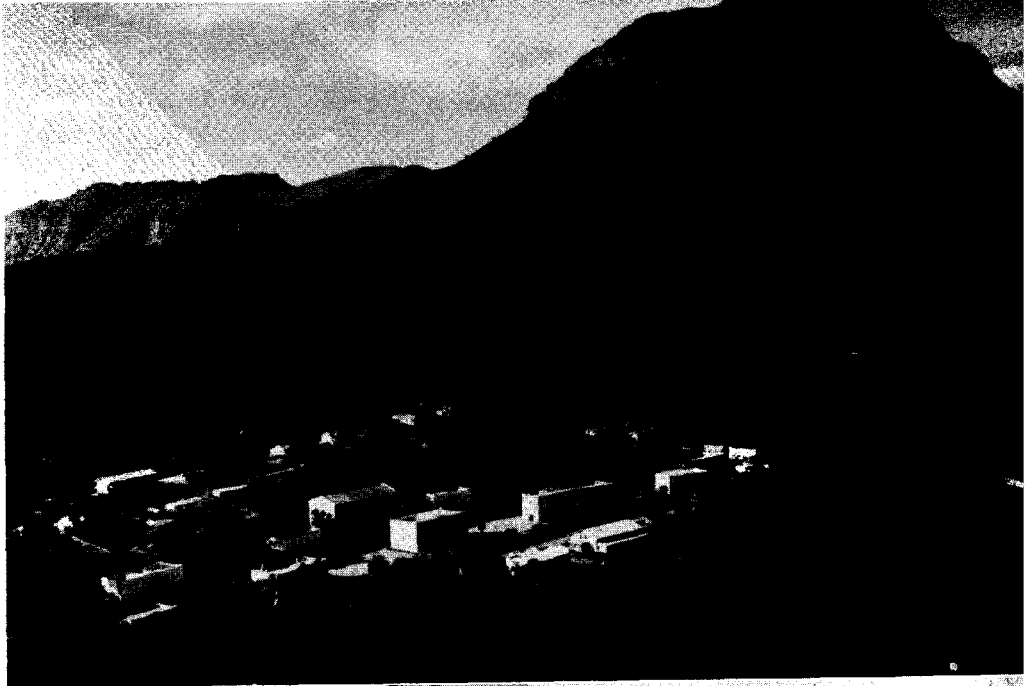
he founded missions which have now been united in the Angola Union Mission. Anderson in 1945 completed his fiftieth year of service in the African field, the longest continuous service of any Seventh-day Adventist foreign missionary, and he was the next year in honor retired to the United States.

West Coast. The Gold Coast, British protectorate on the Gulf of Guinea, was entered in 1894 by E. L. Sanford and R. G. Rudolph, but they were driven back by fevers. The following year D. U. Hale and a company renewed the effort, and gathered a small company of native believers; but after a year or two they were driven out by fevers, one of their number dying. In 1903, Hale again entered, but was soon ordered out by doctors.

The work was then merged with the neighboring work in Sierra Leone, when D. C. Babcock and others entered there in 1906. A school was built at Waterloo, twenty miles inland, on the railroad, with T. M. French in charge and W. H. Lewis at the head of the industrial education. Teachers for outschools and missions were developed, one of them opening work among the Timni tribe, 150 miles inland, on an elevated plateau, where Dr. E. W. Mayer established a medical mission. Elder Babcock and his family served in this field until 1917, pioneering in several lands, until he was forced out by an attack of sleeping sickness. His eleven years of service here, added to his long career in the West Indies and northern countries of South America, make him one of the veterans of missions.⁷

Workers of long service on the West Coast include J. Clifford, with twenty-seven years of service in various positions, now superintendent of the Gold Coast Mission; J. J. Hyde, who has spent a quarter century there, now being superintendent of the West Nigerian Mission; W. G. Till, a veteran of twenty or more years in the field.

Liberia, that Negro republic first settled, on the coast, in 1822, by American freemen, and organized with a local government in 1847, has had some protective care from the United States, and has demonstrated not a little ability in self-govern-



ment and development. The interior, however, still largely holds a population of native pagan people.

A mission was here established by Seventh-day Adventists in 1927, a mission notable for being now manned wholly by Negro workers. Its president is G. Nathaniel Banks; its educational and youth leader is P. E. Giddings, who is also principal of its main school at Konola; its Sabbath school secretary is C. D. Henri; and there are twelve licensed missionaries. Besides evangelistic and literature work, there are three mission station schools. In a population of perhaps two million, there are five Seventh-day Adventist churches, with over four hundred baptized members and more than six hundred adherents.

Up to 1913 the West Coast missions were under the direct supervision of the General Conference in North America. But in that year they, in common with all the African missions outside the Southern African Union, came under the care of the European Division, with headquarters at Hamburg, Germany. However, only one year intervening before the beginning of World War I, and the fortunes of that war in Africa going against Germany, the African missions were made the charge of the British Union and the Scandinavian Union, West Africa falling to the British.

The directors of the West Coast field, from that time to the present, include L. F. Langford, W. H. Lewis, Thomas Baker, H. W. Lowe, and William McClements. With the partitioning of the European Division Conference, in 1928, into the Northern, Central, and Southern European divisions, the West African missions were apportioned according to their relation to European governments. The Northern Division retained those lands belonging to, or under the protection of, Great Britain, also French West Africa and Northern Cameroons; and the Southern Division took the Southern Cameroons and French Equatorial Africa. No African lands remaining to Germany after the first world war, the Central Division did not share in this distribution, not because of prejudice within the denomination, but under compulsion of the politi-

cal powers. World War II, from 1939 to 1945, still further altered conditions. The school and other properties at Waterloo were taken over by the British Government, payment being made, and after the war some restitutions. But the resources of the European conferences were greatly reduced, in common with all national incomes; and for effective promotion the denomination made some changes in administration.

At present the West African Union Mission is a field detached from any and all divisions, answering directly to the General Conference. Despite all the unfavorable conditions of climate, transportation, and communication, and the wars, the Advent message has made good progress. The union contains the Liberian, the Ivory Coast, the Gold Coast, the Sierra Leone, the West Nigerian, and the East Nigerian missions, with a combined church membership of nearly ten thousand, besides an equal number of probationers, making the total number of adherents approximately twenty thousand. It has five training schools—in Liberia, the Gold Coast, and Nigeria; a mission hospital at Ile-Ife, Nigeria; and two dispensaries. There are three small printing plants and two book depositories, in the Gold Coast, Sierra Leone, and Nigeria.

The East Coast.—Lying on the Indian Ocean and the southern part of the Red Sea, this area, prior to World War I, was politically controlled from south to north by the Portuguese in Mozambique, the Germans in German East Africa, the British in British East Africa and British Somaliland, the Italians in Italian Somaliland and Eritrea, and the French in the small territory of French Somaliland. To the southwest of Eritrea lies Ethiopia, and to the north Nubia, Anglo-Egyptian Sudan, and Egypt. As a result of the first world war, the Germans were dispossessed of all African territory. This necessitated a change in the constitution of missionary forces.

Before the war the German Union Conference entered German East Africa in 1903, continuing the work when reorganized in 1912 and named the Central European and the East German unions. There came to be four main stations, at

Kihuirio, Friedenstal, Vuasu, and Vunta. Some of the pioneers were J. Ehlers, A. C. Enns, B. Ohme, E. Kotz, and W. Koelling. This constituted the North Parè Mission. It was among Mohammedan and pagan peoples. The Bible was not in any of their languages, and one of the projects of the mission was to translate it into Chassu. This great task was accomplished by 1915, and the British Bible Society brought out the edition.

As the missionaries pushed farther into the interior, the second mission field, the Victoria Nyanza, was begun, with both German and Scandinavian personnel. Within a few years there came to be twelve stations, with their complements of out-schools. These were on or near the southern shore of the great lake. Scandinavian workers included V. E. Toppenberg, who came in 1910, Dr. F. W. Vasenius, and J. Persson, who joined in 1911.

In British East Africa, lying to the north and touching the shores of Lake Victoria and the Indian Ocean, the mission was begun in 1906 by A. A. Carscallen, from England, with J. D. Baker and B. L. Morse. The central station was at Gendia, Kisumu, Kenya. By 1915 there were seven stations in this district. Belgian East Africa, bordering on Lake Kiva, was entered in 1919 by D. E. Delhove.

Military actions in East Africa in World War I resulted in the defeat of the scant German forces and the internment of German subjects, including the Seventh-day Adventist missionaries. However, V. E. Toppenberg, a Danish subject, was unmolested, and remained on station till 1917; then, after two years in America, he was advised to return and endeavor to enter Ethiopia, which he did. For the duration of the war, and for three or four years afterward, the stations established in German East Africa remained unmanned; but in 1922 the British Union Conference, securing permission from the British Government to re-enter, again occupied most of the stations.

The British East African missions had been continued through the war, A. A. Carscallen and his associates holding on. In 1920 Carscallen was retired to America; he afterward

had a noted missionary career in British Guiana, South America. W. T. Bartlett, from England, took his place, and remained in the field until 1928, when S. G. Maxwell became superintendent.

The whole field was reorganized in 1942, as the East African Union Mission, and incorporated in the Southern African Division, with headquarters at Kisumu, Kenya. It contains Kenya, Tanganyika, and Uganda Mission fields, with twenty mission stations. It has three training schools, one each in Kenya, Uganda, and Tanganyika; a hospital in Kenya, six dispensaries in Tanganyika, and a publishing house in Kenya. The membership is 110 Europeans, 13,930 natives, with 13,094 probationers, making in all 27,134 adherents. The veteran H. M. Sparrow is superintendent. Dr. Donald E. Abbott is head of the hospital and medical secretary of the union. Kenya Mission, having had an uninterrupted progress, is the strongest in the field, with over half the membership. E. W. Pederson is the superintendent. V. E. Robinson, grandson of the earliest South African director, is educational secretary. In the Tanganyika Mission, H. E. Kotz, son of one of the pioneer workers there, is the superintendent. As in all the South African field, the native workers outnumber the European or American ten to one.

Madagascar.—The great island of Madagascar, off the southeast coast, and Mauritius, near-by island, being French possessions, were entered by French missionaries from the Southern European Division. It is not attached to the Southern African Division, but is a dependency of the European administration. Besides the French workers there are a large number of natives, ministering in various capacities. There are, at Tananarive, the capital of Madagascar, a training school and the Malagasy Publishing House, and on Mauritius a mission depository. The membership in Madagascar is 575; in Mauritius, 842, making a total of 1,417.⁸

Ethiopia.—One of the most ancient of nations, Ethiopia has in these last days had a rebirth. From the fourteenth cen-

ture to the twentieth century it was known to the world as Abyssinia, which name is a Portuguese corruption of the Arabian *Habash*, meaning "mixture"; but of recent years it has enforced the ancient name upon the world's consciousness. Ethiopia is many times mentioned in the Bible, in that respect coming but little behind Israel, Egypt, Assyria, and Babylon. There were times, centuries before Christ, when it held sway over upper Egypt, later called Nubia; and though it suffered defeats, it was never conquered in its highest strongholds. Though its borders have variably expanded and shrunk through the ages, it is on record that it once held sway to the coast, and at one time extended to the Arabian shore.

The traditions of the country make Makada, the Queen of Sheba who visited Solomon, to be the queen of Ethiopia; and the rulers of the nation derive one of their titles, "Lion of the Tribe of Judah," from the supposed offspring of Solomon and this queen. A more authentic occurrence is the conversion to Christianity of the chamberlain of Queen Candace of Ethiopia, through the instrumentality of Philip the evangelist, as recorded in Acts 8. Christianity early invaded Ethiopia, perhaps first through the good offices of this official, but the only reliable history is of its introduction in the fourth century by emissaries from Egypt. In any case, the Christian faith became that of the king and a large part of the populace. Its form is that of the Coptic Church, descended from the Athanasian party. Egypt in the first few centuries of the Christian Era was thoroughly won to this form of Christianity, and Ethiopia, likewise, as far south and west as the power of the government extended against the heathen. But to this day there are many pagan peoples in the land, and they have helped to contaminate the church. The Arabian conquest of the seventh century reduced Egypt and all North Africa to Mohammedanism, with the church feebly struggling under the oppression; but Ethiopia successfully resisted the Arabs. Its church kept some of the ancient truths, but on the other hand brought in many corruptions of doctrine and practice. For instance, while

the seventh-day Sabbath was preserved, Sunday was also celebrated, though with less distinction.

Through the dim night of a thousand years Ethiopia, lost to the view of Europe and the Romish Church, was left to itself. But in the end of the sixteenth century the emperor, hard pressed by Mohammedan powers, appealed to Portugal for help. That seafaring nation, devoted child of the church, had rounded the Cape and begun colonies and trading centers on both shores of the Indian Ocean, and so was in proximity to Ethiopia. It responded to the emperor's appeal, and did indeed help him to deliver his kingdom; but then came the Jesuit priests, who would not miss this grand opportunity to extend their faith and power. They succeeded in winning over to their side the emperor, who at their instigation forbade his people to keep the ancient Sabbath, and offered himself and his kingdom as the spiritual subjects of the pope of Rome.⁹ But a rebellion of the people and the native clergy soon reversed this trend, and the Jesuits were expelled from the kingdom in 1663. The nation fell apart into warring factions, headed by rival chiefs, with now one and now another attempting to conquer all. The parties were united, however, in rejecting all foreign influences; and so Ethiopia was closed to the outside world until the early part of the twentieth century.

Egypt, which had become an independent Mohammedan country, but under the protection of Great Britain, in 1880 took as a part of its conquests the Red Sea coast of Ethiopia; but in 1885 they gave this up to Italy, which thus formed the colony of Eritrea. Italy, in pursuit of an African empire, persistently shouldered and attacked Ethiopia; but in the great battle of Aduwa, in 1896, the Italian Army was annihilated, and this put a stop to Italian aggression until in 1938 they succeeded, with modern war implements against the spears of Ethiopian tribesmen, in conquering the country.

The aggressive attitude of the Roman Catholic Church in the seventeenth century and the rapacity of European nations up to the Italian conquest bolstered Ethiopian determination

to keep foreigners, including missionaries, out of the country. Consequently, there was almost no penetration of Ethiopia proper until the accession of Ras Tafari as regent in 1921, as king in 1928, and as emperor in 1930, when he took the name of Haile Selassie I. This enlightened monarch, despite the troubles of his reign, has promoted reforms in administration and internal improvements, and has also favored intelligently the work of missionaries and the blessings of education and health which they have brought with them.

Efforts by Seventh-day Adventists to penetrate into the Ethiopian land were first made in 1907 by starting in Eritrea, that Red Sea coastal country which was once Ethiopian territory and still contains a large Ethiopian population. P. N. Lindegren and J. Persson were sent out from Sweden for that purpose. In 1909 Anol Grundset, of Norwegian descent, came to head the mission, and in 1912 he was succeeded by Hans Steiner from Germany, who remained until the world war. Dr. F. W. Vasenius and V. E. Toppenberg also arrived in 1909 and helped to locate and build our first mission station among Ethiopian people. But in 1910-11 it was found advisable to send four families down to German East Africa, the present Tanganyika, for the authorities in Eritrea did not permit us to open up the other stations planned for.¹⁰

In 1920 V. E. Toppenberg, one of those who had been sent from Eritrea to German East Africa, was called to return to the Ethiopian field, and proceeded to Eritrea, whence the next year he succeeded in entering Ethiopia itself, locating at the capital, Addis Ababa. The Toppenbergs, first in the field, served here until he was called to the superintendency of the Uganda Mission; but again they returned to Ethiopia in 1946, where they continue.

Arrived in Addis Ababa on that first mission, they lived in a miserable, vermin-infested hut by the riverside, the only place within their means, but they were soon rescued by the British consul, who furnished them a good house without payment of rent. Here, through the rioting and disorder of the un-

settled political state, they began to hold meetings. Two in attendance were students from the royal school, which was supported by the regent. Believing, they would obey. They went to the ruler and said, "We are going to quit school."

"Why?" he asked them.

"Because," they said, "we have found some people who are keeping the Sabbath, and we do not feel that we can attend school on the Sabbath."

He answered them, "Go to the meetings on the Sabbath day, and come here on the other days, and I will pay you just the same." He also made a present of five hundred dollars to the mission.

These two young men were the first chosen by the government to be sent abroad for further education. From Egypt they wrote to Elder Toppenberg, "Dear father, we have no greater aspiration than to prepare ourselves in Egypt, so as to come back and preach the glad tidings which you brought of Christ's coming in our own country." And they came.

A beginning in the healing work was also made, though the Toppenbergs were not medical people. But by prayer a remarkable cure was made of a man with a hideous ulcer on his face; and this set the precedent for the later great medical work to be done there.¹¹

The Toppenbergs remained until 1927, when, after furlough, they entered the work in Uganda. The work was extended into other parts of Ethiopia, there being established four missions: Central, Eastern, Western, and Northern. In 1922 the mission received M. J. Sorenson, who the next year was chosen secretary-treasurer, and in 1929 superintendent. G. Gudmundsen, who came to Eritrea in 1921, started work in northern Ethiopia. In 1924 came Carl Jensen; he first acted as secretary-treasurer, and later as head of the Wallega Mission in the west. In 1926 W. Müller, from Germany, became superintendent of the mission for three years. In 1927 came Dr. G. C. Bergman, the first medical missionary in Ethiopia proper.

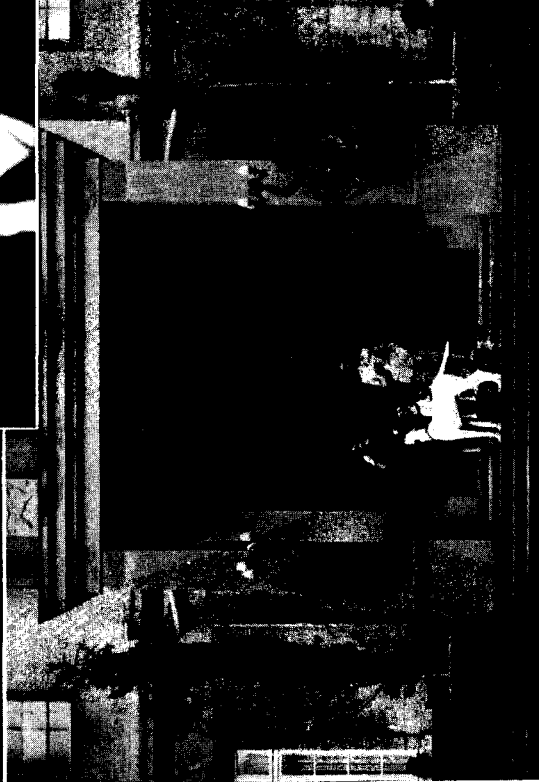
In ten years the work progressed most encouragingly. Haile

Selassie, successively regent, king, emperor, showed great favor, both by personal visits and by gifts. Four hospitals were established with his aid: Zauditu Memorial Hospital, in Addis Ababa, opened in 1932 with Dr. Bergman superintendent and Esther Bergman, his sister, director of nursing education; Taffari Makonnen Hospital, in Dessie, Begemder Province, halfway to the Eritrean border, with Dr. A. R. Stadin; Haile Selassie I Hospital, in Debra Tabor, with Mr. and Mrs. Erik Palm, nurses; and another hospital of the same name in Debra Marcos, Godjam Province, was under construction but was destroyed during the war.

Mr. and Mrs. Herbert A. Hanson, having joined the mission staff as teachers, and the emperor becoming acquainted with them, he engaged Mrs. Hanson, after the war, as the housekeeper and steward of his palace. A Boys' Training School and a Girls' Training School were established in the environs of Addis Ababa. Miss Mae Mathews, a teacher from Kansas who joined the missionary force in 1930, has given almost uninterrupted service for these twenty years, a beloved foster mother to the girls. Converts increased, and a number of Ethiopian workers began service to their people. Among these were colporteurs who did faithful and fruitful work in selling truth-filled books to those who could read.¹²

Then in 1935 came the Italian invasion and the dreadful slaughter of the poorly armed Ethiopian Army, as well as of great numbers of the populace, by armored ground forces, airplanes with bombs, machine guns, and poison gases. Most of the women and children of the missionary forces were evacuated, either to the homelands or to Egypt; but the nurses and teachers, both single and married, elected to stay.

The Dessie hospital, with Dr. A. R. Stadin and his wife and Nurses Hovig and Halvorsen, reinforced by the director of the field, M. J. Sorenson, and by Dr. Tesla Nicola from Zauditu Hospital, stood directly in the path of hostilities. The situation is thus described by a Presbyterian missionary who arrived there at the time:



In the city of Dessie there was confusion. The wounded were streaming back from the army, and besides there were crowds of sick and famished civilians who thronged their doors. The hospital was filled to overflowing with the wounded and the dying, and the doctors and their assistants continued to operate. Suddenly in the distance huge pillars of smoke began to rise. Shooting, some of it controlled, more of it indiscriminate, filled the air and riddled the ground. Overhead soon the planes arrived, diving, bombing, machine-gunning. The hospital compound was set on fire. The hospital itself was bombed, killing some of the wounded. Nurse Hovig, in jumping into a bomb shelter, broke her leg. The meager staff put out the fires, and returned to work. But the planes returned and bombed again. Littered with debris, blood, bandages, swabs, instruments, and parts of human bodies, the hospital was a shambles. Still the doctors and their helpers worked on, missing much of sterile technique but substituting as best they could.

Two days later a thanksgiving service was held, to praise God for preserving the staff from the worst of the bombing effects and enabling them to keep in service. The emperor, now at the front, attended this service, and at its conclusion rose, and addressing Mr. Sorenson, said: "You have received and cared for our sick, and taught our people, but more than that, you have remembered that our trust is in God, and have not forgotten to pray to Him for us. We thank you."¹³

In Addis Ababa the mission at this time suffered an irreparable loss in the death, from an infection, of the head of the nursing work, Esther Bergman. Her death occurred December 10, four days after the bombing of the Dessie hospital. Not a casualty of the war, Miss Bergman was nevertheless missed as sorely; for her cheerful, courageous, competent presence had been a chief inspiration and factor in both medical and non-medical progress.¹⁴

The war continued to go against Ethiopia; and by April, 1936, the disintegrating army was a mere mob, streaming into

Top: Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia. **V. E. Toppenberg.** **Lower panels:** Empress Zauditu presenting diplomas to graduate nurses; His Royal Highness with Mrs. Hanson at the palace entrance.

and through Addis Ababa. Retreating to the capital before the routed army, the missionaries from Dessie joined forces with others in relief work in their own hospital and with the Red Cross. There was riot, confusion, looting, and indiscriminate shooting. There, early on Tuesday morning, May 3, Mrs. Stadin, while sleeping, was hit in the temple by a bullet and killed, another deep loss to the cause.¹⁵

The emperor escaped to England. The missionary party remained, and the Italians, when they took possession on May 5, treated them civilly. However, as the Italian grip upon the country strengthened, increased restrictions and confiscations of hospitals and mission properties took place. The Roman Catholic religion was favored and fostered, and most of the missionaries were gradually expelled. Those who succeeded in holding on through part or all of the occupation were the Hansons, the Nielsens, and Miss Mathews, and most of the Scandinavian workers, as the Doctors Kahlstrom, Nurses R. Hofstad, Margit Halvorsen, Lisa Johansson, and Alice Lind. From 1938 to 1939 an Italian missionary, G. Cupertino, was superintendent.

The devoted ministrations of all doctors, nurses, and teachers hardly permits any distinction of notice. But one who, after long service, gave her life, may be made the representative of all. Lisa Johansson came from Sweden during the war, arriving in Addis Ababa on that fateful morning when Mrs. Stadin lost her life. Her introduction to the work was amid the fighting and rioting of the disordered retreat of the Ethiopian forces. For two and a half years no word from home reached through to her. Nine years without a furlough she served, caring for the students as her own, living in native huts and often sharing their native fare. Her last year in the field was one of decreasing strength, but her sweet and loving nature brought sunshine wherever she was. An operation failing to arrest her disease, she was in 1948 evacuated by air to Sweden, but she died ten days after arriving at home. The fragrance of her life and service remains a blessed memory among her co-workers

and her Ethiopian people. "One of the saints," is the testimony of a late recruit to the missionary force.

Not long had the Italians possession of Ethiopia. In the second world war, from 1939 to 1944, England, with the help of native troops under Haile Selassie, expelled them and restored the kingdom as before. Gradually the mission properties were in great part returned; and old and new missionaries from America and Scandinavia took up their duties. Today the Ethiopian Union Mission is in the process of building up again. Missionaries, both veteran and new, are in service. Workers more than "double in brass": they not only carry local responsibilities, giving personal service, but function also in administrative offices. N. B. Nielsen, besides being head of the missions in Eritrea, the Somalilands, and the central mission in Ethiopia, is acting superintendent of the whole field. V. E. Toppenberg directs the Arussi Mission, in the south; E. Bjaanes, the Begemder Mission in the north; Herman E. Davis, the Wallega Mission in the west; and J. Wollan is secretary-treasurer and in charge of the mission in Eritrea.

The Boys' School in Addis Ababa is again functioning, with Herbert Hanson as principal; he is also educational secretary for the union. The Girls' School is likewise operating, with Mae Mathews principal; she is besides the union Sabbath school and home missionary secretary. Zauditu Memorial Hospital has been restored, the present medical director being Dr. M. G. Anderson, who is also union medical secretary; he has Dr. Lynn Artress as assistant in the hospital and other work. Haile Selassie Hospital at Debra Tabor, in Begemder Province, has Roland Neilsen, M.D., at its head. The hospitals at Dessie and Debra Marcos have not been restored; but a new institution, at an old-time mission, Gimbie Hospital, in the western province of Wallega, is operated by Dr. Claude Steen, with veteran nurse Alice Lind.

These missions and institutions outside the capital are distant hundreds of miles, without transportation or communication facilities. The postal and freight address of all of them is,

in common, Addis Ababa, and the oftentimes impassable roads or trails are negotiated by trucks and native couriers on foot. In great part these missions and hospitals are self-sustaining, the missionaries engaging in and teaching gardening and agriculture, or, as doctors and nurses, teaching their patients to pay as far as possible for their medical care, yet giving the far greater part of their services free.

The emperor and the royal family still show their appreciation and favor; the ministers, teachers, doctors, and nurses, old and young, cheerfully meet the problems of isolation and improvisation, and of the ignorance, poverty, cupidity, and vice of the people; a considerable number of native converts have been developed into workers, evangelistic, educational, and medical; and under the prospering hand of God the work in Ethiopia, consecrated by service and supreme sacrifice, is looking up and pressing forward.

The cause in Egypt and Northern Africa will be presented in the chapter on Moslem lands, of which they are a part.

¹ D. L. Leonard, *Missionary Annals of the Nineteenth Century*, pp. 237-243.

² W. A. Spicer, *Our Story of Missions*, pp. 217-219.

³ W. H. Anderson, *On the Trail of Livingstone*, pp. 164-183.

⁴ *Ibid.*, pp. 184-209.

⁵ *Review and Herald*, Oct. 7, 1915. (Corrected by W. H. Anderson.)

⁶ S. M. Konigsmacher, *In the Lion Country*; Spicer, *op. cit.*, p. 224.

⁷ Spicer, *op. cit.*, pp. 230-232.

⁸ Data on all the denominational developments, personnel, and progress herein recorded will be found by consulting the S.D.A. *Yearbooks* from 1904 to 1948.

⁹ J. N. Andrews, *History of the Sabbath*, pp. 425-429.

¹⁰ Spicer, *op. cit.*, p. 233.

¹¹ *Review and Herald*, June 24, 1926.

¹² *Review and Herald*, Feb. 13, 1936, p. 13.

¹³ *Review and Herald*, April 30, 1936, pp. 10, 11; Feb. 20, 1936, p. 18.

¹⁴ *Ibid.*, Dec. 26, 1935, p. 24; Jan. 16, 1936, p. 13.

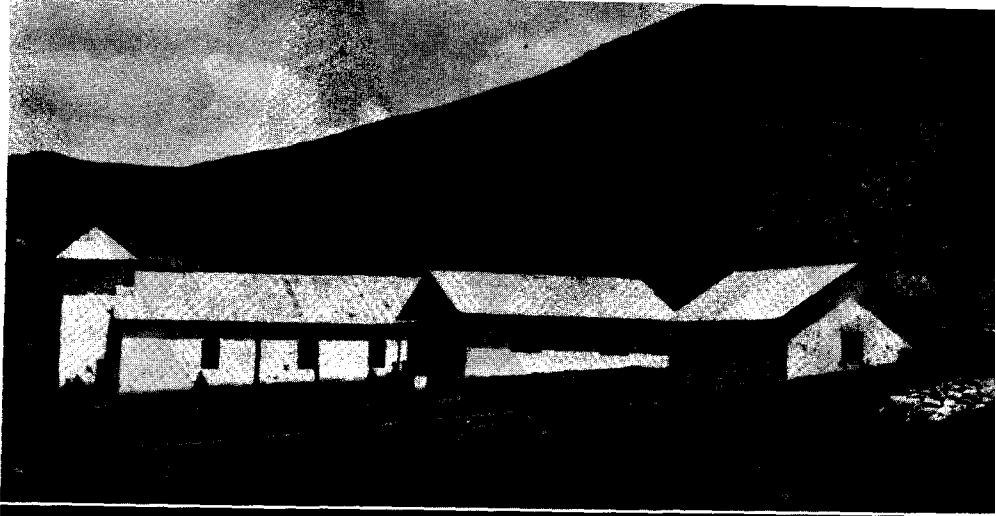
¹⁵ *Review and Herald*, Aug. 20, 1936, pp. 11-13.

CHAPTER 2

SOUTH AMERICA

AMERICA was in the beginning solely the southern continent. Columbus had offered his unwelcome services first to Portugal, then to Spain, which tardily accepted them; and he sailed west to fame and neglect and death. The decree of Pope Alexander VI, fixing a line of demarcation between Indian lands showing which should belong to Spain and which to Portugal, gave the eastern bulge of South America to Portugal, a claim which she made good by discoveries and occupation. But the king of England, appealing to Adam, who originally owned the earth, held the pope's decree null and void, and sent forth his own expedition, which discovered the mainland that we now know as North America. Three Italians there were, in the service of three different nations, to share the glory of the New World discoveries: Columbus, by magnificent faith to open the way; Amerigo Vespucci, to strike the southern continent and to give it his name; and John Cabot, to find the northern continent and to lay there the foundation for English claims.

If Spain had been searching for the wealth of soil instead of the wealth of ore, she might have made the whole New World her own, with a share, perhaps, for Portugal. Her adventurers entered the northern continent, threaded the trails of the southeastern forests, and trod the arid stretches of the southwest, seeking the Fountain of Youth and the Seven Cities of Cibola for the treasures they thought they contained. But the fountain eluded Ponce de Leon; De Soto found only a sepulcher in the mighty Mississippi; and Coronado discovered but adobe cities. The gold and the silver were to be found in Mexico and Peru; and there Spain, turning away from the real but hidden wealth of the North, built her glittering and sterile empire.



In the meantime France, England, and Holland, with little opposition from Spain, occupied the eastern part of the northern continent, which gradually came also to bear the name America. New Holland succumbed to British power; and New France, proud and gay, could not long, with her thin line of soldiers, trappers, and priests, withstand the English march of—

“Pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!”

Thus, in the end, the bulk of North America became English, and Spain kept Mexico, the Isthmus, much of the West Indies, and all of South America save Brazil, which went to kindred Portugal. Three centuries saw the Latin peoples entrenched in all of South America, Central America, and Mexico, which last took in much of western North America.

Following the successful North American Revolution, 1775-83, and the Napoleonic conquests in Europe which overthrew (but did not better) the monarchies of Spain and Portugal, the spirit of liberty entered into the inhabitants of Spanish America, and, led by such patriots as Juárez, Bolívar, and San Martín, nearly all that territory secured independence. But Bolívar's and San Martín's dream of a united continent, or of not more than three great countries, was doomed to failure, because of geographical difficulties and the jealousies and petty ambitions of local chiefs; and so South America finally saw nine Spanish states and one Portuguese. This latter, Brazil, remained under Portugal's House of Braganza until 1889 as a monarchy, yet with a liberal government not out of sympathy with the rest of the continent. Mexico joined the liberated nations; and below Mexico, half a dozen tiny countries emerged in what collectively is known as Central America. But the political history of all the Spanish countries has been stormy, with dictatorships, insurrections, and coups d'état.

In natural resources the sister continents are fairly equal;

Top: Broken Stone Mission, Peru. **Center:** Some of the 184 Indians baptized by F. A. Stahl at Cascadas, Peru. **Bottom:** *Luzeiro II*, a mission launch on the Amazon River, with which the L. B. Halliwells conducted their remarkable medical ministries.

and where one or the other lacks, the balance is restored by counter assets. Both lands have agricultural and mineral wealth, deserts also; one has immense frigid areas, the other hot, impenetrable jungles; in both, the mountains of the West raise barriers of height and cold yet shelter coastal regions which require only irrigation to blossom as the rose.

In human resources, however, there has been an imbalance, not in character, but in application. The various national stocks from which European immigration has been recruited had equal or compensating qualities. The vigorous, courtly Spaniard and the enterprising Portuguese were matched by the rugged, pertinacious Englishman and his resolute Nordic companions. And in later times there have been cross currents in the immigration. North America has received a great influx of Latin and Slavic peoples, and South America has taken in more of Germanic stock.

Yet it is common knowledge that North America, particularly the United States, has forged ahead until it stands in a dominant position among earth's nations. Its business energy doubtless has outmatched its culture; in courtesy and social diplomacy it is outshone by its southern neighbors. These qualities are in part heritages, the rude Teuton facing the suave Latin. But culture is achievable even to the sons of churls; whereas enterprise will come even to the indolent, with greater life.

There have been other factors. The Spaniard found denser populations and higher political organizations among his American Indians, but the Englishman found a sparse population and separate tribes; hence, displacement of the aborigines by Europeans in the two continents has been disproportionate. The English came to make homes; the Spanish came, without consorts, to gain wealth. In consequence there was on the one hand preservation of racial purity; on the other hand, greater amalgamation. In political alignments North America had the good fortune of a centrally located power which drew the fringes to itself, but South America had the misfortune of a

division of territory which gave the bulk of the continent to one language group, the Portuguese, and the fringing territories possessed by the Spanish were too scattered for competent union.

But the great differentiating factor has been the Book. In the case of one people the Bible was the text and the guide; in the case of the other, it was almost unknown. For the most part the people who initially came to the shores of English America were men who exiled themselves for the sake of conscience. The Bible was the foundation of their courage, its truths the substance of their faith. In this new land they broke the remaining shackles of superstition and tyranny, and proclaimed liberty to all the people. But Spain in the sixteenth century received no Reformation and inherited no Word of God. The march of freedom which began in the Americas in the eighteenth century was, in the North, formulated and directed by men to whom the Bible was familiar and beloved; whereas in the South it lacked that guide. The liberalism of Latin America was rooted in intellectualism rather than in faith, and it never was competent to establish that reliant and responsible liberty which ensures stability and progress. The Bible was and is its need.

It is impossible to relate the history of evangelization in South America without reference to the role of the Roman Catholic Church. There are and have been within its ranks men of broad vision and enlightened mind, men of liberal thought and generous heart, men who have looked into the face of Christ and caught the reflection of His love. Let us acknowledge brotherhood. On the other hand, it contains also gross men, cruel men, spiritual descendants of Torquemada. Its priesthood, in general, on every level opposes and incites its communicants to assault the evangelicals. From the Catholic viewpoint this is justifiable and necessary if the prestige and power of the church are to be maintained. However illogical this attitude in the eyes of liberal men and in the eyes of God, it is an attitude not confined to the Catholic Church but

exhibited by violent men in every walk of life; and it must be accepted by the Christian as a part of his fellowship in suffering with Christ.

The policy of Seventh-day Adventists in South America is not to assail the church or the priesthood or the tenets of Catholicism, but instead to preach and teach the truths of Christianity and to live the life of Christ. Love only can convert; truth only can supplant error. Hatred, contention, and counteraction are the instruments of the devil, and these the disciple of Christ cannot use.

By the commission Christ gave to His disciples, to go into all the world and preach the gospel to every creature, South America was included in the province of the evangelist. It was a field containing raw heathenism among the Indians; yet in the accessible regions the Indians were nominally Catholic, and under the influence of the priests. Protestantism waited long to attack this stronghold, and thus South America earned in missionary circles the title of "The Neglected Continent."

Aside from early and finally abortive attempts at evangelization, such as that of Allan Gardiner in Patagonia and that of the Moravians in Guiana, the beginning of gospel infiltration was in the advent of the British and Foreign Bible Society, followed later by the American Bible Society. The agent of the British Society, James Thomson, entering in 1820, found enthusiastic response from clergy as well as government officials and the laity. Bibles were eagerly sought by all, some of the clergy purchasing quantities to distribute. But this burst of enthusiasm for the Scriptures, which was a reflection of the then-rampant movement for liberty and of the desire for universal education, was short-lived. Rome's clergy, high and low, soon perceived the threat of the Bible to their teachings and power; and its circulation has since been uniformly opposed, often with destruction of books and mistreatment, even death, of the agents. Nevertheless millions of copies of the Holy Scriptures have been distributed in the Spanish, the Portuguese, and some of the Indian languages.



Stalwart burden bearers of South America: R. H. Habenicht, M.D., Elder and Mrs. F. A. Stahl, Elder J. W. Westphal.

Different denominations and missionary societies made their ventures into the forbidden land: the Methodists, the Presbyterians, the Congregationalists, the Baptists. But not before 1870 was much attempted or accomplished. Nevertheless, with ardor and persistence on the part of devoted missionaries, and with occasional encouragement and protection from favorable officials, the gospel has made progress.

The beginnings of Seventh-day Adventist work in South America have been related in Volume II, and its continuation for some years beyond 1901 in chapter 6 of Volume III. As therein stated, the work developed in two sections: the Spanish, in the South American Union Conference, organized in 1906, with J. W. Westphal president; and the Portuguese, in the Brazilian Union Conference, organized in 1911, with F. W. Spies president. At the General Conference of 1913 the combining of these union conferences in a South American Division was authorized,¹ and in 1916 this action was consummated. There were composing the division three fields: the South American Union Conference, the Brazilian Union Conference, and the Inca Union Mission. The first president was Oliver Montgomery; the secretary and treasurer, W. H. Williams; the former serving here for seven years, until called to a general

vice-presidency of the General Conference, and the latter serving until 1928, when called to the Treasury Department of the General Conference. Elder Montgomery was succeeded for short terms by Charles Thompson, P. E. Brodersen, and C. B. Haynes. In 1930 N. P. Neilsen was elected president, and served until 1941, when R. R. Figuhr took his place. C. L. Bauer was secretary-treasurer from 1928 to 1935, Roger Altman from 1935 to 1938, after which H. O. Olson was secretary and F. L. Harrison treasurer until 1946, when O. A. Blake took both positions.

At the formation of the division the total membership was 4,547; in 1930 it was 19,546; in 1948, 46,572. It now contains two union conferences, the Austral (Argentina, Chile, Paraguay, and Uruguay), and the South Brazilian; and three union missions, the Inca (Bolivia, Peru, and Ecuador), East Brazil, and North Brazil.

The Main Institutions of the Division.—Educational: Colegio Adventista Brasileiro, at Sao Paulo, Brazil; Colegio Adventista del Plata, at Puiggari, Entre Ríos, Argentina; Colegio Adventista de Chile, at Chillán, Chile; Colegio Unión, near Lima, Peru; Instituto Rural Adventista do Nordeste, at Pernambuco, northeast Brazil; Instituto Teologico Adventista, at Petropolis, Rio, Brazil; Ginasio Adventista Paranaense, Curitiba, Paraña, south Brazil; Ginasio Adventista, Taquara, Rio Grande do Sul, Brazil; Instituto Adventista Juan Bautista Alberdi, Leandro N. Alem, Misiones, northern Argentina; Instituto Incorporado "Florida," Buenos Aires, Argentina; Colegio Adventista de Bolivia, Cochabamba, Bolivia; and Colegio Adventista del Titicaca, Juliaca, Peru.

Leaders in the educational work have been J. S. Marshall, T. W. Steen, H. U. Stevens, C. P. Crager, A. W. Peterson, W. E. Murray, H. B. Lundquist, J. M. Howell, N. W. Dunn, L. M. Stump.

Medical: River Plate Sanitarium, in Entre Rios, Argentina; Rio de Janeiro Sanitarium and Hospital, Brazil; also the Chulumani Sanitarium and Hospital, in the tropical east of Bolivia,

the plant of which is leased from the government, but the equipment and staff of which are furnished by Seventh-day Adventists. The institutions at Juliaca, Peru, and Sao Paulo, Brazil, though listed as clinics, are really in the category of sanitariums. There are clinics at Porto Alegre, Brazil, and Lima, Peru, and treatment rooms at Asunción, Paraguay. There are four medical missionary launches on the Amazon River; and there is a food factory at Buenos Aires.

Physicians who have wrought faithfully in practice and in education are R. H. Habenicht, G. B. Replogle, C. E. Westphal, Marcelo Hammerly, M. B. Graybill, R. R. Reed, C. R. Potts, Hersel Butka, J. W. Taylor, R. C. Floren, H. T. Pitman, Wilmer Buller, Galdina N. Viera, and C. C. Schneider.

Publishing: The Brazil Publishing House, in Sao Paulo, and the Buenos Aires Publishing House, at Florida, Buenos Aires, Argentina. Among the managers of the publishing houses are listed: G. E. Hartman, E. W. Everest, A. Pages, R. C. Gray, M. V. Tucker, J. B. Johnson, Frank L. Baer, and E. E. Doehner. Among the editors: E. W. Thomann, Edgar Brooks, M. I. Fayard, D. R. Buckner, E. C. Ehlers, J. B. Johnson, and L. Waldvogel.

Brazil occupies nearly half the area of South America; but the hinterland is so largely tropical jungle, in the river system of the Amazon and its tributaries, that development has come chiefly in the eastern portion. The language of Brazil is Portuguese, but in the south, the most progressive part of the country, a great portion of the inhabitants are German, and use that language as well. It was among these German-speaking people that Seventh-day Adventists first began their work with literature in 1893, and they have continued to make much of the strength of the church. However, the work among the Portuguese population advanced, as colportage, medical service, preaching, and lay missionary work reached out to all quarters of the land. The educational work followed upon the heels of accessions and the growing needs of the young; and today's workers have come chiefly from the schools. The com-

bined numerical strength of the Brazilian unions is 139 churches and 22,497 members.

F. W. Spies, who came to Brazil in 1897, remained in the field, and was president of the Brazil Union from its inception in 1911 until its division in 1919 into the East Brazil and the South Brazil unions, after which he continued as president of one or the other until 1927. H. E. Meyer, E. H. Wilcox, J. L. Brown, Rodolpho Belz, H. G. Stoehr, and C. E. Lambeth have been later presidents. As the years have gone on and the schools have done their work, more and more the rolls contain the names of national workers, such as G. F. Ebinger, O. G. Pinho, A. Carvalho, D. Garcia, D. P. da Silva.

The North Brazil Mission.—This field was at first under the care of the East Brazil Union, but was organized for self-containment in 1936, has its field of operation mainly in the basin of the Amazon River and its tributaries, with headquarters at Para, or Belém, a city of 300,000 inhabitants near the mouth of the Para River, which is connected by an estuary with the Amazon, and is commonly included with it. There are, indeed, within the limits of the union, three states on the Atlantic Coast south of the Amazon, the comparatively small rivers of which run into the sea; but the extensive states of Para and Amazonas and the western territory of Acre, all in the Amazon watershed, comprise the bulk of its territory and the scene of its most interesting operations.

In the Amazon Valley there are no roads, the only avenues of travel being the 40,000 miles of navigable streams. The Amazon will bear ocean-going ships all the way up to Iquitos, Peru, 2,300 miles. The only cities of importance between Belém and Iquitos are Santarém, at the mouth of the Tapajós River, with some 12,000 inhabitants, and Manáos, twelve miles up the Río Negro, with a population of about 90,000. But there are smaller cities and many villages, and there are also great estates—rubber, sugar, or cattle—with many workers, and there are isolated homes strewn all along the way. There are an estimated 2,000,000 people dwelling on the rivers.

Seventh-day Adventists first touched the field in 1927, when J. L. Brown and two colporteurs entered it. In 1929 Elder and Mrs. L. B. Halliwell, who had been at work for eight years in the Bahia Mission to the south, were called to the northern field, and here they have remained ever since, he as superintendent. Some thirty workers—evangelists, nurses, teachers, and administrators—have joined them. To Elder Halliwell is to be credited the origination of the unique but obvious means of carrying the gospel to this watery realm.

Outside the cities the dwellers on the rivers have practically no medical help, though the ravages of malaria and other tropical diseases, besides accidents, give them sore need. In almost an equal degree are the medical needs of the more settled country near the coast. The population being almost wholly Roman Catholic, and direct evangelistic methods promising no great success, the Halliwells turned to ministry to the sick, with house-to-house visiting, and thus opened doors to the gospel. But how should they reach the people strung along the great solitudes of the river? A motor launch was the natural answer, and Elder Halliwell, appealing to the young people of North America, received in 1931 sufficient means (\$4,000) to build the first power boat, which they named *Luzeiro* (Light Bearer). Thirty feet long, ten feet wide, weighing seven tons, it is propelled by a twenty-horsepower Diesel engine, and has a speed of about nine knots an hour. Later, one by one, three other launches have been added.

In preparation for a five- or six-months' cruise the little craft is carefully overhauled, repainted—white above the waterline, copper below to repel the borers—its engines tuned, and everything made shipshape. Then it is stocked, even above the gunwales, with provisions and medicines, and last with five hundred gallons of fuel oil. Then out upon the waters, and up the mighty Amazon, here variously accounted, according to definitions, to be from 150 to 250 miles wide. The bore, or tide of the ocean, is felt up the Amazon for a thousand miles. On the other hand, the waters in the rainy season come down

from above, and filling the rivers to overflowing, flood all the low country. The homes of the people are usually built on stilts, but even then the flood sometimes reaches into their houses, so that they have to build temporary floors above the water.

Follow the mission launch to a point seven hundred miles up the river. It is Sabbath, and the boat is anchored while its party hold their Sabbath school. Looking out, they see a man coming in a canoe, a man pale and emaciated with fever. He tells them he has just buried his little child and that all the other members of the family are sick. He agrees to go back and to give them a signal from shore as they come along in the launch, by waving a towel. But when they arrive he is out in a canoe, waving with both hands a bed sheet; he is not going to miss that boat!

A pole-and-mud house with thatched roof, twenty-two hammocks stretched like the spokes of a wheel from center pole to walls, every one with a sick person in it! The hypodermic needles are sterilized, a shot of quinine and methylene blue is given each one, capsules are laid out for continued treatment. Sure that they have the remedy to whip their fever, they all feel much better at once. The man begs the missionaries to sing the hymn they were singing at Sabbath school, so they conclude with song and prayer, and pass on to other homes.

That evening they cross to the other side, and a young man finds them and pleads that they come with him and help his people. This is a settlement on a large lake, where the epidemic has been working havoc, and they had no medicine to stop it. This young man is the leader of a little group of Baptists there, and he says they may use the church building for their clinic.

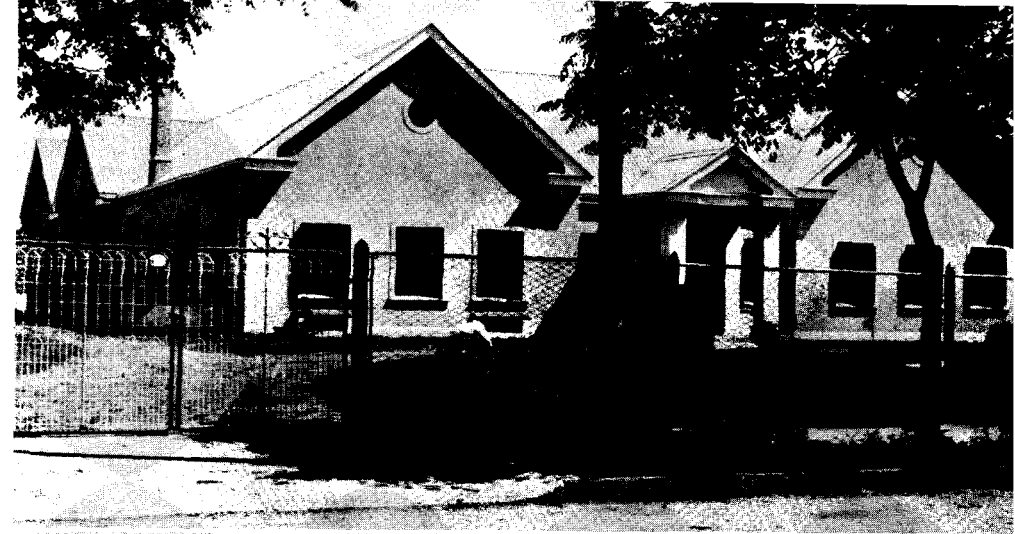
On the way, at one home they find a sick ten-year-old girl, whose father and mother and brother have all died. She has tried to bury them, but was too weak to dig deep, and the dogs have dug up the bodies and are feeding on them. At another home two little girls, about four and six years of age,

are found alone with their dead parents. The next day the missionaries set up their clinic in the little church building, and all day long the people throng them, for the news of their arrival has spread abroad. Old people, parents, youth, and children! Some of the little tots, worn with the fever, cry at the painful injections, wailing, "*Doeu! doeu! doeu!*" (It hurts; it hurts; it hurts!) And their cries stay in the ears of the mission party until, in the morning, anchored far away, the call of the gay-plumaged but harsh-voiced bird in the branches over their heads seems to be echoing, "*Doeu! doeu! doeu!*"

But such ministrations are the only relief that tens of thousands along the river ever have. Smallpox is another scourge, sometimes depopulating whole areas. And there is yaws, and sometimes leprosy. Besides, there are the hazards of rivers and forests. Jaguars are as predatory and fierce as tigers; and there are man-eating alligators, and twenty-two kinds of venomous snakes, which take a high toll from among the people. These cases are frequently beneficiaries of the mission launch.

The people have confidence in drugs as remedies, but they are hard to convince that water, hot or cold, has any healing value; so it is sometimes necessary to put in some permanganate of potash or something else to color the water and make it "effective." A clinic has been established in Belém, and the workers are looking forward to the establishment of a sanitarium.

The work of the missionaries, however, is not all medical. Everywhere they go the gospel is preached, illustrated by lantern slides, lighted and run by electricity from the auxiliary plant on the boat. And personal work is done in teaching and in the distribution of literature. Besides, the power launches are not the only mission boats on the rivers. The colporteurs, who pioneered, are following up valiantly. Some of them are furnished boats twelve to fifteen feet long, partly covered over by palm and banana thatch. In such a boat two colporteurs or a man and his wife live and sleep and convey their stock of books, as they sail and paddle their way from house to house



and village to village. A common practice is to ship a boat and themselves up river by steamer, then work down river and off into the tributaries.

In 1932, reaching out among the Indians in the interior after some preliminary work, the Halliwells started a school among the Maues Indians, up on the Andira River. The teachers they left there were Honorino and his wife Maria. The Indians were half favorable, but there was much opposition, especially from the witch doctor and from a short, stout fellow named Querino. He led a gang that poisoned the teachers' cow, killed their dog, stole their chickens; and Querino tried time and again to kill Honorino, but the hand of the Lord always intervened. Honorino and Maria held on, though their child sickened and died; and the school was established. Querino ceased his assaults, but he remained sullen.

Some months later the mission launch came again, and after visiting and ministering for several days, the Halliwells decided to go farther up the river to visit some Indians not yet reached. As a guide they took Querino. Reaching a village about 4 P.M., they arranged for an evening meeting, with an illustrated lecture on the life of Jesus; and the Indians, who now saw electric lights for the first time, were much interested. At the close Mrs. Halliwell sang in Portuguese, "Christ Saves Sinners."

As night fell they started down the river. It was very dark, and there were many rocks to avoid. Querino moved up closer and closer to Mr. Halliwell, until it seemed he would push him off the pilot's seat. Then he whispered, "Please have Mrs. Halliwell sing that song again." So she sang it, and Querino remained quiet for some time. But soon he was pressing close again, and again he whispered, "Have her sing that song again." She sang it, and he joined the chorus with his squeaky voice. Then he remained quiet for a while, but once more pressing close, he asked, "Do you think Jesus died to save the Indians too, or only white men?"

"Oh, Jesus died to save all sinners, including Indians!"

Then Querino said, "I am a very sinful, wicked man! I have killed six men in my lifetime, and three times I tried to kill Honorino."

"Are you sorry for your sins? Do you want Jesus to forgive you?"

"Oh, if it might be! I would love Him and serve Him always."

"Then, Querino, so it is. Jesus Christ forgives your sins; for this He promises to everyone who comes to Him."

That dark night on the river, while *Luzeiro* dodged the jagged rocks, that hardened criminal, Querino, gave his heart to God and became a disciple of Jesus. Thereupon he was very happy, the sullen scowl departed forever from his face, and he came back to his village not only a changed man but a worker for Christ.

Against much opposition, clerical and mob, yet with many favors by government officials and police, and often the clear interposition of the Divine Arm, God's messengers are reaching out into the vast waterways and forests, rescuing and training servants of the Lord Jesus. There are now more than a thousand church members in the North Brazil Mission, and the work, especially because of the medical ministry, is well and favorably known from the border to the sea.²

Austral Union.—This organization, under the name of South American Union Conference dates back to 1906; it received its new name of Austral Union in 1916, upon the formation of the South American Division. The South American Union had included all of the continent south of the Caribbean countries, until in 1911 the Brazilian field was set off, then in 1914 the Inca Union Mission, which includes Bolivia, Peru, and Ecuador. Since that time the Austral Union has embraced only Argentina, Chile, Paraguay, and Uruguay. Its strength is chiefly in Argentina (Buenos Aires and Central Argentine conferences) and Chile, though the Uruguay Mission and the North Mission (in Argentina) have each over a thousand members; and the Paraguay Mission and the Cuyo

Mission (western Argentina) add their quotas. Altogether, the Austral Union numbers 127 churches, with 11,409 members.

That veteran minister and administrator, J. W. Westphal, who had come to South America in 1901, was elected president at the organization in 1906, and continued in this office until 1920, and remained in the field until 1930. His brother, Frank H. Westphal, who as the pioneer minister to South America preceded him by seven years, was president of the Chile Conference until 1916. R. T. Baer succeeded to the presidency of the Austral Union in 1920, and continued till 1927, followed by E. L. Maxwell until 1930, N. Z. Town until 1933, W. E. Murray till 1942, E. N. Lugenbeal until 1946, then Alfredo Aeschlimann.

The establishing of the South American publishing house in Buenos Aires, of one of the two fully equipped sanitariums on the continent, also of the main Spanish college, at Puiggari, Entre Rios, has helped to make Argentina a stronghold of the cause. The educational work which, beginning here, has spread throughout the union conferences of the continent, has produced strong workers. As noted of Brazil, the roll of workers now lists mostly South American names, men and women who have come up within these fifty years to bear the burdens. Not a few also have been called to more distant mission fields.

The Inca Union.—The West Coast of South America, from Peru and Bolivia to Colombia, has been and is a stronghold of Roman Catholicism. Colombia is outside our South American Division, but the country just south of it, Ecuador, which is in that division, is even more a fief of the church. Liberal men in both Ecuador and Peru have striven for greater freedom in religious as well as in civil matters, and progress has been made; still there is a battle. The Bible agent and religious colporteur may yet run the gantlet of mobs, and evangelists, especially Adventistas, are ever the target of the churchmen. Yet in the face of persecution and repression the gospel cause has made progress in these priest-dominated lands.

The Inca Union Mission was organized in 1914, but the

gospel had entered before that time. The name is derived from the ancient race whom Pizarro conquered in the sixteenth century, and, as it would indicate, the bulk of the work in that field, or at least the greatest fruitage, has been among the Indians—the Aymara and Quechua tribes in Peru, Bolivia, and Ecuador, and the overmountain Indians on the headwaters of the Amazon. The Quechuas are the most numerous, no fewer than five million, while the Aymaras, thought to be representatives of a pre-Inca race, number only about six hundred thousand.

Ecuador was entered in 1904 by the veteran colporteur T. H. Davis, and in 1906 George W. Casebeer came and took the superintendency. There has been a succession of superintendents, with a few other workers; the present head is I. M. Vacquer. Orley Ford in 1921 started a work among the Indians at Lake Colta.³ Ecuador has proved a hard field; but the procession of workers, both North American and South American, have persevered through persecutions, imprisonments, mobs, and priestly plottings, until the Adventist Church, though not large, has a respectable standing in the nation and a reputation for service to body, mind, and soul.

In Peru the Seventh-day Adventist cause, outside the great Indian work, centers in the west coast, with headquarters in the suburb of Miraflores, Lima, where also is the union mission office. There are 19 Spanish churches in this Peru Mission, with 2,340 members. The first superintendent of the Peruvian Mission was F. L. Perry, who came in 1906. He was succeeded in 1909 by A. N. Allen, who served until 1913. Superintendents since that time include E. L. Maxwell, L. D. Minner, J. T. Thompson, H. B. Lundquist, Jacob Wagner, R. J. Roy, and G. F. Ruf. The present superintendent is Oswald Krause.

Indian Missions.—The greatest exhibition in the Inca Union of the efficacy of the gospel has been the missions among the Indians, first of the highlands and later of the tropic lowlands. The former, descendants of the old-time dominant Incas, who were conquered by the Spanish conquistadores, have by

the white men been reduced to a most wretched state, conscripted for the mines and the landed estates, and finally made in effect the serfs of the great landowners and the ruling class. They were sunken in poverty, squalor, vice, and ignorance, at once the victims and the tools of proprietors and priests. The church claimed them as its children; yet their worship and their festivals, led by the priests, were but baptized paganism, marked superstition, drunkenness, and violence. They were filthy, besotted with alcohol and the cocaine of the coco leaves, which they incessantly chewed, and subject to virulent diseases. Rarely could any one of them read. They looked out upon the world, upon the superior race, upon their lords and priests, in a dull apathy that could be broken up only by their terrible carousals under the influence of liquor. They knew no benefactor, no friend, no Saviour. Now and then there are found among the Peruvian master race men generous in mind and soul, who have in one degree or another befriended and championed the Indians; but they have been few and far between.

Into this apparently hopeless mass of ignorance and vice came the Seventh-day Adventist mission. At the General Conference of 1909 J. W. Westphal, president of the South American Union, made an appeal for the Inca Indians.⁴ In that conference were a man and his wife who had just sold their treatment rooms in Cleveland, Ohio. They offered themselves for the field and the work, and were accepted. That man was Fernando A. Stahl, destined to become known as the "Apostle to the Indians." They were appointed to Bolivia, and were stationed at the capital, La Paz, where they sought to help the Indians while nursing in Bolivian homes and selling Bibles and religious books.

But in the meantime an interest among the Indians of Peru had been aroused and was demanding attention. A chief of the Aymara Indians, named Camacho, had as a young man served in the Peruvian Army where he had learned to read and had also, through the interest of a cultured Spanish friend, obtained a Bible. This he studied diligently; and after his dis-

charge he began to teach the gospel to his fellow Indians on the Peruvian side of Lake Titicaca. Some of the literature that had been distributed by E. W. Thomann, the first Seventh-day Adventist representative in Bolivia, came into Camacho's hands, and, accepting its truths, he sent an earnest appeal to Lima for a missionary.

In consequence, A. N. Allen, the superintendent, planned a visit to the Lake Titicaca region, and he wrote Stahl, requesting him to meet him there. Arrived in Puno, where they were to meet, Stahl found that Allen had gone on but had left directions for him to follow. Securing a horse, he started down the west side of the lake, and soon was met by a delegation of Indians on horseback, who conducted him to the house of the chief near Plateria, where he found Allen. Camacho and his followers greeted them with gratitude and enthusiasm. It was decided that a request should be made of the South American Union to transfer the Stahls from Bolivia to this Peruvian base; and after a little the transfer was made. It was the year 1911. This was the beginning of the remarkable work among the Aymaras and, later, the Quechuas.⁵ Camacho through the years proved himself a worthy leader of his people in the light of the gospel.

"We found the Indians," wrote Stahl, "in a truly deplorable condition, living in the most abject squalor and ignorance, knowing nothing whatever of the simplest laws of hygiene, and addicted to the most horrible drunkenness and to the cocaine habit. . . .

"They never bathed or changed their clothes. We saw children there that had their clothes sewed upon them, it never being intended that the garments should be removed until they actually fell off because of decay due to the filth."⁶

If now the aseptic missionaries had stood off, loathing the sight of these poor creatures, or had lectured them at room's width upon the laws of health, there would never have been the transformation that did occur. But Mr. and Mrs. Stahl put their hands upon them, cleaned them up, and taught them

to bathe, to wash their clothes, to clean and tidy their houses. Extraordinary cures were effected; and even in cases where death was inevitable, they ministered to them. They put their arms about them, and told them of the Saviour who loved them and died for them and lived for them. And many a one, with that slight knowledge of the blessed Jesus, like the thief on the cross, went down into death with a smile. Such wonderful news these Indians had never before heard, despised as they were, and downtrodden and abused.

In one of the first meetings a young man of gigantic stature, who nevertheless was a wreck from drink and cocaine, came up and, taking Mr. Stahl by the arm, asked fervently, "Do you mean to tell me that Jesus loves me?"

"Yes, my son, He does."

"Oh," he cried, "tell me again. Do you mean to say that Jesus loves me?" Tears were streaming down his rough, scarred face. It was almost more than he could believe, after the life he had lived. But there he found a new life, the life of love.⁷

The Adventista Indians became known both among their own people and among the white people for their clean, wholesome persons, their sobriety, their dependability, and their smiling faces, where before they had been filthy and drunken and sullen. The initial mission station at Plateria became the center of missions among the Aymaras. Helpers came: C. V. Achenbach, J. M. Howell, E. P. Howard, Robert Nelson, Orley Ford, and others from the States; L. A. Rojas, Ignacio Kalbermatter, Pedro Kalbermatter from Argentina. Most of these men were married, and their wives, in that high, cold, barren land, nobly worked with them, in sickness or in health, in prosperity or in adversity, in scarcity or in sufficiency, in persecutions and riots and death. Never were there enough teachers or leaders to meet the calls—oh, far from enough! As fast as possible consecrated Indian youth were trained in the school and sent forth as teachers, but this process took years. The Stahl children were mission workers also, Frenita in her teens proving a mother to the Indian children; and twelve-year-old

Wallace, well schooled in the Indian tongue, was begged for by a delegation to whom no other teacher could be sent, and he was willing to go.

It is a point to be noted, also, that Mr. and Mrs. Stahl's teaching was not exclusively in meetings, nor at sick beds, nor in the schoolroom, nor in patient endurance of persecution. In all these Christian knowledge and grace were inculcated, but the recreational needs of the students were recognized as a due part of education. Besides the work of the school in which all shared, they were given relieving forms of recreation. These Indians were used to festivals, in which they, in the old bad days, had found such pleasure as their starved natures could catch. In their place the Stahls introduced athletic games, social parties, and fairs in which the products of students' hands were displayed. Music was natural to the Indians, and they had their native bands of primitive instruments, and they loved to march with banners and display. Often such bands and companies with banners would welcome the missionaries as they came avisting. Mr. Stahl sent to the States for some modern band instruments for the central school at Plateria, and, along with singing, this instrumental music became a refreshing part of the recreational program.

Among the Indians there developed earnest, consecrated, efficient helpers, until the little mission schools dotted over the land came to be mostly manned by them. Besides the chief, Camacho, there were such missionary heroes as Luciano, right hand of the Stahls, who went with them through fire and blood and stonings and near death, and who became an independent leading teacher. There was Juan Huanca, another teacher, who refusing to join in the feasts or to drink alcohol, was beaten and had liquor forcibly poured down his throat as he was held on the ground. From the effects of this treatment he was saved from death only by weeks of faithful nursing by Mr. Stahl. Like them, there came to be dozens, then scores of devoted Indian teachers, faithful and ministrative, through beatings and robbing and imprisonment and, for some, death.

The vituperative abuse was, however, on at least one occasion, turned to good account. Before Mr. Stahl had acquired a good understanding of the Indian language, he was one day riding through a village with his little son, who, childlike, had already gained a pretty good knowledge of the tongue. The people scowlingly called to the horsemen, and shouted at them; but as they were nearly always scowling Mr. Stahl did not think they were hostile, and understood their shouts as greetings. So, smiling and bowing, he waved his hand to them and, using the common phrase that returned a greeting, he responded, "*Who-maris-ucum-aki!*"

When they had ridden through, his little boy said to him, "Papa, do you know what those people were calling you?"

"No, my son, I do not."

"They were calling you devil, and all sorts of bad things, and said you had horns and hoofs. And you said, 'The same to you!'"

But on their return through the village there were no signs of hostility; and Mr. Stahl remembered the promise of peace if thou "agree with thine adversary quickly!"⁸

Many times there were miraculous deliverances. A blessed phenomenon known elsewhere throughout the world by the servants of God was here several times remarkably demonstrated: the angels, in different guises, appeared as protectors. In the early experience a mob, incited and urged on by the priests, besieged a native house where Mr. and Mrs. Stahl and Luciano were ministering, stoned and wounded them, set fire to the roof, broke in the door, and were pressing forward to kill, when suddenly they turned and fled, the priests foremost in the rout. Wondering, Mr. Stahl asked a lone, trembling Indian who remained, what caused this flight.

"Don't you see that crowd of armed Indians yonder," said the man, "coming to your rescue?"

They looked, but no such rescuing party appeared to their eyes; yet the Indian insisted they were there, advancing; and the flight of the mob proved that they, too, had seen the vision.

Again and again such deliverances occurred. The mission station at Plateria was plotted against by priests and mobs, to be utterly destroyed and the missionaries killed. Three successive nights the mob came, but the first night they heard the drums and saw the march of a company of soldiers debarking from boats on the lake and coming toward the mission station. They fled. The second night they saw the mission property surrounded by defending soldiers, and the third night likewise. Then they gave up; and months afterward some of them, approaching the mission, asked to see where the soldiers were hid. Puzzled, the missionaries let them examine every nook and corner; and then, reluctantly, these Indians told the tale. Yet the mission people had never seen or known how God had placed His guard about them.

In the Moho district, north of the lake, is the station known as the Broken Stone Mission. Mr. Stahl, in 1916, making his first trip through this part, was asked by the chief at a certain village when he would return.

"I cannot tell," he answered.

"But I want to know when you will come to us again and teach us."

"We are so few," he answered, "and your village is so far away, I cannot tell."

"Oh, but I must know," insisted the chief.

Finally the missionary said, "If I do not return, someone else will."

"But how am I to know that someone else will teach us the same things?"

Mr. Stahl thought a moment, then, stooping, he picked up a small, white stone, broke it in two, and handed one half to the chief. "When our teacher comes," he said, "he will bring you my half of this stone, and fitting the two together, you will know."

"It is well," said the chief. And he hid his half stone away so secretly that even his wife did not know where it was. Weary years of waiting followed, with delegations and pleas to

the central station each year. Finally, when a teacher could be provided, and he came, the chief brought out the broken stone, and, fitting it, gladly welcomed him.⁹

In the district in which this village was, the central mission of Occa Pampa was established in 1918 by Mr. and Mrs. Ellis P. Howard. There was much opposition stirred up by the priests, and mobs still formed against the missionaries. When J. M. Howell, from the Plateria Mission, visited the Howards, they, with Daniel Sosa, answered an urgent call from a near-by town, to confer about establishing a school for Spanish-speaking children.

They found the town apparently deserted; but as they started for home, puzzled, two boys appeared and, giving them false information, led them up through a street walled high on either side and closed at the end by a house, where they were invited to wait. After a little they heard the noise of a crowd, and emerging, saw a mob coming toward them up the narrow, walled street. At once mounting their horses they rode down toward the threatening mob. Suddenly there appeared in the wall a breach, through which they escaped, with the howls of their disappointed foes in their ears. On a later visit Howard examined that wall, and found no evidence either of a hole or of repairs. Many such deliverances occurred, yet also many stonings and beatings were endured by both white and Indian workers.¹⁰

The missions were begun and extended first among the Aymaras. The Quechuas toward the north and east were far more numerous, and they soon stirred themselves to ask for missions. But the years dragged; for, despite the efforts to supply the growing work, and despite the heroic efforts of the occupying missionary forces, there never were available enough men or means to answer all the calls.

In the first visit to the Quechuas, in 1917, made by Mr. Stahl with some Indian companions, one of them a Quechua lad from the school who acted as interpreter, their way led over a mountain range seventeen thousand feet high. They en-



countered a blizzard, which stung and cut their faces and numbed their limbs. Because of the high altitude they could scarcely breathe, and their mules bled at the mouth. They passed the night in dismal quarters. The snow fell ever more heavily, and they lost the trail. Only by the conformation of the mountains could the guides tell what way to go.

But at last they reached the edge of the plateau and began the descent. As they came down into a tight little valley Indian huts began to appear; and at first the inhabitants gazed at them in fear and wonder, until the guides began calling to them, telling who was come. Then there was great excitement. Some ran on to tell the news. The chief guide himself impetuously galloped on ahead, shouting the news, leaving the party to follow. Arrived at a large house where a crowd was gathered on the ground and on the roof, Mr. Stahl dismounted. Then the Indians, men, women, and children, made a rush for him and threw their arms about him with exclamations of joy.

The days that followed were like the days of Pentecost. The chief took the missionary to a large new hut, built especially for him, and plastered inside, as were none of their own huts. The meetings that followed were wonderful occasions. The Indians enjoyed the songs, in which they soon learned to join. They listened to the gospel message. Hearts were impressed, and many believed on the Lord Jesus. An old chief, standing in the midst of the crowd, began to weep. Suddenly he raised his arm and exclaimed in a loud voice, "Oh, my people, heaven has come to us! This is nothing less than heaven that has come to us!" And as the meeting proceeded the crowd echoed again and again the words, "Heaven has come to us!"¹¹

The first station established among the Quechuas was at Laro, where the Indians donated land and began to build a schoolhouse and a home for the teacher. Pedro Kalbermatter was sent to open this mission. Immediately he discovered intense opposition on the part of landowners and priests. They threatened him, setting a date for him to get out of the country, or die. The authorities would give no protection. One day, as

← PAINTING BY HARRY BAERG

F. A. Stahl, breaking a stone and giving half of it to the Peruvian Indian chief, promises to send a teacher with the other half of the stone to identify him. The mission later established here near Lake Titicaca was called Broken Stone Mission.

the Indians were returning to their homes from the mission building, a mob of mounted white men set upon them and shot twelve of them to death. Still there was no redress from the authorities, but only their added threats.

Kalbermatter, nevertheless, stayed on. He was working with the Indians one morning on the half-completed schoolhouse when they saw in the distance a cloud of dust that signaled the approach of the mounted white mob. Sending his Indians to the shelter of the great rocks near by, Kalbermatter at first determined to protect himself with rifle, revolvers, and machete. But as, barricaded in the building, he waited for the mob to arrive, he reflected what Jesus would do, and he was ashamed. Quickly burying his guns and machete in the earth floor, he committed himself to the keeping of God, and stepped forth as the mob rode up. Cursing and threatening, they commanded him to depart. Courteously he answered them that he could not go until his Lord should send him. Then they tried to ride him down, but lo! not a horse would ride over him or strike him with its hoofs. At last, baffled and still cursing, the mob rode away. The station and school at Laro remained, and still today, the chief of many stations, it is doing a great work among the Quechuas.

Labors, vigils, exploits, deliverances, sufferings in abundance, have attended the work among the Incas, and still it grows. Early in its history its accomplishments, coupled to the outrages committed against its teachers and people, won religious liberty by statute in the Republic of Peru, when the Senate at Lima, against the furious opposition of the clerical party, passed a law granting not only toleration but complete freedom of religion. Thus legally there is freedom of conscience and worship in the nation, though locally the power of the priests often overrides this liberal law.

The Inca Union today has over 12,000 Seventh-day Adventist members. But what are these among the millions? Salt, indeed, and the salt has not lost its savor. Far beyond their professed and recognized members, the influence of the Ad-

ventist mission extends out among the people, greatly mitigating the untoward conditions and benefiting in health and habits and hope thousands who do not outwardly subscribe to the faith.

When Mr. and Mrs. Stahl, after eighteen years of labor in the high Andes, could no longer endure the altitude, they begged leave, in 1927, to go over the mountains to the headwaters of the Amazon, to start work among the Campa Indians and other jungle tribes. There for eleven years they built in the lowlands the same work they had built in the highlands. They were joined and then followed by other workers, among them R. A. Hayden, J. P. Ramos, and Bernabe Chávez. The director of the mission is now S. C. Pritchard, and the secretary-treasurer is A. A. Manrique.

When at last, in their advanced age, the Stahls were retired to the homeland, they could witness to thriving missions at Iquitos and west and east and south and north. It is a field which already has a thousand redeemed souls from these wild jungle tribes, receiving ministry medical, educational, and spiritual, a field which reaches out its hands down the mighty Amazon to grasp the hands of the Brazilian workers below.

And so the gap is closed. The thin line of the soldiers of Jesus, strong under the Infinite Arm, is extended across the broad continent, closing in upon the regions of darkness and of the shadow of death.

¹ *General Conference Bulletin*, 1913, p. 324.

² Leo B. Halliwell, *Light Bearer to the Amazon*, pp. 5-33, 130-145.

³ Mrs. Orley Ford, *In the High Andes*.

⁴ *General Conference Bulletin*, 1909, p. 197.

⁵ W. A. Spicer, *Our Story of Missions*, pp. 274, 275; F. A. Stahl, *In the Land of the Incas*, pp. 35-104.

⁶ Stahl, *op. cit.*, p. 105.

⁷ *Ibid.*, p. 129.

⁸ *Ibid.*, pp. 160, 161.

⁹ *Ibid.*, pp. 197, 198, 220.

¹⁰ W. A. Spicer, *Miracles of Modern Missions*, pp. 158-160.

¹¹ Stahl, *op. cit.*, pp. 261-271.

CHAPTER 3

INTER-AMERICA

THE countries bordering the Caribbean Sea and the Gulf of Mexico, except the United States, constitute the area which in the later history of Seventh-day Adventists has become known as the Inter-American Division. These countries include: French, Dutch, and British Guiana, Venezuela, and Colombia on the continent of South America; Panama, Costa Rica, Nicaragua, Honduras, British Honduras, and Guatemala in Central America; Mexico to the north; and the West Indies, or Antilles. With the exception of the Guianas and British Honduras, the language and heritage in all the continental countries is Spanish.

But the West Indies islands make a greater melting pot of races than the traditional melting pot of the United States. Here the ancient Indian tribes have almost completely disappeared, very early killed off by enslavement and massacre. To fill their place in the mines and on the estates, all nations involved—Portugal, Spain, France, England, Holland—inaugurated and exploited the African slave trade. Here, even under the conditions of bondage, the Negro flourished, asserted in insurrections his right of liberty, and first of all in the Western world received emancipation. In some of the islands—Haiti, Santo Domingo, Jamaica, Barbados, Trinidad—this is the predominant and almost exclusive race. In other islands—Bahamas, Cuba, Puerto Rico—and on the continental shores of the Caribbean Sea, their numbers, both of pure and of mixed blood, are great.

Immigration within this century, much of it heavy, includes Chinese, Javanese, Hindus, Filipinos, and nationals of practically every European country. Add these to the native Indians on the continent and the Negroes everywhere, besides the Spanish and English descendants of the early conquerors, and

you have indeed a heterogeneous population. Linguistically, in the continental areas the official and common language is Spanish; but the West Indies reflect in their speech the political ties which are or once were theirs: the Bahamas, Jamaica, Barbados, and Trinidad speak English; Haiti, Guadeloupe, and Martinique, French; and the rest, Spanish. There are, besides, the three Guianas (British, French, and Dutch) on the north-eastern coast of South America.¹

Before the inauguration of the division there was a succession of organizations, beginning with the formation of two island conferences in 1903, followed by the West Indian Union Conference in 1906, which continued in its original form for six years. At no time, however, did this organization include Mexico, which was a separate mission, presided over for different lengths of time by G. W. Caviness and George M. Brown.

But in 1914 a number of these lands were detached from the West Indian Union and put under the direct care of the General Conference. These included, besides Mexico, the northern part of Central America, Cuba, and Haiti, known collectively as the Northern Latin-American Missions. Of this aggregation N. Z. Town was the first director, with headquarters at Washington; but the second year R. W. Parmele was appointed, and headquarters were fixed at New Orleans. Thereafter, however, headquarters were shifted about from year to year. In 1918 this territory was formed into the North Latin-American Union Conference, with E. L. Maxwell president. In 1914 the reduced West Indian Union consisted of Jamaica, the southern countries of the isthmus, the northern coast of South America, and all the islands up to Jamaica. Its president was A. J. Haysmer, its secretary-treasurer F. H. Raley.²

After various mutations the territories of these two unions were welded into the Inter-American Division, in 1922. E. E. Andross was elected president, and served in that capacity for fourteen years, afterward remaining there to work two more years. S. E. Kellman was secretary-treasurer until 1925, when

F. L. Harrison took his place, continuing till 1936. The headquarters of the Inter-American Division were fixed at Balboa, Canal Zone.

In 1936 G. A. Roberts became president and W. C. Raley, secretary-treasurer. In 1941 Glenn Calkins succeeded to the presidency, and the next year C. L. Torrey was secretary-treasurer. In this year headquarters were removed to Havana, Cuba. They did not, however, long remain here; for in 1946 a radical change was made by removing the offices to the mainland, at Miami, Florida, where the suburb in which the office is located, Coconut Grove, was annexed to the Inter-American Division. In 1947 E. F. Hackman was elected president. W. E. Murray is the secretary, and L. F. Bohner is treasurer.

When the Inter-American Division took over, in 1922, there were three conferences and ten missions, combined in two unions, the Caribbean and the Central American, the latter including Mexico. The membership of the whole field was 7,369. By 1930 the membership had advanced to 14,602, and in 1936, when Elder Andross retired from the presidency, there were 28,132 members. The constituency has now, at the end of 1947, increased to 64,481 baptized members, making the largest division, in point of membership, outside North America. In Inter-America there is one Adventist to every 890 inhabitants; in North America (north of Mexico), one in every 635.

The division contains six union missions (or conferences): Antillian Union, with three local conferences and two local missions, H. B. Lundquist, president; British West Indies Union, containing six local missions, R. W. Numbers, president; Caribbean Union, containing five local missions, Robert H. Pierson, president; Central American Union, with one conference and five local missions, A. V. Larsen, president; Colombia-Venezuela Union, containing five local missions, George C. Nickle, president; Mexican Union Mission, containing six local missions, Henry J. Westphal, president.

Institutions.—Today the institutions of the division, with all they signify of education, and healing, and printing and

distributing literature, are widely placed. Of advanced schools: one each in Mandeville, Jamaica; Santa Clara, Cuba; San Jose, Costa Rica; Santurce, Puerto Rico; Port-of-Spain, Trinidad; Medellín, Colombia; Montemorelos, Mexico; Guatemala City, Guatemala; San Francisco, Atlantida, Honduras; Panama City, Panama; Ciudad Trujillo, Dominican Republic; Diquini, Port-au-Prince, Haiti; Half-Way-Tree, Kingston, Jamaica. Of medical institutions: a hospital each at Montemorelos, Mexico; Kingston, Jamaica; Half-Way-Tree, Kingston, Jamaica; four dispensaries in Mexico. Of publishing houses: a branch house of the Pacific Press in Cristobal, Canal Zone, and one in Tacubaya, Mexico.

The complete roll of the hundreds of workers who have given their labors and their lives to this field cannot be called; but, aside from those elsewhere mentioned, some of the outstanding ones are these: E. van Deusen, E. C. Boger, H. C. Goodrich, J. B. Stuyvesant, D. E. Wellman, A. F. Prieger, H. J. Edmed, D. C. Babcock, D. D. Fitch, George F. Enoch, E. M. Trummer, C. J. Boyd, H. E. Baasch, W. E. Baxter, Peter Nygaard, C. B. Sutton, J. S. Marshall, A. N. Allen, Ellis P. Howard, H. E. Giddings, A. R. Ogden, E. J. Lorntz, A. G. Roth, G. G. Roth, W. P. Elliott, W. R. Elliott, C. P. Crager, Wesley Amundsen, Orley Ford.

The history of the field is replete with tales of consecration, daring, heroic endurance, the meeting of clerical and heathen opposition and persecution, and the working of the Holy Spirit upon hearts, resulting in harvests of souls; but the limitations of space prevent their recital. Two or three episodes only may be told which illustrate the spirit of leaders and of laity who live and labor in the love of Jesus.

West Indies.—In one of the West Indies islands where voodoo and devil worship are common, there lived a native man who, as a devil doctor, was greatly feared and followed by hundreds of people. His magic and his communication with the spirits were the means of his power and the source of his living; for the wretched people paid him for his charms

and countercharms, his bewitchings and his revelations of bewitchments.

One day on a trail up in the mountains near his house two women going to market met at the junction of the paths, and setting down their baskets from their heads, they stopped to chat. Unknown to them, a girl stood near by, behind a thicket, listening to them. She was the daughter of the devil doctor. One of these two women was a Seventh-day Adventist, a new convert; and shortly she began telling the other of the means by which she had gotten rid of the devil worship, by prayer, laying on of hands by the Christian leader, and invocation of the power of Jesus. After a while they passed on their way, and the girl sped home to her father.

To him she told, volubly and dramatically, what she had heard from the Seventh-day Adventist woman on the trail. "Father," she exclaimed, "it must be a great power, this Jesus name, which the Adventist leader has. It must be a greater power than you have; for he rebukes the devil, and he has to leave."

The devil doctor pondered, and soon, like Simon the sorcerer, he determined that he must try to purchase that power. So he gathered to himself some coins, a sack of corn, and a bottle of rum, and made his way to the town, where he sought out the Adventist leader.

"I have come to you," he said, "because I have heard that you have great power, that you can even cast out devils and free men and women from their influence. Now I have long invoked the powers of the devils, and have called them to do my bidding. But of late they are not always willing, and I find that I must do their bidding. I have brought you money and corn and rum. These I will give you, if you will bestow upon me that power you have."

"No," said the Adventist leader, "you cannot buy the power of God. But if you desire, I will tell you, without charge, how you may get rid of the power of the devils. You must become Jesus' man, and Jesus has all power in heaven and in

earth. When He lived upon earth the devils obeyed Him, and He cast them out of many wretched men. Now Jesus is in heaven, but He lives with us and He watches over His people. Even today, by His power, we may cast out devils."

The devil doctor sat at the feet of the man of God and listened all day long. His heart responded, he yielded his evil will, and the power of the devils went out of him. At the end of the day he had become a Christian. And when Sabbath came he attended the service, worshiped with the believers, and gave his testimony of deliverance. Wonderful news that was to the countryside about, that the devil doctor had renounced his powers of enchantment and the evil eye, and had turned to be a follower of the Christ. Far and near the word sped, and scores and hundreds were led to renounce their devil worship and turn to the Lord.

Mexico.—The wise leader knows that he will multiply his power a hundredfold if he gets his converts to work. The lay missionary has been a great factor in the giving of the gospel, not less so in Mexico than elsewhere. Down on the Tehuantepec Isthmus, the narrowest part of Mexico, Antonio Guterrez got possession of a Bible which he carried with him always, often pausing from his labor to read in it. When a Seventh-day Adventist missionary was passing through, Antonio found him, drank in the truths he presented from the Bible, and at once became a messenger of the Word. His immediate family were his first converts, and their remarkable change from dissoluteness to sobriety attracted the community. Quickly the whole village was won.

Then Antonio, his brother, and another man started out into the neighboring state of Chiapas for broader conquests. Their fame, or fear, went before them, so that in one place the people hid their newest images, hoping to placate the oncoming iconoclasts by destruction of the old ones. They went out to meet the three messengers.

In surly tones they greeted them: "We hear you have come to burn our images."



"No," was the reply; "we do not burn images, for we have no right to do so."

So they were taken in, and the villagers crowded around them.

"We understand that you are Christians," Antonio began. "So are we; and if you like, we will read a few verses from the Bible."

Those few verses were the Ten Commandments. And as the next day was to be the Sabbath, Antonio suggested a village meeting. All the village attended this Sabbath school. A period of teaching followed; and a few weeks later the villagers brought out their images, old and new, and themselves set fire to the heap, while they stood around, their faces aglow with the new-old message of Jesus' salvation, His coming, and His Sabbath.

Five men whom they converted set out to win others, and they soon enlisted five other families. Persecution set in, and they were driven from place to place. Then they organized themselves into five bands of two believers each, and began to set the whole country on fire with the Spirit. In eight short years they multiplied until there were twelve churches and over a thousand believers.

In another place a group of laymen carrying their gospel mission were repulsed from one village, and for a time avoided it. But gathering courage, they returned, and in the market place they stood and sang the songs of Zion, ending with that grand old hymn:

"The golden morning is fast approaching;
Jesus soon will come
To take His faithful and happy children
To their promised home."

As they concluded, the crowd cried out, "Where have you been holding meetings the last three mornings, from three to five o'clock?"

"We have not been in this vicinity for weeks," they answered.

"That is very strange," said the villagers, "because for the last three mornings we have heard that song ringing out through the air. If you did not sing it, who did?"

Astonished, the little band could not answer, until with conviction they said, "It must have been the angels!" And the crowd said, "Even so, then, the angels sang!" And Bethlehem was repeated.^a

Guiana.—Far in the interior of northern South America, at Mount Roraima, is the junction point of Brazil, Venezuela, and British Guiana. And there dwell the Aracunas, generally known as the Mount Roraima Indians, but in our denominational parlance as the Davis Indians. Back in the 1880's a native chief received in a dream or vision the gospel of Jesus Christ, including the creation, the Sabbath, the fall of man, salvation through Jesus, and the coming of Christ in glory. He was also told that someday a man would come with a Book and teach his people more about these things. The chief was obedient to the vision, and reformed his own life and the lives of his people. Human sacrifices ceased; polygamy was abolished; the Sabbath was kept. Thus these Indians were prepared in measure for the coming of a Christian minister.

But in time the old chief died, and his people began to backslide, though the grossest of their former practices were not resumed and a few kept much of the faith purely. Ever they called, if an explorer or government agent came through, for someone to teach them. Word of this reached Seventh-day Adventist headquarters in Georgetown, British Guiana, early in the century, and desire was kindled to occupy that distant field. But the obstacles seemed insuperable. Not only was there that lonely reach of hundreds of miles through almost impenetrable jungle, threaded only by rivers with rapids and falls, and infested with dangerous beasts and venomous snakes; but the budget would not stretch for the enterprise, and there was no one to send.

Nevertheless, in 1911, O. E. Davis, president of the British Guiana Mission, determined to breach the jungle and moun-

tain walls, and carry the gospel to that waiting people. He had tried the previous year, being conducted halfway by a gold miner in a dugout canoe; but fever had turned him back. Now, securing an interpreter and Indian carriers, he went up the river, around the falls, through the jungle, and out upon the upland savannas; and though smitten again with fever, he reached his goal. His coming was hailed with wonder and joy. Here was the man their old-time chief had promised would come with the Book.

Davis gathered the Indians around him, and through his interpreter taught them the truths of salvation and the Advent message. And he taught them to sing. There was no time to translate songs, so he taught them in the English tongue, and the Indians, scarcely one of whom could speak a word of English, memorized the words and the tunes. But day by day he sank under the fever. At last, calling his Indians around his hammock, with their chief, whom he had named Jeremiah, he prayed with them, and bade them be faithful; for another "God-man" would surely come to teach them. Then he died, and the Indians, wrapping his body in a bark shroud, buried him there near the foot of Mount Roraima; and they built a pole-and-thatch shelter over his grave. Word of his demise reached the Adventist headquarters, and his name consecrated his mission. But there was no one to replace him.

Years later the infrequent travelers who reached Roraima reported hearing the Indians singing, often at the grave, "There's No Friend Like the Lowly Jesus," "Jesus Is Coming Again," and "Shall We Gather at the River?" The intermittent news tugged at the heartstrings of divisional leaders, but thirteen years passed before another expedition could be sent. Then W. E. Baxter and C. B. Sutton, from the mission at Curaçao, pressed through. Worn to sheer exhaustion, they dropped into their hammocks in a hut. Shortly a young Indian entered, and spoke in broken English, "I want to be a good man," and he sang, "There's No Friend Like the Lowly Jesus." Then a son of Chief Jeremiah brought them a package of papers con-

taining a letter written by Pastor Davis before his death, and his list of more than one hundred Indians who had promised to obey God. The travelers returned to civilization; their news went winging up the line, and roused a fervor in the homeland to meet this challenge.

The young division, pressed by many needs and with inadequate funds and shorthanded stations, earnestly sought means to answer this call, but there appeared no way. Then the committee gathered in a season of special prayer for that mission; and lo, by the next mail word came from the General Conference that \$4,000 had been sent in, the donor specifying that it was to be devoted to the Davis Indians. So four young missionaries were selected, sent to the port of Georgetown, and outfitted for the mission.⁴

Mr. and Mrs. A. W. Cott and Mr. and Mrs. R. J. Christian, nurses and teachers, started from the coast in March, 1927. But Mrs. Christian's illness caused that family to turn back when only half way; and though Mr. Christian finally reached the field and remained for several months, doing valuable service, his wife's continued illness required their evacuation to the South Caribbean Conference, where they continued to labor. Mr. and Mrs. Cott and their little girl were hailed with joy, also with curiosity; for only one white woman had ever before visited them, and these were the first to stay. The customs, clothing, and furnishings of this family from the unknown outside were matters not only of chattering comment but of minute inspection and trial. But the missionaries set to work, healing the sick, opening schools, teaching not only the Word of God but the simple arts of civilization, including better tilling of the soil.

But though there was curiosity and thankfulness there was also fear; for the arts of the white man were little known, and there seemed magic in their works. Heal the sick? Some of the Indians were "afraid of your kitchen," "for the spirits are there"; and it took much diplomacy and hard work to persuade them to commit their sick to hospital care. When, very soon,

an operation on a mangled leg was necessary, they crowded in and, despite all pleadings and commands, fingered the sterilized instruments: "Me Indian see!" They marveled at the anesthetic and the suturing of the wound: "Little Brother, does it hurt?" And Little Brother not answering, they groaned and grimaced for him. "*Ake! Ake!*" (It hurts! It hurts!), "*Ege! Ege! Enepe! Enepe!*" (Ouch! Ouch! Stop! Stop!), they cried. And when the boy still slept after the operation they ran away crying, "He's dead! He's dead! The spirit will kill!"

Open a school? Indian youth knew not the meaning of the term, but they were ready for any adventure. The first day they draped themselves on the rafters, climbed trees, and serenaded the teachers with all the animal and bird sounds of which they were masters. Not riotous, not impudent, no! but merely demonstrating to the teachers what, in their jungle school, they already had learned. How should they know what school meant? The first day only boys came, though the girls had likewise been invited.

"Little Brother, why are not the girls coming to school?"

Little Brother smiled. "They are not coming."

"But why not?"

"Because they have no combs to comb their hair, and you said they must have their hair combed and braided before coming to school."

An expedition to the village found fifty girls together, clawing their hair and biting the heads off their prize finds; fifty girls to be coaxed to come to school; four combs brought out, and a Flit gun. By noon they were made ready. The gong was struck—a sword hit with a hammer; school was to begin. The boys came down from the rafters, but not to sit in the seats. What were those funny things for? They sat on the floor and on the mud walls; they lay on the tables. What a time getting order, ready for song and prayer!

Then, too, they must spit. They all spat incessantly, on floor, walls, tables, benches. Stop spitting? "*Kane! Kane!* [No! No!] That is our custom. We have to spit."

"When you have to spit, hold up your hands, and I'll let you go outdoors and spit."

For the first two days half the students were outside spitting and the other half had their hands up. But soon they learned control. And Marjorie (they all had been given names, or new names; many had owned no names at all) at the end of the week came and put her arm around the teacher: "We thought it strange for you to tell us we must break this custom of ours, but now we don't have to be excused any more. I am thankful, too, because I have to clean up the school each week."

Not only children but many adults came to the school, and learned to read. How proud when they could spell some words out of their Bibles or when their children demonstrated their ability to read! The Sabbath school and the church service brought in all the village. They were all communicants or probationers, studying the gospel truth.

After a stay of weeks at Arabopo village the Cotts moved to Acurima and started another school; for they must take turns at different stations, until helpers should arrive, as they did in time. And finally seven missions and as many schools were started.⁵ Eight years the Cotts stayed in the field; then severe illness forced them out. Others took their places, and the cause in that far interior still flourishes. The present director is R. E. Brooks. The Roraima Indians have been raised to a level of Christian civilization of which neither Chief Jeremiah nor the old chief of the visions could ever have dreamed.

¹ Wesley Amundsen, *The Advent Message in Inter-America*, pp. 35-44.

² W. A. Spicer, *Our Story of Missions*, pp. 237-252.

³ *Review and Herald*, July 30, 1936, p. 13; Amundsen, *op. cit.*, pp. 216-219.

⁴ E. E. Andross letter, Jan. 6, 1949.

⁵ Spicer, *op. cit.*, p. 239; Amundsen, *op. cit.*, pp. 123-125; Elizabeth Buhler Cott, *Trailing the Davis Indians*.

MOSLEM LANDS

THE religion founded by Mohammed, beginning in Mecca and then in Medina of Arabia in the seventh century A.D., is by Christians usually called after his name, Mohammedanism; and the people are Mohammedans. But Mohammed himself, and after him his followers, called the religion Islam, from an Arabic root meaning "submit"—that is, submission to the will of God—and the people are called, from the same root, Muslims, or Moslems, or Mussulmans.

The Eastern world in which Mohammed was born was dominated by two empires, the Byzantine, Greek, or Eastern Roman, and the Persian. Mohammed, then a person unknown to fame, wrote a letter to Khosru, or, as the Romans knew him, Chosroes, emperor of Persia, inviting him to submit himself to the spiritual and political overlordship of this obscure citizen of Mecca. Chosroes contemptuously tore the epistle into pieces.

"It is thus," exclaimed Mohammed, "that God will tear the kingdom and reject the supplications of Chosroes." Then he watched with satisfaction the mutual destruction which the emperors of Persia and Rome wrought upon each other, opening the way for his fervid Saracens to fall upon the ragged remnants of civilization and establish the beginnings of a thousand years of Mohammedan conquests in Egypt, Syria, and Mesopotamia. Moslem powers conquered, one by one, Northern Africa, Spain, Syria, Asia Minor, Constantinople, and Southeastern Europe up to the gates of Vienna. They surged east and south, overwhelming Persia, central Asia, and half of India. Their political power began to decline with their expulsion from Spain and their defeat before Vienna in the fifteenth and sixteenth centuries; but the peoples they saturated with their religion extend today from Africa to China, from

the Balkans to India. There are an estimated nearly 300,000,000 Mohammedans in the world.

While India (along with modern Pakistan) contains nearly ninety million Moslems, and there are great numbers in other countries, our survey of Moslem lands will be held to that compact but extensive region included in the northern part of Africa, Arabia, Palestine, Syria, Turkey, and the modern states of Trans-Jordan, Iraq, and Iran. Greece also will be included, though in religion it is mainly Greek Orthodox rather than Mohammedan; but being adjacent to the Moslem lands, and many Greeks then living in Asia Minor, it was included in the early organization program of Seventh-day Adventists.

The Moslem is no ready convert to Christianity. He includes Jesus among his revered prophets, but he makes Mohammed to be the last and greatest. And he rules a distinction, as well he may in many cases, between the purity and benevolence of Jesus and the character and attitudes of His professed followers and particularly of the so-called Christian nations. Moreover, as a disciple and exponent of a belligerent religion, he is no great admirer of the command, "Whosoever shall smite thee on thy right cheek, turn to him the other also." And although, if he adheres strictly to his religion, he denies himself intoxicating drinks and disciplines himself to frequent prayers and fastings, his dreams of Paradise are voluptuous, and he hopes to be rewarded for his self-denial here by a future of meats and drinks and lovely houris (white-skinned, black-eyed nymphs) as the companions of his amours. To one so schooled in a materialistic and sensuous religion the crystal-clear, pure joys of Christianity are as the waters of a spring to one who lives with wine.

Organizations.—Seventh-day Adventist entry into these Moslem lands was in the beginning sporadic and weak, consonant with their limited resources; but it has grown with the years. Egypt was first opened, and Algeria, though feebly and temporarily; the work in Turkey, begun somewhat later, was more vigorous. Syria and Palestine followed, then Greece, and

last, Persia.¹ In the early years the small Seventh-day Adventist constituency in Europe recognized this field as their legitimate missionary sphere, but America participated in its evangelization. The beginning of this work has been related in Volume I. In 1894, and again in 1898, H. P. Holser, president of the Central European Conference, made extended visits to Turkey, Syria, and Egypt, and encouraged the development of these fields.

More than any other Seventh-day Adventist mission field in the world, this Moslem territory on the east and south of the Mediterranean presents in its history a complicated pattern of organizations, adjustments, rearrangements, and combinations. It is an Oriental rug, which in the weaving shows much of the bare warp, often broken and mended threads, and designs partially executed. The mixed population, dominated by the muezzin's call, and the difficult languages, have presented a sufficient problem; and to this have been added the hazards and obstructions of two world wars and several local wars. These have affected in great degree this area, which in the ancient world was the cockpit of nations, and which may again figure in the last-day conflict.

The reader, even the student, would be wearied with a bare recital of starts and stops and changes, with names, dates, and councils. Better to show quickly the warp of the web and finally to present the fabric as yet incomplete but beginning to take form and substance. Converts from Islam are few; a slightly larger number are Jews; the majority are from the ancient native Christian churches—Armenians, Assyrians, Nestorians, Copts, and others.

Emerging in 1901 from the era of separate—and few—missions, there appears first the Oriental Union Mission, including Turkey, Syria, and Egypt. W. H. Wakeham was director of this union mission, with headquarters in Cairo, Egypt. In its place, from 1907 to 1916, came the Levant Union Mission, which took in also Greece, Armenia, Bulgaria, and at times other fields. This was under the direct supervision of

the General European Conference, without a union head, until in 1912 E. E. Frauchiger, a veteran European worker, who had been in the Turkish Mission for two years, was made director,² with headquarters at Constantinople. From the beginning such work as had been done in Northern Africa west of Egypt—Libya (Cyrenaica and Tripolitania), Tunis, Algeria, Morocco—stemmed from the conference organizations of Southern Europe, and it was supervised by the European union or division. When the Southern European Division was formed in 1928 this area became and has remained its particular field.

In 1919 Elder Frauchiger returned to Switzerland; and later Henry Erzberger, transferred from Syria, became superintendent. He presided until 1923, when the Levant Union Mission organization was dissolved into separate fields, responsible directly to the European Division, with these local mission superintendents: R. S. Greaves, Greece; Otto Staubert, Bulgaria; M. C. Grin, Turkey; Nils Zerme, Egypto-Syrian Mission. This change was caused partly by the disruptions of the first world war, which began in 1914 and ended in 1918—Germany and Austria (the Central Powers) against the West and, at first, Russia. Egypt being initially occupied by the British and North Africa principally by the French, while the Arabs joined the Allies, who shortly conquered Palestine and Syria, all this area, with Persia, was divorced from Central European influence; and such missionary activities as could be maintained were conducted by English, Scandinavian, and American workers.

Four countries represented the four quarters of the field: Turkey, Syria, Egypt, Persia. And these four fields are connected memorably with the names of four men who pre-eminently served in them, though three of them worked also in more than one country and two of them were at different times directors of the union mission. These four men are Baharian the Armenian, Ising the German, Keough the Britisher, and Oster the Swiss-American.

Turkey.—In 1889 the work in Turkey was opened by a Greek from America, Theodore Anthony; and from him the

great apostle to the Levant, Z. G. Baharian, received the Advent faith, and after two years of study in Basel, Switzerland, entered upon his arduous and fruitful labors in Turkey, 1892. Up and down and to and fro through Asia Minor and Armenia, the heart of the Turkish Empire, ranged that tireless, dauntless man, Baharian. Again and again imprisoned, threatened with death by mobs and by officials, restricted for a time by police orders to his home province of Adana, in which is the city of Tarsus, he never relaxed and never cringed. He was at no time in the position of director of the union; though he acted as superintendent of the Armenian Mission, where he had raised up a constituency from 1911 to 1916, when he lost his life in the massacre of the Armenian people by the Turks and the Kurds. But he was ever the zealous apostle, who covered again with the last gospel message the ground that Paul of Tarsus had covered with the first.

Of superintendents of the Turkish Mission there was a succession, those of the short terms being invalidated out of the country: Dr. A. W. George, 1906; C. D. AcMoody, 1907; E. E. Frauchiger, 1909 on into the years of the world war. And there were other notable workers, as Buzugherian, the able successor of Baharian, and Diamondola Keanides, the secretary-treasurer and Bible worker. In 1914 there were reported 342 believers in Turkey and Armenia; following the war, in 1920, the number was reduced, despite accessions, to 179. Thousands of Armenians had been exiled and massacred, and among them numbers of Seventh-day Adventists.³

Greece.—This country may be called an adjunct to the Turkish field, being adjacent, and united by many ties, national, commercial, and ecclesiastical, because of the large number of Greeks living outside national boundaries in Turkish territory. In 1907 W. E. Howell, a classical scholar, was sent from America and settled in a suburb of Athens. Modern Greek, however, is something other than classical or Biblical Greek, and he set himself to master it. He had no more than made it his own when he was recalled to America, in 1909, for

educational work in Washington. Seed had been sown, nevertheless, and R. S. Greaves, his successor, baptized the first converts in Albania, which was attached to the field. Some Greek believers from Asia Minor settled in Salonika, and formed a company there. A few were reported in the city of Janina. The Greek Orthodox Church was as hostile as the Roman Catholic elsewhere. The sale or circulation of the Bible was forbidden in Greece by law, and heavy restrictions were placed upon all evangelization.

The two Balkan wars, which preceded the first world war by two or three years, heavily involved the small nation of Greece, and in the troublous times little progress could be made in evangelization; but in general the members remained firm. However, in the unsettled state of things, the workers were withdrawn, and not until the world war was over did R. S. Greaves again receive a commission to enter Greece.⁴

Syria.—This land, with which we associate Palestine, Lebanon, and Trans-Jordan, is a land laden with sacred memories. Indeed, Palestine and the over-Jordan country are known as the Holy Land, where Abraham, Isaac, and Jacob sojourned, where Israel laid the vivid pattern of its history, where Jesus was born and lived His life and wrought His works of healing and teaching, where He experienced death and the resurrection and the ascension into glory. And Lebanon and Syria, beginning at Tyre and Damascus and going north to Antioch, bore a great part in the early history of the Christian church.

Yet the Holy Land is not and never has been a land of peace, save at that moment when the Christ was born. Mirroring the conflicts of ages, the shrines of Palestine today are centers of warring faiths and factions and nations. Jerusalem and Bethlehem, places sacred alike to Jew and Christian, have been occupied for thirteen centuries and up to the present hour by Mohammedan powers, save for the brief periods of the Crusaders' triumph. Today the Moslem, with his Mosque of Omar (Dome of the Rock) sitting upon the site of the ancient

Jewish Temple, where also Christ taught, disputes possession of the holy places with the peoples of other religions. Not purity and righteousness, but power, is the objective of all.

The first world war wrested Palestine from Turkish hands and made it a League of Nations mandate to Great Britain. Riding the turbulent tide of passion in Arab and Jew, Britain held to the task past the second world war, but finally relinquished it in 1948; and now the newly formed nation of Israel is fighting out the issue of possession with the Mohammedan nations. Syria fell to France; but after World War II that weakened nation could no longer sustain her sovereignty, and the two native states of Syria and Lebanon emerged. An uneasy political air lies over them all.

Seventh-day Adventists first entered Syria and Palestine in the beginning of the twentieth century. H. P. Holser, after a visit in 1898, made a call for workers to enter this field. J. H. Krum and his wife responded, starting in colporteur work among German colonies at Joppa and other points. Later they established a medical mission in Jerusalem, which was maintained for fourteen years, succeeding workers being F. Gregorius and Ludwig Krug, with their wives. In 1905 W. H. Wakeham, who had come to Egypt three years before, held an Armenian workers' convention at Aintab, in Turkey. These came partly from Turkey, but about this time Sabbathkeepers were reported in Beirut and in the island of Cyprus.²

By 1909 there had grown up a small constituency in Syria and a somewhat larger one in Egypt. The two fields were then united as the Syrian-Egyptian Mission; and W. K. Ising, from Hamburg, was placed in charge. He established himself at Beyrouth, or Beirut, Syria (now Lebanon), which had become a considerable missionary and educational center of Protestant societies. Our headquarters for the entire Middle East field has, after different trials in other lands, been moved again to Beirut, as the most convenient center. And here also is the chief Seventh-day Adventist educational institution, the Middle East College, founded in 1939 as the Beirut Training School.



Elder Ising laid large plans, and to prepare for their execution, he traveled widely over his field, in Syria, Palestine, Arabia, and Mesopotamia, reaching isolated brethren and opening the fields for workers. Through all the dangers and discomforts of Oriental travel in that time—on foot, on horseback and camelback, on coastwise trading vessels and crude native river boats, and even in the first few automobiles to appear in the East, he made himself familiar with the conditions and the prospects for the gospel through this wide area.

In Mosul and Baghdad he found and established faithful members, prominent among whom have been the Hasso brothers, merchants. The work in Mesopotamia has proved strong and self-supporting.

In 1913 the territory in Egypt was divided, and Elder Ising was put in charge of Lower Egypt. The combined membership in 1914, however, was but fifty. The first world war then coming on called a halt to the development. Elder Ising, being a German citizen, and at the beginning of the war residing in Egypt, which was controlled by Great Britain, was there interned for the duration of the war. Later, after serving for ten years in Europe, he returned in 1929 to the Near East, as the director of the Arabic Union Mission (territory of the former Levant Union), and there continued for seven years more.⁶ In 1913 his place as superintendent of the Syrian Mission was taken by Henry Erzberger, son of James Erzberger, the first European Seventh-day Adventist minister.

Egypt.—This was really the first Mohammedan field entered by Seventh-day Adventists, though the initial attempt proved abortive. In 1880 Dr. H. P. Ribton, a convert of J. N. Andrews, left Naples, Italy, where he had been working, for Alexandria, Egypt, and here he labored as he could find opportunity, chiefly with literature distribution to ships in the harbor. He was joined by two Italian brethren who had been won in Egypt, but all three lost their lives on June 11, 1882, in the riot connected with Arabi Pasha's revolt. The work in Egypt then lapsed until the coming of Mr. and Mrs. Louis

Top: Mission house at Beirut, Lebanon. W. K. Ising and staff standing in front. Center: S. Noyrim and G. D. Keough in Voice of Prophecy office, Beirut, Lebanon. Bottom: E. L. Branson speaking to a large congregation at Shubra, Egypt.

Passebois and Ida Schlegel, nurses, in 1899. They established a restaurant and nursing home in Cairo, and conducted Bible readings, raising up a small church.

In 1902 W. H. Wakeham and his family took charge of the work, but they were obliged to leave in 1906, Mrs. Wakeham dying on shipboard en route to England. Their place was taken the same year by J. J. Nethery, who remained until 1908. During these years the names of some Oriental workers appear in the lists, one of whom was G. K. Ouzounian, an Armenian. Another, Awaida Abd Al Shahid, a Copt, was ordained, and long served in the field, for some time as secretary of the mission. In 1906 to 1908, however, there was an apostasy of Armenian believers, which greatly reduced the membership.⁸ George Keough came from England, and began a service in Egypt and the Levant not yet ended. The membership had to be built up again from almost nothing.

In Beni Adi, about 200 miles south of Cairo, a Copt had begun to keep the Sabbath through his own study of the Bible, without knowing of the existence of Sabbathkeepers anywhere else; and he gathered about him a company. In 1912 he learned accidentally of a missionary who kept the Sabbath, and on inquiry found that he was then in Akhmim. He addressed a letter to "The Sabbath-keeping Missionary, Akhmim," and it was delivered to George Keough. Fearing that it might be a false scent, Keough did not go to Beni Adi, but wrote some letters of inquiry. Finally they asked him, "How many letters did Peter write to Cornelius before going to instruct him?" He was not long thereafter in reaching them. He spent much time with them during the war, teaching and baptizing, and raised up a substantial church.⁹

Thus the work in Egypt had made a promising start when the war overwhelmed the world. Keough, being a British subject, was allowed to continue his work, and he carried on in Egypt as superintendent until 1929. After eight years' service in England he returned to the East in 1937, to connect with the work in the Middle East Union Mission.

North Africa.—In 1886 a small company of Sabbathkeepers of French and Spanish nationalities, having obtained some of our literature, formed in Oran, Algeria; but most of these emigrated to South America, and there was then no representative of Seventh-day Adventists in this spot of North Africa until 1905. In that year Mr. and Mrs. S. Jespersson, nurses, established treatment rooms in the capital of Algeria, which they conducted for four years.

In 1909 the Latin Union Mission (Southern European) sent from France, Ulysee Augsburg, an ordained minister, to open and take charge of the work in North Africa. With him was Jose Abella, a licensed missionary, who continued in the North African work for fourteen years. In 1912 Paul Badaut succeeded Augsburg, and in 1913 J. C. Guenin took charge.

Then came the first world war, which, however, unlike the second, did not make North Africa an arena, and the mission did not suffer from that cause. The work was confined at first to Algeria; in 1911 Tunis was added, but not until after the war did it extend farther. Results, counted in converts, were meager, but the light of truth was held up in that predominantly Moslem land.

Persia.—Our first resident missionaries in Persia were F. F. Oster and Henry Dirksen, who arrived there May 18, 1911, and located in Urumia. In 1913 Mrs. Oster came, and they removed to Maragha. O. Staubert and his wife connected with them in this year, locating at Tabriz; but the war forced this family, as German citizens, to leave in 1914. After becoming separated in their flight through Russia, husband and wife heard nothing of each other for over a year, but were finally reunited in Germany.

Maragha is about eighty miles south of Tabriz, the latter a city of two hundred thousand, and the capital of the province of Azerbaijan, next to the Russian border. The early work in Persia was in this northern part, and though the gospel was proclaimed alike to Persian, Syrian, and Turkish people

resident there, the converts were mostly from among German-Russian settlers.

Just before the outbreak of the war Oster made a horseback journey through Turkestan to the east, preaching the message, thus repeating in purpose, in territory, and in mode of travel, the mission of Joseph Wolff eighty years before.

Turkey early in the war cast in her lot with the Central Powers. As Russia was then arrayed on the side of the Western Allies, and as both nations were covetous of influence and power in Persia, they clashed in Azerbaijan. The Kurds, illy controlled tribesmen occupying adjacent parts of Turkey, Iraq, and Iran, raided Maragha, forcing the flight of many of the inhabitants, including the Oster family, who went with retreating troops to Tabriz. Later the Russians abandoned Tabriz, but the missionaries remained, and saw the incoming of the wild Kurds. They survived the war, however, but with impaired health, which required their furlough home. They returned to Persia in two years, and continued in the work until 1938. From then until 1943 Elder Oster was director of the Turkish Mission, rounding out a period of nearly thirty-five years of service. They were then retired to America.

Experience and Exploits.—In the early days of the Turkish work Baharian and Anthony were arrested for circulating Adventist literature. Four days of detention in jail afforded them an opportunity to minister to their fellow prisoners, both political and criminal. Then, called before the judge, they proved that a permit to print had been obtained, and they were released. Thereupon the supreme director of police called them before him and questioned them about their faith. They told him of the coming Christ and the judgment, but he asked:

“How do you know that the coming of Christ is near?”

They answered, “We know it from the fulfillment of signs given in the Bible.”

The Moslem official said, “I do not think there are such signs in the Bible.”

Then Baharian took out his Bible, and opening at the book of Daniel, he preached unto him Jesus, Saviour of men, High Priest of His people, coming King of kings; and expounded the prophetic periods of history, the fulfillment of signs, and the imminent Advent.

The official listened attentively, and in the end he said: "I see that you are a good man. But take care not to publish circulars in this manner. The Protestant representatives raised a complaint against you, stating that they refuse you. But I pity you. We do not interfere with the doctrines of anybody. Only be careful not to stir up the people." And they departed with joy.¹⁰

Baharian visited a lone brother in the faith in Bardizag, on the Bay of Ismid, a short distance from Constantinople. It was noised abroad that the Sabbatarian preacher had come. Then the native Protestants in that place, the followers of a certain mission, flocked to the meeting place, and after the manner of the Ephesians eighteen centuries before, they started an uproar. For three hours they continued in the riot, one crying one thing, another something else; and all efforts to quiet them and have one speak for all failed. Then they left, threatening to drive the preacher out of town. But a deputation of the Armenians who had been quiet and attentive listeners called to express regret and to make apology for the action of their fellow townsmen.¹¹

In Ovajik, a town near Ismid, young Baharian was preaching in a hall, when the place was surrounded by a mob of three hundred people, yelling and throwing great stones. They tried to break in through the barricaded door and the windows. They cried out to take the life of the preacher. Death seemed very near. Baharian and his close friends prayed calmly and confidently. Then there fell a comparative hush upon the crowd. They were divided in purpose. Some said, "Let us take him now, this very night!" But others answered, "No! Let us wait until tomorrow." Finally these latter prevailed, and the mob dispersed.¹²

A Christian hero of the faith was one who stepped down from a professor's chair into ministry of the Word, final exile, and death. Prof. Diran Tchrakian was a man of influence and high standing in Constantinople, an astronomer, a teacher in several Armenian colleges. One day a Seventh-day Adventist colporteur, named Trifonides, brought him a book. After examining it, he said, "I have that book." The colporteur showed him another. "I have that also." Another: "And I have that." It was true. A friend in Egypt who had accepted the Advent faith had been sending him these books, but to him they had been only additions to his library.

Trifonides, observing that the professor was smoking a big black cigar, said to him, "If you know so much about Seventh-day Adventists, I am surprised that you smoke!" Abashed by the rebuke, Tchrakian threw his cigar away, and never used tobacco after that. He began to question the colporteur about his faith, and learning where the little Seventh-day Adventist company met—a poor little room only 12 by 20 feet—he resolved to attend their meeting.

As he came upon the scene that Sabbath morning he found the company engaged in earnest prayer, and he was mightily impressed. Then he saw that the congregation was composed of Armenians, Greeks, Germans, and Jews, nationalities often in violent discord, but here a loving family, and he marveled more. In the service that followed, Elder Frauchiger, a German, preached, and his words were translated into Turkish by a slender young Greek woman by his side, Diamondola Keanides. That day the man of science heard for the first time the gospel of love. Sabbath after Sabbath he came to the meeting, and his heart was bowed to the truth. He became a Seventh-day Adventist.

Now he became an apostle. His family, his friends, his associates, his correspondents, heard his message and received his literature. His wife left him on account of his faith; his professional positions were taken away. Almost immediately he was called into the Turkish Army, and there, refusing duty

on the Sabbath, he was thrown into prison. But to his fellow prisoners and to the guard he preached the gospel with its Advent message. Released from the army, he was baptized, and soon entered the gospel ministry. He made the Bible his one study, and before long acquired a remarkable knowledge of it. Not only did he do personal labor for souls, but he carried on an extensive correspondence, and his letters were like the epistles of Paul. One convert he thus obtained was A. E. Ashod, who afterward held responsible positions as secretary and superintendent, and today is an evangelist.

Drafted again into the army as the world war brought Turkey into it, he found his way more hard and cruel. But everywhere he went, in prison, in chains, in hunger and cold and nakedness, he preached and he lived Christ. When the war was over, and he was released, he entered the ministry again, and was sent to Iconium, where Paul had suffered eighteen centuries before. And again he was cast into prison. Found guilty of preaching a new religion and of forming a church, he was condemned to exile.

Thus he participated in that cruel exodus forced upon the Armenians, and with a column of these exiles he was driven into the desert. Yet ever he preached the love and the patience of Jesus, and he showed in himself the qualities he preached. Starved, ragged, driven by the bayonet, he and his companions staggered across the mountains and the plains, as far as the Tigris. Burning with fever, unable to drag himself along, he was carried, now on the backs of others, now in a rude wooden sedan they fashioned, now tossed across the back of a horse.

At last the end was reached. Arrived at the bank of a river, his wretched companions were allowed to lay him down in a meadow, seeming dead. But soon he opened his eyes upon them and exhorted them to love one another and to have faith in God. Then he breathed his last, and was buried there, July 8, 1921. An Armenian paper afterward said of him: "During the whole journey Tchraikian was inspired by the words

of God. He was against any fanatical feeling and any spirit of revenge, but showed forgiveness to all his persecutors. His faith was never shaken, and he never let the Bible leave his hands." ¹³

Rioters and opposers were more often the native disciples of Protestant societies than they were Turks or Armenians. The rulers of the land, though Moslems, admitted Christian missions, with restrictions; but they were frequently perplexed by the diversity of forms and doctrines and the insensate fury with which leaders and followers opposed another Christian people. Through many experiences of having to settle complaints and charges they came to know the new Seventh-day Adventists to be simple Bible believers, not in any way mixed up with politics, and distinguished by their observance of the Sabbath. The Sabbath was a shield over its people.

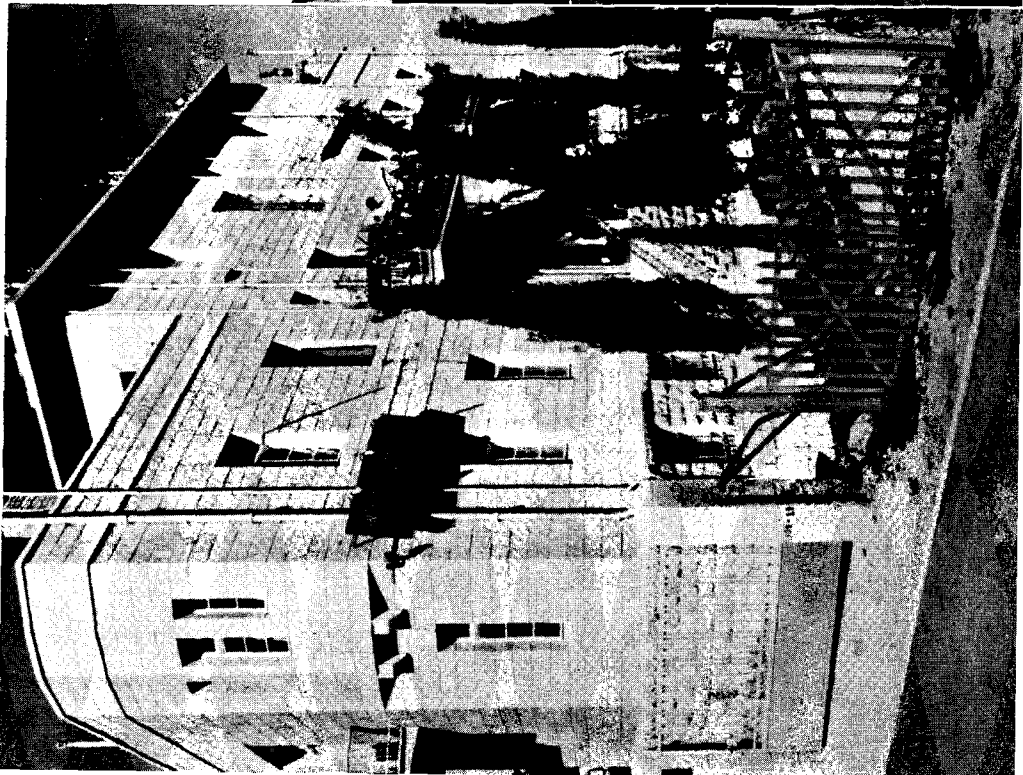
At one time, as the Armenian persecutions were beginning, Elder Holser and other European brethren who were visiting there were traveling in company with Armenian believers. They were seized and roughly handled, their Bibles were confiscated, and they were carried before the authorities. But when the officials learned that they were Sabbathkeepers, their attitude changed at once, and they were gracious where before they had been harsh. It was the Sabbath that saved them.

So was it also in other Mohammedan lands. This people, small and humble, became noted, as soon as they appeared, for their ministry to body and soul, their temperance, their abstinence from all political affairs, their strict adherence to Bible teachings. And their sign was the Sabbath. In Egypt, just after the war, when the Egyptians rose against the British, and many foreigners were killed, George Keough was up in the Asyut Province. One day as he was riding his donkey from Beni Adi to Tetaliah, where a church had been established, he suddenly heard a troop riding hard after him, and he thought his end had come. But the leader of the party wheeled, and looking in Keough's face, exclaimed, "Oh! You are the Sabbath teacher from Beni Adi? Go in peace." Saying this, he swung around, and the troop followed him.¹⁴

Among the early converts of Elder Baharian, in Broussa, Turkey, were the Keanides family, who became the nucleus of a good-sized church there. Elias and Theodora Keanides had eight children, of whom only the two oldest daughters, Alexandra and Susanna, and the two youngest, Diamondola and Despina, survived. At her earnest desire and that of her parents, Alexandra entered as the first candidate in the nurses' class opened by Dr. A. W. George in 1906. But the doctor's failing health and early departure stopped this; whereupon Alexandra made her way to England, to the sanitarium at Caterham, and there finished her nurse's education. Returning to the East just when the first Balkan war broke out, she was inducted into the Greek Army hospitals, where she served as superintendent, and received several decorations for her services. But her joy was to teach the truth to the men for whom she ministered, and to point them to the great Healer and Saviour, Jesus Christ.

Diamondola, her young sister, was only thirteen when she was asked to accompany the superintendent, A. C. AcMoody, newly arrived from America, and interpret for him, because she and her sisters had learned the English language. Armenians were not then allowed to travel, but her family, being Greek, was free. Consequently, she seemed the only resource, and her father reluctantly consented. After that she again attended the American school in Constantinople. But soon she was requested to act as interpreter for R. S. Greaves in Greece. And again she was called out of school to work in the mission office as translator and secretary. At last she succeeded in graduating, and returned to the office to begin a long and fruitful service. She and her sister have had a chief part in the translation of our literature into the languages of those countries. In 1921 she married A. E. Ashod, and together they have since carried on the work faithfully in Turkey, Persia, and now in the island of Cyprus.

During the War, while deportations, executions, and murders of Armenians and suspected friends were going on, Miss



Keanides, as secretary-treasurer of the Turkish Mission, was summoned to appear before the authorities to explain letters which she had written to believers and which had been intercepted. Her friends felt she was going to her death; but, while the church prayed, the slender young woman went to face the ordeal with serene confidence. Under guard she arrived at the town of her trial, and was thrust into prison among depraved women criminals, whose speech was blasphemous and vile.

At first she felt depressed, but after prayer she was comforted, and turned to help her fellow prisoners. Opening her Bible, she read to them the promises of God and told them of His love. Initially they ridiculed her, but soon they were listening with rapt attention. One said. "She is a spirit"; another, "She is an angel." And during her four-day incarceration she prepared well the ground and sowed the seed.

Called before the tribunal, she was interrogated about the letters. She answered with an exposition of her faith. Again her Bible was opened, and for two hours she preached to them Jesus. At first they laughed at her, but soon they showed greater respect, asked her to sit down (only a guest, not a prisoner, may sit before his judges).

Said the judge to her, "I am sorry to have troubled you. A great truth has been revealed to us. We never knew before that such a people existed. When we come to Constantinople, we also will come to your meetings." Then he politely dismissed her, and she returned to her home rejoicing that she had been permitted to give testimony for the truth.¹⁵

In the retreat from Maragha to Tabriz which Mr. and Mrs. Oster were forced to make in the early part of 1915 they were preserved from all dangers. "The Kurds! the Kurds!" was the cry in the oft-times alarmed city, as at last the threatened incursion became a reality. "The Kurds are upon us! The Russians are leaving! Our only hope lies in going with the Russians."

Friends promised Mrs. Oster a place on a camel, but then rushed off without her. With a month-old baby she was in poor

← PHOTO CREDIT: ISING, APPEL, MORRIS

Left: Headquarters of the Arabic Union Mission in Jerusalem. Top right: Clinic group waiting treatment at the Dar es Salaam Hospital in Baghdad, Iraq. Bottom right: Two dormitories of Middle East College in Beirut, with VOP studio in distance.

condition to suffer the rigors of the retreat under any condition. But she had not come to this wild land with any hope of ease; and pioneer blood was in her veins. The daughter of W. B. White, one-time leader in South Africa, and the great-granddaughter of rugged John Byington, first president of the General Conference, she faced the realities of mission life with courage and equanimity.

Her husband set out to find some means of transportation, and at last purchased a horse for twice its value, and, wrapping mother and child with quilts, pillows, and blankets against the cold, he tied them on the horse firmly with ropes. Behind them he bound the few possessions they were able to take with them; then, taking a satchel in hand, he set out, leading the horse.

They found a place in the center of the mile-long column of refugees, escorted by Cossack soldiers. The company, to avoid an intercepting band of Kurds reported to be at Binab, a few miles north, took to the hills, and along rough, muddy roads, now freezing, proceeded toward Tabriz. Absolute silence was enjoined, while mounted scouts fanned out on the hills, and the procession trudged on through the night.

A few hours along the road, while they were going up a muddy ravine in the darkness, the horse suddenly stopped. Mr. Oster looked back, and there lay mother, baby, and goods in a heap on the ground. The horse's bellyband had broken, and the whole load had slipped off. He was a good horse, for he stopped. Helpless, bound tightly, Mrs. Oster lay, and the baby did not awake. Quickly severing the cords, Mr. Oster placed the sleeping baby by the roadside while he readjusted the load on the horse. A frosty moon looked down on the scene, and helped.

One of the Cossack soldiers, seeking to help them, picked up the bundled baby, and with other luggage tossed it aside into the field.

"A baby! A baby!" the mother cried to him. "That's my baby!" With many apologies he picked up the precious bundle

and restored it to her. By this time the column had passed on, until they found themselves at the rear; but they made up the lag as fast as possible. And the blessed baby slept on!

Fourteen hours that night and morning Mrs. Oster kept the saddle, but they made Tabriz without further incident. There they stayed, though the Russians left and the Kurds came in. But the hand of God was over them, and they suffered no further loss or injury.¹⁶

The plight of the Armenian people, when in 1915 they were disinherited, uprooted, and condemned to exile, was pitiful indeed. Herded into long lines, afoot, prodded and beaten by Turkish soldiers, they wended their heartbroken way through the defiles of the mountains and the sands of the desert, on, on, they knew not whither. Thousands died by the wayside; families were disrupted never to meet again; many of the children were stolen by Turks, Kurds, and Arabs; and some were bought by them, the parents thus seeking a way to save the lives of the children. The sorry remnants of the death columns at last dispersed in Mesopotamia, beyond the borders of Turkey.

Among the deportees were numbers of Seventh-day Adventist believers. Two families who lived in Ovajik were the Apigian and the Tavoukdjian households, who have since furnished a number of workers for the cause. The Turks called all men from twenty to forty-five years of age into the army, and this took away the fathers of the families. At the same time the women and children were told to prepare for a long journey, and they knew it meant they would never see their homes again. In four days they were forced to the march, guarded and prodded by Turkish soldiers.

Where? Gradually it came to their knowledge, as they stumbled along the way, that they were being herded into the Arabian Desert, and the sooner they perished the better! Ragged, starved, exhausted, they staggered on in a condition that, save for the Christian faith in them, was hopeless. Along the line of march the Turks watched to seize the prettier girls for their harems. Beauty was no asset then; the most comely girls black-

ened their faces and made themselves look as hideous as they could. When the wretched remnants reached the fringe of Mesopotamia, the Arabs took up the role, and seized or bought many girls for wives or slaves.

The Tavoukdjian family, along with the mother, consisted of Lazarus, a youth of eighteen, three girls, Ahavne, Rebecca, and Serpouhi and a little boy, Arasig. The oldest daughter, Miriam, had died a short time before. They had lived in comfort and abundance, the father having, besides his mercantile business, lands and orchards and vineyards, the proceeds from which they all gladly shared with the less fortunate; and more than one youth of the community had been educated by Tavoukdjian means. But now they had not even a crust of bread. Their bundles of clothing and their money were stolen before they had been long on the way, and like the most of their companions, they plucked the grass of the field for food.

The mother was sick when they started, and now, starved and mistreated, she kept on only because of her deep sense of duty to her children. Soon the brother died from starvation, and the older girls were reduced to the last extremity. Only Serpouhi and her little brother retained some strength. But the mother, so sick and weak she could only continue on by being pulled along by Serpouhi, still stayed her children's hands in God, prayed for them and with them, and enjoined them to keep the love of God and the soon coming of Jesus in their hearts. At last Rebecca died, and they closed her eyes in death; but Ahavne in her last moments they were compelled by the soldiers to leave alone on the road.

The three struggled on until the column came to the city of Hamah, where Arabian merchants had set up a bazaar, though there was little any of the Armenians had to barter. As the pitiful remnant of the family rested on the ground they heard that the Arabs were buying girls.

"Oh, sell me, Mother!" cried Serpouhi; "then we can eat again." She did not realize that it meant separation from her beloved.

"Would you go with an Arab?" queried her mother.

"Oh, yes, Mother! I want to go. I am so hungry. I want food."

The kindest-appearing chief offered a small gold piece for the little ten-year-old girl, now nothing but skin and bones and haunting eyes. Not for herself, but to save her child, the mother gave her. Holding her in her arms and kissing her again and again, she gave her parting message: "Serpouhi, someday you must come back and try to find your father. Do not forget to pray to God in heaven, and keep His Sabbath. Jesus is coming soon, and we shall all meet then."

And Serpouhi, crying and stumbling, was led away from her mother and her little brother, who seemed so far gone he did not realize what was happening. They never met again, but how precious the blessed hope: "Jesus is coming soon, and we shall all meet then."

Her Arab master, Allel Moose, was kind to Serpouhi, but his two wives, childless, and jealous of this little purchased daughter, treated her cruelly. Finally, when she fell ill of typhus fever, they put her down to die on the bank of the Euphrates River. Then day after day they and other Arab women would visit her, and beat and stone her, crying, "Die, Armenian pig, die!" Allel Moose was away on one of his journeys, but when he came home he rescued his little adopted daughter, and beat his wives for their cruelty. He placed Serpouhi in the home of his widowed sister until she recovered. Then his wives welcomed her home and were kind to her.

So for over four years she lived as an Arab girl; but she never forgot her Christian faith, and as best she could she kept the Sabbath, and she looked and longed for the coming of Christ. Her foster father, Allel Moose, died, and his possessions and holdings were divided between a brother and Serpouhi. This brother took the girl into his home, his two wives also being childless, and he was benevolent toward her.

The Apigian family were likewise scattered. Before the deportation two sons had gone to America; another, the young-

est, was in the Turkish Navy. When exile came, the mother was left with only the youngest girl, Serarpe, seven years old. She also was purchased by an Arab, who intended her to be the wife of his twelve-year-old son as soon as she came to womanhood. Meanwhile she was set to herding sheep, often days' journey in the desert.

But finally the war was over. The victorious Allies required the Turks to restore, so far as possible, the Armenian exiles. The Apigian son who had been in the navy was released, as was also Father Tavoukdjian, who had risen in the army to the rank of captain. Word came through from Syria to Tavoukdjian that one of his daughters was living in captivity. Said he to John Apigian, "I am now an old man, and cannot travel. Will you go for my daughter?"

"Yes," said John, and he journeyed for six days to Beirut. There he met their informant, a young Armenian. But this young man said to him, "It is not Tavoukdjian's daughter; it is your sister." Actually he knew of both, but he hoped to get Serpouhi for himself as his wife.

John found his sister, Serarpe, and took her with him. Her uncle Tavoukdjian was glad to see her, though it was a blow to his hopes that it was not his daughter. Meanwhile Serpouhi was separated from her Arab family and taken to Aleppo, where a number of Armenian girls were being cared for in an orphanage. The young man was very attentive to Serpouhi, and finally contemplated force to make her his wife. But by protection from the orphanage and the Red Cross, she escaped him and reached home. She had learned while in Aleppo that her father was living, and had gone back to their village, Ovajik.

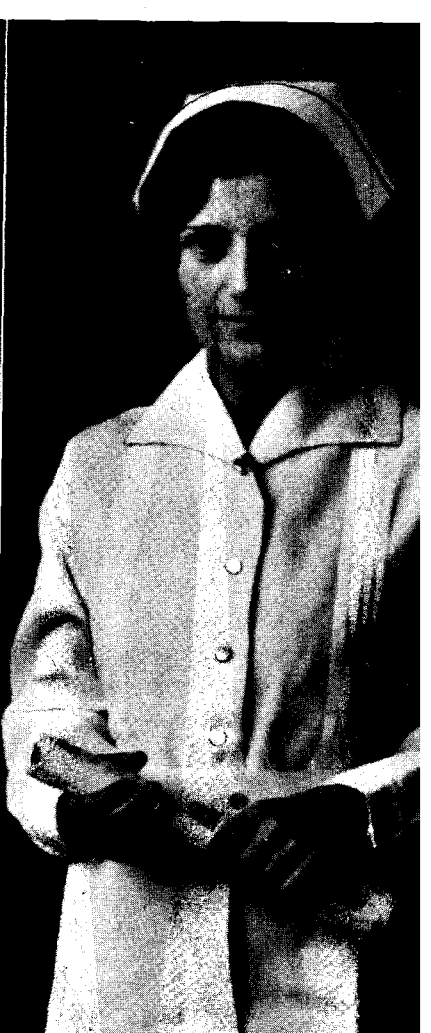
When her father was told that his daughter was come to see him, he refused to believe that any of his family still lived. Then Serpouhi rushed in and threw her arms about his neck. He held her off and looked closely at her. "Which daughter is it?" he asked. Four years had made such changes that he could not recognize in her any of the lineaments of his little girl. Happy at last in the knowledge that one of his loved ones had

been spared, Serpouhi's father started out to make life over. But the Turks were not through with their persecutions, when they felt they could safely break over; and twice Serpouhi's father's small business was wrecked, first at Ovajik, then at Ismid, and the family fled to Greece. There the father, broken and worn, started up business with a few little items—needles, thread, stockings, and so on; but the days of opulence were gone.

Serpouhi desired an education, and when the opportunity came, through the kindness of friends, her father blessed her and bade her go: "Serpouhi, if I never see you again in this world, let us meet in the New Jerusalem. Let us both be faithful, and careful to do God's will. Wherever you go, little daughter, whatever you do, remember that father is praying for you."

In Constantinople she was taken into the home of Elder Buzugherian, who had returned from exile and was engaged in the gospel work. Later, a Seventh-day Adventist orphanage was opened in that city, and Serpouhi was taken in. The institution, with all its orphans, soon moved for fear of the Turks, and located in Salonika, where Serpouhi again met her father for a short time. She wanted to train as a nurse, but Greek hospitals could not take all the Armenian applicants. Eventually the way opened for her to go to America, in 1924, and there at last she obtained her nurse's training, and ever since has been engaged in soul-saving work, looking forward, with that blessed hope, to the reunion in the kingdom of Christ.³⁷

Near East Relief.—As always in the wake of war, privation and want stalked devastated lands. Small wars, local wars, limit that distress, which may be relieved from neighboring areas that have escaped the scourge. But such extensive upheavals as the world wars, which did indeed involve almost all countries on earth, wrought such destruction and disruption of economics as to call for the help of more favored lands. And that has been pre-eminently the role of the United States of America. Favored in natural resources, and even more in



native energy, skill, and economic management, the United States, except for its own Civil War, has throughout its history escaped the ravages of armies. Though it participated in both world wars, its industries and finance functioned with comparative normality, and in comparison it was in better position than any other land to heal the wounds of war. Its allies also, particularly Great Britain, Canada, and the Australasian commonwealths, participated in this relief.

The greatest distress resulting from the war appeared in the Near East, particularly among the Armenians. The design of their Turkish, Mohammedan enemies had been to destroy them utterly; and in great degree they succeeded, with the horrible plan of exiling, starving, and slaying them. The victorious Allies sought to remedy this tragedy so far as possible by stipulating that the remnants of this people were to be restored to their homes. Yet even where this could be effected, they were destitute and helpless. Their property, their wealth, had been confiscated; they were beaten in body and spirit. The merchant class among them, scattered throughout Turkey, were illy received upon their return, and were often subjected to abuse and injury. In Armenia itself the land was ravaged, crops were insufficient, and famine and death stalked the land. To this vast need the organization known as the Near East Relief, set up in America, was set to minister.

Seventh-day Adventists sought to relieve, by gifts of food, clothing and money, their own members in these devastated lands, but they also gave liberally to the funds of the greater organization. In 1921 they set aside a day for collection, throughout their churches, of funds for this purpose; and again at the General Conference of 1922 they repeated this action. The representative of the Near East Relief, Mr. E. G. Talbot, who appeared before the General Conference, had this to say, in part:

"I want to tell you that we are glad for the money that you have sent. But the precedent you have established as a denomination means more to the organization which I represent than

the amount of money contributed. Taking as you did a General Conference action, and appointing a special day to receive collections from your people, has meant that other denominations are following this precedent; and that means a tremendous reduction in overhead expenses in raising relief funds, which means that more money will go to those children in the Bible lands the coming year."¹⁸

Later History.—After the war a reorganization of the mission setup was inevitable. The disruptions and disarrangements of the vast upheaval were too great to be remedied immediately. But the work in Egypt had been kept alive by George Keough, and the work in Persia by F. F. Oster, though the latter now went on furlough. As for Turkey, Henry Erzberger had been called back from Syria in 1919 to take the superintendency of the mission. There had also returned from exile Alexander Buzugherian; and there throughout the war years and afterward remained the faithful, energetic secretary-treasurer, Diamondola Keanides. After her marriage in 1921 to A. E. Ashod, a fellow worker, she continued this responsibility for several years, and as a Bible worker always. Her husband is now a minister in the Palestine-Transjordan Mission Field.

Africa was all under British and French control, and the Seventh-day Adventist mission stations there were accordingly manned chiefly by the British and Latin unions. The various mission territories were gradually reoccupied; but the first attempt at unity was in 1923, when the Egypto-Syrian Mission was formed, with George Keough as director. In this union Keough remained in charge of Egypt, and the Syrian Mission had Nils Zerne as superintendent. Prominent also was the name of Ibrahim al Khalil, who held to the work through all the troubled years of the war and its aftermath.

These fields were merged eventually in the Arabic Union Mission, which also included Iraq. Persia remained a detached mission. The Arabic Union functioned through the second world war. Before the war the Seventh-day Adventist mission-

aries in the field were mostly from Germany. Upon the opening of hostilities the majority of these were evacuated in time; but two of them, H. C. Rieckmann and E. Bethmann, could not get out, and so had to spend long years behind barbed wire. But the greater loss was to the cause; for most of these missionaries had had several years of experience in this field, and yet they could not be returned. Again Elder Keough was almost alone, and again a new force of workers had to be inducted into the knowledge of the conditions prevailing in this field. W. K. Ising was superintendent from 1928 to 1936. George Keough kept the superintendency until 1942, when E. L. Branson was elected.

Prominent workers during the thirteen years of the Arabic Union and the separate Persian Mission include, besides those already mentioned: directors and business workers: E. Schubert, E. Maier, S. Nowfel, W. G. Steffen, Bashir Hasso, in the Arabic Union; A. E. Ashod, K. Tulaszewski, A. Hessel, in Persia (Iran) Mission. Physicians: H. E. Hargreaves, A. Arzoo, O. Schubert. Nurses: Alfred Piorr and wife, Bror Faernstroem and wife, Erna Krüger, Johanna Blauss. Educators: Oscar Olson in Persia, Ibrahim al Khalil in Egypt and Syria, besides a number of church school teachers.

In 1938, however, before the second world war, because of political difficulties all the territory from Egypt east to Iran and north to the Balkan States, was separated into the "Central European Division, Section Two," which was administered from Washington, D.C., with W. H. Branson president and H. L. Rudy secretary. This again brought Turkey, Greece, Bulgaria, and Persia (Iran) into one organization, rather loose though it must be in the circumstances.

At the close of the war, in 1945, nearly all these mission fields were formed into the Middle East Union Mission, an organization administered from headquarters on the ground, at Alexandria, Egypt. Greece and Bulgaria were at this time incorporated in the Southern European Division. At the head of the Middle East Union, as president, was placed E. L. Bran-

son, who had already served some years in the local missions; and he has continued in this position since. The secretary-treasurer was C. H. Mackett; the educational, Missionary Volunteer, and Sabbath school secretary was G. Arthur Keough; manager of the Voice of Prophecy radio, George Keough; translators, Yussif Barbawy, Selim Noujeime.

According to the *Yearbook* of 1949 the union includes the following missions:

Egypt, headquarters Heliopolis. Successive superintendents: G. M. Krick, Neal C. Wilson. Churches, 12; members, 521.

Iran, headquarters Teheran. Successive directors, H. E. Hargreaves, Charles C. Crider. Churches, 7; members, 274.

Iraq, headquarters Baghdad. President, union president. Credentialed missionary, Robert K. Hasso; ordained minister, Hilal Doss. Churches, 3; members, 63.

Lebanon-Syria, headquarters Beirut. President, union president. Churches, 5; members, 250.

Palestine-Trans-Jordan, headquarters Jerusalem. Churches, 3; members, 75.

Turkey, headquarters Istanbul. President, B. J. Mondics. Churches, 1; members, 70.

Altogether, the Middle East Union Mission now has 30 churches, with more than 1,400 members. It has as workers: 43 ordained and licensed ministers, 50 credentialed and licensed missionaries, 44 teachers, 3 physicians, 7 nurses besides nurses in training.

Of institutions it has: the Middle East College, at Beirut, Lebanon, and three training schools or academies, in Egypt, Iran, and Iraq; two hospitals: Dar el Salaam Hospital at Baghdad, Iraq; and Sultanabad Hospital, at Arak, Iran.

The Middle East College has been established on a seventy-acre property in the foothills of the Lebanon Mountains, near Beirut. It is giving both vocational training and full college work to young people who, as they graduate, are going to all parts of the field, meeting the now advancing standards of education and culture in the cities as well as ministering to the

less privileged in the more rural and wild regions of the territory. President F. E. J. Harder, with a competent faculty, containing both European and national teachers, is making this school outstanding in the education of the East. The three academies are doing excellent work, training their young people for village work and sending some students on to college.

The academy in Fayoum, Egypt, is now located on a sixty-five-acre farm which is being gradually improved. The Egyptian Government, attracted by the character of the educational work there being done, requested that Seventh-day Adventists help in the care of the underprivileged village children. In response, a start has been made by opening an orphanage in Mataria, a suburb of Cairo, with Mrs. Erna Krüger in charge. At present it provides for thirty boys and girls from five to ten years of age. The government has expressed great satisfaction with the conduct of the work and the transformations wrought. Typical of the reaction of the children is the testimony of one little girl: "My father is dead. Mother was very poor, and had to beg food for us in the village where we lived. I ate only bread and salt. When I came here I thought I was in heaven."

North Africa.—The North African field west of Egypt, which had always been under Southern European care, was continued in that relation, as the North African Union Mission, containing the Algerian, Moroccan, and Tunis missions. Tripolitania and Cyrenaica have not yet been entered. The North African Union, which was organized in 1928, with five churches and 123 members, has had as successive directors: Albert Meyer, Jules Rey, J. de Caenel, Henry Pichot, and Paul Girard. The headquarters are at Algiers, and its present strength is 17 churches and 598 members.

The second world war had a terrific impact upon the gospel work in Africa and the Levant. The military campaigns of 1940-42 had as one arena North Africa, and the aftermath of the war struck heavily at Syria, Palestine, Arabia, and Iran. Egypt was held firmly by the British against the German-Italian attacks, and the Axis powers were finally forced from the coast

of North Africa. But the destruction was great, and the disruption of all peace-time activities affected church affairs. Nevertheless, with the resilience ever manifest in Christianity, the work, maintained tenuously through the war, was resumed with vigor upon the cessation of hostilities; and the breaking up of old-time patterns of mind is apparent in more receptivity to the truths of Christianity.

The Voice of Prophecy, newly launched by George Keough, is penetrating into the ranks of the varied religions of the East. Many who could be reached in no other way are listening in, and enrolling in the Bible Correspondence School. Among these are Moslems, Jews, Catholics, adherents of the ancient Christian sects, and Yezidis, or devil worshippers. One young man, a Yezidi, sent in his lesson on the origin and nature of Satan, saying he was convinced, and he enclosed the names of fifteen other Yezidis who wished to enroll in the correspondence school.¹⁹

The situation on the east coast of the Mediterranean has been and is perplexing, yet not desperate. There is no desperation in the plans of God. The gospel, amid all the turmoil and trouble of this perishing world, is marching on in ministry and to final triumph. Syria and Lebanon, shortly after World War II, freed themselves from the political suzerainty of France. Trans-Jordan, Iraq, and the separate principalities of Arabia attained or maintained an unstable independence. Iran, balancing between the influences of Russia and the Western powers, still keeps itself free.

In Palestine a new issue and a minor war followed upon the establishment of the nation of Israel in a part of the ancient Holy Land; but some tranquillity has been attained and temporary peace. The United Nations, which as a result of the second world war has taken the place of the defunct League of Nations, keeps a wavering eye and a feeble hand upon the pulse of the nations, but has struggled in vain to give final settlement to any national aspirations and designs.

Nevertheless, the last gospel message is marching forward

in all the troubled world. It carries the only true solution to the world's ills, in its proclamation of the imminent coming of Christ as King of kings and Lord of lords. While the world is in desperate straits, with famine, war, and death everywhere threatening nations and peoples, the hearts of the weary and heavy laden are turning more and more to the promised everlasting peace and righteousness to be ushered in at the Second Advent of our Lord Jesus Christ. In Moslem lands, as in all the rest of the world, this is the promised peace.

¹ *Outline of Mission Fields* (1915), pp. 52-59.

² The terms *superintendent* and *director* were for some years used interchangeably or confusedly. In certain cases *superintendent* was reserved for union mission heads and *director* for local mission heads. Later the universal usage was *superintendent*. But at the Autumn Council of 1948 action was taken to supersede both by naming the head of either local or union mission *president*, as in the case of local or union conference. However, unattached, unorganized mission fields and stations would be supervised by *directors*.

³ *Ibid.*, pp. 52-57; W. A. Spicer, *Our Story of Missions*, pp. 189-197.

⁴ Spicer, *op. cit.*, p. 204.

⁵ *Outline of Mission Fields*, pp. 53-55.

⁶ W. K. Ising, *Among the Arabs in Bible Lands*.

⁷ *Historical Sketches of Seventh-day Adventists* (1886), pp. 28-31, 33, 38.

⁸ *Outline of Mission Fields*, p. 56.

⁹ Spicer, *op. cit.*, p. 233; George Keough letter, March, 1949.

¹⁰ Spicer, *op. cit.*, pp. 191, 192.

¹¹ *Ibid.*

¹² *Review and Herald*, Sept. 5, 1893, p. 565.

¹³ From a manuscript loaned by Mrs. A. E. Ashod.

¹⁴ Spicer, *op. cit.*, p. 233; Revelation 9:4; George Keough letter.

¹⁵ Spicer, *op. cit.*, pp. 198, 199; Mrs. A. E. Ashod letter, March 21, 1949.

¹⁶ Spicer, *op. cit.*, p. 203; F. F. Oster letter, Feb. 3, 1949.

¹⁷ Serpouhi Tavoukdjian, *Exiled*; J. H. Apigian, Arthur Carnig, Serpouhi Tavoukdjian letters.

¹⁸ *General Conference Bulletin*, 1922, p. 139.

¹⁹ E. L. Branson in *Review and Herald*, Jan. 6, 1949.



CHAPTER 5

CHINA*

WHEN God, who “made of one blood all nations of men for to dwell on all the face of the earth,” “determined . . . the bounds of their habitation,” He marked out a great stretch of land, from north to south and from west to east, estopped by the vast sea of the Pacific and sealed thereto by deserts and mountains; and there He set the people whom we know as the Chinese. Divine Father of all the human race, God has made every nation a text to the world, to teach some lesson of character and behavior. And to the headlong, self-centered West He presents the calm, patient, enduring example of China.

Ancient and venerable, this nation has passed through many vicissitudes: invasions, wars, amalgamations, changes of government. And still it is China. The ancestry of the Chinese people is lost in the mists of tradition and legend; but certain it is that some far fathers, whether sons of Magog or other, set forth, millenniums ago, from the cradle of the race, and pushed eastward until the sea and the fertile plains of the Yellow and the Yangtze rivers marked out their habitation.

In its greatest extent China has occupied practically a third of the great continent of Asia and contained a fourth of the whole earth's population. But this includes outlying dependencies, like Tibet, which own merely a nominal allegiance, if any, to China; Mongolia, which has become increasingly independent; and Manchuria, which has passed successively under the aegis of Japan and of Russia. China proper, called by the Chinese, Chung Kuo, or Middle Kingdom (that is,

* Authors consulted for this chapter include: W. A. Spicer, *Our Story of Missions*; John Oss, *Seventh-day Adventist Missions in China*; C. C. Crisler, *China's Borderlands and Beyond*; Emma T. Anderson, *With Our Missionaries in China, A'Chu and Other Stories*; May Cole Kuhn, *Lantern Light*; Celia R. Brines, *Dragon Tales*.

The Great Wall of China at Nankon Pass, Peking. About 1500 miles long, it stretches its winding way across North China from Kansu to Hopeh, a symbol of the mighty dynasties of the past; but it could not keep out the march of the gospel.

Center of the World), has an area of only a third of the whole, yet still contains the great bulk of the population.

China is without doubt the nation with the oldest continuous civilization, though with many changes of government. Its history—including tradition and legend—reaches back near to the date of the Deluge; and such contemporary empires as Egypt, Assyria, Babylon, Medo-Persia, Greece, India, Rome, and the brief but extensive realms of Genghis Khan and Tamerlane, have long ago passed out of existence. In times of antiquity it was known as the land of Sinim, or Seres, with several variants; to medieval Europe it was known as Cathay. The name China may be related to all of these, though it is usually held to be derived from the Tsin dynasty, in the third century before Christ.

The firstcomers to China were in time overrun and beaten back into the less accessible regions. Today they constitute such primitive peoples as the Lolos, the Shans, the Nosus, the Miaows, in the southern and western borderlands of China. Those who supplanted them, the Han people, constitute the foundation of the Chinese nation; but they in turn have been, through the centuries, conquered and mixed with successive waves of foreigners—Tartars, Mongols, Mohammedan alloys, and Manchus. Yet from beginning to end the Chinese people have never relapsed into barbarism.

Indeed, the history picture of the whole earth's settlement follows this pattern. One people is submerged by another, and it in turn submits to aggressors, and so on to the end. A recent illustration is America; another, more ancient and complete, the British Isles. There, unidentified aborigines were overwhelmed by incoming Kelts, and they in turn by Romans and then Anglo-Saxons, who made the foundation of the present English stock; but these English have been mixed with later invaders, Danes and Normans, while the Keltish strain is very much in evidence in the Scotch, Welsh, and Irish. So likewise the Chinese are a people of many elements, exhibiting various characteristics. The southern Chinese, largely of

Han stock, are in many respects different from the Chinese of the north, who have more of Mongol blood, and the peoples on the borders, even to Tibet, are still less homogeneous.

"Go ye into all the world," was the command of the Founder of Christianity to His disciples, "and preach the gospel to every creature." The missionary fervor of the first centuries of the Christian Era testifies to the endeavor of the church to obey this command. "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth," was His prediction and promise to them. When they reached China and Japan they might well believe that they had come to the uttermost part of the earth, for here the ocean stopped them. Far over that waste of waters lay a land as yet undreamed of, and not to be known for a thousand years.

While legend relates a visit of the apostle Thomas, the earliest authenticated entry of Christianity into China is the advent of the Nestorians in the sixth century. They flourished for several hundred years, and had considerable influence on the thought and culture of the Chinese people. But with the decline and destruction of the mother church in Western Asia, scourged in the fourteenth century by Tamerlane, the Mohammedan conqueror, the Nestorian Church in China also perished, no less from internal decay than from outward suppression.

While still the Nestorian Church was strong and in favor at the emperor's court, Roman Catholic infiltration began. In the thirteenth century the Venetian merchants and travelers, the brothers Nicolo and Maffeo Polo, reached China by caravan. Through their influence, and especially that of the son of Nicolo, Marco Polo, who entered the emperor's service, a Franciscan monk was introduced, and he was followed by others. They met with vigorous opposition from the Nestorians, who, themselves not wholly pure, found greater heresy in Roman Catholicism. This internal dissension in the professed Christian church was all obliterated, however, with the destruction of both parties when the Mongol Empire, upon whose

favor they depended, went down in ruins before the native Chinese Ming dynasty, 1368.

But the time soon came when the West knocked loudly and imperiously at the gates of the East. In the end of the fifteenth century Portuguese seamen made their way around the Cape of Good Hope to India and eventually to China. In their wake came Jesuit priests. Neither traders nor missionaries, however, were welcome to the Mings, and in 1550 they lost their slender hold in China. Settling upon an island off the coast of Southern China, the Portuguese built the city of Macao, and from this point, with the Jesuits, laid siege to the empire both commercially and religiously.

The Ming dynasty ended in 1644, with the Manchu conquest, and the dynasty then set up lasted until in the twentieth century the republic emerged. This period of nearly three hundred years was one of increasing contacts and conflicts with the Western powers, and it embraced also the increasing missionary efforts of both Catholic and Protestant churches. At the beginning of the period the Jesuits succeeded in establishing themselves in China, and they were joined by monks of other orders. These fell out among themselves over questions of doctrine and policy; and though the Manchus were more tolerant toward foreign religions than were the Mings, the emperor K'ang Hai finally limited their privileges and activities. Roman Catholic missions nevertheless survived, and in the nineteenth and twentieth centuries made great progress among the Chinese people.

Protestant missions began with Robert Morrison, who arrived in Canton in 1807. The English East India Company persistently refused passage to missionaries, so Morrison went by way of New York and an American ship. The Christian religion being strictly prohibited by the Chinese Government, and the East India Company consequently being very apprehensive of any missionary effort, lest their trade privileges should vanish, Morrison was commissioned by the London Missionary Society, his sponsors, to devote himself first to

acquiring the language, and, following that, to a translation of the Bible. This, and the great Anglo-Chinese dictionary which he prepared, were his lasting monuments, though he performed, besides, prodigious tasks in evangelizing, teaching, and founding educational institutions. He endured hard living conditions, suspicion and persecution from the Chinese authorities, and opposition from the Roman Catholics in Portuguese Macao, where he resided much of the time; but through it all he persisted for twenty-six years, till his death. Within eighteen months after his arrival at Canton and Macao he was appointed official translator for the East India Company, his extraordinary talent thus being recognized, and he soon was acclaimed the greatest of European Chinese scholars.

Morrison was later joined by other missionaries, but progress in evangelization was slow. After twenty-five years of labor only ten converts had been baptized. Nevertheless, it was a period of preparation. Differing in policy from all previous missions, Nestorian and Catholic, the Protestants did not seek favor at courts, but went to the common people, thus laying a solid foundation for the church.

Politicians and mercantile companies generally worked at cross purposes with Protestant missionaries. They were devoted to money-making and power, and they commonly despised and resented the message of justice, love, and forgiveness which the missionaries brought. In the case of the Portuguese and the Catholic missions the situation was different, for their viewpoints more nearly coincided. But through all the East—India, East Indies, Japan, and China—both the Dutch and English East India Companies, which for two centuries administered in their areas government as well as trade, shut out, hindered, and ridiculed the messengers of Christ. Their policy, as also to a great extent the policy of their national governments when these took over, was inimical to Christianity, both theoretical and practical. Yet sometimes the results of their scheming and warring turned in the end to the advantage of the gospel; and occasionally among their officials were just men and true.

Despite the essentially pacific nature of her people, China has had her full share of troubles and wars. European nations have liberally contributed to this state by their commercial and sometimes military invasions. In the early part of the nineteenth century the only port open to foreigners was Canton, and the trade here was dominated by England. Because of differences over port and trade restrictions, war ensued in 1840-42 between the British and the Chinese, in which the former were completely victorious. The resulting treaties, which opened certain ports to European nations and gave special privileges to foreigners, including the provision of extra-territoriality, exempting them from China's jurisdiction and making them subject only to courts of their own nations, were thorns in China's flesh until their recent abolition under the increasing prestige of the Chinese Government.

Nevertheless, these treaties did much to open China to Western influence, mostly beneficial, and to the spread of Christianity. The more lenient and benevolent attitude of the United States through all the joint dealings of the Western nations with China gave it special favor with the Chinese. England usually went along with this more generous policy. In consequence, the influence of these two nations has been greatest upon China, especially in the fields of education and industrial development. Thus also the English-speaking world has done most in the extension of Protestant missions and education.

The course of Seventh-day Adventist missions in China through most of the first decade of the twentieth century has been told in chapter 6. At that time there were five churches, with ninety-four members. Since 1909 the Seventh-day Adventist cause in China has been successively under these general organizations: the Asiatic Division, 1909-18; the Far Eastern Division, 1918-30; the China Division, 1930 to the present time. It is apparent that these organizations corresponded to the gradual development of the Eastern Asian and adjacent island field, the first covering all that territory, the second

setting India with immediate neighbors by itself, and the last separating China from the island areas.

At the 1909 General Conference, held in Washington, the work in China was for the first time well represented and presented. J. N. Anderson, the director, Doctors A. C. and Bertha Selmon, Ida Thompson, E. L. Miller, and O. J. Gibson were in attendance, and most of them had a part in telling the story of the field.

It was a stirring panorama they painted of a missionary frontier: the southern and central coast—Canton, Amoy, Shanghai, where the headquarters were now established; outposts in the interior—in Kwangtung, Hunan, Honan; calls from the far West provinces—Yunnan, Szechwan, Shensi, Kansu; a man here, a company there, who had read one or more of the little tracts that then composed their literature, and who were pleading for instruction; one and another and another native minister who had accepted the Advent faith, and was ministering to his people; medical work, school work, missionary men and women alone amid multiplying calls working to exhaustion, some having to be invalided out of the country. Come over and help us!

The mission's fruits were thus summed up by Elder Anderson: "Now we have a Chinese membership of ninety-four, all of whom are gathered into one or another of the five local churches. . . . This is not a large constituency; but it is a precious seed which, under the fostering care of the Holy Spirit, will yield an abundant harvest in that land."

The unstable financial foundation of the mission, which had no budget and no regular appropriation, and which frequently was supported in part by the personal funds of the missionaries; was challenged in these words: "It does not seem quite right to me, brethren, that the support of this great work should rest upon the uncertain foundation of the free-will offerings, as sacred and as good as they are, while we rest the home work on the certain foundation of the tithe. I am anxious for the time when a certain fraction of the tithe shall regularly

go to the foreign fields, in addition to the free-will offering, in order that this work may go forward. . . . The work must not surrender. It can not compromise. It can not retrace its steps. It must go forward. This message to-day stands in China facing forward, and brethren, we must do what we can to let it advance.”¹

The appeals were answered by new organization, new recruits, and plans for financial support. These first eight years of the China Mission laid an indispensable foundation. Few and scattered were the gallant soldiers of the cross who first lifted up the banner of the Sabbath and the Advent in this land; but they made rallying points to which recruits should gather, receive training, and press on into the field. The publishing work, the medical work, and the educational work, had been begun to supplement and to prepare the way for the evangelist. Now the structure of the China Mission was to rise higher and higher on that foundation.

At this 1909 General Conference the Asiatic Division was formed, and it was successively reorganized in 1913, 1915, and 1917, to meet developments. It included India, China, Japan, Korea, Philippine Islands, Malay Peninsula and Straits Settlements. In 1913 the East Indies were added. From 1916 to 1918 the Australasian field was included in this division. Headquarters were established in Shanghai. I. H. Evans was the first president, succeeded in 1913 by R. C. Porter, and he in 1917 by J. E. Fulton. C. N. Woodward was secretary and treasurer from 1913 to 1915, when H. W. Barrows took over. During its ten years under this organization China advanced to 70 churches and 2,862 members.

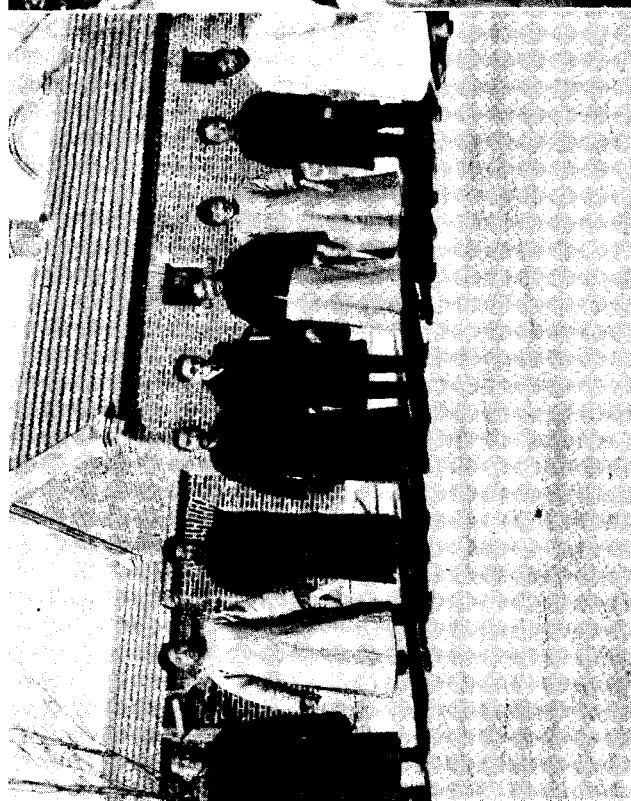
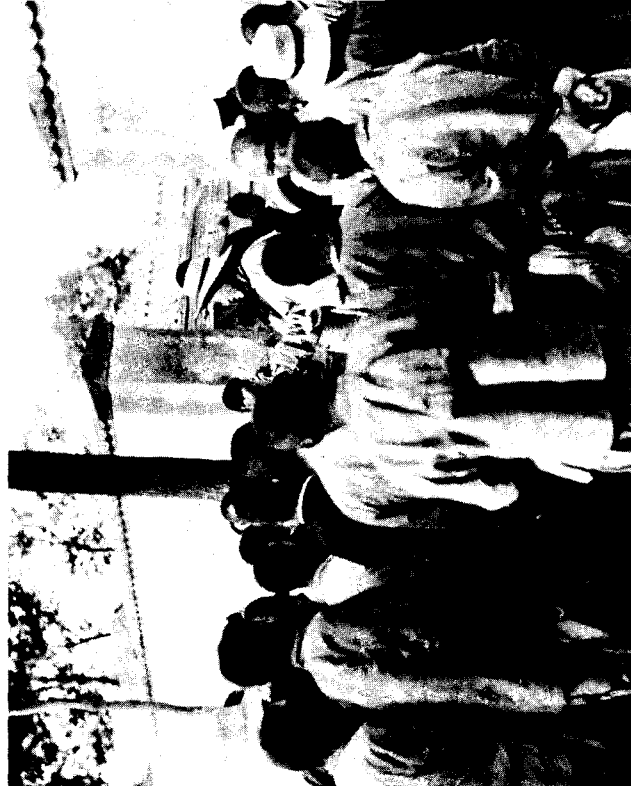
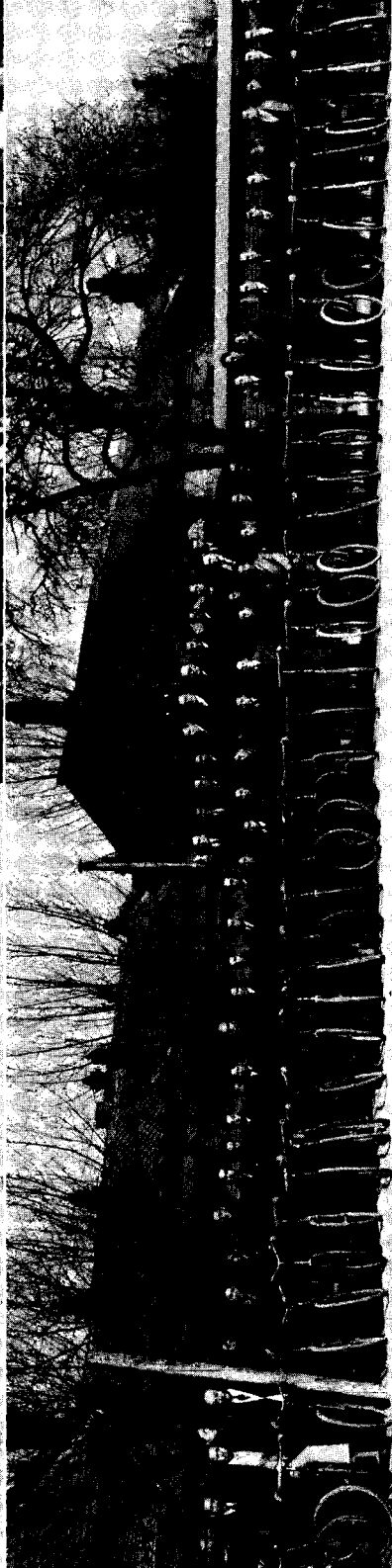
The years of the Asiatic Division saw great changes in China politically. Opposition to foreign intrusion had never ceased, and this was complicated by resentment of the native Chinese against their Manchu rulers, who were only slightly older foreigners. In 1900 the Boxer Rebellion, which arose in the northeast provinces, was primarily aimed at the imperial throne, but was cleverly captured by the empress dowager,

Tzu Hsi, and made a crusade against foreigners. The crushing of this movement by expeditionary forces furnished by eight foreign powers left the European nations, America, and Japan in practical control of China, and only by the insistence of the United States was the nation left intact. In 1909 the new and infant emperor, Hsüan T'ung (Henry Pu-yi), was placed on the throne, with his father, Prince T'ung Ch'un, as regent. The persistent threat of foreign aggression, coupled with dissatisfaction over the corruption and oppression of the ruling class, precipitated the revolution.

In 1911 revolt broke out in Hankow, Hupeh. Sun Yat-sen, the genius and first leader of the revolution, was a Christian convert, American-educated. The great majority of the revolutionary leaders were also foreign educated. They conceived a new China, loosed from tradition and superstition and led abreast of the modern world. Sun Yat-sen's ideal was a republic, though he recognized that successive steps were necessary to prepare China's masses for that. But once started, the revolution was hard to control; for all subversive elements, from war lords to bandits, joined it, and looting and massacre followed as the revolution swept northward. It was the beginning of forty years of disorder and suffering for China, not yet ended.

Missionaries in the areas of war were greatly endangered, and escaped only through experiences of suffering, abuse, and in some cases loss of life. Seventh-day Adventist workers in Changsha, Hankow, and Nanking made their way to Shanghai through scenes of looting, war, and murder. Much mission property was destroyed. But within a short time the workers were able to return to their posts and begin rehabilitation.²

The result of the revolution was the overthrow of the Manchu dynasty. An ostensible republic was formed. Sun Yat-sen stepped aside, in the interests of harmony, and a northern general, Yuan Shih-kai, was elected the first president. Yuan's preference, however, was for a constitutional monarchy, and he so influenced the formation of the constitution as to make the presidency a life tenure; but he died in 1916. Meanwhile,



he had cast out the Kuomintang, party of the South, which reacted violently. Ensuing civil war rent the country for twelve years, during which our missionaries worked amidst many perils, not only in territory already occupied, but in the opening of new provinces such as Shensi and Szechwan. The national picture was clarified when in 1928 Chiang Kai-shek, the brother-in-law and general of Sun Yat-sen, and after the latter's death his successor, entered Peking at the head of his victorious troops. He moved the capital to Nanking, the old seat of the Ming government, and started on a reform of the government and improvement of conditions. Soon after, he announced his conversion to Christianity, under the influence of his wife, who was born Soong Mei-ling.

Amid all the political turmoil the Advent message went forward. In 1909, upon the organization of the Asiatic Division, the several local missions in China were formed into the China Union Mission, an organization which continued only till 1912. During most of this time Elder Evans, president of the division, was also acting as director of the China Union. Small though it was, the work in China was further developed than in any other field of the division. There were five local missions composing the union: South China, with George Harlow as director; Southeast China, W. C. Hankins; East China, A. C. Selmon; South Central China, R. F. Cottrell; North Central China, F. A. Allum. This was in 1912. It was noted at the same time that unentered sections included Northwest China, North China, West China, Mongolia, Chinese Turkestan, and Tibet. The departmental organization of the union was: Sabbath school, Mrs. Louise H. Roberts; education, B. L. Anderson; medical, Dr. H. W. Miller; publishing, R. F. Cottrell. In 1912 the China Union Mission was dissolved as an intermediate agency, and the local mission fields reported directly to the division. The extension of the work into the north and the west next engages our attention.

Central China.—The strong work in Central China, begun in 1903 by Evangelist Pilquist and the Doctors Miller and

Top left: Adlai A. Esteb stands with literature evangelists who have been imprisoned for selling Adventist literature. Top right: An outdoor gospel meeting held by three colporteurs in North China. Bottom: The Flying Wheel Brigade of Manchuria.

Selmon, was reinforced in 1909 by extension eastward to the province of Anhwei. Believers in Honan, sending out literature, placed a tract on the Sabbath in the hands of Han Tsung-djen, pastor of an independent Chinese church. He became interested, and asked for a living teacher of the faith to meet him. In response, F. A. Allum and a Chinese evangelist went from Honan to visit him. Eight days of travel through wintry blasts and frozen mud brought them to his town, Yingshan, at nine o'clock at night. Immediately a preaching service was held, presenting "The Sure Word of Prophecy"; and after that they talked with Pastor Han until three o'clock in the morning.³ They stayed for five days, and the pastor, with most of his flock, coming into the Advent faith made a nucleus in this province that spread and grew.

Frederick Lee and his wife, who had just come from America, were sent up into Anhwei, where, as he said, "in the buoyancy of youth and the bliss of ignorance" they started their long and fruitful service for China. The buoyancy and the courage remained, though the ignorance of the novice gave way to the wisdom of the veteran.

North China.—Three northern provinces, Shantung, Shensi, and Chihli, were entered in that order. But Shansi, between Chihli and Shensi, was not entered till much later. F. E. Stafford, from the Pacific Press, was in the employ of a commercial firm in Shanghai. Upon completion of his contract he remained in China to enter the church work. In 1913 he used his vacation for an itinerating trip into Shantung Province, on that northeastern peninsula which juts into the Yellow Sea. He sold literature and preached as he went, and pioneered the way which was followed by Chinese colporteurs and evangelists. C. P. Lillie and his wife began work in the province two years later.⁴

Shensi was entered in 1915. This province, in the interior, bordering the Yellow River, is the oldest site of Chinese civilization and culture, and here, at Sianfu, was the first capital of China. A colporteur found there a town called Gospel

Village, which had been built thirty years before by a company of Christians emigrating from Shantung. Here his literature was gladly received, and the Advent faith made steady progress. One of the converts became Pastor Liu, a faithful and long-time evangelist. Dr. Selmon and Frederick Lee visited the province and city in 1916, going through some harrowing experiences with bandits and revolutionaries. S. G. White entered in 1917, and the mission was organized that year.⁵

Chihli (now called Hopei) contains the great city of Peking (since the revolution called Peiping), which was long the capital of China and the center of culture under the Manchus. The work in this city was opened by R. F. Cottrell in 1917. Frederick Lee took over the leadership in 1919, locating in Peking. Among a more phlegmatic people than those of the South, the work here had slower growth. The political disturbances which so largely affected Peking also hindered the work. But progress was made, and a goodly number of converts were won through the years. Thirty years later, in 1948, Frederick Lee, as one of the editors of the *Review and Herald*, made a visit to China, and in this same city joined his son Milton in a great evangelistic effort. Through all the vicissitudes of the years a constituency of a thousand members had survived; and now a large ceremonial hall once used by the emperors of China in the Forbidden City was opened for Christian meetings. Chinese of all classes thronged to hear.

Manchuria.—This northern three-province division, semi-independent and the pawn of three nations, was first entered by the Advent message in the northern city of Harbin, among refugee White Russians. There were some Seventh-day Adventists among these, who sought to spread their faith. A Chinese named Feng Chang-chun learned of the faith through them, and journeyed to Shanghai to attend the mission school. There he found four appointees, Bernhard Petersen, O. J. Grundset, and their wives, studying the Manchurian dialect, in preparation for entry into that field. In the autumn of 1914 they went up to that outpost, locating in Mukden, then the capital. As a

result of evangelistic efforts and personal work a church was organized there. Elder Grundset then went north to Changchun, which later, under the Japanese, became the capital. The work in Manchuria went slowly and hard, but the faithful laborers, who saw service there for a score of years, first laid a good foundation, and afterward saw the fruition.

Far West.—As early as 1909 there was a call from the far West. It came from a borderland, the province of Szechwan and its metropolis, Chungking, afterward to become famous as the war capital of the government of Chiang Kai-shek. Colporteurs, those scouts of the Christian army, had penetrated so far, widely distributing their literature and arousing an interest that demanded a permanent mission.

The road to Chungking is not a primrose path, and it was more difficult then than now. Even yet no railroad penetrates those fastnesses of mountain and gorge; and thirty years ago the airplane had not yet created a path in the air. Roads were nonexistent, or of the crudest form. The one great artery of travel was the Yangtze River, but it was an artery with many an embolism. Up to Ichang, one thousand miles from Shanghai, the river's broad, placid tide will bear vessels from the ocean; but then come the mountains, through which the mighty stream plows its furrows of gorge and rapid. The four hundred miles from Ichang to Chungking, the most laborious, tedious, and dangerous part of the journey, took as long to traverse on the small river boats, by sail and tow, as the trip on the lower river, three times as far. Many are the portages around the rapids which passengers and often goods must take while the boats are being tracked, or towed, through, with long bamboo ropes, by fifty or sixty trackers. Many are the wrecks of boats, with loss of lives and cargoes. Improvement of river travel by means of dams and locks would be a tremendous undertaking, one beyond the present resources of China. However, at present stout little river steamers successfully breast the rapids and both shorten the trip and make it more comfortable. But now there is swift travel by air.

The call for missionaries of the Adventist faith was insistent. It was repeated year after year. It must be answered. Who should go? The Asiatic Division Committee, sitting in Shanghai, fixed upon an experienced worker, who had labored in Central China, then our most advanced mission. This was F. A. Allum, who had come from Australia in 1906, and had labored mostly in Honan. He received his appointment to Szechwan in 1909, but means to establish the mission were not available, and for five years he was employed in already entered fields, while looking and longing for the advance.

Then in 1914 the action was consummated. For a companion missionary the committee selected M. C. Warren, a young man who had recently come from America, and who with this far western mission began his long and fruitful toil for China, a service not yet ended. Elder and Mrs. Allum had three little boys in their family, Elder and Mrs. Warren a little girl. For this initial adventure the men left their families behind, but several months later they returned and took them up into the West.⁶

On March 3 the two men left Shanghai; it was six weeks later when they arrived in Chungking. Pausing at Hankow, where they were met by Frederick Lee and S. G. White, Allum and Warren went by train up to the mission headquarters at Yencheng, to seek for Chinese helpers. R. F. Cottrell, director of the Central China Mission, and his committee told them to select any native workers who were willing to go. The choice fell upon two members of the Mission Committee, Dju Dzi-ih and Shi Yung-gwei, evangelists. These men, after the decision on a Friday, went thirty miles to their homes, consulted with their wives, rested on the Sabbath day, packed up Saturday night, and were at the railroad station with their families on Sunday. At Ichang another Chinese worker, Li Fah-kung, joined the company.

Hiring a large houseboat, they loaded their goods, took themselves and their Chinese helpers and families on board, and sailed and were towed up the river through the fearful

gorges and the raging rapids, and through the beautiful interspersed lake-like stretches of river, for three weeks. Once their boat shipped so much water that it nearly capsized, damaging boxes of books and food, and threatening the lives of the crew and of Allum, who alone of the missionary party had remained on board. But by the good hand of God they escaped the fate of many another boat and many passengers who at these most dangerous rapids were lost.

They arrived at Chungking on April 17. Every Sabbath on the way they had tied up to the bank, usually at some city, where they held Sabbath school among themselves and then preached and scattered literature in the town. The first Sabbath school in Szechwan was formed at An Pin (meaning, "rest" and "peace"), with M. C. Warren superintendent and Dju Dzi-ih secretary. Chungking was then a city of about six hundred thousand. Later, while it was the war capital of China, the population swelled to one and a half million. The sandstone hills on which the city is built proved a great protection when the war planes bombed it; for the people dug numberless caves in the sides of the hills, and these refuges greatly lessened the casualties.

The mission began with the rental of a house near the principal gate, which was turned into a chapel below and living quarters above for one family. Though a noisy, dusty location, it was favorably situated to attract attention, and it served for some time as headquarters until better property could be secured, four miles out of the city, where offices, school, and dwellings could be built. Later, near by, a hospital was built, which, though partly destroyed by the bombs of the enemy, served magnificently during both war and peace. In far Szechwan the standard of the Advent cause was thus planted, in 1914, a forward post that served as a base for the advance into other western provinces and into Tibet.⁷

Elder Allum served as superintendent until 1916, when M. C. Warren took the leadership, and spent eighteen years in this area, itinerating over 20,000 miles, where roads were

mountain paths and lodgings were native huts or Buddhist lamaseries. Between trips, on his short stays at home, he constantly exercised and conditioned his physical powers to meet the hardships of the trail. Experimenting on reduction and condensation of supplies, which must be borne on carriers' backs, he produced a standard emergency ration of cereals, raisins, and powdered milk, to prepare which only water need be added; the larger portion of his baggage consisted of literature. In this he was emulated by the colporteurs who went before him and the evangelists and medical workers who followed in his steps.

Others joined as time went on: the E. L. Lutzes, the C. L. Blandfords, the S. H. Lindts, Dr. and Mrs. Andrews, and Chinese of honorable names and records: Shi Ru-lin, Liao Hsian-hsien, Mao Bin-lan, and many others.

Dr. J. N. Andrews, grandson and namesake of our first foreign missionary, and his wife, Dorothy Spicer Andrews, trained nurse, daughter of the veteran missionary, editor, and secretary, W. A. Spicer, came to China and Chungking in 1916, where for two years they gave medical and evangelistic service. Scarcely had they arrived in Chungking, however, when they were beckoned by Tibet, toward which the missionaries' eyes had been turned ever since coming to Szechwan. Accordingly, Elders Warren and Blandford and Dr. Andrews made a trip up the river Yangtze and its tributary Min, and reached the town of Tatsienlu, then on the borderline between Szechwan and Tibet. In recent years the Chinese have extended the border three or four hundred miles west, formed a new province of it and a part of Szechwan, which they call Sikang; and they have given a new name to Tatsienlu, its capital, Kangting. This scouting expedition by the three men resulted soon afterward in the mission which was to open the way into Tibet.

Departmentalization of the work grew slowly. In the first years of the division organization there was none, this specialization being left to the constituent fields. The first division

department to appear was the Sabbath school, in 1914, with Mrs. C. N. Woodward secretary. In 1916 a fairly full departmental slate is presented. During most of the remaining years of the division the secretariat was thus filled: publishing and home missionary, C. E. Weaks (for China, H. M. Blunden); medical missionary, A. C. Selmon and W. C. Landis; education and young people's, S. L. Frost; Sabbath school, Mrs. C. N. Woodward and R. F. Cottrell. The first distinctive provision for women's work occurred in the last year, as a subdepartment of the home missionary, with Mrs. C. E. Weaks as its secretary. This work, especially fitted to the field, was to become a prominent feature in later division organization.

Publishing.—The publishing business, which dates back to Abram La Rue's two tracts translated from the English and the Andersons' authorship of another two, received its first chief impetus with the hand press which Dr. H. W. Miller brought with him into Honan in 1903. Under most primitive conditions a number of small tracts and the first periodical, *Fu Yin Hsuen Pao* (Gospel Herald), appeared from this 10 by 20 print shop, with its incomplete fonts and improvised inking facilities.

In 1908 this publishing work was removed to Shanghai, where a small printing plant was purchased from Charlie Soong, Christian father of the famous Soong family, who have figured so largely in the late history of China. The press was located in the Soong compound, the rented quarters being partitioned off from living quarters, and having a private entrance. The future first lady of China, Mei-ling (Madame Chiang Kai-shek), as a little girl played about the yard and on the doorstep.

Various shifts in location and facilities ended in 1912 in the building of the Signs of the Times Publishing House, on the new mission property in Shanghai. During the regime of the Asiatic Division the managers of the publishing house were successively A. C. Selmon, W. E. Gillis, and W. P. Henderson; the editors of the *Signs* were A. C. Selmon and J. E. Shultz.

This missionary journal, promoted by evangelists, Bible women, and colporteurs, rose in time to have the largest circulation of all religious papers in China, finally equaling all others put together. The house also published other periodicals and an increasing number of tracts, pamphlets, and books. Other smaller presses were in time established in different parts of the field.

Education.—Educational work started with Ida Thompson's Bethel Girls' School, in Canton, followed very soon by a corresponding boys' school. This type of school made a part of the evangelizing program, and especially was this true of the girls' school, which aimed at the uplift of the women of China. The Chinese, however, have an educational system of their own, and the mission type of school did not in China occupy so prominent a place as it did among less-cultured peoples, as in Africa and the Pacific islands.

But from the first, as urged by J. N. Anderson, plans were in the making for schools of lower and higher grades, to train the children, youth, and adult workers of the Chinese converts. Thus the Adventist schools in China occupied much the same position and served the same purpose as denominational schools in America and Europe. There was also the necessity of teaching the Chinese language to new missionary recruits. The early missionaries found great difficulty in getting competent Chinese teachers; for though there might be scholars who understood both languages, they were seldom pedagogical-minded. Carefully follow their teacher's pronunciation as they might, the students would usually be rewarded only with his bland comment, "Lee-ta diff'ence"; and not until they employed a better missionary-trained teacher, did they discover what the "little difference" was.⁸

Later, resort was had to an interdenominational school of language. But in 1916, under the impulsion of Dr. A. C. Selmon, who was noted for his linguistic ability and knowledge of Chinese dialects, "the first Seventh-day Adventist language school in a mission field" was opened in Nanking with a five-



Open-air clinics such as this one for refugees at the Wuhan Sanitarium, Hankow, China, promote the work of the gospel.

year course, primarily for the benefit of sixteen new recruits. It was continued for some years, in Shanghai and elsewhere, though intermittently because of political conditions, and it was finally placed under the direction of the Oriental Branch of the (S.D.A.) Home Study Institute.

While other elementary schools were opened in South China in those early years, it was the one founded in Honan Province in 1910, in charge of Dr. H. W. Miller, which through several mutations finally became the supreme central training school of Seventh-day Adventist China. Moved to Nanking for a short time, where F. A. Allum and O. A. Hall were successively principals, it was in 1913 forced by the revolution to remove to Shanghai. There it was housed in buildings on the headquarters compound. At first it was called the China Missions Training School, with A. C. Selmon and H. O. Swartout among the principals. When in 1920 its name was changed to

Shanghai Missionary College, S. L. Frost took the presidency. Its later development and that of the whole educational cause came in the regime of the Far Eastern Division.

Medical Work.—Medical work has played a large part in the Seventh-day Adventist mission in China. Even Abram La Rue, although he had no medical training, taught healthful living and sold health foods as well as literature. The Wilburs, second missionary family to come, were nurses. Dr. Law Keem, the first missionary of Chinese blood, was a physician, and established a medical practice and a small sanitarium in the South. The entry into Central China in 1903, aside from one family of evangelists, consisted of four physicians and two nurses. The Doctors Miller and Selmon, while strongly pursuing evangelistic, teaching, and publishing interests, were primarily health workers. Later recruits had a large proportion of medical workers.

The emphasis on medical work had two reasons, the first to preserve the health of missionaries, whose hard living conditions and extreme exertions often imperiled their lives and invalidated many home; the other to teach and exemplify the gospel of health to the Chinese people. There grew out of this mission the design to train Chinese young people as nurses and physicians, and this design has been effectually carried out. At the present time there are sixteen Seventh-day Adventist sanitariums, hospitals, and dispensaries in China, the chief being the Shanghai Medical Center.

Doctors A. C. and Bertha Selmon carried on dispensary work in Shanghai; and, joined in 1917 by Dr. C. C. Landis, they started a small sanitarium in leased quarters. The need for their own plant was clear; and in 1918 the Shanghai Sanitarium was built with a General Conference appropriation and considerable help from wealthy Chinese, a key figure among them being Dr. Wu Ting-fang, great Chinese statesman and former ambassador to the United States. At about the same time the dispensary-hospital at Yencheng, in Honan, where Dr. D. E. Davenport had begun work, at first in a mud

hut, was planned and built, most of the funds being solicited from merchants and rulers by Frederick Lee, H. M. Blunden, and their Chinese associates. These two were all that appeared under the Asiatic Division. Others have been developed since.

But the medical work was not confined to institutions; far from it. Everywhere throughout the field, physicians, nurses, and other missionaries gave service of relief, healing, and education, to the great benefit of the people and the enlistment of their sympathy for the gospel work of the Advent message. Adventist workers were noted as health teachers.

Institutions.—An institutional center had been opened at Shanghai. There, in 1909, was purchased, in what was then known as the International Settlement, a property on which it was designed to build the division headquarters, a publishing house, a school, and a sanitarium. This plan was carried out, with the exception of the last, the sanitarium work being developed on other property.

In 1918-20 the Asiatic Division was divided into the Australasian Union (a reversion to its former separate state), the Southern Asia Division, and the Far Eastern Division. The Far Eastern included Korea, Japan, the Philippines, Malaysia, and China with its dependencies. The twelve years during which China was included in the Far Eastern Division were years of strengthening the stakes and lengthening the cords. A strong administration, continuous and unbroken, helped.

I. H. Evans, the president, devoted himself earnestly, strenuously, and competently to his great task, traveling and helping the workers from one end of the field to the other.

The secretary, Clarence C. Crisler, a man of deep Christian experience and great executive ability, gave the last twenty years of his life to the work in China. He traveled throughout the field, even into the most inaccessible regions, assisting the men on station, studying conditions, and planning to follow up openings. It was, indeed, on the last of these strenuous expeditions, in the far West, on the borders of Tibet, that he was stricken with pneumonia and died, in 1936.

The treasurer, H. W. Barrows, built strongly the financial structure. While China, like all mission fields, has regularly received appropriations from abroad, there has been a constant effort to impress upon the consciousness of the national church its responsibility to become as nearly self-supporting as possible. The plan of tithing, Sabbath school offerings, and other mission offerings, has been encouraged, and Missions Extension (Harvest Ingathering) has brought in considerable assistance from non-Adventist and non-Christian Chinese men of wealth, as well as from the less-privileged classes. Special objectives, as of student support, building of churches, and projects such as the "On to Lhasa" (Tibet) movement, which was undertaken by the Chinese Young People's Societies just before the world war, have brought great response from the believers.

Departments and Institutions.—The Departments initiated in the administration of the Asiatic Division held through in the main, and were manned by the same secretaries: publishing and home missionary, C. E. Weaks to 1925, J. J. Strahle to 1930; educational and young people's, S. L. Frost; medical missionary, C. C. Landis to 1926, H. W. Miller to 1930. A literature bureau, with C. C. Crisler as chairman, was in charge of that side of the publishing work. The Sabbath school department had Mrs. I. H. Evans as its secretary. Work for the women, mothers, and homes of China was continued, in 1925 being organized as the Far Eastern section of the Home Commission, with Frederick Griggs chairman and a working membership of both men and women. I. H. Evans was secretary of the Ministerial Association, organized the same year. These departments all functioned for the entire Far Eastern field, but China shared their benefits. Outstanding workers for women were Mrs. Bothilde Miller, Misses Petra Tunheim, Lucy Andrus, Abbie Dunn, and Mrs. C. C. Crisler.

The Signs of the Times Publishing House, in Shanghai, grew with the needs. A factory addition was built in 1927-28. The manager for most of this period was W. P. Henderson; the editors, H. O. Swartout, E. R. Thiele, and Frederick Lee. Small

mission presses were established in Manchuria, and at Tatsienlu on the borders of Tibet.

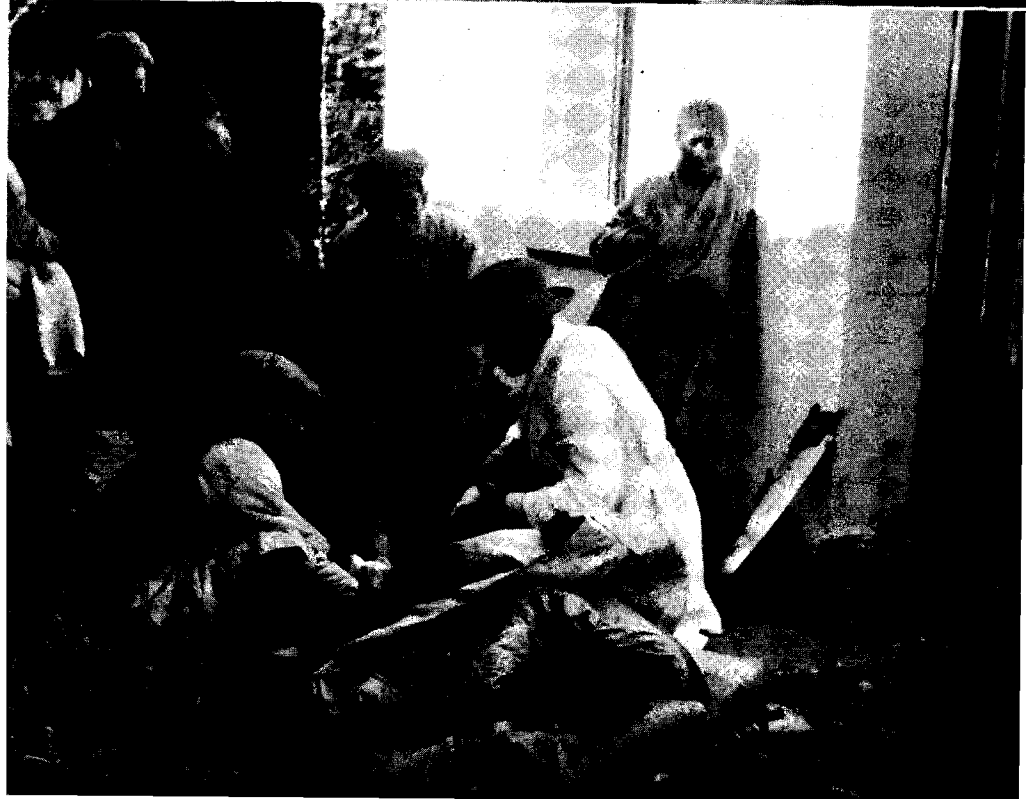
In the medical field the two sanitariums already mentioned, at Shanghai and Yencheng, Honan, developed and expanded. The former had Doctors Landis and Miller successively as superintendents, with a city clinic headed by Dr. R. W. Paul. In Yencheng Dr. L. H. Butka was in charge. Other sanitariums, hospitals, and dispensaries were established in connection with various missions, as at Canton, Fatshan, Nanning, Waichow, and Tatsienlu. Others were founded later.

The educational work bloomed and flourished. There came to be twelve "middle schools" (secondary level), in nine provinces, including the Far Eastern Academy at Shanghai, the Shanghai Nurses' Training School, and the China Theological Seminary at Chiaotoutseng, in Kiangsu, thirty miles below Nanking. This last was the school for the training of Christian workers which had journeyed from its beginning in Honan to Hankow and Shanghai, where it was known as Shanghai Missionary College. In 1922 it was decided to remove it to a rural location, where agriculture and other industrial subjects could be taught and demonstrated. This was effected in 1925, when the name was changed to China Missionary Junior College. D. E. Rebok, who came to China in 1917, then became president of the school, and his faith in the revealed principles of Christian education was largely responsible for the removal to a country site.

The national revolution was still boiling, and at this point the Communist participation in the government was very active. A strong movement to be rid of foreign and Christian influence arose. A proposal was made to enforce a plan of regimentation and accreditation which would conform to a classical mold, eliminating all Bible teaching and religious instruction. Heavy pressure was brought to bear upon all schools to submit. The officers of the Adventist college, through tactful approach to Christian officials in the government, secured permission to operate as a vocational school, with exemp-

tion from most of the hampering conditions. The name was changed, first to China Theological Seminary, and later to China Training Institute. In addition to Bible teaching, agriculture was made a foundation study, and shopwork and the manufacture of furniture were added. The vocational aspects made this school a unique experiment in the evolution of Chinese education. Many educators and officials visited the institution to inspect and study its principles and methods. Its educational program appealed to China's leaders, and its teachers and administrators were invited to sit on boards, foundations, and conferences, to present its distinctive features. In later years one of the teachers, P. E. Quimby, was secured by Generalissimo and Madame Chiang Kai-shek as supervisor of the National I Tsu School for Boys, at Nanking, of which Madame Chiang was honorary president. Professor Quimby's work at this school, teaching by his example the dignity of manual labor connected with mental culture, was a revelation to the boys, steeped in the Chinese scholar's contempt of working with the hands. It was likewise, as the Chiangs intended, an object lesson to Chinese educators.

Looking to Tibet.—In 1919 Dr. and Mrs. J. N. Andrews, with their one-year-old Bobby, started to follow up the opening made by the scouting expedition two years before. There was with them also a Chinese worker, a carpenter and formerly a colporteur, who proved himself one of the most adaptable and resourceful of helpers. Tibet was the Forbidden Land, ruled by lamas, or priests of the Tibetan form of Buddhism. The highest functionary is the Dalai Lama, residing in the capital, Lhasa, and exercising supreme civil as well as religious authority. Suzerainty was claimed by China, but only on the debatable borderland was there even the semblance of Chinese rule. Strangers, and especially Christian missionaries, had never been allowed, and conversion to Christianity of any Tibetan was punished with death. But the gospel must be ministered to them no less than to others, and medical missionary service was the best entering wedge.



Tatsienlu was the gateway for trade and travel between China and Tibet, and many Tibetans dwelt there or visited for trade or other purposes. The China Inland Mission already had a station in Tatsienlu, and they welcomed the coming of the medical reinforcement of the Seventh-day Adventists.

It was a fifty-two-day journey, first by river on a large house-boat, then by carriers over mountain roads. Their route was up the Yangtze to Suifu, then on the Min River to Kiating, then overland to Tatsienlu. Within eight miles of Kiating their boat struck a rock and sank in four feet of water, which thoroughly wet their goods and spoiled much of them, though they spent a week in drying them out. At Kiating they organized a caravan, with sixty-nine coolies carrying their goods and with an escort of twelve soldiers. Over the mountains on a good road—the military road into Tibet—up the gorges of dashing streams, over the passes, through rains, heavy winds, and sometimes without shelter or comfort at night because their slow-footed carriers failed to come up, they made their way for nearly a month, and finally they entered the little border city toward which they had been so long struggling.

The members of the China Inland Mission stationed there received them cordially, and had rented quarters for them, in which they gratefully rested. Shortly the energetic doctor found and leased a substantial house and compound, in which he set up his dispensary, and bargained for land on which to put up our own buildings. There were many surgical cases, due to accidents, fights, and abdominal troubles, for the cure of which the stoical Tibetans would endure any ordeal, once their confidence in the doctor had been established. He reported of them: " 'I have a little pain in my stomach,' says one; 'won't you cut me open and see what is the trouble?' " "

A printing press and money for type had been promised by the Review and Herald, a fitting testimonial to Dr. Andrews' early apprenticeship in that establishment. The press came in a few months, but there was no easy shipping means. Brought up to headwaters by boat, it was then taken apart, and the parts

← PHOTO CREDITS: MILTON LEE AND C. C. CRISLER

Top: Classroom scene in school of Inky River District, Yunnan, China. **Bottom:** Dr. J. N. Andrews and two Chinese helpers caring for a Tibetan whose leg had been broken for four days. He had been carried over a 15,500-foot pass on a crude stretcher.

were strapped upon the backs of coolies, who took twice the time it had taken the mission party to cross the mountains to Tatsienlu. But where to get the types? In all China there were none, save those carved from wood by the China Inland Mission at Tatsienlu. They generously lent to Dr. Andrews the four-hundred-odd characters, and these with infinite care and precaution he sent to Shanghai. There the Commercial Press, glad to get the key to the Tibetan language, made for themselves a set of matrices, and type which was duly delivered to Dr. Andrews. The doctor had translated, with Tibetan help, several standard tracts, and thus the first Seventh-day Adventist literature in Tibetan came into being.

Even before this, however, the first publication had come forth from the hand of Dr. Andrews and his lama teacher. With great pains the law chart was prepared, and the precious painting sent to the Signs of the Times office in Shanghai. Sooner than could have been expected, the press had duplicated it and sent the first two copies by first-class mail before the complete edition could go by freight. Dr. Andrews hung one chart up in their little meeting room: "A great wild-looking Tibetan, who had not combed his hair yet this year, came in. I pointed to the chart. He read part of it, then turning, asked if I had another one to give him. I pulled that one down in a hurry, and gave it to him. He went off smiling—the first Tibetan to receive an Adventist sheet in his own language."¹⁰

The medical service soon became famous on that borderland and far into Tibet. Besides his hospital work, the doctor made itinerating trips, ministering to the hundreds of cases of all sorts which thronged him, and preaching the word. On one occasion a severe earthquake wrought havoc in a large area northwest of Tatsienlu. Gathering supplies together, Dr. Andrews, with some of his Chinese and Tibetan helpers, went over high mountain passes to reach the scene of the disaster, which had been made more horrible by the depredations of bandits. Burns, fractures, contusions, amputations, occupied his time and that of his helpers. The expedition alleviated

much of the misery, and gained for the doctor and his work wide acclaim throughout the land, the influence of which is still felt.¹¹

Twelve years the Andrews spent at Tatsienlu, seeing the work develop into a stable mission, with influence far into Tibet. When they had to leave, Dr. Harold E. James took the medical side of the work. Successive directors of the mission were P. Bartholomew, F. W. Johnson, and M. H. Vinkel, with various Chinese and Tibetan workers. The mission is now in charge of Nurse Kung Ping-shan and his wife.

A Summary.—Thus from the starting points at Hong Kong, Canton, and Shanghai the Advent cause had emerged into China like the head and shoulders and arms of a man reaching up to possess the land. Central China was solidly occupied, the head in Honan and Shensi, the shoulders and chest in the provinces to the east and south, a long right arm through Shantung and Hopei to Manchuria, the left arm extended through Szechwan to the borders of Tibet and beyond. But these were handholds only. To possess China, they must be strengthened and their grasp extended. The work was hampered and confined by lack of resources in men and means.

The Advent message throughout the world had greatly expanded. The world membership during the twenty years of Seventh-day Adventist China missions had tripled; in China itself it had mounted from one or two Chinese to 3,710. A hundred other fields than China were opening, growing, calling for help. The burden of supplying the money and the men fell chiefly upon America and, in varying degrees, upon the parts of Europe longest occupied, and upon Australia. But North America still had the preponderance in constituency, having in 1920, 95,877 members, to 89,573 in all the rest of the world, 54,412 of these being in Europe and 8,061 in Australia. In 1920 foreign mission offerings from North America amounted to \$2,310,048; from all other countries, \$941,501, a total of \$3,251,550; but these sums comprised only freewill offerings. Besides these, large appropriations were made by

the General Conference from the tithe, the total amount for missions that year being \$4,550,792.

Yet without doubt if members in the homelands had been as self-denying and as self-sacrificing as the missionaries and their converts, a hundred times the amount given could have been realized, and a hundred times the number of missionaries could have been prepared and sent forth. For eight years China's budget sufficed only to hold the territory already entered, though the membership therein rose to 6,616. But of China's original eighteen provinces, four had not been occupied, and of the 1,900 hsiens or counties composing them scarcely 200 had been entered.

At the General Conference of 1926, held in Milwaukee, I. H. Evans, reporting for the Far East, set forth the great needs of China: "During the last eight years we have not opened the work in one new province in China! How long before we are to enter these open doors? There are Yunnan, Kweichow, Shansi, and Kansu. . . . Still they wait. They are waiting while we sit here in Council,—unmanned, untaught, untouched by this great world message. Must they continue waiting? *How long shall they wait?*"¹²

Forward.—From the 1926 General Conference a new surge of activity in mission lands went forth. Tithe and mission offerings increased, and special offerings swelled. All mission fields felt the impulse. Yet at this same time the work in China was passing through a crisis due to political conditions. The movement to drive out the foreigner rose to its height. In 1926 and 1927 many mission societies, on the advice of British and American consuls, withdrew their nationals from the interior posts. But some stayed, among them the Seventh-day Adventist forces. After a year or two the political picture changed somewhat, the animosity died down, and for a few years, while the Nationalist government under Chiang Kai-shek solidified its position and entered upon great projects of building, education, improvement of communications, and comity with Western powers, the future of China seemed bright.

Under these favoring conditions, not less than in troublous times, Christian missions flourished.

The last provinces of China were soon entered. The long arm of mission endeavor, which reached out from Honan through Szechwan to the borders of Tibet, had on the south the provinces of Kweichow and Yunnan, and on the north Kansu; in the north, between Hopei and Shensi, lay Shansi. These four provinces, which figured in the appeal of Elder Evans at the 1926 General Conference, had been sampled by the colporteur, and in the case of the first three had received itinerating visits from American missionaries. These three contained, besides some Chinese, tribes of aborigines, millions of them.

Out of the colporteur work and itinerant trips by M. C. Warren in Kweichow Province, an interest in the Advent cause sprang up. A member of the Nosu tribe named Abraham Lo was brought into the faith, and forthwith gave himself in service. In 1927 the West Kweichow Mission was organized, with headquarters at Pichieh. To head the mission a proved soul winner, Ho Ai-deng, was appointed director, the first Chinese worker to be so placed. Now every local mission, all union missions, and the division are headed by Chinese.

In one of his early trips into this province, M. C. Warren found a young man in a grave state of health from gallstones. He also had a double harelip. Elder Warren agreed to take him to Chungking for surgery. An older brother carried the lad on his back for twelve days over mountains to Chungking. The surgeon not only operated for gallstones but remedied the harelip. When the boy, Dan-i-li, was well, he bowed before Pastor Warren, saying, "I am your servant for the rest of my life." A profitable servant he proved in the cause of God, becoming an ardent evangelist and teacher, known as Hang Tsong-gwang, learning four languages of the aborigines, and for his outstanding service among the tribes, known as "the apostle to the Miaos."¹³

In 1928 Herbert K. Smith and A. B. Buzzell, with their

wives, entered this field, and at the capital, Kweiyang, opened the East Kweichow Mission. Tragedy befell the next year, when Elder Smith, traveling with a party into Yunnan, was killed by brigands in the western mountains. But the work was continued by his widow and by Pastor Buzzell.

Likewise was there sacrifice of life in the establishment of the mission in Yunnan Province, most southwesterly of China's lands. This province was entered in 1928 by C. B. Miller and D. R. White, with their families, and by the native pastor, Feng Deh-sen. This time the stroke fell upon the wives of the missionaries. While Elders White and Miller were itinerating near the border of Burma, in 1931, word reached them that their wives had been murdered in their beds, though their children had escaped. Thus the cause in Southwest China was sanctified by the death of its servants. Nevertheless, the work in these provinces was maintained, strengthened, and forwarded.¹⁴ In 1937 Milton and Helen Lee pioneered the work for the tribespeople in new territory, at Mokiang, Southwest Yunnan, where a large interest was developed. The membership in Yunnan now numbers nearly two thousand. The last foreign officers were: William A. Hilliard, president; D. M. Barnett, secretary-treasurer; J. E. Christiansen, director of the Mokiang district.

Szechwan through these years had been developing two missions, East and West, of which for a long time J. H. Effenberg and A. E. Hughes were directors. Pastor and Mrs. Hughes also served for the first years in the West China Training Institute, which was established some sixty miles north of Chungking to prepare workers from that field. Mr. and Mrs. Cecil G. Guild joined the western forces in 1932, developing into positions of responsibility. Entry into the remaining fields, though in some cases begun under the Far Eastern regime, belongs in the main to the following administration of the China Division.

At the General Conference of 1930, held in San Francisco, it was apparent that the work had so grown as to recommend

the setting off of China as a complete division. Accordingly it was separated from the Far Eastern Division, and made an entity by itself. The statistics for China in that year show 156 churches, with 9,451 members, revealing an advance during the twelve years of Far Eastern administration of more than double the number of churches and triple the number of members, with great increase of mission property and institutions, ecclesiastical, educational, medical, and publishing.

The administration of the new China Division consisted of H. W. Miller, president; C. C. Crisler, secretary; C. C. Morris, treasurer. Departmental staffs included: educational and young people's, S. L. Frost; publishing and home missionary, John Oss; Sabbath school, Bessie Mount; ministerial association, Frederick Lee; home commission, E. R. Thiele.

In 1936 the following changes appear: Frederick Griggs, president; S. L. Frost, secretary; educational and young people's, D. E. Rebok; home missionary, E. L. Longway; medical, H. W. Miller; home commission, O. A. Hall. In 1940 the following changes are noted: N. F. Brewer, president; M. D. Howard, treasurer; publishing and home missionary, E. L. Longway; medical, A. W. Truman; ministerial association, W. E. Strickland; home commission, Mrs. Minnie (C. C.) Crisler.

There were to human eyes great prospects, and in human thought high hopes, as the China Division started on its work. The troublous times upon which it was soon to enter, although not wholly unexpected, greatly altered its plans. But the strategy of God envisages the troubles of earth as opportunities for the operation of His grace; and through war and desolation the cause of Christ still presses on toward victory. There is no turning back.

All China.—The arms of the China cause were drawing together. Between them lay, still unentered, Shansi, Kansu, and Inner Mongolia, and as yet beyond their grasp Outer Mongolia and Tibet. These latter are outside the territory of China, though some parts of them, such as Ninghsia, Chinghai, and Sikang, were about this time brought into the sisterhood of

provinces by the then strong Nationalist government. They were all included in the China Division.

The Northeast.—The long right arm of the Advent message had been uplifted into Manchuria in 1914. The work expanded, not only in that section, but westward, at first among the borderland Russians, and then to native Mongols. T. T. Babienco led workers trained in our Harbin Institute into northern Mongolia, about one hundred miles below Lake Baikal, then down into Chahar, Inner Mongolia, and Jehol. In 1930 I. H. Evans, the departing president, and H. W. Miller, the incoming president, joined at Peiping by George J. Appel, superintendent of the North China Mission, and by Dr. Elmer F. Coulston, went north to Kalgan, in Chahar, where they purchased adjoining properties on which a hospital was built, with Dr. Coulston in charge, and a mission station, with Otto Christensen in charge. The work was extended westward among the Mongols, chiefly through the agency of Russian brethren. A part of the North China Union, it was called at first the Mongolian Mission, then Cha-sui, now Sai-pei Mission, manned by Chinese workers. The membership is over 200.¹⁵

The North.—Shansi, though long beckoning, waited until 1928. In that year W. J. Harris, C. B. Green, and Su Dien-ching, with their families, came to the capital, Taiyuanfu. This had been a center of the Boxer Rebellion in 1900, and here in this city whole families, parents and children, missionaries of the Baptist Missionary Society and the British and Foreign Bible Society, were put to death by the infuriated rebels. Yet the province is one of the most literate and advanced.

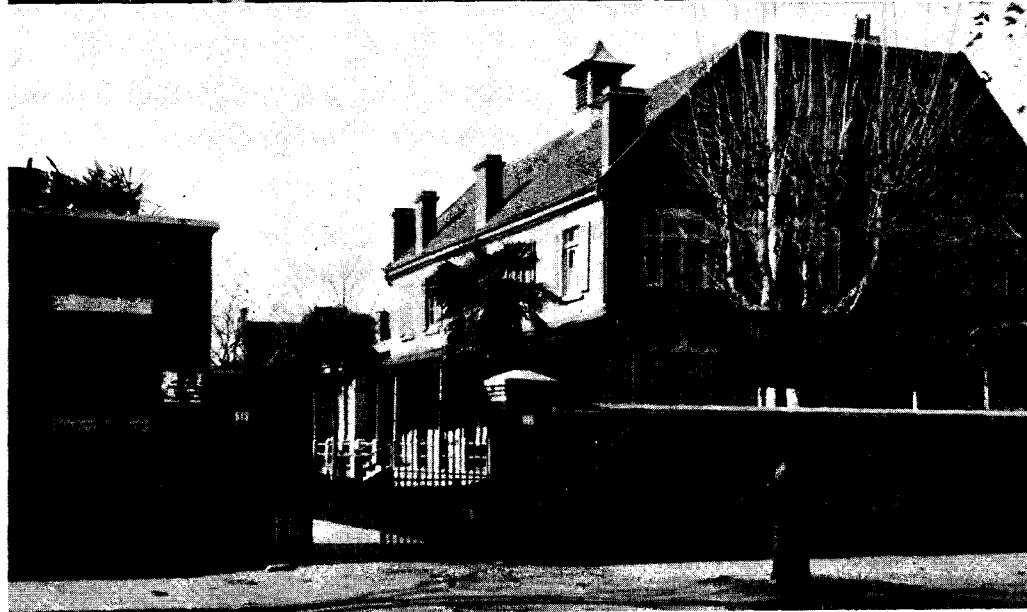
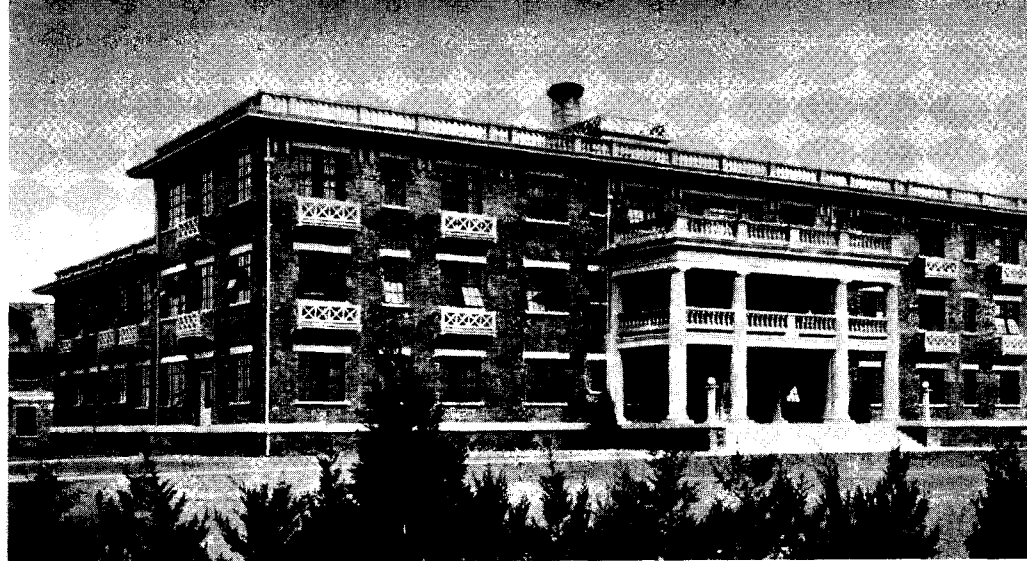
Pastor Harris was called the next year to headship of Shantung Mission, and Pastor Green soon after to Hopei. An experienced Chinese evangelist, Meng Chao-ih, became director of Shansi. Under his leadership in evangelism and building, the work in Shansi grew. When he was called, in 1932, to a more frontier post, his place was taken by Chao Wen-li, formerly the bookman in Shantung.

The colporteur work was vigorously pushed, one worker devoting three years to the covering of the western mountain district, infested by brigands and hostile to Christianity. His love for the people shone through his every word and act, and he gathered a good harvest of souls from among them.¹⁸

All through the North China field the literature work, under the union field missionary secretary, A. A. Esteb, was a main factor in building up the cause and its self-support. Every hsien (county) in the field was covered by the colporteur, and this was one reason why the circulation of the *Signs of the Times* became the greatest of all religious papers in China.

The Northwest.—Kansu, north of Szechwan and west of Shensi, had been worked by colporteurs, but not until 1933 was a permanent mission established there. Shensi had for fifteen years been a part of the Central China Union Mission, with headquarters at Sianfu; now it was to be joined to provinces farther west, and made the Northwest China Union Mission. These western provinces were the ancient Kansu and three new political administrative areas, namely, Ninghsia on the north, formed out of a part of Inner Mongolia, Chinghai on the south, formed out of the near part of Tibet, and Sinkiang, still farther west. The superintendent of the Northwest China Union Mission was J. H. Effenberg, experienced in the Szechwan work, and the secretary was Z. H. Coberly. J. Harold Shultz was to direct the work in Kansu, and Chinese workers in Ninghsia, Chinghai, and Sinkiang.

Dr. H. W. Miller, president of the China Division, who thirty years before had pioneered in Honan, just below, came up to lead into Kansu the party composed of Pastor Effenberg, J. H. Shultz, the union evangelist Wu Tsieh-shan, and three Chinese assistants. Pastor Effenberg had purchased a Dodge truck for service, and this truck, loaded with the missionaries and their goods, was the first vehicle to pass over the military road then being constructed into and through Kansu. Their objective was Lanchow, the capital of the province, just over the border.



The pioneering required of all the workers in this far northwest was in no degree less than in the earlier work in Szechwan and Sikang. But in a short time a center was established at Lanchow, with mission buildings, a hospital, and a training institute. By 1935 all this had been accomplished, and the work had been opened in the province of Chinghai, and an advanced station in Chone, among Tibetans in Kansu and Chinghai, was explored and planned.

It was on an expedition to this latter place in 1936 that C. C. Crisler, secretary of the division, lost his life. The Northwest China Union Mission had received a new superintendent in 1935, George J. Appel, and a new secretary-treasurer, L. H. Davies. They and some Chinese workers were with Brother Crisler on this expedition, and did all they could to preserve his life, but the high altitude and the hardships of the road were against him.

Political Events.—Then came the war. In China, World War II was preceded by the Sino-Japanese conflict, beginning in 1937 and merging into the world war. Japan attacked first in Manchuria and in the Peiping area, then at Shanghai. Beaten back from the coast and his capital of Nanking, Chiang Kai-shek in 1938 led a gradual and orderly retreat behind the mountain wall to Szechwan and neighboring provinces, where also millions of his people emigrated. There he established his war capital at Chungking. When in December of 1941 Japan entered upon war with America and Great Britain, the removal of their nationals, where possible, was imperative. Many were caught and interned by the Japanese.

Missions, manned mostly by Americans and British, were overrun and destroyed. The foreign missionaries, so far as they could, fell back, some in the earlier stages to the coast, others westward with the Chinese armies. The bulk of the Chinese population naturally stayed where they were, and endured as they could the occupation and the fighting.

Seventh-day Adventist missionaries retreated, first to Shanghai, then to Hong Kong, and finally, as many as could be

evacuated were either sent home or to the Philippines. On the other side, those in the western part of the country remained in their territory under the Nationalist government.

Mission properties generally were destroyed, either by the exigencies of war or wantonly in the lust of loot and hatred. The fine plant of the China Training Institute, at Chiaotou-tseng, twenty miles below Nanking, was reduced to rubble. The publishing house at Shanghai and the division buildings in the same compound were damaged. The Shanghai Sanitarium likewise suffered, but because of the need for medical service, the Range Road Clinic was permitted to operate under a Chinese physician in chief, Dr. Andrew Chen. Later the army appointed a Japanese Seventh-day Adventist named Uchimura, whose wife was a nurse, to take charge of the institution; he cooperated excellently with the Chinese doctors.

Conduct of the gospel work was, of course, disrupted. Now was shown the wisdom of the policy long in practice, of placing increasing responsibilities upon Chinese workers. For the most part they took over the work, the only American missionaries being now in the Far West. Until America became involved in the war, the China Division, abandoning Shanghai as the Japanese moved in, sought to carry on the work from Hong Kong, and then from Manila. But as the swift advance of the Japanese buried the Philippines under its avalanche, the whole remaining staff of the China Division there, and many more of the Far Eastern, were interned for the duration of the war.

From this time on, through the war, the work in China was administered from two centers. A temporary division headquarters was set up at Chungking, with E. L. Longway as acting president, and G. J. Appel as acting secretary-treasurer. The publishing staff, reduced by scant rented quarters to small facilities and output, published the *Signs of the Times* regularly. Faithful colporteurs carried on their work in both Nationalist and occupied territory. At the risk of their lives, and sometimes with the loss of lives, they kept the literature work going in China.

A branch committee, consisting wholly of Chinese, maintained headquarters in Shanghai. Of this committee Y. H. Chu was chairman and S. J. Lee, secretary-treasurer. Despite all the horrors of war which surged up and down through the land, and indeed through the whole world, the China field was maintained by native and foreign workers, so that, in spite of losses of life as well as of goods and of property, the census at the close of the war revealed an increase of 3,461 members, to the number of 22,940. As Pastor Wang Fu-yuan, of Manchuria, reported at the close of the war: "We had to sell our clothes and our land, but we did not sell our faith or our souls. And thus God brought us through this time of trouble."¹⁷

The war in the Orient closed with the crushing of Japan's resistance, in September of 1945. China was reoccupied by Nationalist forces, and Nanking again became the capital. But the Communists, who had resisted the Japanese equally with the Nationalists, though the alliance between them was partial and uneasy, now refused to lay down arms or to submit to the Nationalist government; and in Manchuria, aided by the Russians, they made steady progress. In consequence, China still was writhing in civil war.

The Present Case.—The Seventh-day Adventist front was speedily restored. The General Conference of 1946, held in Washington, planned rehabilitation measures for all devastated areas of the world. Large appropriations and the raising of special funds for this purpose, as well as for relief of the misery following war, were features of the years following.

At this General Conference W. H. Branson was elected president of the China Division; N. F. Brewer, secretary; W. E. Abernathy, treasurer. The departments were again officered with returning missionaries and national workers, and the field was manned not only by Chinese nationals but by old-time workers and new recruits from America. The damaged and destroyed buildings of publishing, medical, and educational institutions were restored. But the light that now fell on the cause came through only a rift in the clouds.

The missionary horizon was still obscured by the political state of the nation. The Nationalist government, though for a time victorious against its Communist foes, finally lost Manchuria, and the tide turned against them. Through 1948 the battle front surged south, and in the early part of the next year Chiang Kai-shek, his supporters dwindling and his capital threatened, retired from the presidency.

In view of this state of things and of probable isolation from outside contacts if enveloped within the Communist lines, the China Division Committee decided in December, 1948, to remove division headquarters, the college division of the China Training Institute, and the Far Eastern Academy, to Hong Kong, and the radio work to Canton. The Shanghai Medical Center and the Signs of the Times Publishing House remained at Shanghai. A number of foreign workers remained in Hankow, in Shanghai, and in South China points, also at the school location in Chiatoutseng, to look after the interests of the work.

Anticipating further developments, the administration now formed a Provisional Division Conference, manned wholly by Chinese workers. This provisional organization progressively took over the management of the work, although still in contact with division leadership in Hong Kong. Some foreign workers remained in stations behind the advancing Communist front, and by varying accommodations with the revolutionary forces, endeavored to hold the lines and carry on, with the aid of their Chinese co-workers.

The Communist armies pressed the war, and by the end of 1949 they had engulfed Shanghai, Canton, and all South China, and all the West. With the exception of the island of Formosa, they were the masters of all China, including Manchuria. They organized what they named The People's Government.

In Seventh-day Adventist mission work all this territory now came under the care of the Provisional Division; this left little for the Hong Kong office to administer directly. There being no state of war between the Communists and foreign nations, some missionaries remained within the lines. But, canvassing

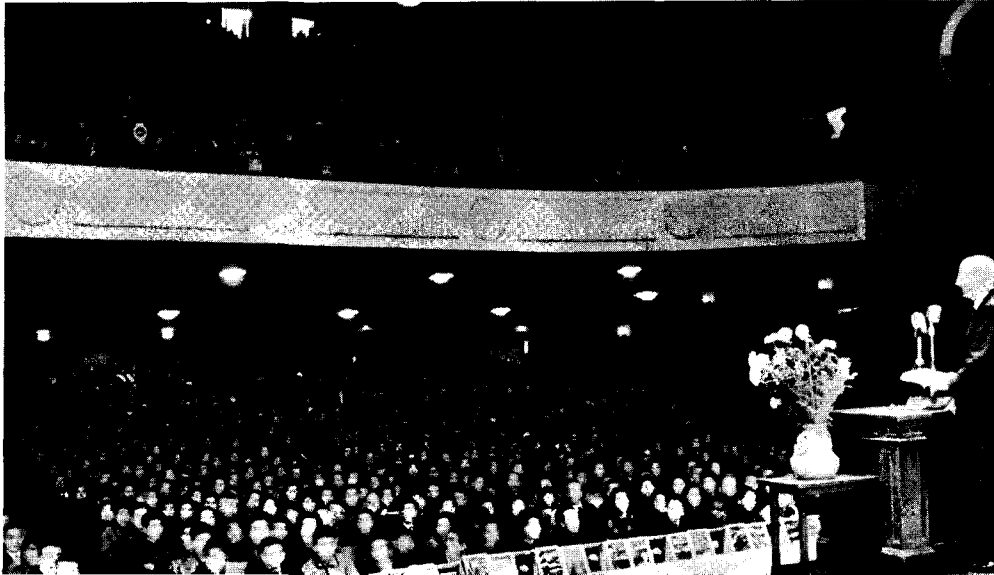
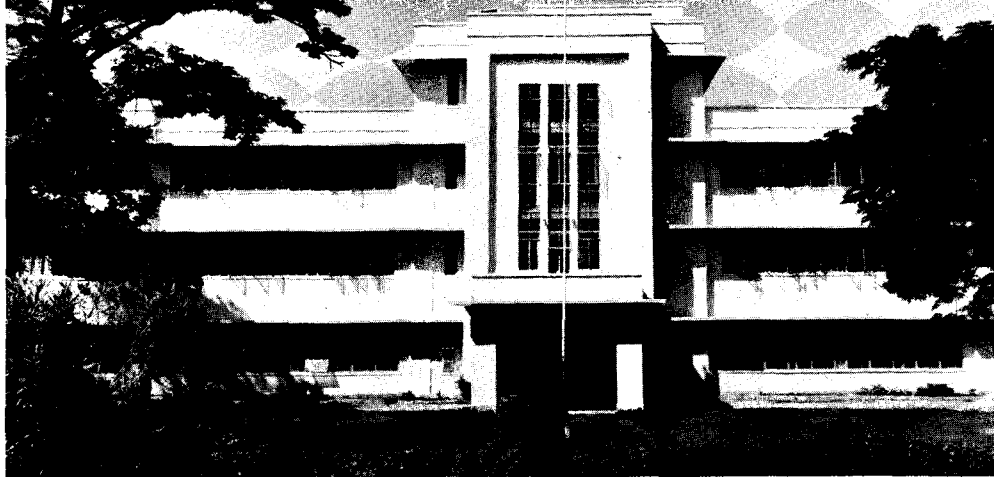
the situation, the General Conference, at the Fall Council of 1949, held at Saint Louis, Missouri, from November 3 to 11, felt the time had come to place the work wholly in Chinese hands. A similar state and policy had been in operation during World War II, with confidence-inspiring results; and it was now evident that a permanent arrangement of this sort was indicated.

Already the Executive Committee had taken action to withdraw all foreign missionaries from territory under the newly established People's Government; and now the council voted: (1) to look to the liquidation of the Hong Kong organization of the China Division; (2) to constitute the present provisional organization the regular China Division.

While the complete organization of this Chinese administration will take time, the initial personnel consists of the following officers: President, Y. H. Chu; secretary, David Lin; treasurer, S. J. Lee; medical secretary, Dr. Herbert Liu; secretary of education, H. C. Shen; publishing and home missionary secretary, H. H. Tan; Sabbath school, Chen Ming; Missionary Volunteer, David Lin; Ministerial Association, C. I. Ming.

With all confidence and brotherly love, the General Conference welcomes this accession to its official forces, and looks forward to the vigorous prosecution of the gospel cause, under the power of the Holy Spirit.

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- ¹ *General Conference Bulletin*, 1909, pp. 62-69, 229-232.
 - ² Anderson, *With Our Missionaries in China*, pp. 217-235.
 - ³ *General Conference Bulletin*, 1909, pp. 231, 232.
 - ⁴ Spicer, *Our Story of Missions*, p. 357.
 - ⁵ *Ibid.*, p. 352. Anderson, *op. cit.*, pp. 190-216.
 - ⁶ *Review and Herald*, Dec. 24, 1914, p. 15.
 - ⁷ Anderson, *op. cit.*, pp. 138-158.
 - ⁸ *Ibid.*, pp. 38, 39.
 - ⁹ Crisler, *China's Borderlands*, pp. 18-20.
 - ¹⁰ *Ibid.*, pp. 22, 23.
 - ¹¹ *Ibid.*
 - ¹² *Review and Herald*, June 6, 1926, p. 8.
 - ¹³ Crisler, *op. cit.*, pp. 108-111.
 - ¹⁴ *Ibid.*, pp. 81-146.
 - ¹⁵ *Ibid.*, pp. 151-185.
 - ¹⁶ *Ibid.*, pp. 201-213.
 - ¹⁷ *Review and Herald*, June 14, 1946, p. 182.



THE FAR EAST

THE Far Eastern Division as at present constituted consists of Japan, Korea, the Philippines, Indo-China, Siam, Malay Peninsula, Singapore, Sumatra, Java, Borneo, Celebes, some intervening islands, and the west half of New Guinea. The small island groups of Micronesia are also included in the division. These make a predominantly insular territory, the only continental countries being Korea, Indo-China, Siam, and Malaya, and by the geographical conformation the last named is almost an island. Thus the Far Eastern Division stretches for four thousand miles from north to south, from the winters of northern Japan to the ceaseless summers of the equator. Its greatest breadth is in the south, where from Indonesia to Papua it covers a territory over two thousand miles west to east and a thousand miles deep.

Like India and China, these countries have through the years been under successive organizations in the Seventh-day Adventist missions program. After the period of separate and at first unrelated missions, beginning as early as 1894, there came the first over-all organization, the Asiatic Division, from 1909 to 1918; then the Far Eastern Division, which included China, from 1918 to 1930; and from 1930 to the present time the current division arrangement. The divisional headquarters till 1930 were in Shanghai. Its administration has been recited in the chapter on China, up to the separation of that field in 1930. We have here to trace the development of the constituent fields, excluding India and China, from the time of the formation of the Asiatic Division through the regime of the Far Eastern Division.

In a field so extended as this, a distance comparable to that from the Canadian border of the United States of North America to the boundary of Argentina in South America, and

Top: Manila Sanitarium and Hospital as it appeared before the Japanese occupation. Center: Malayan Union headquarters staff kneeling in prayer over first Bible correspondence lessons. Bottom: B. P. Hoffman addressing evangelistic meeting in Tokyo.

divided by the waters of the seas into numerous regions in different climes, it is to be expected that distinct races and different cultures will be found. And this is true if we consider the Japanese at one extreme, the Malays in the middle, and the Polynesian peoples at the other end. Yet on the whole, there is to the Westerner a homogeneity in the mass, because to him the Oriental makes an integrated if complicated problem; and except for the fringes and pockets of aborigines, he meets civilizations considerably advanced, related, and older than his own.

The language map, however, mirrors the divergent ethnic origins. Human speech is inventive, absorptive, and subject to constant change from factors internal and external, and therefore great admixtures and modifications take place through the centuries; however, a broad classification applied to the insular Far East presents to us two families of speech: the Mongolian on the north, represented by the Korean and Japanese languages, and the Malay-Polynesian on the south, cleft in two, with Malayan languages and dialects in the ascendancy. These two families of speech come together and make distinct lines where Malays and Japanese meet, typically in the border island of Taiwan, or Formosa. Another language family, the Southeast Asian, of which the Chinese are the chief representatives, is also diffused through the South Pacific, because of the infiltration of Chinese commerce and colonization. This variety of speech in the different fields makes regional language problems for the missionary. When we add to this the wide differences in social, economic, and political states, the many well-entrenched and hostile religious concepts and practices, and the ferments of racial and national ambitions, brought to the boiling point by the issues and the outcome of the second world war, we begin to see the great complexities of administration resting upon the Far Eastern Division.

Japan and Korea.—As compared with China, both Japan and Korea are young nations. Since civilization in the Orient went from west to east this was the natural progression. Tradi-

tion and legends, indeed, in both nations extend the accounts to more ancient times, but these, like all legends, are unreliable. Traditionally, Korea was settled by Chinese, who established the first government eleven centuries before Christ. Authentic history begins, perhaps, about 1000 B.C. While most of the time semi-independent, Korea has had with China closer relations, cultural and governmental, than with Japan. Under the Ming emperor of China in the 14th century, the conquest of General Yi was recognized and the name was changed to Chosen, but with the Japanese annexation in 1910 it again became Korea. World War II brought an end to Japanese rule, and Korea became a republic in 1948.

Japan's authentic history begins with the first and great emperor, Jimmu, who conquered regional lords and reigned, five hundred years before Christ. This dynasty, lasting for twenty-five centuries, even to the present time, is the longest known in all earth's history. In Japan the prehistoric inhabitants, of whom there are still remnants, were crowded to the fringes of the land, and gradually subdued.

The ancient religion of Japan was Shintoism, a religion of nature, hero, and ancestor worship. This was modified and in part supplanted by the entry of Confucianism in the fourth century A.D., and of Buddhism in the sixth century. In Korea the earliest observable religion was the animistic Shamanism, with its magic and spiritism; but with the higher classes Confucianism superseded it, and in the sixth century Buddhism overran all.

Contact and trade relations of Japan with Europe began with the coming of Portuguese ships in the middle of the sixteenth century, followed by Spanish ships from the Philippines, by Dutch traders in 1600, and by the English a few years later. The Portuguese, true to form, introduced and aided Jesuit missionaries, the first of these being that Francis Xavier who, even more than Loyola, was the great apostle of the order. The Dutch and the English, whose nations had become Protestant, were not at all inclined to missionary endeavors, especially

as they observed in the Portuguese the adverse effects of combining religion with commerce.

The converts of the Jesuit missionaries constituted the earliest Christian following in Japan. Less than a century had elapsed, however, when, because of the intolerance of the ecclesiastics and their political machinations, all but Dutch ships were forbidden the ports; and, with no little provocation from priests and people, Roman Catholicism was apparently wiped out, in any case driven underground, by the Japanese rulers. For two centuries Japan pursued a policy of strict isolation, its sole concession being one port open to the Dutch, who remained the only link with Europe. This isolation was broken in 1853 by the arrival of an American fleet under Commodore M. C. Perry, whose diplomacy, not a little emphasized by the might of his warships, inaugurated the modern era in Japan.

After the emergence of Japan from isolation, steady if slow progress was made toward Christianity. Europeans and Americans resident at the ports received ministers of their religion, and gradually these made their way outward against popular prejudice and opposition. In 1864 Joseph Hardy Neesima, a Japanese who had, against the law, acquired some knowledge of Christianity and Western science, was smuggled out of Japan and reached America, where he received further education. In 1875 he returned and established a school in Kioto. This school and its founder had a profound influence upon the Japanese people, and became a chief factor in the spread of Christianity. Early mission societies were of the Episcopal, Presbyterian, Reformed, Baptist, and Methodist churches. By 1907 there were reckoned to be 789 Protestant missionaries in Japan, over 57,000 communicants, and altogether 71,818 adherents.

In Korea, Roman Catholicism made some headway in the eighteenth century, extending over into the nineteenth, and it is still maintained with some strength. Protestant missions began in 1884, under the Presbyterian and the Methodist mis-

sion societies. Medical men have had a unique and very successful role in the history of missions in Korea, and the cause of Christianity there has had much freer and greater results than in Japan, the number of Protestant Christians in 1909 being more than 120,000.¹

The Philippines.—This important group of islands has a population predominantly Malayan. But the population is divided into a number of tribes, speaking distinct languages, Tagalog, Visayan, and Ilokano being the principal ones. The few aboriginal tribes are of the Negrito type. The Philippines are remarkable in the Orient as being the only people to become en masse nominally Christian, that is, Roman Catholic. This was due to their early conquest by the Spanish, with accompanying church missionaries. The main exceptions to this classification are the pagan Igorot of northern Luzon, and the Moro tribe, or people, in Mindanao and other southern islands. They are Mohammedans, and of old time were fierce warriors, who made many incursions even into Luzon, the northernmost and largest of the islands.

The Philippines were discovered by Magellan in 1521, on his voyage around the world. He lost his life there, in alliance with one tribe and conflict with another. The Spanish viceroy, Legazpe, established Spanish rule around 1570, and Franciscan friars accompanying him soon made the Spanish conquests church conquests. A number of monkish orders took part in this work; but they had frequent quarrels among themselves, and particularly with the Jesuits, who at one time were banished from the islands. The church authorities grew wealthy in property and money, and by their rapacity alienated great numbers of the people. Added to this, government oppression and exactions provoked rebellion; so that when the Spanish-American War came on in 1898, there was a very large body of insurrectionaries, who cooperated with the American invasion, and the Spanish rule came to an end.

Under American occupation, which was to result after fifty years in the complete independence of the Philippines,

Protestant missions first had a chance. At the same time schools and other free institutions were fostered by the government, and the islands made progress unexampled in the East. The mission societies generally combined industrial, medical, educational, and evangelistic features in their work. In 1908 there were reported to be 126 foreign and 492 native missionaries, with 35,000 communicants and 45,000 adherents.

Southeastern Peninsula.—In early times called Farther India, that peninsula of Southeastern Asia which juts out into the China Sea has resolved itself in modern times into three chief nations or governments: on the west, Burma; and on the east, Siam (Thailand) and French Indo-China. This last is composed of ancient principalities, known as Tonkin, Annam, Cambodia, and Cochin China. The peoples both of Siam and Indo-China are an admixture of northern and southern blood, caused by the meeting of the Malay invasion from the south and aboriginal Chinese from the north, there displaced by successive conquests. But in the interior there are also unassimilated aboriginal tribes; and there are two million Laos, who are close kin to the Siamese. The languages are, in the south, of a Malayan complexion, whereas toward the north they are of the Southeast Asian family, showing more or less affinity to the Chinese.

The ancient kingdom of Siam, on the western side, bordering Burma, has maintained its independence, but the east coastal tribes or nations have led a turbulent and almost continuous revolt against French occupation. This part of the Far East is the chief and almost the only possession which France has kept, out of the centuries-old struggle with other European maritime powers for Oriental empire; and as a result of World War II and its upheavals, she bids fair to lose this.

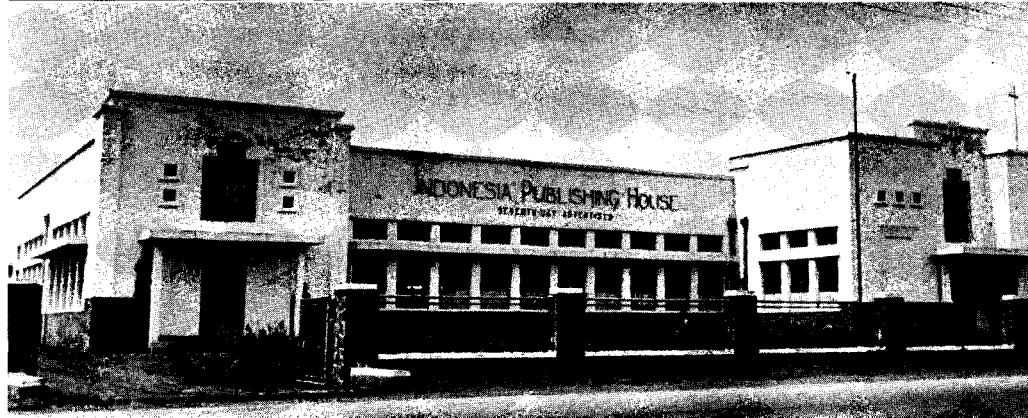
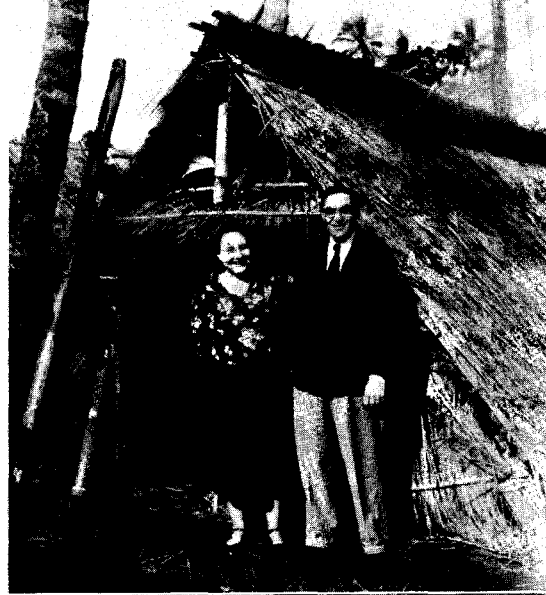
The religion of these countries, if it can be put into the singular, is Buddhism, which is purer in Siam and much more vague in Indo-China, there being largely mixed with ancestor worship. As in all the East, the Portuguese were the first European adventurers, and they for a century dominated the

trade and the diplomatic relations. As elsewhere, they were accompanied by Jesuit priests, by whom the Roman Catholic religion was introduced. Dutch enterprise ousted the Portuguese in the seventeenth century, and the Dutch were superseded in time by British influence in Siam and French force in Cambodia and gradually up the coast.

Protestant missions in Siam have been conducted chiefly by the Presbyterians, who in 1908 could report some 4,000 communicants, seven eighths of the number being among the Laos, who present a more receptive front to Christianity. In Indo-China, Roman Catholicism has made great strides, while Protestant missions were discouraged and hampered by the French. However, the Christian Missionary Alliance has done good work here, and infiltration of Christian converts from Siam in the north has also affected the native population.

East Indies.—The Malay Peninsula, Sumatra, Java, Borneo, Celebes, and New Guinea, which chiefly constitute this territory, were, before European exploitation, mostly tribal possessions under Malay chieftains in the civilized coastal regions, and in the interior ranged by pre-Malay tribes. However, anciently, in Java and Bali there was a strong Indian kingdom, which has left traces of a distinct Hindu culture. The first European power to exploit these "Spice Islands" was Portugal, which reached them in the sixteenth century, and which for nearly a century had almost a monopoly of the lucrative trade. But going down before Holland and England, they gave way in the East Indies to the Dutch, who for three and a half centuries held the trade and governed in a degree, until now, as an aftermath of World War II and its spirit of native independence, their supremacy is threatened. The name adopted for the East Indies by the Nationalist government is Indonesia.

The Mohammedan religion, entering in the twelfth century, had become well established through all this territory before the European emissaries arrived, and the population remains largely Moslem. Under the Netherlands regime Protestant missions made but a feeble showing. But in the beginning of the



nineteenth century, a revived Dutch church became more active, and it was joined by representatives of other societies in England and America. Dutch colonial authorities, however, showed none of the religious fervor of the early Protestants of the Netherlands, being dominated more by commercial than spiritual considerations; consequently, the government continued to show bias toward Mohammedan and Chinese enterprise, and Christian missions made comparatively slow progress. Nevertheless, in 1908 there were reported throughout this vast but scattered territory, 269 foreign and 592 native missionaries, with 148,708 professed Christians. The Roman Catholics reported 50,000 adherents.

Singapore.—Unique in many respects in the midst of this conglomeration of colonies and petty kingdoms was the Straits Settlements and its metropolis of Singapore on an island at the tip of the Malay Peninsula. Leased in 1819 by the Sultan of Johore to Sir Stamford Raffles, a British subject, it became, from its strategic situation, the emporium of the East, and in time a strongly fortified post and naval station of Great Britain, which took over in 1867. Under this government all religions had freedom, and Singapore became a stronghold of Protestant mission societies. Its population was small compared to other States, being only three quarters of a million, but its commercial importance, its freedom of worship, and its institutions of enlightenment, as well as its strategic naval position, gave it a prominence out of all proportion to its size. In World War II it collapsed under the Japanese attack, but it was restored to the British at the end of the war; and while doubtless its inflated military importance will never again be assumed, it remains in commercial and in mission circles the queen of the East.

We shall now trace, briefly as we must but chronologically, the development since 1909 of Seventh-day Adventist missions in the several fields under consideration.²

The first comprehensive organization of Seventh-day Adventist work in the East came in the formation of the Asiatic

Top: Elder and Mrs. V. T. Armstrong in front of their camp meeting hut in the Celebes. A glimpse of the people and huts at the Celebes camp meeting. Center: F. A. Mote speaking to inmates of Cebu City jail. Bottom: Indonesia Publishing House.

Division in 1909. There were put into it at this time missions in India, Burma, Singapore, China, Japan, Korea, and the Philippines. From the Philippines down to the East Indies all this territory had been under the Australasian Union Conference, which was pioneering the way, chiefly by colporteurs; but only three or four points had been touched. First of the missions in the East was India, which was opened in 1894 by American missionaries.

Japan.—The mission to Japan was opened in 1896 by W. C. Grainger and T. H. Okohira, as related in Volume 1, pages 620, 621. But as with all Protestant missions in Japan, progress was slow; and as Seventh-day Adventist resources then were small, their impress upon Japanese life was in accordance. When the Asiatic Division was formed the Seventh-day Adventist representation in Japan consisted of 13 American and 12 Japanese workers, with 140 native believers.³

F. W. Field had been the director of the mission since his arrival with his family in 1901, two years after the death of Professor Grainger. The year after the organization of the Asiatic Division, F. H. de Vinney took the leadership, which he kept until 1918, when he was given other responsibilities in the division. During this period the secretary and treasurer of the Japan Mission was, successively, H. F. Benson, F. W. Field, C. N. Lake, C. C. Hall, and A. B. Cole. Departmental positions were filled by W. D. Burden, T. H. Okohira, H. Kuniya, S. Miyake, H. Stacey, H. F. Benson, and B. P. Hoffman.

The policy established by the mission committee and the superintendent, Elder de Vinney, was for every recruit from America to spend the first two years in language study, then, regardless of his ultimate work, to use four years in intimate contact with the people, in evangelistic work; after that to be assigned to his respective department of work. While this initial six years of their occupancy might seem to delay the missionaries' entry upon the specialty for which each was initially prepared, it ensured their better understanding of the people and a greater familiarity with the language, without which

qualifications their labors would be largely abortive. This was particularly true of the educational and young people's work; for although in a degree the publishing work and the medical work could be entered upon before the missionary had acquired a mastery of the language, the teacher and the youth worker, as well as the evangelist and pastor, required a thorough knowledge of the vernacular. Meanwhile national workers, such as the veterans Okohira, Kuniya, and Miyake, were carrying the load. The policy proved its worth in the production of such masters of the language and worthy workers in evangelism, youth leadership, and school work as H. F. Benson, B. P. Hoffman, A. N. Anderson, P. A. Webber, and A. N. Nelson.

Publishing work and medical work were features from near the beginning. A few tracts were prepared and printed, and a missionary paper, *Owari no Fukuin*, with T. H. Okohira as editor. W. D. Burden set up a small printing shop in the basement of his home, and in 1909 established the Japanese Publishing House; in 1911 C. N. Lake took over. Sanitarium work was conducted in Kobe from 1903 to 1909 by American doctors, and after that by a Japanese woman physician, Dr. Kiku Noma. The nurses, Mr. and Mrs. J. N. Herboltzheimer, worked both in Kobe and in Yokohama. Dr. E. E. Getzlaff began his service in Japan in 1928, establishing the Tokyo Sanitarium-Hospital. From 1935 to 1941 Dr. P. V. Starr was medical superintendent of this institution. After the war Dr. Getzlaff returned to Japan, and is now engaged in building up the medical missionary work.

The first American missionaries, Professors Grainger and Field, were educators, and gave attention to school work in English; but the definite training school for Japanese was begun in 1908, the principal being H. F. Benson, who gave thirty-five years of devoted service to Japan. The school was at first located in the city of Tokyo, in the mission compound with the conference headquarters and the publishing house. P. A. Webber, coming out in 1913, took charge of the school in

1919, and, supported by both Armstrong and Benson, was chiefly instrumental in removing it from the close confines of the city to a country location at Naraha, where it has since developed.

B. P. Hoffman and his wife went out in 1912. He became director of the mission in 1917, and attained such fluency in the language as to make him a foremost exponent of the faith in Japanese, though conditions of health have compelled him and his wife to retire to America, except for occasional visits to Japan. A. N. Anderson and his wife gave long service in the evangelistic and educational fields, even to the time of World War II, when they were interned, and nearly suffered death, in the Philippines.

When the Asiatic Division turned the work over to the Far Eastern Division, in 1919, there were in Japan 14 churches and 305 members of the Seventh-day Adventist Church.

Korea.—As we have seen, the Advent message reached Korea through Japan; but owing to several factors, Korea soon outran the former country. Two of these factors were less prejudice against foreigners, and the character of the government, which, though an absolute monarchy, was more responsive to the attitudes and moods of the people.

When the Asiatic Division was formed, the Korean Mission had this staff: C. L. Butterfield, superintendent; H. A. Oberg, secretary-treasurer; Riley Russell, M.D., medical department; Mimi Scharffenberg, Sabbath school and educational secretary. There were also engaged in the mission Elder and Mrs. W. R. Smith, who had been the first American workers sent to Korea, Mr. and Mrs. R. C. Wangerin, Mr. and Mrs. H. M. Lee, and Miss May Scott. E. J. Urquhart and his wife entered the work in 1916, and Mr. and Mrs. J. C. Klose in 1918.

The Korean Industrial School (later, the Chosen Union Training School) was established at Soonan in 1909, with H. M. Lee as principal, and May Scott in charge of the girls' school. This school gave training to many workers who later figured largely in the evangelistic field.

Korean women were not, in general, taught letters, and as they could not read, it was very difficult to interest them in the truths of the gospel, though many would come to the gospel meetings, sitting meekly on the floor on one side of the hall. Said one woman to Miss Scharffenberg: "My husband tells me I have no soul, and I am not worth saving. He says it is useless for me to come to these meetings." But come she did, and others too, and learned by hearing and by looking at pictures. And they were faithful. Having no money of their own, they paid their tithe by putting aside from their bowls one spoonful of rice in every ten. For the girls and for some of the women, the school was the opening of a window into a new life in the liberty of the gospel.⁴

At first the Korean believers said it was impossible to sell any literature; all the other mission societies gave their literature away. But the Korean Mission Press, established in 1909, furnished free to members the missionary paper and tracts, and told them to support themselves in the field by selling them. To their surprise, they found that the literature would sell, and moreover, that the purchasers prized it the more for their investment. Thus a new policy in mission work was established, and Adventist literature soon came to take the lead in Korea. The publishing work began just at the time of the Japanese annexation of Korea. The Japanese were very strict in their censorship, and the mission workers were apprehensive about the reception of their first book, one on the prophecies of Daniel. Just before it went to press, the wife of a high official visited them, and seeing the pictures of the prophetic symbols which were to illustrate it lying on the table, became greatly interested, and asked many questions. When they took the book to the police, they were cordially greeted and told that they knew all about it, and were greatly pleased with it. It was doubtless good news that all the kingdoms of the West were to be smitten on the feet by a great stone cut out of the mountain, and to be blown away like the chaff of the summer threshing floor!⁵

Medical missionary work was begun in 1908, by Dr. Riley Russell, who served in Korea for fourteen years, and established the Soonan Dispensary Hospital. Medical work had a great part to play in the Advent message in Korea.

As the Asiatic Division closed its work there were in Korea 17 churches and 923 members.

The Philippines.—As noted before, J. L. McElhany and his wife were the first Seventh-day Adventist residents here, working in English only. Evangelistic work in Tagalog, the first of the native tongues to be mastered, began contemporaneously with the formation of the Asiatic Division. L. V. Finster and his wife were the initial workers in this language. R. A. Caldwell, who pioneered in the book work here as well as in Malaysia and China, was already in the islands, selling books in the Spanish language, and he remained for some years, being joined by other colporteurs, first of whom was Floyd Ashbaugh. Elder and Mrs. E. M. Adams came in 1912, and gave long service to the Philippines. In 1913 came R. E. Hay, who located in northern Luzon, and R. E. Stewart, who did self-supporting canvassing, later superintended the colporteur work, and in 1920 took charge of the Panayan Mission. Dr. and Mrs. U. C. Fattebert came to the Philippines at the same time, and for several years did valuable work in medical missionary lines on the island of Cebu.

The publishing work was begun in 1913 by R. E. Stewart, with a job press first in a basement, then in an old stable in the rear of Elder Finster's house; but even so, 3,000,000 pages of message-filled literature were put forth in a year.⁶ By 1918 a fairly well-equipped publishing house was in operation, under C. N. Woodward. Three periodicals and publications in seven native tongues besides English and Spanish were being produced. Annual sales had reached \$22,000.

The educational work had progressed from the classes for prospective workers inaugurated by Elder Finster, to establishment of the Philippine Academy at Pasay, Rizal, with I. A. Steinel as principal and O. F. Sevrens as dean.

There were 42 churches and 2,177 members in 1920.

Singapore, East Indies, Siam.—While at its formation in 1909, the Asiatic Division received from the Australasian Union only the Philippine and Singapore missions (the intervening countries being as yet unoccupied), in 1912 the East Indies were also transferred to it. In 1915 the Australasian Union Conference was united to the Asiatic Division; and for the first time there is mention of Siam as a part of the Malaysian Mission. A beginning in Sumatra had been made by R. W. Munson in 1903, in Singapore by G. F. Jones in 1904, in Java in 1906 by Elder and Mrs. G. Teasdale and Petra Tunheim from Australia, and in 1909 by Elder and Mrs. G. A. Wood. The Singapore Mission made progress, with R. A. Caldwell selling much literature, and G. F. Jones as pioneer evangelist and first director, later with W. W. Fletcher as superintendent. The Java Mission had J. W. Hofstra as director for 1908 and 1909, when R. W. Munson transferred there from Sumatra, where Bernard Judge took the superintendency.

In 1919 Siam was first entered by Mr. and Mrs. F. A. Pratt and E. L. Longway. The Pratts, joined in 1923 by Mr. and Mrs. R. P. Abel, continued in the work in Siam until 1931, when A. P. Ritz took charge. The states of French Indo-China were not entered until after the division of the Far Eastern territory; but in 1930 Mr. and Mrs. F. L. Pickett entered Cambodia, and R. H. Wentland went into Cochin China. In 1937 all the states of French Indo-China were united in one mission, with F. L. Pickett as director.

Beginning with 1917 all the above territory was organized as the Malaysian Union Mission. At that time it embraced Singapore, Malay Peninsula, Sumatra, Java, Borneo, and Celebes, later Siam and Indo-China. F. A. Detamore was director. In 1922 L. V. Finster took the directorship until 1928. The Dutch-controlled islands received a number of recruits from the Seventh-day Adventist church in Holland, among them being the J. van de Groeps and the Misses Petra Tunheim and Emma Brouwer.

The work was extended in 1913 to British North Borneo, entered first by R. P. Montgomery and his wife, followed in 1915 by Mr. and Mrs. Roy Mershon, who were joined in 1919 by Mr. and Mrs. G. B. Youngberg.

There were in the Malaysian Union at the time of the transfer to the Far Eastern Division 9 churches, with 455 believers. There had been established in 1915 the Singapore Training School, having preparatory grades and advanced classes for workers, with K. M. Adams as principal. In 1917 the Malaysian Publishing House was established, and soon after, W. E. Gillis was elected manager.

Altogether the Asiatic Division (excluding the Australasian Union Conference, which was united to it during its last three years) delivered to its successor a total of 5,478 members, with 840 laborers, 10 schools of advanced grade, seven medical institutions, and five publishing houses, with annual sales of over \$45,000.⁷

Far Eastern Division

The Far Eastern Division took over from the Asiatic Division in 1918-20. The General Conference of 1918 answered to the suggestion of the administration in the Orient by separating from the Asiatic Division, India, Burma, and Ceylon, which formed the India Union Mission, and making it responsive to the General Conference, and by detaching the Australasian Union Conference, letting it revert to its former status. The remaining territories were formed into the Eastern Asian Division,⁸ which functioned under that name for little more than a year, when it took the name of the Far Eastern Division, beginning the first of 1920. It contained China, Korea, Japan, Philippines, Malaysia, and Dutch East Indies. This organization continued until 1930, when China with its dependencies was set apart as the China Division. However, from 1928 to 1938, for mission experience, the Netherlands East Indies were placed under the care of the Central European Division, of which Holland was a part. Thus the Far Eastern Division, in

this first phase of its existence, had about twelve years to develop.

This period was marked with great advances. From its initial institutional strength, stated above, the Far Eastern Division advanced in these twelve years to 22 schools, 7 publishing houses, 11 sanitariums and dispensaries. The next year, 1931, excluding China, it started with 6 schools, 4 publishing houses, and 4 sanitariums. In the Asiatic Division we considered each nation separately; with the better integrated Far Eastern Division we shall mark the progress by departments of the work throughout the whole field.

Administration.—If we compare the missionary body to an army, we may say that the literature branch is the air force, now shielding the ranks, now far ahead scattering its missiles “like the leaves of autumn”; the evangelists are the artillery, the great guns at the base and the field pieces nearer the front; the physicians and nurses make the medical corps, ministering to the sick and the wounded both on the battlefield and behind the lines; the schools are the training camps and posts, where the new recruits and the officers are instructed and conditioned for field work; the administration is the headquarters and the field posts. But all these in the Christian army are ready, in greater or less degree, to take up the duties of every other and become all things to all men. There are then the great body of believers who, enlisted in the army of Christ, make up the infantry, the indispensable foot soldiers. And they, too, provide, with their tithes and offerings, the commissary, without which no army can march or fight.

The administration of the Far Eastern Division from its inception to its division in 1930 has been cataloged in the chapter on China. From 1931 to 1936 the president was Frederick Griggs; the secretary-treasurer, Eugene Woesner. The department heads: educational and young people’s, W. P. Bradley; publishing and home missionary, J. H. McEachern; medical, H. A. Hall, M.D.; Sabbath school, Mrs. Blanche Griggs; ministerial association and home commission, Frederick Griggs.



At the beginning of this administration the division headquarters were removed from Shanghai to Baguio, Luzon, Philippine Islands, where they remained for six years.

From 1937 to the present time the president of the division has been V. T. Armstrong. The headquarters were removed to Singapore, where, except for the interim of the Japanese conquest, they have remained to this day. C. L. Torrey was secretary-treasurer until 1940, then treasurer alone, W. P. Bradley taking the secretaryship. The department heads: educational and young people's, W. P. Bradley; publishing, G. A. Campbell; home missionary, Sabbath school, and home commission, J. H. McEachern; medical, H. W. Miller, M.D.; religious liberty and ministerial association, V. T. Armstrong. From 1940 to the interruption of the war, the Sabbath school and young people's departments were headed by F. A. Mote, the home missionary by G. A. Campbell, the home commission by Mrs. V. T. Armstrong.

After the conclusion of World War II the revised list stands: V. T. Armstrong, president; C. P. Sorensen, secretary; P. L. Williams, treasurer; home missionary and Sabbath school departments, F. A. Pratt; publishing, G. A. Campbell; educational, W. O. Baldwin; young people's, C. P. Sorensen; ministerial association, R. S. Watts; home commission, Mrs. V. T. Armstrong; building supervisor, H. R. Emmerson. This last is a testimonial to the ravages of war. As in all devastated countries, a great part of the energies and resources must be given to the restoration of publishing plants, medical institutions, schools, and mission homes and offices.

The constituent missions and union missions and conferences, beginning with the inception of the Far Eastern Division, will be represented by their directors:

Korea (Chosen).—C. L. Butterfield, 1918-22; H. A. Oberg, 1922-40 (E. J. Urquhart acting in 1928); R. S. Watts, 1940-41; T. H. Chae, through the war. After the war R. S. Watts, till 1948, then E. W. Bahr.

Japan.—B. P. Hoffman, 1917-22; H. F. Benson, 1922 (then

furloughed till 1924); V. T. Armstrong, 1922-37; A. N. Nelson, 1937-40; S. Ogura, 1941 through the war; after the war, F. R. Millard.

Malayan Union (name changed from Malaysian).—F. A. Detamore, 1918-22; L. V. Finster, 1922-30; J. G. Gjording, 1930-36; E. A. Moon, 1936-42; K. O. Tan, 1943 through the war; after the war, J. M. Nerness.

As the war tide overwhelmed the East, in 1942, the work in Borneo found G. B. Youngberg in charge of the British Borneo Mission, at Jesselton; and W. W. R. Lake the director of the Sarawak Mission at Kuching. Both of these men were interned by the Japanese, and endured with other internees the horrors of that experience. In anticipation, their families had been evacuated in time; but they elected to stay by the work until it was too late to escape. Elder Lake survived through the internment; but Elder Youngberg succumbed to the rigors of the confinement and starvation, one of the noble martyrs of that time to the cause of Christ.

Philippines.—S. E. Jackson, 1918-29; F. Griggs acting, 1930; E. M. Adams, 1931; R. R. Figuhr, 1932-41 (1936, F. A. Pratt acting); during the war, L. C. Wilcox, till the Japanese forced his retirement, after which Pedro Diaz ably carried the burden; after the war, M. E. Loewen.

Indonesia Union.—P. Drinhaus, 1937-40; W. P. Bradley, 1941; K. Tilstra, 1942 to the present.

Evangelism.—There are never enough soldiers in any arm of the service. There never, in all the history of the church, have been enough Christian workers. And this, though not of God's design, answers one of God's purposes. Swollen ranks, like Gideon's, make "Israel vaunt himself"; three hundred instead of thirty-two thousand will ascribe the victory to God. Yet it is not the few numbers; it is the absolute devotion of the few or the many that enables God to work through them. And ever there is the call and the need for more workers. Changing the figure, "The harvest truly is great, but the labourers are few."

"Most of all," wrote C. C. Crisler, the secretary, in 1920, "we lack evangelists. Of the total of 803 workers, there are only 37 foreign and 25 native ordained ministers in our entire field. We are encouraging young men of promise to give themselves wholly to the ministry of the word; and from our 107 native licentiates we expect much. It seems absolutely essential, however, that more recruits with evangelistic experience be coming out from the homelands to assist in the training of our native laborers, in order that a strong evangelistic mold may be given our work."⁹

Progress was made, though not to the satisfaction of leaders or equal to the needs of the fields. In 1930 there were reported for the Far Eastern Division 164 ordained ministers, 241 licensed ministers, 635 licensed missionaries (including wives of workers, and single women), 321 colporteurs. There was a total of 1,969 laborers. This was an increase of 1,166. The membership had increased to 24,651.¹⁰

Of these, Korea held 1,936; Japan, 648; Malayan Union, 808; the Philippines, 11,842; the rest belonged to China and its dependencies. The rapid increase in the Philippine Islands will be noted. It marks, doubtless, not a greater natural leaning of this people to the Advent truths, but rather, under the blessing of God, first, the superior culture of a people acquainted with a form of Christianity, however distorted, over those in rank heathenism; and second, the greater freedom and enlightenment enjoyed by them under the political rule of America. This Philippine lead has been maintained, showing in 1948 a membership of more than two thirds of the Seventh-day Adventist constituency of the Far Eastern Division.

Publishing.—While China was a part of the Far Eastern Division, the total population of those lands amounted to more than 600,000,000 people, at that time a third of the earth's population. At the 1930 General Conference, I. H. Evans said: "Say there are a hundred million families in the Far Eastern territory. Now suppose we undertake to place in the homes of this hundred million families one dollar's worth of our printed

literature—just one dollar's worth! We would have to place in their homes a hundred million dollars' worth, and we have only circulated in the eighty years of our work [throughout the world] \$85,000,000 worth of literature."¹¹

The literature work in all the fields was vigorously pushed through the years by such outstanding leaders as R. A. Caldwell, C. E. Weaks, J. J. Strahle, in the first period, and after the division, J. H. McEachern and G. A. Campbell. Native colporteurs have pioneered the way in the farthest frontiers of China, through the north in Manchuria and Korea, in thickly populated Japan, through the lowlands and the mountains of the Philippines, and on the islands of the East Indies, until Seventh-day Adventist literature has exceeded all other in those lands. Yet how far from the goal suggested!

The secretary of the General Conference Publishing Department, N. Z. Town, reported in 1930: "A prominent editor in the Far East wrote, 'Wisely and well has this [Seventh-day Adventist] mission seen beyond the more limited horizon that bounds most of us, and put their emphasis on books, thus reaching a world where no missionary goes. I propose that we take off our hats to the Seventh-day Adventists, and make a deep bow. They have had more sense and wisdom in regard to missionary work than the rest of us.'"¹²

With a publishing house in each of five main fields—Korea, Japan, Philippines, Indo-China, and Malaya, and a depot in Java, the division in 1931 was well equipped to publish the truth in most of the languages of those areas. Publishing houses need not multiply as must schools and sanitariums, because they may by expansion meet growing needs, whereas educational and medical units must meet the increasing demands of their individual fields. But by the time of World War II there had been added a publishing house in French Indo-China and another in Netherlands East Indies, representing the extended work in those fields. These seven publishing houses were restored after the war, making the same number today, with greatly increased and improved facilities.

Medical.—Medical missionary work is carried into the field both by trained personnel—nurses and doctors—and by clerical missionaries who have received, in almost all cases, the elementary health and healing techniques that are possessed by the Seventh-day Adventist denomination. In many cases the local needs inspire the establishment of small institutions. They may at first be only a room or two in the missionary's home, with bath and sunshine and diet therapy. In time some of these develop into considerable institutions. But generally the larger medical institutions are founded at or near the headquarters bases, or in rural locations and high altitudes, to ensure protection from the heat and epidemics of the tropics.

The role of the medical missionary in Seventh-day Adventist work in the Far East, as in other lands, has been notable. It needs to be greater. At the General Conference of 1926, I. H. Evans made an impassioned plea for more medical help: "The world has no parallel in need, in destitution, in disease, in filth and poverty, to the Far East. In only a few more years, what will it matter to us in this assembly if, instead of luxurious automobiles, high salaries, and splendidly equipped institutions, we have trudged on foot over dusty or muddy roads, ridden on wheelbarrows, entered the hovel whose only floor was mother earth, and whose only roof was dripping straw, and sat down on a backless stool, with dogs, pigs, and chickens running around our feet? Never did a multimillionaire pay such satisfying fees as these poor, sick, helpless ones pay with their hand pressure, their falling tear, their kindly smile, their look of appreciation. . . .

"Our Medical Department owes a tremendous debt to the Far East. . . . What means the message that this department of our work is to serve as an 'entering wedge'? Are its confines bounded by the United States? Are there to be no medical pioneers in our work? . . . The medical work affords wonderful possibilities in helping men to know Christ. It was as a healer that Christ led many to know Him. Come, poor, blind Bartimeus! Here, you healed lepers! Ho, you restored paralytics!

What think ye of Christ? Hear their glad shouts of praise as they declare their faith. Whence came such praise and zeal and fire? It was begotten through blessings bestowed, by the personal touch of the Great Physician." ¹³

The blessed ministry of the medical missionary is not to be measured alone by the number of institutions established but also by the broad service, the incalculable benefits of the missionaries in the field. However, of medical institutions, from the total in 1931 of four sanitariums—one each in Korea, Japan, Philippines, and Straits Settlements—the division advanced to nineteen sanitariums and dispensaries in 1941. With restorations, after the war such institutions numbered sixteen in 1948, and the work of rebuilding and extending goes on.

Education.—Educational work has been a vital part of the Seventh-day Adventist program from the start of the denomination. In China and the Far East special attention has been given to the education of parents and the upbuilding of the home; for, as in all non-Christian lands especially, the influences of the home need to be measured and bettered by Christian teaching and usage. Under the fostering care and promotion of such workers as Frederick Griggs, S. L. Frost, Mrs. C. C. Crisler, Mrs. Theodora Wangerin, J. H. McEachern, Mrs. R. R. Figuhr, Mrs. V. T. Armstrong, and W. P. Bradley, the Home Commission has done a great work in teaching and in providing literature for parents. And the level of home culture and training has been raised in Christian homes.

After this the establishment of elementary schools, where possible, has been an objective of the missionary forces; and above that level, the academy has been a great influence in the education of Christian converts and youth. Finally, at the top is the training school, in some cases special evangelistic training schools, in some the junior or senior college level.

The full story of courage, dedication, and sacrifice demonstrated in the establishment of these mission schools can never be told. Typical of many a situation is the report of Dallas S. Kime, pioneer educator and apostle of strength in the Malay

States. When he and his family were called into Sumatra to establish a mission school among the Batak people, they found it necessary to overcome prejudice of the Dutch Reformed missionaries, months of contrived delay designed to hinder the work, and the active opposition of many powerful rajas. But faith and patience won the day, and with the cooperation of a few believers and some townspeople, they worked day and night to prepare desks and blackboards and other equipment, so that the school opened on schedule, with 175 students instead of the handful they had expected. It was a miracle of divine intervention, for from this school many went to Singapore for advanced training and became valued workers throughout the Orient.

From 1918 to 1930 there were developed in the Far Eastern Division these educational institutions: China and dependencies, fourteen secondary and four training schools; Korea, Japan, and Malaya, each one training school. In 1941, excluding China, there were in the division: Korea and Japan, one training school each; the Philippines, three secondary and one training school; French Indo-China, Malaya, and Netherlands East Indies, one training school each; Borneo, one elementary and secondary school and one training school; Siam, two secondary schools—a total of fifteen schools. Since the war there have been re-established and newly founded seventeen schools throughout the area.

Educators who have had a great part during the regime of the Far Eastern Division include these workers: Korea, H. M. Lee, C. W. Lee, May Scott, S. W. Lee, N. Matsumura; Japan, H. F. Benson, P. A. Webber, A. N. Nelson, A. N. Anderson, H. Yamamoto, T. Yamagata, W. W. Konzack; Philippines, I. A. Steinel, O. F. Sevrens, A. M. Ragsdale, L. M. Stump, A. N. Nelson.

Scourge and Recovery.—Deep as were the wounds of World War II in Europe, deeper still went the curse in the Far East. There was not a country or a province in all the territory of the Far Eastern Division but felt the ravages of the invading

armies. Japan advertised to the peoples of the East her intention to rid their lands forever of the hated Westerner and of his foreign religion. It was against Christianity and all its works that the war was most furiously waged. Consequently, it was in the predominantly non-Christian nations, such as Indo-China, Siam, Malaya, Burma, and Indonesia, that the Japanese forces were at first most generally welcomed; and it was in those nations which had felt most fully the Christian impress, such as China and the Philippines, that the most tenacious resistance was met.

When the war tide was at last rolled back and the forces of the Allies were victorious, assessment of damage was counted in martyrdoms and demolitions. Not only had internees, missionaries, and others died by the thousands in the concentration camps; not only had resisting patriots suffered ambush, fire, and death; but institutions and buildings, educational, medical, and mission, had been wiped out. A tremendous rehabilitation bill had to be met.

But the church came through triumphant. The Seventh-day Adventist census revealed 10,000 new baptisms during the occupation. And this without benefit of white missionaries. The national members of the church took up the challenge from the beginning and heroically carried on. In Japan the Seventh-day Adventist Church, refusing to obey the imperial command to unite in a national Christian church, was proscribed, its leaders imprisoned and tortured, some meeting death, and all church properties were confiscated. But still the believers held. In Korea a like persecution was let loose upon them, but here too the faith triumphed. In the Philippines only these who could escape to the mountains were free, yet, while the properties of the flourishing mission were confiscated and in large part destroyed, secretly the native believers and workers continued the proclamation of the last gospel message. In the more southern lands of Indo-China, Siam, Malaya, and the East Indies, the heroic tenacity of the native believers made a bright chapter in mission annals.

Reporting at the 1946 General Conference, in Washington, V. T. Armstrong, president of the division, said: "While the war brought great privation and persecution, our members went through the test of fire and proved true to their faith. We saw our people scattered and torn, our churches destroyed, but . . . God has done wonderful things. He has answered prayer." In Hiroshima, where the first atomic bomb was dropped by the American Air Force, the Seventh-day Adventist church building had previously been destroyed by the Japanese, and its members scattered in the country round about, so that they were absent when the bomb fell. In the Philippines wonderful deliverances came to the internees in the camps, while outside the faithful national believers kept the work alive.

After the war "we wondered how we were going to get into Japan and contact the people of that territory. We knew all our Japanese had been in prison and had suffered much. . . . But we did not know how we could get in touch with our people at an early date. God worked it out in answer to prayer."¹⁴ F. R. Millard and A. N. Nelson, who had been working as interpreters for the United States, were by that Government flown over to Japan on a mission. They had their Sabbaths and their evenings to look up our people and help reorganize the work. And, responding with wonder and gratitude to the mild administration of the occupying American military forces and the civil government which they set up, the Japanese people are turning to Christianity with an avidity that would have been unbelievable before the war, and which promises to make up in accessions a membership to the level of other fields in the Far Eastern Division. Responding to the evident call of Providence, the Fall Council of 1949 voted a large special appropriation to Japan for investment in evangelistic, publishing, and educational projects.

Likewise in Korea, R. S. Watts, the director of the mission, was enabled to get into the country early, through the Philippines, and help reorganize the work. When Dr. Waddell, of the Bangkok Mission Clinic, came back with a small party

by boat to Siam, "They saw," reported J. M. Nerness, "a little junk coming out from the shore. The people were waving wildly; and as the boat neared, they saw that in it were a number of our workers. Nineteen of them had traveled eighty miles the day before, and spent the night on the beach to come out to welcome them." Said Dr. Waddell, "They cried, and we cried."¹⁵

At this same General Conference, American missionaries from various fields of the Far Eastern Division who had spent years of internment in Japanese concentration camps reported: K. Tilstra from Netherlands East Indies; E. M. Adams from the Philippines, W. W. R. Lake from Borneo. National representatives reported from Korea, Philippines, Siam, Malaya, and Netherlands East Indies or Indonesia. They all told only incidentally of the trials and persecutions and sufferings of those days; their voices rang rather in praise of the deliverances of God and the joy of emergence from under the clouds. Hope and courage soared in exultant strains of eloquent thanksgiving. It was indeed a little foretaste, a rehearsal in miniature and in embryo, of the great day of rejoicing when the King shall come in glory to redeem His own.

¹ Religious statistics in this chapter, up to 1909, are taken very largely from Schaff-Herzog's *Encyclopedia of Religious Knowledge*, under appropriate articles.

² Books consulted concerning Seventh-day Adventist history in the Far East include: E. J. Urquhart, *Glimpses of Korea*; L. D. Warren, *Isles of Opportunity*; Elizabeth Mershon, *With the Wild Men of Borneo*.

³ *General Conference Bulletin*, 1909, p. 142.

⁴ Mimi Scharffenberg in *General Conference Bulletin*, 1913, pp. 138, 139.

⁵ *Ibid.*

⁶ *General Conference Bulletin*, 1918, p. 90.

⁷ *Year Book (S.D.A.)*, 1919, pp. 157, 241, 244-246.

⁸ *Ibid.*, pp. 142, 244.

⁹ *Ibid.*, 1920, p. 279.

¹⁰ *General Conference Bulletin*, 1930, pp. 39, 41.

¹¹ *Ibid.*, p. 52.

¹² *Ibid.*, p. 55.

¹³ *Review and Herald*, June 6, 1926, pp. 6, 7.

¹⁴ *Review and Herald*, June 20, 1946, p. 227.

¹⁵ *Ibid.*, pp. 227-229, 240.

SOUTHERN ASIA

THE broad continent of Asia wears about its ample waist a belt of deserts, from which depend, like aprons over the tropic sea, three great land areas: Arabia, India, and that southeastern peninsula which contains Burma, Siam, Indo-China, and Malaya. Arabia belongs to the West; Siam and Singapore belong to the East. India in the middle, with Burma across the bay and the island of Ceylon off the southern tip, makes our Southern Asia.

India has a diversified terrain, marking off distinct sections. It is confined on the north by the mighty rampart of the Himalayas. In the eternal snows of these mountains rise the greatest rivers of India: the Indus, flowing southwest into the Arabian Sea; and the Ganges, flowing southeast into the Bay of Bengal. Likewise in these mountains, but a thousand miles to the east, start the affluents of the Brahmaputra, third of the great Indian rivers, which, flowing southwest, paralleling the mountains which shut off Burma, joins the Ganges near its mouth. The broad valleys of these great rivers and the lands lying between make the most fertile portion of India, though containing also, in the central highlands, India's lone desert. All this is North India, the continental part of the land.

South of this is the peninsular portion, marked off by the Vindhya Range, from east to west, and the Eastern and Western Ghats, or mountains, which follow their respective coasts, meeting in the southern tip, the three chains forming a triangle which is an elevated plateau that makes, with the narrow coastlands, Southern India. These mountain chains are low, as compared to the mighty Himalayas; only in places do they rise above three thousand feet. The chief rivers of the south are the Nerbudda, flowing west; the Godavari, flowing east; the Kistna; and the Cauvery.



Northern India was anciently called Hindustan; and Southern India, the Deccan; but these terms have been so shifted about that today they have only partial relation to these sections. The great cities of India are Bombay on the west coast; Madras and Calcutta on the east coast; in the interior, Hyderabad, Ahmedabad, and Delhi, capital first of ancient kingdoms, then of British India, and now of nationalist India or Hindustan; in the northwest, Lahore, capital of the Punjab, and Karachi, on the west coast, capital of the new Moham-medan state, Pakistan.

As in all the rest of the world, so in India, no one knows the original settlers, whose sons they were, what culture they brought with them, how fared their rule. Tradition lifts the veil first upon invaders, the tall, bearded, fair sons of Japheth, rushing through the Himalayan gaps to the fruitful plains below, perhaps fifteen hundred years before Christ, as two thousand years later their counterparts in Europe, the Teutonic tribes, swarmed through the Alpine passes upon Italy. These invaders smothered or drove before them the darker-skinned Kolarians and Dravidians. In turn they were tanned by India's fierce sun, and became the Hindus of today, mixed somewhat with the aborigines, it is true, yet Aryans still.

These Aryan immigrants divided the land into many and changing small kingdoms and states, none of them India entire. They were disturbed through the ages by successive invasions and partial conquests, most of them coming from the north and west, starting in the valley of the Indus and sweeping east and south. The Persian domination, begun under Darius in the sixth century before Christ, was more commercial than political. But Alexander, coming in person with his Macedonian phalanxes in 327 B.C., meant to conquer, and but for the mutiny of his troops might have gone farther than he did. The Greek influence, here as elsewhere more potent in the arts than in arms, long survived in Western India; but the weak Seleucidan successors of Alexander could not maintain empire, and the land reverted to its former order

Top: Rangoon Mission Hospital, Rangoon, Burma. Center: This Bombay, India, Seventh-day Adventist church is typical of our churches in many foreign mission centers. Bottom: Oriental Watchman Publishing Association, Salisbury Park, Poona, India.

and disorder. In A.D. 664 came the first Mohammedan inroad; but within a century and a half these invaders had been driven out, and for nearly two hundred years the land had rest from foreign troubles. The permanent invasion of Mohammedan peoples began in A.D. 829; and by the sixteenth century they had conquered all North India from west to east, and so stamped their image upon the land that they now make a fourth of the population, and present to the Christian missionary the complex problem of another and stubborn religion. It is the presence of this Moslem population that in our day has resulted in the cumbersome and fragile partition of the land into two countries and two governments.

The tongues of India are tenscore and more, varied and mixed. Marked off by the lines of conquest and resistance, the languages of Northern India are, generally speaking, of the Aryan family, such as Bengali, Hindi, Urdu, Punjabi; and in the west, Marathi and Gujerati; those of South India are mostly Dravidian in origin, including Tamil, Telugu, Kannarese, Malayalam; and in Ceylon, Singhalese. Sequestered in the mountains and the hill country are various tribes antedating the Dravidians, and with speech more alien.

Tragedienne on earth's racial stage, India is a land starved by her fecundity, fabulously wealthy yet abysmally poor, wretched under conquerors yet more wretched in freedom, a land made for empire yet never achieving empire save as a pendant in the necklace of a foreign owner. Many have been the invaders and more than one the native rulers who have sought to weld together the iron and clay of India; but their dominions have been partial or transient things. And now that the strong hand of Britain has been removed India deserts even her semblance of unity, and parts in two, Hindustan and Pakistan.

Most miserable fate of all, India in her multiplicity of gods knows not any god. Hers is a history of progressive religious degeneracy. Led by no pillar of fire, possessing no Shekinah and no oracle, the Aryan host that peopled the land fell

gradually back from a comparatively pure monotheism to a pantheism that sees deities in every plant and creature under heaven, envisages an eternity of soul transmigration, and worships with obscene abandon the emblems of reproduction. With the degeneration of their religion came the degeneracy of their moral and social codes. Womankind, in the beginning held in high regard, became in the end a mere appendage to man, deemed soulless, and loaded with obloquy for every misfortune. All men were thrown into castes, the Brahmans arrogating to themselves godlike privileges and scorning the very ground on which the lower castes might let their shadows fall. Fear, all-pervasive and deep, rules the life. An endless round of religious duties, pilgrimages, penances, enthralls the souls of the pious and the desperate, with never a look or a gesture of compassion from their stony-faced gods. To the pure Hindu there can be no communion with any god, but only propitiatory sacrifices. This is Hinduism, Brahmanism.

There is a heretical or dissenting sect of Brahmanism, the Jains, numbering about a million and a half, scattered throughout India, but more numerous on the west coast and in the south. They hold essentially the Hindu religion, their differences being merely metaphysical and symbolically physical.

Buddhism arose in India in the sixth century B.C., under the teaching of Gautama, a native prince, who sought through philosophy and austerity a reformation in religion and in the lives of men. Buddhism became a missionary cult, carried by its enthusiastic disciples to other lands, and entrenching itself in Burma, Tibet, China, Korea, Japan, Siam, and other lands of the East. But in the country of its birth its early promise of enlargement of the human soul and mind, small though that promise was, became engulfed in the morass of Hinduism and of its leaders the Brahmans, until today pure Buddhism is unknown in India itself, though it does flourish in Ceylon.

Mohammedanism indeed presents the worship of one God, the absence of caste, and, at least in precept, certain virtues of living; but it offers no source of life, no salvation from sin, no future but sensuous indulgence. Its polygamy is destructive of the virtues of home and society; its arrogance and cruelty are inimical to the amity of nations and peoples.

The Sikhs, who have figured so dramatically in the military history of India, were not originally a race; but a brotherhood, who nevertheless by the pressure of religious and political foes, became transformed into the most compact and forceful fighting machine in India. Their origin was in the fifteenth century, when a Hindu reformer, Nanak Shah, rose to teach the abolition of caste, the unity of the Godhead, and purity of life. That pure ideal has degenerated much under the influence of surrounding and dominant religions, yet the Sikhs remain apart from both Hindu and Mohammedan. Other religious bodies, as the Parsees and the Jews, number only a few thousands.

A form of Christianity, in the beginning more pure than later, came to India very early. The tradition is that Saint Thomas was the first apostle to India, and left there a body of Christians. Later, Nestorians, fleeing from the early Mohammedan persecutions in Syria, settled on the southwestern coast of India; and, here known as Syrian Christians, they comprise today a considerable element. The Roman Catholic religion came in the sixteenth century with the Portuguese, whose proselyting zeal, both among the Syrian Christians and the Hindus, resulted in large accretions of poorly comprehending converts to their faith. The Inquisition was established at Goa in 1560, and was as infamous here as in the land of its birth. Protestant missions waited to begin until the eighteenth and nineteenth centuries.

The religious complexion of India's population, in round numbers, is this: Hindus, 254,000,000; Mohammedans, 94,000,000; Sikhs, 5,000,000; Christians (including Syrians, Catholics, and Protestants) 6,000,000; aboriginal tribes (animists),

25,000,000, in a total of some 389,000,000, a sixth of the population of the world.

Burma is in many respects a land of great contrast to *India*. Its people have a different origin; their languages are of a different family; they are gay, irresponsible, and tumultuous, where the Indian is grave, accountable, and superficially submissive. Their religion is in general Buddhism, while the religions of *India* are chiefly Brahmanism and Mohammedanism. Closed in by high mountains on the east and the northwest and by the sea on the west, *Burma* was largely isolated until reached by the maritime powers of Europe, chiefly Great Britain. *Burma* is smaller than *India*, both in area and in population, having but one sixth as much territory and one twenty-sixth as many people. Its great rivers and cities are the central Irrawaddy, with Mandalay in the interior and Rangoon at its mouth; and the Salween on its eastern side, with Moulmein a seaport.

The Burmese are of Eastern Asian origin; no tinge of Aryan blood is in them. Besides the Burmese proper, there are in the mountain regions of the north and east other peoples of closer affinity to the Chinese, such as the Shans and the Karens. One tribe of the latter, the White Karens, have become almost entirely Christian. All Burmese languages are of the Eastern Asian family, monosyllabic like the Chinese and the Siamese. Burmese society differs from all Indian society, being affected by neither Brahmanistic nor Mohammedan influences. *Burma* is without caste and without class, except such as in every country may be made by wealth, education, and social or political position. Women have greater freedom than in any other Eastern land. In marriage monogamy is the law, but concubinage is permitted. Though a volatile people, Burmans have shown in Christian history that they are capable of steadfastness, sacrifice, and loyalty.

The political history of *Burma* is mostly a history of internal struggles of local chieftains or kings. The greatest Burmese dynasty, that founded by Alompra in the middle of the

eighteenth century, sought expansion to the east; and they actually conquered Siam, which, however, within a few years recovered its independence. But the dynasty had not a century to run until its rash encounter with the British put an end to it and to the troubled independence of the country.

Ceylon.—This island, famed in song and story, lies at the tip of India. In size, as compared to Burma and India, it is but a cherry to a plum and a melon, having but one ninth the area of the former, and one seventieth of the latter. Nor does its history partake greatly of the heroic, it having been overrun at various times by marauders from the Indian mainland, and later subjugated by European nations. Reginald Heber sang:

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though ev'ry prospect pleases,
And only man is vile."

It is closely akin to Hindu India in blood, social pattern, and religion, Buddhism, however leading. Kandy, in the interior, is the ancient seat of the chief rulers; but the present capital and metropolis is Colombo on the west coast, founded in 1517 by the Portuguese. After the second world war, Ceylon, like India and Burma, has attained independence.

The sixteenth century saw the beginning of that European invasion which three and a half centuries have not sufficed to overthrow completely. A different invasion indeed; for it came in ships, not by land; it was formidable, not by its numbers, but by its knowledge, it sought trade and empire only as a corollary; and—here it holds closest to type—it brought great blessings as well as curses with its overturnings.

Vasco da Gama led the merchant seamen, and Albuquerque with his guns established the primacy of Portugal in the East. But after political changes in Europe the Portuguese were ousted by the Dutch, and then came the French and the English. The two latter, crowding the Dutch off Ceylon, disputed each other's influence and power in India, until the

English under Clive prevailed. It was the East India Company that fought the little wars, and made alliances with native princes, and gradually extended English overlordship in India. But with the outburst of native unrest and vengeance, in the Sepoy Mutiny of 1857, the affairs of the East India Company were taken over by the English Government, and India became the chief jewel in the crown of the British Empire.

Burma, hermitlike behind her mountains and seas, arrogant, and ignorant of Western power, was not loath to try combat with her new neighbor. Successive wars, from 1823 to 1885, established England as the master of Burma, first of the seacoast, called Lower Burma, and later of the interior, Upper Burma. So this land was added to Britain's Indian Empire, until the eruptions of World War II changed the face of the East.

As noted elsewhere, the East India Company was nowhere favorable to Christian missions. Markedly different from Catholic Spain and Portugal, which believed in and practiced the coupling of commerce with religious propaganda, the Protestant nations, Holland and England, were quite averse to missionary effort. Little credit is due them for this; for though their policy did mirror faintly the freedom of religion, it was motivated chiefly by commercial greed. In their treaties with native rulers they guaranteed that there would be no interference with the religions of their countries; and indeed, in the case of the English company, they helped to support the temples and priests of the heathen. Their opposition to missionaries arose out of their fear that evangelism would interfere with their trade rights and riches, and therefore with their rule.

Indeed, there was in the Protestant world for more than two centuries an apathy toward Christian missionary effort strangely contrasting with the propagandizing of the Jesuits and other Catholic orders. In general, Holland, England, and America were content to leave the heathen in his blindness so long as they could pick his pockets. The commercial urge

of these enterprising nations was as opium to their missionary zeal.

But in the eighteenth century the evangelical conscience of the Protestant world was pricked into life by devoted men of God. In Germany, Zinzendorf and his Moravians led the movement to Christianize the heathen world, and they went far toward doing it. In Denmark, which had a small commercial hold in India, King Frederick IV responded to a rising missionary spirit by sending, in 1706, the first Protestant missionaries to India, Ziegenbalg and Plütschau. This mission was at least a help to later English missionaries, proscribed by the East India Company.

From England, William Carey, "father of missions," came to India in 1793, and by his literary as well as evangelistic labors laid the foundation for all later Protestant missions. Balked and banished by the company, he found refuge in the Danish settlement until aroused sentiment in England resulted, in 1813, in the act of Parliament which opened India to Christian missions.

Burma was attempted first in 1807, a son of Carey's being one of the missionaries. But it was not until the arrival in 1814 of the first American missionaries, Adoniram and Ann Judson, joined later by others, that progress was made. Judson translated the Bible into Burmese; and through war, imprisonment, and abuse he held on until the way was fully cleared under British rule.

The beginning of Seventh-day Adventist missions in India and their extension during the first decade of this century have been related.¹ Robinson, Brown, Spicer, Georgia Burgess, Place, Ingersoll, and Shaw are names that shine in that earlier period, when this was simply the unattached, unassociated India Mission. From this point the Adventist work in this area has been conducted under two successive organizations; namely, the Asiatic Division, 1909-18, and the Southern Asia Division, 1919 to the present time.

The organization of the Asiatic Division, in which was in-

cluded India as well as all the rest of Asia adjacent to the Oriental seas, has already been told in the chapters on China and the Far East. Southern Asia—India, Burma, and Ceylon—was connected with the Asiatic Division for less than two years, however, when in October, 1910, it was separated and formed into the India Union Mission, responsible directly to the General Conference. But upon a reorganization in 1915 it was again included in the division, which this time took in also the Australasian Union Conference. In 1918 India and its neighbors reverted to their former status, but the following year it was formed into the Southern Asia Division.

Administration.—Of the India Union the initial staff included J. L. Shaw, superintendent; C. E. Weeks, secretary as well as field missionary agent; and Mrs. M. M. Quantock, treasurer. In 1913 H. R. Salisbury was elected president; J. S. James, vice-president; W. E. Perrin became secretary the following year. Professor Salisbury, returning from official business in the United States, lost his life on December 30, 1915, going down with the torpedoed steamship *Persia* in the Mediterranean. For the next year J. S. James, as vice-president, took over the leadership. Beginning in 1917, a new staff was installed: W. W. Fletcher, president; R. D. Brisbin, secretary; A. H. Williams, treasurer. With slight changes, this concluded the administration up to the formation of the Southern Asia Division in 1919.

Departments and Institutions.—The three departments of the work most closely associated with institutions and in a degree dependent upon them are the publishing, the medical, and the educational. Like all phases of the work, they are employed in evangelism.

In India and Burma, as everywhere else in the world, the literature work pioneered the way. The Advent message was introduced in this land by colporteurs; and tracts, periodicals, and books continue to feature largely in its advancement. At first only publications in English were available, but as the workers mastered the vernacular languages, literature was pro-

duced in more and more of the tongues, until now there are twenty-three of the languages of India, Burma, and Ceylon thus served.

The first outstation opened was at Karmatar, 168 miles west of Calcutta; and here were begun in embryo all three services: a printing plant, a medical dispensary, and a school in connection with an orphanage. The selection of Lucknow, in 1909, as headquarters in place of Calcutta, saw the removal of the main publishing work to that city. Known in the beginning as the India Publishing House, its name was changed in 1913 to International Tract Society; in 1919, to Seventh-day Adventist Publishing House; in 1924, to Oriental Watchman Publishing Association, the name it still retains. With branch houses in Burma and at four points in India, this press serves all Southern Asia, the only other denominational publishing house in the field being the small press still retained at Karmatar. The literature produced is not only doctrinal but also health and educational; the circulation of this literature is dependent largely upon the great and devoted company of colporteurs and their leaders, whom the burning suns, the fastnesses of the jungles and mountains, and the vengeful ire of priests and people have never turned aside. The chief periodicals in English have been *The Oriental Watchman and Herald of Health* and the *Eastern Tidings*, the editors of which through the years include the following: W. A. Spicer, J. L. Shaw, G. F. Enoch, S. A. Wellman, J. S. James, H. C. Menkel, R. B. Thurber, and E. M. Meleen. Periodicals in various of the vernacular languages are also published. The editor of the Burmese health paper *Kyan-Ma-Yai*, resumed since the war, is Saya Saw U.

In the medical field India was early served, Dr. O. G. Place first founding a small sanitarium at Calcutta. He was succeeded by Doctors R. S. and Olive Ingersoll. After them, in various parts of the field, came Doctors H. C. Menkel and V. L. Mann, the former serving for thirty years not only in medical but in evangelistic and editorial work. As the work

has spread out, a considerable number of physicians and nurses have given their lives and services to the cause. The nurses may be represented by some of the earliest and most devoted: Samantha Whiteis, Della Burroway, Helen Wilcox (nurse to Lady Curzon, wife of the viceroy), Louise Sholz, Mabel McMoran Beckner.

In 1908 there was purchased the Annfield property at Mussoorie, seven thousand feet high, in the foothills of the Himalayas, where a rest home was conducted for some years, Mrs. E. E. Bruce first having charge. It was primarily intended as a recuperating place for the missionaries, who could not too long endure the intense heat of the lowlands. "O Daddy," pleaded the little daughter of one missionary family, after a rest at Mussoorie, "let's don't go back to the hot place. Let's go to heaven!" Later, in Simla, William Lake opened treatment rooms, which finally developed into a sanitarium, under the care of Dr. H. C. Menkel.

Treatment rooms were opened in Rangoon, Burma, in 1914, under the management of W. A. Wyman. In every mission station dispensary work was carried on, in some cases by trained personnel, physicians and nurses; in others, under the urge of necessity, by clerical missionaries whose basic knowledge of Seventh-day Adventist health and healing principles, supplemented by some special training, produced wonderful success and influence. When the India Union Mission delivered its assets to the Southern Asia Division in 1919, there were three hospitals, three dispensaries, and four treatment rooms, besides the various relief ministrations in the field stations.

Schools—missionary schools and schools for the education of missionaries' children—have been the right hand of Adventists through all the history of missions. A school was begun in Calcutta in the earliest days; one accompanied the founding of the orphanage at Karmatar, in the days of the cholera epidemic at the turn of the century. In Mussoorie a school was opened which developed in time into the Vincent Hill School, which later became a junior college.

In Burma an unusual opening pointed up the ways of God in extending His work beyond the borders of missionary endeavor. The Votaws in Rangoon, in their evangelistic work, interested several telegraph operators. One of these being transferred to Meiktila, 320 miles north, carried with him some literature which he distributed among his neighbors, and also talked with them about the new truths. Two of his neighbors were lawyers, one of them, A. W. Stevens, being in government employ; he fully embraced the Advent faith. Some of his acquaintances were prominent Buddhists; he interested them in the health and educational phases of his new faith. The vocational aspects of this education interested them; for it was notorious that the Burmese preferred office work to the trades, which did not endear them to Europeans or give them a balanced education. These Buddhists were anxious to reverse this trend, and therefore they pleaded for the mission to open such a school, and they voluntarily raised several hundred rupees as a start.

The superintendent of the mission, Elder Votaw, at the 1909 General Conference made an impassioned plea both for funds and for qualified teachers. In response the enterprise was approved; and R. B. Thurber and his wife, well-qualified teachers, went out the same year to open the school. Thus was founded the Meiktila Industrial School. Several Burmese teachers and helpers were in time employed, and industrial as well as literary education was launched. In the midst of pagan darkness this school was a shining light of Christian education. It not only taught the academic subjects in English and Burmese and Bible but led its students into the learning and practice of manual sciences and arts. Agriculture was the basic subject, to which were added carpentry, mechanics, cane work, and shoemaking. The school flourished and produced Christian workers, who were of service not only in Burmese circles but in opening the work among the hill peoples.³ In 1914 Mr. and Mrs. D. C. Ludington joined the faculty, and two years later took charge, when the Thurburs went on furlough. The

latter afterward returned to India for a second term of service.

At the time of transfer to the Southern Asia Division there were established ten schools on the secondary level: a boys' and a girls' school in Bengal, two schools in Karmatar, the Mussoorie school, the Gerwhal school, one in Lucknow, two schools in Southern India, and the Meiktila school in Burma.

The missionary character of the schools is evidenced in the reports of daily experiences in every one of them. The school in Nazareth, Tinnevely, province of Madras, may serve as an example. Its principal was E. D. Thomas, the first Indian (Tamil) man to be ordained by Seventh-day Adventists. A Hindu father brought his son, and said, "I will leave my boy here, but you must not teach him anything of your religion." The teacher replied, "I cannot take him on such an agreement." Nevertheless, the father left him. Soon impressed by the spirit and teaching of the school, the boy became a Christian. He went home on vacation, and when his father came back with him he said, "My boy is entirely changed. I did not want him to become a Christian; but when I see what this religion has made of him, I am willing for him to be a Christian."

A woman rushed into the school compound one day, disheveled, weeping, beating her breast, tearing her hair. "What is the matter?" "Oh," she said, "my boy has threatened to kill me and my daughter. He was in your school some time ago, but I was persuaded to send him elsewhere, and he has taken to smoking cigarettes, and drinking, and now he has threatened me. What shall I do? Let my boy be brought back to this school."

So the teacher, taking her at her word, sent out twelve students, who caught the boy, bound him hand and foot, brought him to the school, then, loosing him, stood around and gave him a good lecture, or several of them. The boy changed from that moment. He stayed, and soon became converted. But before he announced his intention he went home for a visit. His mother reported that he was wonderfully better,



and that they had a happy time. But she did not know he was determined to profess himself a Christian. Soon afterward she learned this, and then, one day, she was back in the compound, tearing her hair, beating her breast, weeping tempestuously. "What is the trouble?" She cried, "I did not ask you to change my boy's religion. I would rather anything happened to him than have him become a Christian. Let me take him out of the school." But the boy said, "Mother, I cannot return home; I must stay and learn more at this school." Afterward he said, "I would like to have mother and sister come into the school, so that they may learn of Christ too." Astonished and confounded, the mother calmed down and went away, leaving her son, to become in time a Christian worker.³

Evangelism.—At the time of its formation as a union mission, India contained five local missions: Bengali, W. R. French, superintendent; Burmese, H. H. Votaw, superintendent; North India, L. J. Burgess, superintendent; South India, J. S. James, superintendent; and West India, G. F. Enoch, superintendent. There were thirty-three foreign and twenty-eight local workers. The number of Sabbathkeepers was 230.

Most of the earliest workers, eager to harvest, and with limited opportunity, had tried to carry on evangelistic and literature work, with language study as a side line. The result had been very indifferent success in learning any native language, and proselyting was limited mostly to English-speaking residents. The change of policy in 1906, prescribing the first two years for language study in the case of all foreign workers, was by now beginning to bear fruit. Some had progressed to the point where they could teach, preach, and converse freely, and work was being conducted in eight languages, including English. L. G. Mookerjee, son of A. C. Mookerjee, and with his father's family an early convert, opened the first station outside Calcutta for the Bengalis; and after more than forty years of missionary service he still continues as a member of the division committee.⁴

Top: A Tamil Bible study in Madras, India. The speaker is A. Asirvatham. **Center:** Preaching by microphone and loud speaker above the din of a Hindu fair in India. **Bottom:** The Chuharkana mission dispensary in the Punjab, India.

East and North.—The Adventist work having begun, like Carey's, in Calcutta, was naturally first expanded in that region and extended up the valley of the Ganges. It reached out among, first, the Bengalis, then the Santalis, then the Hindustani people. An English church and a Bengali church were the fruits of the first labors in Calcutta. The history of this has been related in a former chapter and in the first volume of this work. In 1913 the membership throughout the province of Bengal was 153. But Calcutta was a city of half a million inhabitants, and the province of Bengal had 78,000,000. The workers must have faith that the grain of mustard seed would grow.

Work in the Punjab, around Lahore, was begun in 1914 by F. H. Loasby and Doctors H. C. Menkel and V. L. Mann. That intensely Mohammedan area was a difficult field. Our first worker there, John Last, lost his life by mob action, being beaten in the streets, then sent to prison, where he died of his injuries. But the new workers, using medical service and lantern pictures in their telling of the gospel story, both on itinerating trips and at mission headquarters, made progress, establishing within two years a Punjabi church of 108 members, and from this extending the work.⁵

South and West.—Two families that came out in 1906 and 1907 were soon to be pioneers in opening the south and west. These were Mr. and Mrs. J. S. James and Mr. and Mrs. George F. Enoch.

There had arisen in Tinnevely, South India, a sect of Sabbathkeepers who had a religion which was an admixture of Christian and other cults. Their leader, trained in an Episcopal mission school, had in 1857 seceded, and made up his own faith, in which he acquired a following. At the time of the Chicago World's Fair in 1893, he saw in reports from its Congress of Religions, notice of Sabbathkeeping Christians. So he wrote a letter requesting literature, addressing it to "Seventh-day Keepers, New York City, U.S.A." The postal authorities sent this to Battle Creek, and in response literature was sent

to him. Studying this, he was induced to present the Sabbath to his people, and they all embraced it. However, no further contact was maintained.

In 1904 H. E. Armstrong and G. K. Owen went on a preaching mission to Ceylon, pitching their tent in the seaside park at Colombo, and preaching only in English. Some Tamil traders from Tinnevely, who were of this Sabbathkeeping sect, attended some of the meetings, since they understood a little English, and soon they discovered, "He is talking the Sabbath!" They made themselves known to the ministers, and told them of their Sabbathkeeping brethren.

This word was relayed to the superintendent of the India Mission, J. L. Shaw, at Calcutta, but definite directions had not been obtained, so there was no means of making direct contact. Elder Shaw took J. S. James and G. F. Enoch with him to the south, to Bangalore, Madras Province; but inquiry failed to discover the people they sought. However, Mr. and Mrs. James and Miss Belle Shryock were located in Bangalore, where they set to learning the language. After a while the language teacher inquired of Elder James where he was intending to locate; and learning that he thought of going to Tinnevely because he understood there were some Sabbathkeeping people there, the language teacher revealed that he was well acquainted with the sect.

The missionaries, communicating with the Sabbathkeepers, were invited to visit them. This was in 1908. They were received with ceremony, garlands, and music; and they were royally entertained. Soon they located in the village, Mukkupairi, which was a mile and a half from the town of Nazareth, a missions center, and through interpreters began to teach the people. They also established a dispensary—at first a bare little house, with an earth floor and a bamboo partition to separate the men from the women patients—no furniture, very little equipment. But from fifty to a hundred patients came daily for treatment.

They found, however, that the sect was disintegrating.

The leader, now an old man, had lost the confidence of many of the younger, more progressive people, and the village was divided between the new and the old leadership. After the old man's death the sect was destined to be dissolved. At the present opportunity, however, they labored, and a number of converts came forth from among these people, some of them to make outstanding leaders. Much more progress, however, was made among the Tamils outside this community, and the work in South India soon took a lead among the missions in India which it has never lost.

Elder and Mrs. G. F. Enoch pioneered the vernacular work in Western India, opening a mission for the Marathi people at Pungal, near Bombay.⁶ Later, a mission school and dispensary were located at Kalyan, and this was for a time made the training school for the Marathi language area, with R. E. Loasby in charge, J. B. Carter succeeding him. In time other stations among the Marathi were opened. G. W. Pettit conducted a series of meetings in Bombay for English residents, and a good constituency was thus built up.

Burma.—Through the circulation of literature and personal labor, interests sprang up in many towns in the interior. Not only Burmese but the hill tribes were brought into contact with the message. Dr. Ollic Oberholtzer married an Adventist businessman named Tornblad, who had connections among the Shans, in the mountains east of Mandalay. They established a rest home at Kalaw,⁷ among the Shans, and brought the faith to these people.

The Karens were also reached. Elder Votaw at the 1909 General Conference made a special plea for these people, a wonder among the heathen tribes of earth; for they held traditions of having once known the true God which they lost through disobedience, but there remained yet a promise that sometime white foreigners would bring to them the Book that would again reveal to them the truth. Judson and later missionaries brought thousands of them to Christianity. Could we not have one worker to begin with them? ⁸

The first worker to respond was Miss Mary Gibbs, afterward Denoyer, who came out in 1910. She mastered the Karen language, but to get into their hills was a difficult matter. She became acquainted, however, with three Karen youth whom she induced to attend the school at Meiktila; and after training, they became teachers. Up the Salween River, a hundred miles above Moulmein, a station among the Karens was opened in 1915, by Mr. and Mrs. G. A. Hamilton and Miss Gibbs, whose nurse's training and service opened the hearts of this people.⁹

From the Thirteenth Sabbath overflow of 1913, money was appropriated to build this station; and a few months after the Hamiltons and Miss Gibbs started the work, there came from Australia to take charge of this mission, Eric B. Hare and his wife, whose long service in the Burmese field, now extended to their children, has set its mark upon the work. And through the books of mission tales this inimitable storyteller has made the heart of the Karen country speak to tens of thousands in the homelands.¹⁰

Southern Asia Division.—By 1919 the lands embraced in the India Union Mission had been so far entered, and the missions so grown and expanded, that it was deemed best to organize them into a division. There were at this time 978 baptized members, and the annual tithes and offerings amounted to \$27,500, sufficient to pay the workers. There were fourteen institutions, two thirds of them schools. The Advent message was being printed in twelve languages. One hundred foreign missionaries and seven national missionaries were listed as in responsible positions, and there were many more helpers in various capacities.¹¹

This India Union Mission had been in and out of the Asiatic Division twice, and in 1918 and 1919 was an independent unit, with W. W. Fletcher, president and A. H. Williams, secretary-treasurer. The reorganization was proposed in 1919 to the General Conference Committee, which approved the change, to be effected at the meeting of the union mission in

December. The necessary action was there taken, and the Southern Asia Division started upon its work at the first of the year 1920, and has continued to the present day. In 1921 the headquarters of the division were moved from Lucknow to Poona, on the west coast, near Bombay, the present location.

Administration.—The presidents of the Southern Asia Division, with their terms of office, are as follows: J. E. Fulton, 1919-21; W. W. Fletcher, 1921-23; A. W. Cormack, 1923-34; N. C. Wilson, 1934-41; G. G. Lowry, 1941-42. Lowry dying within the year, E. M. Meleen was acting president until the arrival, in 1943, of the elected president, A. L. Ham. Elder Ham had long been a missionary in China, was interned by the Japanese during their occupancy, and having been released, hastened to his new post in India.

The secretary-treasurers: A. H. Williams, 1919-28; C. L. Torrey, 1928-36; A. E. Nelson, 1936-41; A. F. Tarr, 1941—. Departmental workers have included: Sabbath school, S. A. Wellman, E. D. Thomas; education, I. F. Blue, E. M. Meleen, J. M. Steeves, E. W. Pohlman, C. A. Schutt; home missionary and young people's, J. F. Ashlock, E. W. Pohlman; publishing house managers, J. S. James, J. C. Craven, C. H. Mackett, L. C. Shepard; field missionary secretaries, G. C. Jenks, L. C. Shepard, A. J. Johanson.

As workers of long experience, in evangelistic, educational, and administrative positions, we note: M. M. Mattison, who served from 1915 until his death in 1928; O. O. Mattison, who has served from 1922 to the present time, now as president of the South India Union Mission; and O. A. Skau, who came in 1924, and is still at work, now as president of the North-east India Union.

Extensions.—The Burma Union Mission was in 1922 superintended by J. Phillips, with L. W. Melendy secretary-treasurer. It was divided into the Irrawaddy Delta Mission, the Rangoon and Upper Burma Mission, and the Tennasserim Mission, the last named being on the Salween River, from

Moulmein up to the Karen stations. By 1926 the North Burma Mission had been added. In 1933 J. L. Christian took the superintendency, and the field was divided into five mission stations. Successive directors were G. A. Hamilton, 1937; J. O. Wilson, 1938-41; E. M. Meleen, 1941; M. O. Manley, 1946—.

In 1922 the Northeast India Union contained four missions, including Bengal. Its superintendent in 1921 was H. E. Willoughby; its secretary, L. G. Mookerjee. In 1926 A. H. Williams was superintendent; in 1930-36, G. G. Lowry, ten missions; in 1940, F. H. Loasby, five grouped mission fields, containing thirteen stations.

The Northwest India Union took in the United Provinces, the Punjab, and Bombay Presidency, besides other smaller states. In 1921 I. F. Blue was superintendent, and there were three missions. In 1930 A. H. Williams, superintendent, five missions. In 1936 the West Coast provinces having been detached, G. G. Lowry was superintendent, two missions with seven stations and five unattached stations. In 1940 there were seven stations in three mission fields.

The western coast, composed mainly of the Bombay Presidency, and having Marathi as the chief language, was organized in 1929 as the Bombay Union, and in 1933 as the Western India Mission. J. S. James was superintendent most of the time.

South India, at the time of the formation of the Southern Asia Division, included only the central Hyderabad, the Madras Presidency on the southeast coast, and Ceylon. G. G. Lowry was superintendent. But in 1920 there was added to it the southwest coast, containing the kingdoms of Travancore and Cochin China. These, with native princes of dynasties reaching back into the sixth century, are accounted the most progressive states of India. Without doubt this is due largely to the influence upon Hindu customs and ideas of the body of Syrian Christians here resident, which, though small in comparison to the whole population, and presenting only a partial likeness of the Christian religion, is the salt in the

mass. These Syrian Christians are among the most intelligent and progressive of India's peoples.

This southwestern field was entered by Mr. and Mrs. H. G. Woodward, who embraced the faith in Madras in 1915, and labored in India for thirty-four years, fifteen of them in the Travancore territory and in the Malayalam language. Joined by other foreign missionaries and more especially by a corps of faithful Indian workers, they developed a good Christian constituency in this field, chiefly from among the Hindu population. A few converts were also brought in from among the Syrian Christians, but to date this inviting field of missionary endeavor has not been sufficiently recognized and developed. In later years the superintendency was filled by E. R. Osmonson.

In 1930 the South India Union, with H. Christensen as superintendent, had four large language areas: Singhalese (Ceylon), Malayalam, Tamil, and Telugu. In 1936, with E. M. Meleen superintendent, it had about 2,000 members, the largest constituency of all the unions in the division, and in 1940 the membership had advanced to more than 2,700.

Constituency.—In this most difficult field for evangelization, the growth of the Seventh-day Adventist constituency has been, not spectacular, but steady. The reports of membership at the General Conferences since the inauguration of the Southern Asia Division are as follows: 1922, 1,438; 1926, 2,425; 1930, 3,262; 1936, 5,366; 1941, 7,414; 1946, 8,512. At the end of 1947 the constituency of the several unions in this division stood: Burma, 880; Northeast India, 1,301; Northwest India, 1,950; South India, 4,243; Western India, 682; Ceylon, 282; the total membership of the division being 9,338. The Southern Asia Division stands lowest in membership of all the eleven divisions of the General Conference; yet when the Lord gathers His jewels at the last great assize, will not those taken with most diligent effort from this stronghold of Satan shine brightest for the polishing of their laborious rescue?

Institutions.—The publishing institutions are two: Karmatar Mission Press, and the Oriental Watchman Publishing House, the latter of which was moved to Poona at the same time as the mission headquarters. It has depots at Bangalore, Calcutta, Colombo, New Delhi, and Rangoon.

Through the years much was made of health literature, for this not only met great needs but appealed to multitudes and sold where religious literature was refused. Indeed, it was a proverb in India that Christian literature could not be sold, at least in the northwest, where the Mohammedan influence was greatest. In such circumstances, health literature, like medical service, proved an entering wedge. But with the convulsions of World War II came new conditions, and after the war a greater and increasing demand for Seventh-day Adventist literature was apparent, so that at the 1946 General Conference it was reported that the sale of religious literature was three times that of health literature.¹²

A new door for literature distribution is opened through radio, the Voice of Prophecy. Pertinent to this fact is the observation of A. L. Ham, "There is many a Nicodemus in India who longs to know and to enjoy the fellowship and freedom of the religion of Jesus Christ, but is restrained from coming to public meetings by his communal ties and customs. Such can be reached, we believe, very successfully by an adapted Voice of Prophecy Bible school. . . . All our leaders are convinced that this is one of the very best ways to carry this message to those in prominent places who are longing for something better which can satisfy their heart's desires."¹³

In medical missionary service, besides the field work, there were established various units, some of which were enduring, others of which flourished for a time, then lapsed, giving way to others. In 1941, as the world war was beginning, there were listed four hospitals and sanitariums, and fourteen dispensaries. The four hospitals were well distributed to serve India, east, north, west, and south: Gopalganj Hospital, in Bengal; Simla-Delhi Sanitarium, in the Punjab and United



Provinces; Surat Hospital, in Bombay Presidency; and Giffard Mission Hospital at Nuzvid, South India. Of the dispensaries six were in Burma, the others distributed throughout India. Since the war the Rangoon Mission Hospital has been established, the only one in Burma, and two dispensaries have appeared to begin the work of rehabilitation.

Physicians of long and faithful service during the administration of the Southern Asia Division include H. C. Menkel, Emma Hughes, A. E. Coyne, D. W. Semmens, Joseph Johannes, G. A. Nelson, A. E. Clark. Some who more recently entered service are T. R. Flaiz, I. S. Walker, and J. B. Oliver.

Of educational institutions there were, in 1941, eleven elementary and secondary schools in India, one in Ceylon, and four in Burma. There were also a junior and a senior college in India. The Vincent Hill School at Mussoorie, established in 1911 as an English elementary and secondary school, was made a junior college in 1926. A. J. Olson was long the principal of this school; he was followed in 1928 by I. F. Blue, who was succeeded in 1938 by R. A. Garner; and in 1946 H. T. Terry became the principal. This school was the most advanced of Seventh-day Adventist educational institutions, until the establishment of Spicer College at Poona in 1937.

Spicer College developed out of the primary school first established in Mukkupairi, then transferred to Coimbatore, then to Krishnarajapuram, outside Bangalore, and then known as the South India Training School. L. B. Losey was principal of this school when it was moved to Poona, and took the presidency of the college for the first two years. He was succeeded by E. W. Pohlman; in 1946 C. A. Schutt became president; and in 1949 I. D. Higgins. After the war, although the schools in India remained intact, those in Burma required new buildings and new forces. This rehabilitation work has been begun, but its conclusion rests with the future.

Evangelism.—In the lands of the East and of Oriental religions the greatest gospel is the “gospel according to me.”

Top: Vincent Hill School, Mussoorie, India. Center left: Administration building at Spicer Memorial College, India. Center right: Group of lay preachers at Bezwada, India. Bottom: Eric B. Hare (standing by drum) and his famous jungle band.

True everywhere else, it is transcendently true here, where European and American assumptions of superiority are challenged, and where other religious philosophies contest the ground with Christianity. Men of the East scrutinize the actions and spirit of Westerners, to see how they comport with the life and teachings of Jesus; and only those can win favor who mirror the meekness and the gracious service of the Master who went about doing good and healing all that were oppressed of the devil. Preaching is effective, not on the intellectual level, but in the language of the heart. The imperial and mercenary motives of European nations, while no whit greater than those of the peoples of Asia, comport illy with the idea that they are Christian. The truth is, of course, that there is no Christian nation, but only that nations of Europe and America have received a greater impress from Christianity than have others. The controversy between Christ and Satan goes on in every quarter of the globe; but where there are more Christians, there is more power. Christian missionaries, therefore, bear the burden not only of proving their own selflessness but of neutralizing as far as they can the arrogance and avariciousness of many of their compatriots.

Such an ideal leads the missionary to minister to the health and social comfort and better education of people. It keeps him from assuming airs of superiority and exhibiting impatience or ridicule of customs different from his own. It leads him to deny the incentives of ease, selfishness, and rivalry, and to be, more and more fully as he can, like his Master, who came not to be ministered unto but to minister. This is an ideal to which few fully attain. It took a Hindu ascetic, Gandhi, who had imbibed much of the philosophy and the spirit of Jesus, to show what tremendous influence is gained through following the simple life of sacrifice and ministry.

The gospel of health and healing is in the tradition of the Great Physician; and while recovery is being won, there is opportunity to drop some seeds of Christ's doctrine. The lift-

ing of the veil of ignorance in schools and in personal contacts is on the order of the Great Teacher; and not only the rudiments of learning in the arts of men but the greater teaching of noble life by precept and example echo the arts of the Master. Not only do these teach their immediate beneficiaries, the patient and the student, but more often than not they reach into the social circle of home and community, inclining to favor those with whom they are connected.

The Christian schools teach their converted youth to go out and witness for Christ. Often the boys of a school accompany their pastor or teacher into the villages around. Taking up their position on the street or in the town center, they begin to sing their Christian songs, and with their sincere and well-trained voices they bring a crowd to listen to the short gospel talk.

Over in Burma, up the Salween, at the school at Ohn Daw, among the Karens, Eric Hare regularly took out his older, best-trained boys to tell the story of the gospel to the devil worshipers. The bush people at first were deathly afraid of the God worshipers and what the devils might do to them if they listened or, worse, took heed. So their audiences in the villages were slim; most of the people kept out of sight. But *Thara* (Teacher) Hare had a trumpet, and he used it, and it attracted some who would not otherwise have been seen there. Then one time two visitors from Rangoon headquarters came, each of whom also brought a trumpet; and the three, going out with the boys, made a combination that drew a great crowd where the village had seemed deserted.

Then the great idea was born! "We know, we know!" cried the boys, "we know what did it! It's the trumpets! Just imagine, *Thara*, how wonderful it would be if every one of us had a trumpet! We should be like Gideon's band!" And, startling as was the idea of making a band out of jungle boys, Pastor Hare vowed that, by God's blessing, it should be done.

Soon afterward, going on furlough to Australia, he interested the young people's societies there, in getting a set of

band instruments; and they collected and bought twenty-three instruments, from silver trumpets to big bass drum and tuba. These were shipped to the mission among other goods. Mr. Hare selected twenty-three of the boys who had shown the most musical talent, to come and get their instruments—and 153 came! Oh, what a babel of excited voices, of tentative toots, of discordant noises! But the boys tried hard; they not only tried but prayed. Every night they prayed, “O God, help us to blow the band, so we can help *Thara* preach the gospel.”

In time, with patient teaching, they learned to play three little gospel hymns: Then out into the villages! Soon they learned more tunes, and by-and-by they made a most creditable band, away out there in the jungle. At the very first village there was a tremendous audience. There was never anything like it before; and, devils or no devils, the people were determined to hear that band.

The band takes up a position in the center of the village, they eye their conductor, and then they play. From every house and every field and every nook of the jungle about, the people come running. “The band! The band!” they call, “Come on! The band!” A hundred, two hundred, three hundred, or more crowd around and listen intently. When a few pieces have been played the teacher explains that it takes wind to blow the band, so they will rest a little while. One of the boys comes forward and begins to tell the story of Jesus. Then the band plays again, and rests again, while another boy continues the story. And never a villager leaves the scene while there is more music for the band to blow and more story for the boys to tell. Hundreds and thousands were brought willingly to hear the gospel, through the brass-and-silver band.¹⁴

Seed was sown that sometimes sprang up many days after and far away. A. W. Cormack reported at the 1930 General Conference: “Recently, I met a young Burman who came to a local meeting we were holding there. Talking with him afterward, we learned his heart’s desire: ‘I have decided to change

my heart from bad to good.' We found, dear friends, that two years previously, he had been visiting in a way-back village in the Karen country, and there had met Brother Eric Hare, on tour with his brass band, and that standing on the outskirts of that group, he had heard the gospel of the kingdom preached, and it had gripped his soul. I suppose the young men from the school may have felt weary on that tour, and wondered what would come of all their efforts, as they talked and played their music under the blazing sun. But two years after that particular day's sermon had been preached, this young Burman came forward and confessed his hope in God through Jesus Christ." ¹⁵

Many the tales of trials and hardships and persecutions, of soul triumph and wonderful conversion and development in the channels of God's grace, that come out of the experiences of evangelism in this field, as elsewhere in the world. Some of them are written in different books; most of them are recorded only in the books of heaven, soon to be opened for the study of salvation throughout eternity.

Into the fields of Southern Asia, now burgeoning in victories for Christ, came the holocaust of war. India was spared, save for a few bombings; but Burma felt the full force of the wrath of men. Restive under the British rule, the majority of the Burmese, taken in by the slogan, "Asia for the Asians," and believing all that the Japanese promised, turned against the white man, and helped the invaders to enter. Burmese Christians were suspect, both by the Japanese invaders and by the natives who sided with them, as being devoted to their white missionaries, and therefore traitors to the cause of Burma Free!

The missionaries stayed by their posts, helping in the medical and ambulance corps in the bomb-swept and bullet-riddled capital, until they had evacuated their families to India through perils and marvelous escapes, and had all their church people out. They stayed still, to serve, while the alien armies swept ever closer, and the hospitals and the jails and the

asylums were emptied by their keepers, who fled. They stayed till the government agencies closed, and the officials ordered them, with all that were left of the civilians, to leave. Then the last of them—Meleen, Sargent, Hare, Baird, Wyman, Walker, Christensen, Baldwin, in two parties, started their retreat up country by car, through Meiktila, and Mandalay, soon to be laid in ruins, and by great providences they made their way, first by car and ferry, then on foot over the mountains, to India. Some of them found duty there; most were evacuated, along with hundreds of other missionaries, by troopship to America.

The faith, the fortune, the martyrdoms, and the deliverances of the faithful Burmese believers and workers who stayed to hold the fort for God, will be brought to view in another chapter. Burma was laid waste. When the war was over and the Allied forces again got control and the missionary forces came back to resume the work, while they found gaps in the ranks, there were tales of wonderful exploits, and of conversions and baptisms by the faithful national workers, that add a glorious chapter to missionary annals. And though the political scene is still of troubled waters, and none but those who are enlightened by the prophecies of God may foresee a happy outcome, the forces in Southern Asia, with all the rest of the army of God, press on.¹⁶

¹ A. W. Spalding, *Captains of the Host*, pp. 619, 620; pp. 109-111 of this work.

² R. B. Thurber, *In the Land of Pagodas*, pp. 12-20. Other illuminating books by R. B. Thurber on conditions, customs, and experiences in Burma: *Min Din; Beautiful Gold*.

³ *General Conference Bulletin*, 1918, p. 83.

⁴ W. A. Spicer, *Our Story of Missions*, p. 311.

⁵ *Signs of the Times*, Oct. 5, 1915; *Review and Herald*, June 17, 1920.

⁶ *General Conference Bulletin*, 1909, p. 274; interview with J. S. James, April 2, 1949.

⁷ *Kalaw* is the Burmese name for the chaulmoogra tree, the oil from the seeds of which have been used for the cure of leprosy. It is here, of course, a place name.

⁸ Thurber, *In the Land of Pagodas*, pp. 296-304.

⁹ Spicer, *op. cit.*, pp. 321, 322.

¹⁰ Eric B. Hare, *Jungle Stories, Jungle Heroes, Clever Queen, Treasure From the Haunted Pagoda*.

¹¹ *General Conference Bulletin*, 1922, pp. 44-47; *Year Book* (S.D.A.), 1919, pp. 176-179, 246-248.

¹² *General Conference Bulletin*, 1946, p. 54.

¹³ *Ibid.*

¹⁴ Hare, *Treasure From the Haunted Pagoda*, pp. 122-131.

¹⁵ *General Conference Bulletin*, 1930, p. 191.

¹⁶ Besides those to which reference is specifically given, the following books on India and Burma have been consulted: H. G. Woodward, *Kerala, the Gem of India*; A. H. Williams, *Afoot and Afloat in Burma*; T. R. Flaiz, *Moonlit Trails in Indian Jungles*; Elva B. Gardner, *Lure of India*.



THE FIRST WORLD WAR

THE twentieth century dawned upon a world lying in fatuous contentment. Despite some disturbing symptoms of disease—inconsequential fevers of small wars, little boils of corruption in government and business, rashes of poverty, underprivilege, and vice, irritable spirits in the society of nations—the self-appointed physicians of the world were reassuring in their diagnoses and prognostications. The world was getting better. The blessings of civilization were being extended to backward peoples around the globe and from pole to pole. Modern medicine was conquering the physical and mental ills of the peoples. The press, the telegraph, the steam-driven ship and train, the new automobile, the promising airplane, the enterprise of merchants, and the good will of statesmen—all were binding the world together in a brotherhood of peace. The world was learning to beat its swords into plowshares and its spears into pruninghooks. It was nearing the evolutionistic equivalent of the millennium.

How could it be otherwise? This was the program of the great enlightenment, this the doctrine of the new science. And science was master. The old crude priestly methods of analysis of the world's ills, the offering of a divine restoration, the horrific predictions of doom, the wishful visions of a cataclysmic intervention of a Deity, had been consigned to the realm of the race's childhood, and were beginning to molder amid the myths and folk tales of its superstitious infancy. Man, who through billions of years had with painful, patient persistence evolved from the amoeba into *Homo sapiens*, now had his head above the mists, and despite the torments of his body could perceive in the clear shining of the sun the glorious fleecy platform of a new world. What need of gritty earth to stand upon? Here were purity and peace, perfection and

"Smashing the Hindenburg Line." This painting shows the Germans emerging from the underground passage of the St. Quentin Canal, after the Allies had passed over and attacked them from the rear and flank.

power! With faith in the command of the new master, science, let mankind step forth and walk upon the waters!

Alas that sun-bathed clouds make no better foundation for marching feet than fogs that shroud the precipice! This fool's paradise was rudely rent to pieces ere fourteen years had passed. A pistol cracked in Sarajevo, the thread of peace was broken, and like a raveling stocking the world disintegrated from top to toe. Austria shook her palsied finger at the miscreant; the mailed fist of Germany backed her; Russia took up the challenge; France followed; Italy wavered and fell in; Belgium was invaded; and England, would-be balance wheel, was enmeshed in the grinding of the gears.

So far it was only Europe at war, but Europe owned lands around the world. In the Western Hemisphere, Canada joined the Empire; in the southern seas Australia acknowledged her kinship. India and Burma were British controlled, South Africa also. The fires spread. Colonies now, footholds, toeholds, finger-holds, ports, territories, islands, became involved. The torrid lands of Africa felt the fiercer heat of strife for empire. Britain, France, Holland, and Germany claimed rights in China, the southeastern peninsula, the Indies, the islands of the Pacific. Japan watched with jealous eyes, and siding with the stronger, joined the Allies. The East was scorched, but only scorched, because Germany's small possessions were easily appropriated. But throughout Africa the flame of conquest swept, and over the seas, and under the seas. Then, because her commerce and her sovereign rights could not be maintained inviolate in the conflagration, the United States of North America at last threw her power into the conflict, and South American states followed.

For the first time in history there was truly a world war. And such a war as mankind had never yet seen, nor scarce conceived. The ancient prophet saw distantly a conflict beyond description: "Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire."¹ Lesser seers, nearer the event,

could evoke no adequate vision of implements. Milton could conjure up for celestial warfare no more destructive power than cannon balls cutting ethereal beings in twain.² But Tennyson, almost on the scene, could see the drama more clearly:

“For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly
dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing
warm,
With the standards of the peoples plunging thro' the thunder-
storm.”³

Mankind indeed had risen with dizzying speed to heights of knowledge and invention and skill. In conception of natural laws and processes, in application of that science to communication, transport, healing, convenience, comfort, organization, men had made themselves a race apart from their fathers. But they had forgotten God. Like Nebuchadnezzar of old, they spake and said, “Is not this great Babylon, that we have built for the glory of the world, by the might of our intellects and for the honor of our names?” And while the word was in their mouths, there fell a voice from heaven, saying, “O man, to thee it is spoken, The kingdom is departed from thee. And thou shalt be driven from thy throne of pride, and shalt eat grass like the beasts, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.”⁴

All the increase of knowledge which characterizes this time of the end might have been turned to the benefit of men. Some of it indeed has been so turned in the diffusion of learning, in the amelioration of harsh conditions, in the healing of the sick; this has been the work of the men of good will. But even this expansion and beneficent application of science has been made the basis of boasts by the arrogant, who would build their tower of Babel and in its building deny God.

Then, when the pride and haughtiness of men and nations brought them to blows, all the science of the age was stolen from the benevolent and turned into the destruction of war. New and tremendously effective explosives, deadly gases and microbes, were pressed into service. The new-found wings of man were turned into aerial fleets, raining their ghastly dew of death, while his fishlike shells dived beneath the waters, to vomit forth their missiles of hate and destruction. The whole economy and life of nations were geared to the mission of race suicide. Where now was the man-made millennium?

Every generous mind must feel sympathy with the hopes and objectives of the heralds of peace. None more than the students of Bible prophecy and promise could wish for the advent of human perfection in the likeness of God. It is not hostility to the concept of a kingdom of heaven on earth that inspires a puncturing of this inflated hope. Indeed, it is not at all the human proponents of a Biblical basis for a kingdom of everlasting righteousness and peace, who wreck the picture of these creators of a mythical paradise. God has spoken, and God still speaks, and God will speak the final word. The castles of sand men build upon the shores of time cannot withstand the mighty tides of prophecy. The toy balloons of men's hopes, though cunningly made and fancifully colored, are as leaves of autumn in the swift winds of divinely appointed destiny. Because they have not heeded the Word of God, men have been led astray, and except they repent and turn to their Maker, there is no hope for them.

The Bible, the Word of God, presents a scenario at variance with the philosophy and anticipation of men: a world created, not evolved; a race fallen, not ascending; a rescue by God, not an achievement by man; a divine judgment, not a human accolade; a kingdom of righteousness and peace instituted solely by the Advent in glory of our Lord and Saviour Jesus Christ.

This is the rock of ages: all the beatings of human thought and contempt cannot move it; all the undermining of vain

philosophy and errant science cannot discover its foundation. Systems of false religion and spurious science there have been from the days of the antediluvian giants to the present age of puny moderns. The deceptions of ancient times have failed, they have passed away; but the Word of our God stands sure. And now this pseudo science of evolution, latest delusion from the devil, this cunning web of gratuitous assumptions, specious deductions, and lavish imaginings, which has gripped the world, allying itself with heathen faiths and atheistic negations, shall likewise perish. Its roseate promises of the progress of the human race have already been proved false by the events of recent history; its utter discomfiture will be apparent in the tragic dashing of the hopes of the multitude, at the last day.

The earth is waxing old as a garment; as a vesture it shall be changed; but the Lord God, Creator of the heavens and the earth, is the same through eternity; and He shall make the children of His people to continue and to be established forever before Him. For though in the coming of the day of God the heavens shall be dissolved and the elements shall melt with fervent heat, nevertheless, according to His promise, there shall be new heavens and a new earth, wherein shall dwell righteousness. The tabernacle of God shall be with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God.⁵

Ours is a changing world, and its recent and continuous change is swift. "Great changes are soon to take place in our world, and the final movements will be rapid ones."⁶ "An intensity such as never before was seen is taking possession of the world. In amusement, in money-making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. 'Be still, and know that I am God.'"⁷

To the prophet Daniel was revealed this time of the end, which shall culminate in a time of trouble such as never was. But, marvel of marvels, God, the God who created and who

rules the universe, stoops down to protect and reassure His children of earth. "At that time Thy people shall be delivered, every one that shall be found written in the book."⁸ The children of the Highest maintain a connection with the Infinite which no threats and no punishments of man can break.

The first world war was the beginning of the sorrows of the last days. Sorrow to men in the armies of the nations, who went forth to slaughter and to be slaughtered. Sorrow to the mothers and children of invaded lands, doomed to hunger and cold and nakedness. Sorrow to the people of God, whose adherence to the laws of God ran counter to the decrees of men, and who endured imprisonment and torture and death in support of their principles. Sorrow to the world, which could not recover from the blows of the first war before a second was upon them. But God was watching.

"Careless seems the great Avenger; history's pages but record
 One death-grapple in the darkness 'twixt old systems and the
 Word;
 Truth forever on the scaffold, Wrong forever on the throne,—
 Yet that scaffold sways the future, and, behind the dim un-
 known,
 Standeth God within the shadow, keeping watch above His
 own."⁹

We trace, in examples, the experience of Seventh-day Adventist soldiers in the first world war. They were not alone among dissenters from the art of killing, but our history is concerned with them. The noncombatant principles of the denomination had been set forth to the American Government in the Civil War; they were on record.¹⁰ The Government of the United States placed Seventh-day Adventists in the category of conscientious objectors, along with Friends (Quakers), Mennonites, and some others. They themselves make a distinction between the typical conscientious objectors and their own noncombatancy. For they did not and they do not maintain that there should be no war. Good indeed would it be, they acknowledge, if all the world and every man should adopt

and rightly live the Christian ideal of peace; but this is dreaming. Realists in this matter, they recognize that the civil or national government, basing its authority upon force, may be bound to engage in war when the councils of statesmen meet an impasse. War in the affairs of the nations they hold to be inevitable, if history's testimony be accepted. And some wars there have been which were righteous wars, wars of defense, wars of survival, wars to maintain liberty of conscience and the cause of God. Such wars may be akin to that war in heaven, when Michael cast out the dragon.¹¹ But this is not a sound footing for the Christian, both because partisanship may unjustifiably assume virtue for his nation's making of war, and because even a war righteously begun may degenerate into senseless and indefensible carnage. They who embrace the ultimate doctrine of Christ will be nonresisters; and whether or not all Christians can rise to this height of faith, the nearer any can approach to it, the closer is he to the heart of God, to whom alone vengeance belongs, and who will repay.

The one safe position for the Christian is to keep to the Spirit of Christ, who came "not to destroy men's lives, but to save them."¹² This, as a church, Seventh-day Adventists do. They hold, for themselves as Christians, that they are forbidden to take life. They do not legislate for other Christians, whose consciences are their own. At the same time they may, and indeed must, serve their country and humanity in such ways as do not conflict with their consciences. Mostly they prefer the medical service, because their training has inclined them to it, and they may thus best alleviate the evils of war; but they are willing to serve also in any other noncombatant capacity. No fear of danger or death and no reluctance to labor and to suffer enter into this attitude. The medical corps and often other services participate in the dangers of battle and of the whole campaign; and the gold stars that mingle with the white on banners of Seventh-day Adventist institutions and homes attest the valor and the sacrifice of their sons. There is no prospect that they will become so numerous as to deplete the

fighting force of the army, for the self-discipline and devotion required to be a Seventh-day Adventist prove a vital barrier to most men.

There is, admittedly, in their position a twilight zone of conduct. What any man should and would do, in case of attack upon himself or his family, is left to the individual and to the event. No one can certainly tell beforehand what he would do, since the instinct of self-preservation and of responsibility may conflict with what Christ apparently taught. Some officers of the army were not slow to seize upon this gap in the argument, and from the particular seek to build up a generality of patriotic duty to bear arms. They might confuse the more simple by their reasoning; but the basic principle is clear, and the law of the nation, with the directives of government heads, from president to chief of staff, were clear. In the United States the principle was sufficiently emphasized to permit the conscientious noncombatant to escape the bearing of arms.

The question was neatly turned by one recruit. The captain had posed the familiar problem to him—"Enemy at large in America, plundering, destroying, raping; your mother and sister mistreated; and you, *you* refuse to bear arms!"

"Sir," replied the young soldier, "let me paint for you another picture. Suppose that all the world believed as Seventh-day Adventists do, that it is wrong to kill. Then there would be no war, no bloodshed, no destruction; wouldn't that be a better world in which to live?"

The officer sat pondering for several moments. Then he leaned forward, fists clenched, and spoke with vehemence, "I wish that every man had the conviction you Seventh-day Adventists have. Yes, it would be a better world."¹³

But another obstacle, not covered by law, was the conscientious refusal of Seventh-day Adventist inductees to perform common and unnecessary duties on the Sabbath day. In medical service they offered no alibi, for the care of the sick or wounded was clearly a part of their Christian duty, though they did seek for relief from such duty on the Sabbath when

possible, and when in camp they requested church privileges if available. In the matter of the Sabbath they were unique among conscientious noncombatants, for none other kept the Sabbath day. In this they received various treatment, according to the temper and bias of their officers. It was this issue that brought greatest pressure and punishment upon young soldiers, and created the greatest problem for the church.

This problem was brought by responsible officials of the church before the commandants of the several cantonments in the United States, with the result that in most cases Sabbath privileges were granted to Seventh-day Adventist soldiers; and after some time orders were issued by the chief of staff to this effect. The issue naturally belonged to the Religious Liberty Department, which at first undertook it; but the pressure soon pointed up the need of a special commission to handle it; and accordingly, C. S. Longacre, secretary of the department, was asked to head the War Service Welfare work. With his associates, he was diligent in bringing before proper officials, in Washington and throughout the land, the rights guaranteed by the letter and the spirit of the Constitution, and in securing relief in cases of injustice.

In keeping with the practice of several other denominations, camp pastors were selected by the Seventh-day Adventist church and accepted as such in the several camps; they gave incalculable aid to the boys in camp, and ensured better understanding on the part of officers. Nevertheless, before such service had become everywhere available, a considerable number of Seventh-day Adventist soldiers were court-martialed and condemned to imprisonment for from five to twenty years, for refusal to work on the Sabbath. At the close of the war there were still thirty-five such men in the Federal penitentiary at Leavenworth, Kansas; but within two weeks' time after the close of hostilities, the Secretary of War released all these non-combatants, with honorable discharge from the Army.¹⁴

Of the trials of upright manhood common to all Christians and all gentlemen, nothing will here be said. The camps were

not Christian training schools. Amid the profanity, obscenity, dissipation, and general toughness in the barracks it was not easy for a lad to open his Bible and read, then kneel down to pray, while jeers, epithets, and missiles came his way. Yet some there were, both of officers and men, who maintained high standards; and the discipline enforced, if not always even-handed, was in the main salutary. And while thousands of boys, decent but not firmly anchored to Christian ideals, were led astray, there were some who held to their integrity. It took more than mortal strength to resist the evil and to maintain uprightness; but there were stout souls from various churches who kept their probity and, more or less aided by chaplains, Y.M.C.A., and camp pastors, sought solace and strength in their religion.

In this none had so hard a course to run as the Seventh-day Adventist young men. Not only were they Christians, with the highest standards of physical and social life to maintain; they were popularly numbered with the conscientious objectors and were far from being in the good graces of the Army. Not only were they noncombatants, with a status recognized by law even if obnoxious to many officers; they were also Sabbath-keepers, and for this there was no covering law, and for some time no Government directives. That the great majority of Seventh-day Adventist boys kept and practiced their religion through ridicule, abuse, punishment, and in some cases courts-martial ending in long sentences, testifies to the reality of their faith. They impressed their officers, from low to high, with the sincerity of their belief, the diligence with which they performed their duties, and the sobriety and cleanness of their lives. Many a time they were singled out for responsibilities which others, because of their dissolute and careless habits, could not hold. The Army did not make men of them; they made men of a unique Army.

Behold the camps, the Army! Six or eight privates rush into the barracks. "Where is that man who won't work?" they cry. He is sitting on his bunk, studying his Sabbath school lesson,

for it is the Sabbath day and he has refused to work. They take him out, toss him in a blanket, stopping now and then for breath and to ask him whether he will work. Then they strip him, turn the cold shower on him, pour ice water over his head. But still he will not yield. So they set him on a bench, and hang a cardboard sign on his chest: "I'm yellow and won't work." But right here the sergeant appears: "What does this mean? You men are going to get yourselves and me into trouble over this. Go get that man some dry clothes to put on." He is out just in time to meet with the other Seventh-day Adventist boys in Sabbath school down by the river; and he testifies, "Seldom has my mind been clearer than after this cool, invigorating treatment."¹⁵

H. was an early draftee, before the status of noncombatants was well understood in the Army. He obtained his exemption card from his local draft board, but it was ignored by officers until he found himself in training camp in Texas, assigned to a combat unit. There was no one to help him—no one but God. He prayed earnestly, and on Friday he approached the commanding officer, to ask, first, for noncombatant appointment, and, second, for his Sabbaths free. At first brusque and unsympathetic, the officer slowly melted under the young recruit's presentation, but said that he must refer the matter of his standing to superiors at division headquarters. Mellow at last, however, he granted Sabbath relief from duty.

Then came the arms test, before any orders from above had arrived. With his company, he was called to the parade ground, to receive rifles. The sergeants came along, handing each man a gun. H. knew that if he accepted it and drilled with it this time, he would have no ground for exemption to stand on. So he quickly passed his rifle to the next man, and the sergeants went on to the end of the line. Just enough guns! Then the commanding officer passed down the line to inspect. As he came to H., he stopped, eyed him, then called the top sergeant. "Why haven't you given this man a gun?"

The sergeant replied, "I ordered a gun for every man in

this company. There must have been one short." And that in the middle of the line!

"Well," said the C.O., "see that he gets a gun tomorrow."

The next day H. saw to it that he was the last man in the line. The rifles were passed out, but the supply lasted only to the man next to H. When the commander, with other officers, came to the end of the line, he angrily called the sergeant and demanded to know the reason. The sergeant earnestly vowed that he had ordered one hundred guns, but for some reason there were only ninety-nine. The guns and men were checked over, but there it was! The group of officers came down the line again, stood and silently eyed H., and then turned away. They could never understand how it happened; but H. knew the hand of God was in it. After this, until his noncombatant status was allowed, he was left in his tent at inspection time.¹⁸

M., after various experiences in camp and after being left behind as a noncombatant when his outfit went overseas, found himself assigned to headquarters of a California camp as a clerk and typist. There was loud talk around him about Seventh-day Adventists, and the sergeant major told what he would do to the first one that appeared. Shortly a Seventh-day Adventist orderly did report for work, and M. saw him literally booted out. So he thought he would do better to keep quiet, work hard, and wait until the end of the week. He followed this resolve, worked twice as hard as any other, and gained the favor of the sergeant. So, since every man might have a day off in the week, and could pick the day, he innocently asked for Saturdays off. That was granted. But just before sundown Friday, as he was preparing to leave, the sergeant said to him, "Now, M., we are in a rush this week, getting things organized. You come and work tomorrow, and after this you may have Saturday off." So M.'s clever scheme came to nought; he faced the crisis.

He turned, looked the sergeant in the eye, and said, "Sergeant, I am a Seventh-day Adventist. Tomorrow is my day of rest, and I can't come back to work."

The sergeant, reddening to the ears, turned in and gave him such a cursing as made him shudder. "You come back tomorrow, and what is more, you come back tonight!" He refused M. permission to appeal to the commanding officer.

But after meeting with the other Seventh-day Adventist boys in prayer meeting that night, M. felt he should go back and have it out with the sergeant, submit to arrest, and go to the guardhouse. Just as he came to the door it opened, and out came the commanding officer. Saluting, M. asked permission to speak with him. It was somewhat like Esther going in before the king when she had not been called. But the C.O. was a kind old man, and he held out the golden scepter. "Let's just step around the corner," he said. There M. (and his name might have been Mordecai) explained his position, and the C.O. said, "You are willing to work on Sunday, aren't you?"

"Yes, sir."

"Come," said the C.O., "let's step inside, and I'll speak to the sergeant about this." (It was Haman called to the banquet!)

The sergeant sprang to his feet and stood at attention.

Said the commanding officer, "Sergeant, this man is a Seventh-day Adventist."

"Yes, sir."

"I want you to arrange his work so that he will have nothing to do from sundown Friday to sundown Saturday."

"Yes, sir," said Haman.

"He will be back to work Sunday morning," concluded the C.O.

M. felt it would be better not to see the sergeant too soon again, so while he had the opportunity he asked for a five-day pass to attend the camp meeting at Santa Ana.

"All right. When do you want it to begin?"

"Right now, sir."

"Sergeant, write him out a five-day leave of absence, and I'll sign it here."

"Yes, sir."

And M. took the midnight train for Santa Ana. When he



came back the sergeant was cool but correct. M. worked hard for him, and it is pleasant to relate that he won his confidence and made him his friend. When the sergeant was sent on, M. was given his place, in charge of the headquarters office.¹⁷

C., with another Seventh-day Adventist soldier, had applied for transfer from the coast artillery to the medical service, because he objected to shooting men. "Young man," admonished his C.A. officer, "do you realize what you are asking? You are in a branch of the service which has had the fewest casualties so far in this war, while the medical corps has next to the most. Wherever anyone is shot, there the medical men are sent. Whenever there is any contagious disease, it is the medical men who are exposed."

"Yes, sir, I know all that. I know the exact figures, that machine gunners on outpost have the highest mortality rate, and the medical corps is second on the list of casualties, while the coast artillery is twelfth. But to avoid taking human life, I am willing to forgo any personal advantage."

So to the medical corps he was sent, with noncombatant status. But the Sabbath was another matter, and every time he was transferred, or every time his officers were changed, he had to go through the ordeal again of applying for Sabbath privileges, being refused, threatened with court martial, imprisonment, death; yet always somehow being delivered. After a while, through the appeals of the Pacific Union president, E. E. Andross, the military authorities on the Pacific Coast sent out general orders to exempt Seventh-day Adventists from hospital duties on the Sabbath, unless in emergency. When other conscientious objectors complained that they could not get their Sundays off, and wanted to know what was the difference between them and Seventh-day Adventists, the officers asked them, "If you had to choose between doing duty on Sunday or being shot, would you choose the firing squad?" No; they hardly thought they would go so far. "Well," was the response, "that is the difference between you and Seventh-day Adventist soldiers."

Seventh-day Adventists established their military status as non-combatants in World War I. Serving their country in medical units, they distinguished themselves. Here are typical soldiers of that era: Henry Skadsheim, Dick Hamstra, and Julius Peter.

C.'s regiment was sent to France, and he with it. The chief surgeon in his hospital unit was not at all favorable to his Sabbath liberty, having once been overruled by a higher officer in the matter; and now he intended to make him work. But the top sergeant soon picked him to take charge of the office work, looking after prescriptions, and so forth, because he said he was the only soldier whom he could trust not to get drunk or be otherwise delinquent in duty. This position gave him independence, so that he was able to arrange his duties for Sabbath liberty.

But soon he was called to the front, during the battle of Saint-Mihiel. Here he found that officers and men, facing likely death, were more considerate of one another, and there were many willing to change places with him, they for his Sabbath, he for their Sundays or other times, and so during those battle days he would spend the Sabbath in the woods, studying his Bible.

When the armistice came he was sent back to the hospital, where the chief surgeon made him his chauffeur. "You are to have the car ready for me at any time, any hour, day or night," he directed. The young man tried to secure his Sabbath time, but the major angrily replied, "That means Saturday, and every other day." "In case of an emergency, or anyone's needing medical help, I could go," replied the soldier.

One Sabbath he was sent for, to drive to a village fifteen miles away. He learned that the call was for sixteen men who were seriously ill, and he went at once. The officer got into the front seat with him, and soon remarked, complacently. "I *thought* you would have gotten rid of that religious nonsense by this time."

The young man explained to him his principle of action, at which the surgeon grew angry, and said he would get that nonsense out of his head. The next day he found that an assistant chauffeur had been appointed, who drove all through the week. It was evident he would have another test when the Sabbath came. His comrades watched the plot with interest.

But Sabbath morning a young man came up to his ward and asked for the keys of the car, saying that General Pershing had ordered it sent that morning to Chaumont. A few minutes later the Adventist boy, passing by the office, heard the chief surgeon say to the top sergeant, "So they took the car away from us, did they?"

"Yes, sir. Just a few minutes ago they came with a special order from General Pershing for the car to be sent immediately to Chaumont."

"What shall we do about getting around for the medical calls?" asked the major.

What, indeed! Before he had another chance at the Adventist, orders came to evacuate the hospital and return to America.¹⁸

S. was brought up as a Seventh-day Adventist by a devoted grandmother, his mother being dead. His father apostatized and drifted away. The boy soon went out into the world, and lost all track of his relatives, as he lost also his faith. Then came the draft, and he was in the army and soon overseas in the front lines.

In the midst of battle his major called for a man to take a message to the command post. Though new to the unit the boy volunteered. The major looked at him in surprise, then jerked out his fountain pen and wrote a message, "Go to it, man, and if you get through, we shall all owe our lives to you."

He crawled out of the trench and started. Bullets whizzed around him, and he ran faster. Then the enemy artillery opened up on him, with high explosives and shrapnel. The rain of iron was too thick, and he jumped into a shell hole. He saw that he could not go on, and that he could not go back. The terror of death was upon him. Then he began to remember his boyhood teaching. Sobbing, he began, "Our Father"; and then the wells of petition opened up, and he prayed as he never before had prayed. He promised God to return to His fold if He would show that He was indeed his Father and would take him safely through to battalion headquarters.

He rose from the shell hole and began to run and dodge. But something told him there was no use running, that he was safe, so he walked the last five hundred yards, straight and confident. The men watching him said he came in cool as a cucumber, with an artillery barrage playing around him that would have stopped the best infantry battalion on earth. The colonel congratulated him, but his heart was too full to pay attention. From that moment, though with much struggling against habit he walked in the paths of God. He was later wounded and hospitalized, but he came through the war with his life newly consecrated to the God of his childhood.¹⁹

But all this was of the United States of America. In Canada there was about the same experience. But the cause of Seventh-day Adventists had special favor in these sister nations, for both were acquainted from the beginning with the history of this people. How fared it elsewhere? In Great Britain and in the dominions of Australia, New Zealand, and South Africa the status of Seventh-day Adventists as noncombatants and as Sabbathkeepers had not been established, because there had been no military emergency sufficient to invoke the draft in those countries since the appearance of this people. Their position and their appeal for consideration had now to be presented.

Great Britain, of course, was in the war before America, and the dominions were not behind. England was of old the citadel of personal freedom. Her tradition, which the United States inherited, was to compose her small peacetime army of volunteers; and even when war came she tried to carry on with the tradition. But this was overwhelming war, demanding the most strenuous and absolute devotion of resources to its prosecution. In 1916 the desperate need required compulsory service, and the act passed Parliament.

Seeing the coming crisis, the Seventh-day Adventist British Union Conference prepared a brief letter, setting forth the position and consistent history of the Seventh-day Adventist Church in relation to war, and sent it to the Prime Minister. The appeal

was accepted, and Seventh-day Adventists, then numbering about three thousand members in the United Kingdom, were granted the status of noncombatants. Pastor W. T. Bartlett was placed by the conference in charge of the War Welfare Service, and throughout the war he ably represented the denomination both in the larger aspects and in the specific cases of injustice and ill-treatment which occurred under lower-rank officers. "Conchies" were anathema to most of the military, because they would not fight, and some of them would not do anything. Seventh-day Adventists, a small minority, had to establish their individual reputation, so different from the most of those with whom they were classed. The British Government was in no way and in no degree less ready to do justice than was the American Government, giving to sincere men the rights claimed by conscience. And though there was difficulty in the camps and in the war zones, and some instances of persecution and injustice, these were speedily righted when the attention of the government was called to them.

The Australian and the New Zealand governments likewise, after initial unfavorable rulings due to lack of understanding, accorded to Seventh-day Adventists the rights of non-combatants, and in the best British tradition were at least as lenient in the matter of Sabbath observance as was the United States. In Australia the cause of the Seventh-day Adventists was represented before the government chiefly by A. W. Anderson, G. Teasdale, and F. W. Paap; and in New Zealand, by W. H. Pascoe. In South Africa likewise the same privileges accorded to British subjects elsewhere were granted to Seventh-day Adventists as noncombatants.²⁰

The experiences of Seventh-day Adventist draftees in England are an interesting part of the long history of the struggle for freedom in this land of ancient liberty. The government provided for exemption of those professing noncombatant principles, but this provision was hedged about with careful restrictions, to see that the insincere were screened out. No artful dodgers were to be passed under this label.

In a camp in England an Adventist whom we shall call D., a mature, married man, with five children, while securing non-combatant status, was subjected to every pressure to bear arms, but in vain. Finally he was sent to Canterbury and placed in a noncombatant company. Here he found two younger Adventists. They were getting their Sabbaths off, and for some months this was still their privilege. Then the three were called before the new commandant, who first complimented them upon their efficiency in work, then said ingratiatingly: "The War Office has been very considerate in giving you noncombatant service. Now take my advice, and don't cause any trouble about this Sabbath business. I, too, am a Christian, and when in civil life a strict Sunday man; but now in the army, and facing the enemy, I forget my Sunday, and go out and fight."

The boys looked to D. to answer. "Sir," he said, "it may be all right for you to disregard your Sunday, as you say; but the Sabbath is not ours, but God's. He commands its observance, and we cannot change His law."

The captain cut him off with a fearful oath. "You are a bunch of cowardly hypocrites," he shouted. "You are not fit to live. I'll line you up on the barracks square and turn a machine gun on you. Christians, bah! You'd sit on your beds all day Sabbath, reading your Bibles, and if the hospital, full of wounded men, should catch on fire, or the drain should choke up, you'd fold your hands and pray."

"No, sir," spoke up D., "if such an emergency should arise, call on me any Sabbath, and I'll clear the drains if it takes all day and all night."

"You'd make me an object of derision," went on the captain. "I should be pointed out as 'the captain who had three men who refused to obey orders.'"

"You should not suffer for us," replied the spokesman. "Punish us by imprisonment or otherwise. We have nothing to fear or to suffer in prison. We do not drink, or smoke, or chew tobacco. We do not eat meat, or fish, or fowl. We do not drink tea or coffee. Prison would deprive us of nothing. We do not

go to shows, play cards, or gamble. If it would put you right with your equals and superiors, you could put us in the guard-room on Saturdays, and we would be ready for business as soon as the sun sets."

The captain wheeled in his chair. "Sergeant major," he asked, "is this man speaking the truth? Don't they eat meat, drink tea, or smoke?"

"He is telling the truth, sir."

"Well!" and he swore, "have all the noncommissioned officers in here at once."

They came in, and stood at attention.

"Do you see these three men? From now on, one half hour before sunset on Friday, no matter where they are or what they are doing, send them back to barracks!" From that day until their discharge they had no more trouble over the Sabbath.²²

But some of the Seventh-day Adventists in noncombatant units were sent overseas to the battle line. They had various treatment, some receiving much favor and advancement, others being cruelly used. Thirteen young men from college went together into the N.C.C., and in course of time were sent to France, at first being well treated. But new officers determined to compel them to work like others on Saturday. They disobeyed orders, were court-martialed, and sentenced to a long term of imprisonment. According to government regulations, they should have been sent to England to a civil prison; but instead, they were put in a military prison in France, their officers being determined to handle this themselves. They entered the prison but two hours before the Sabbath. Their immediate request for release from work on the Sabbath was contemptuously refused, and the cursing guards, with fists and whips, drove them like wild beasts to the cells. Immediately they were hung up in irons by the wrists, while the sergeants amused themselves by punching them all over their bodies. Then the next day, Sabbath, they were punished with inhuman treatment, until the one whom the military regarded as the leader was completely exhausted and fell frothing at the



mouth. His companions thought he would die, but he recovered sufficiently to be cast back into prison.

The following Sabbath, instead of receiving this treatment, they were put in solitary confinement on bread and water for seven days. The next Sabbath they received the same sentence for fourteen days. When they had been reduced to a very low state of body and mind, they were separately told that their companions had all yielded, and each was urged to do the same. But every one declared that though all should forsake their Lord, he would not. Left alone, one of them began to whistle the tune of a hymn. He was heard, and soon the adjacent cells were in unison in this declaration of faith.

Meanwhile the brethren in England, having heard of this sentence, made protest to the government. Some other agencies also, interested in noncombatant soldiers, protested. In consequence, orders were given from the War Office for the immediate return of these Seventh-day Adventist prisoners to England, where they were incarcerated in a civil prison, treated well, and given religious privileges. The government also acted to punish the officers who had been guilty of this breach of orders and inhuman treatment. Pastor Bartlett was called to the War Office, where he was shown the thick volume of testimony on the case, and told that officers had been reprimanded and some demoted for their part in this affair. That was the end of persecutions for Seventh-day Adventist British soldiers.²²

Toward the end of the war one Adventist was sent to a camp where the sergeant major was notorious for his harsh treatment of Seventh-day Adventists; and a new commanding officer threatened more. But the Adventist was surprised to overhear a conversation between the captain and the sergeant major. Said the latter: "Take my advice, and leave the man alone. I have tried to make these Adventists work on their Sabbath, and I found I could not do it. I have seen a good many officers try their hand at the job, and I never saw one succeed yet. What is more, the War Office has tried and failed. I am not going to have anything more to do with it."

Top: British noncombatants in World War I imprisoned for refusal to bear arms. **Bottom left:** Johannes Bohlmann, instructor for German nurses in World War I, with Sabbath privileges. **Right:** Franz Bohm (Boehm), Czechoslovakian war hero.

The advice was followed, as by this time it was throughout the land.²⁵

The Continent was a different matter. There militarism, born in ambition and fear, was the rule among the nations. In Germany, from the days of Frederick the Great, through the years of the Napoleonic humiliation and the triumphant revenge of the Franco-Prussian War in 1870, to the ambitious design of Kaiser Wilhelm, there had been built up a sense of destiny and power which exploded in World War I. France, deathly afraid of German aggression, answered with equal military machinery. Everywhere in Europe training in the army in peacetime was obligatory, and when war came service was compulsory. There was no national sense of the rights of conscience in making war or participating in it.

Seventh-day Adventists, as other churchmen in Germany, had difficulty in assimilating the ideals of independence of conscience which prevailed in England and America; and they, with all other people of that country, were subjected to the inflexible discipline of government. Yet such ideals did permeate the souls of the more deeply spiritual; and some young men, standing for the rights of conscience in the matters of fighting and of Sabbathkeeping, went to their death in consequence. Others passed through long and serious periods of confinement and punishment.

In France there was no more consideration for the conscience of dissenters. The existence of the Seventh-day Adventist denomination was scarcely known, there being then but a few hundred in that country. A young Seventh-day Adventist, B., who was secretary and stenographer to the president of the Latin Union Conference, with office in Paris, was called into the service. When he was brought in to receive his instructions he ventured to tell the captain that he was a Sabbathkeeper, and asked whether arrangements could not be made so that he could observe the holy day.

The captain flew into a terrible passion. Jumping to his feet and slamming his fist on the desk, he exclaimed, "Are you a

fool? Do you think you are going to run the French Army and boss the lot of us? Don't let us have any more such nonsense from you. You are going to obey orders, like any of the rest of us, and we will teach you that you are not going to run the affairs of the army."

B. said, "I don't wish to dictate to the army. That isn't it. And I don't think I am a fool, either. I tell you plainly, I do this from a conscientious standpoint. I fear God, and believe the Bible, and am trying to live a Christian life; and I feel it is my duty to obey that commandment of God."

But the captain said, "When you enter the army you have to forget all other authority and obey its laws. A soldier has supreme allegiance to the army."

The young man replied, "I can't do that in disobedience to God."

"Stop!" cried the captain. "Go back to your barracks, and obey orders. If you don't, I shall send you to the fortress."

"Then I shall have to go, captain."

"Well, you'll only want to go once."

"Captain," replied the young man, "we may as well understand this thing now. I shall go to the fortress until death before I'll work on the Sabbath. You may as well know, when you start in, that it is not the fortress for one week, or one month, but for the rest of my life. That is where I stand."

The captain declared, "I'll draft you off into the African fortresses. I'll send you to the worst climate in Africa, and with the scum of the French army, with the worst lot of rascals we have."

"Very well," B. answered. "I can go there, but I cannot work on the Sabbath and disobey my God."

The captain drove him out, saying, "You will report Saturday for duty." But he did not report for duty on the Sabbath. Instead, he took his Bible and went to the woods and studied and prayed there all day.

On Monday the captain called him in, and said, "You were not on duty Saturday."

"No, sir, I was not."

"Where were you?" And when the young man told him, he was furious. "Now I shall take you to the colonel, and you'll be given your sentence."

So to the colonel they went. Again God had selected His man. The colonel looked at him kindly. "Tell me, my man, what's the matter," he said. So the young man explained to him.

"You think you can't do any work whatever on the Sabbath, on Saturday?"

"No, sir," said he.

"Well, do you think the French Government can surrender to your whims?"

B. answered, "I don't know what they can do. I only know what I cannot do—I cannot work on the Sabbath day."

The colonel called the captain outside, leaving the young man in the room, praying. Soon the colonel went away, and the captain came back in.

"How do you feel now," he asked, "after seeing the colonel?"

"I feel just the same."

"You don't intend to do any work on Saturday?"

"No."

"You say you were a stenographer and secretary before you came here. Can you do the same work now?"

"Yes, if I have a chance."

Surprisingly, the captain asked, "How would you like to be my stenographer and secretary?"

"Why, captain, I should like it fine, only no work on the Sabbath."

"Very well," said the captain, "that's understood."

And that is how the Sabbath truth was held up to the army of France. The young man served as secretary for two years, then as interpreter at the front; and through it all he upheld the banner of the Lord's Sabbath.²⁴

Thus throughout the world, where the war machine rum-

bled and crushed, did Seventh-day Adventist youth uphold the standard of their God. That first world war, terrible as it seemed to the men of that period, and terrible as it was, was but a rehearsal for the more terrific world war which should come ere scarce a generation had passed. And these are but the beginning of sorrows. Yet through the thick tempest that looms ahead the eye of faith can see the bright shining of the coming kingdom of glory. "And lo," said Christ, "I am with you alway, even unto the end of the world."

¹ Isaiah 9:5.

² Milton, *Paradise Lost*, book 6.

³ Tennyson, "Locksley Hall."

⁴ Daniel 4:28-32.

⁵ Psalms 102:24-28; 2 Peter 3:12, 13; Revelation 21:3.

⁶ Ellen G. White, *Testimonies for the Church*, vol. 9, p. 11.

⁷ White, *Education*, p. 260.

⁸ Daniel 12:1.

⁹ Lowell, "The Present Crisis," viii.

¹⁰ A. W. Spalding, *Captains of the Host*, pp. 284-303.

¹¹ Revelation 12.

¹² Luke 9:26.

¹³ Darrell Winn in *Youth's Instructor*, May 6, 1947, p. 6.

¹⁴ F. M. Wilcox, *Seventh-day Adventists in Time of War*, pp. 149-159.

¹⁵ *Ibid.*, pp. 166-171. It is the policy of this work to give the actual names of those mentioned, including those still living. But in this chapter on the first world war, the main source of incidents is the book cited, which follows a different practice. With one or two exceptions, the identity of the men whose experiences are given is not known to me.

¹⁶ *Ibid.*, pp. 198-205.

¹⁷ *Ibid.*, pp. 216-232.

¹⁸ *Ibid.*, pp. 186-193.

¹⁹ *Ibid.*, pp. 179-182.

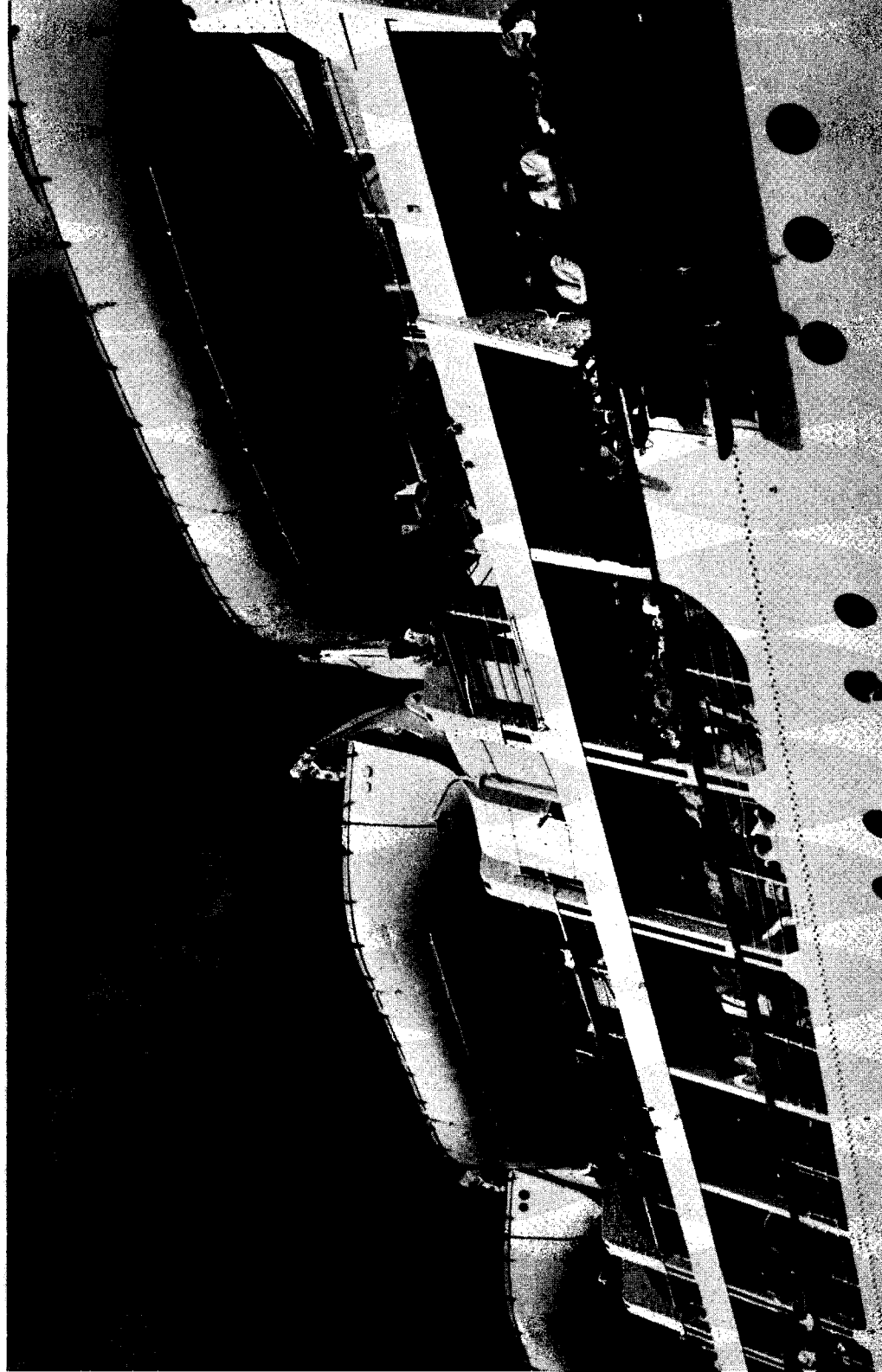
²⁰ *Ibid.*, pp. 255-270, 299-323.

²¹ *Ibid.*, pp. 283-286.

²² *Ibid.*, pp. 260-263, 280-282, 289-293.

²³ *Ibid.*, p. 265.

²⁴ *Ibid.*, pp. 182-186.



THE SECOND WORLD WAR

TWENTY years of uneasy truce among the nations—enough time for a child to come to military age—then war broke out again. “An old man’s war,” some bitter young veterans had called that first world conflict, after going through its sweat and grime, its mud and blood, its horrors and vindictive hate. “These old gray politicians bungled, and then called the young men to fight their battles. Let us get our hands on the reins of government, and there will be no more war.” From a generation disrupted, maimed, frustrated, it was a charge quite understandable and a promise that mirrored the self-confidence of youth.

But it is not in man that walketh to direct his steps. Other men have objectives too, and the paths cross. If they will keep out of our way, if they will veer off when collision seems imminent, then peace; but if in their foolish conceit they dispute our progress, woe be to them, and woe to peace! But peace is not peace if it please only us, for there are also other men to please. The generation that went through World War I came in great part to hold the helm of affairs before the second world conflict, but it did not abolish war. It made the machinery for peace (the old gray heads set it up, and started it), but it could not make over man; and man is the catalyst in this bubbling caldron of earth’s history. The League of Nations secured its signatories, organized its secretariat, built its palace, sent out its investigators in times of crisis; but its hand on the controls of earth’s plunging engine was puny and ineffectual.

The United States refused to join, and men seeking a scapegoat blamed this for the league’s failure, but later events belied the charge. Germany, feeling discrimination, and Japan, ruled against in the affair of Manchuria, withdrew. Russia, in dudgeon over defeat of certain proposals, left the league. Italy em-

barked upon a career of conquest in Africa, sneered at the protest of Ethiopia's emperor; and the league, now chiefly Britain and France, bowed before the *duce's* threat. The League of Nations signed its own death warrant.

What makes man's miscalculations? What ditches his schemes for peace? It is a factor which has operated since the gates of Eden closed behind the exiles, since Cain lifted up his hand against his brother, since the giants lorded it over the antediluvian world. All the ancient wars, the wars too old to be recorded in history; all the wars for empire; all the wars of feuding tribes and proud, jealous nations; and all the furious hates of peoples and races and classes today spring from this root of evil. From Nimrod, who struck down the patriarchs and made himself the first postdiluvian king, to Alexander, who wept his melodramatic lament that he had no more worlds to conquer, from Julius Caesar, first autocrat in Europe, to Napoleon and the little modern lords who would be supreme—there has operated this ruling passion.

What is it? It is rivalry, the negation of love. It is ambition drained of benevolence. It is emulation gone sour, curdled into competition, strife, war. And so accustomed, so addicted, to this fermented wine have men become that they can neither reform themselves nor recognize their vice. They cry for peace, while they practice strife. They praise competition, calling it the dynamo of learning, the spark plug of sport, the life of trade. They can neither study, nor play, nor work, nor achieve, without this stimulant, this wine of Babylon.

A nation in which team is set against team, faction against faction, class against class, race against race, will never be able to sponsor peace among nations. How can nations write peace whose peoples have been trained to strive in the school, in the sports stadium, in the shop, in the counting room, in the temples of government? How shall statesmen plan and effectuate peace whose whole philosophy and scheme of life has been to master opponents, to rise victors over enemies social, commercial, political? O generation besotted by strife, wallow-

ing in the mire of war, you set your hand to the pledge of peace; but, issuing forth from the council chamber, you hie you to the dramshop of rivalry, where the fiery liquor of militancy sends you back to the gutter.

Christ presents a totally different incentive, a working principle diametrically opposed to this breeder of wars. To His followers He gives the motivation of love, unselfish love, sacrificial love, the love of God. "Ye know," He said to His disputatious disciples, and He says to us: "ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."¹

War cannot be abolished by treaty, or by league, or by peace propaganda. No agreement that men may make between themselves can banish war, because it is in unregenerate human nature to seek advantage, to assault, to resist, to strive. War can vanish from the nations only when the peace of God comes into the hearts of men. Will the nations establish peace? Then let them refuse to learn war within their borders. Let them start with the home, and teach the babe through loving service to love and serve. Let them go to the school, and in place of competitive honors reward effort with the satisfaction of accomplishment and charity. Let them find in recreation the sweet rewards of peaceful activities, in place of fierce and brutal sports. Let them go to the market and the shop, and replace competition with cooperation. Let them in social, professional, and political life display amity, unselfish service, absolute devotion to the common good. And there shall be peace among their people and between their nations.

Chimerical? Fantastic? Impossible? Yes, in the state of the human race, impossible! And therefore, war! All the efforts of men to build their oaken temples of peace will be thwarted

by the termites of rivalry. The bright escutcheon of the school will be stained with the dyes of mean strife. The milk of human kindness in society will be poisoned with the jealousies and petty partialities of members. Where men meet to transact business and to plan and legislate welfare, the evil spirit of selfish ambition will preside. The soothing influence of true recreation will be spurned, and the playing fields of Eton will continue to bring forth their Waterloos.

How, then, shall peace come? For peace there will be. There will be peace over all the earth when God possesses, not human governments, but human hearts. The transformation from war to peace will come, not from edicts to the multitudes or agreements between the nations, but from conversion of individual men from the mastership of Satan to the sovereignty of God. "On earth peace, good will toward men." The proclamation at the first advent of Christ will see full fruition at His second coming.

The church is the agency of Christ to bring peace. That the church has not brought universal peace to the earth is in part its fault and in part not its fault. It is not its fault in the sense that the wholesale conversion of the world is among the impossibilities, and only the elimination of the impenitent can consolidate the kingdom of the righteous. All the testimony of history, all the revelations of God, show that the great mass of the people in every generation choose evil rather than good, that the people of God have been always in the minority. Mass conversion means Christian adulteration. Charlemagne demonstrated that on the pagans of Europe; Xavier illustrated it among the heathen of India. Men must be converted individually, by personal conviction and acceptance with God. In this fashion the church, faulty though it is, has been successful, doing the work of Christ in saving men from sin. As long as it holds to this vision and does this work, the church is in line with the purposes of God.

But the church is at fault in not bringing peace, because it has not seen clearly its mission, its necessary preparation, and

its mode of operation; and it has not taken hold completely of the divine power which would make it irresistible and triumphant. The church that sees its mission a mission to convert the world is following an *ignis fatuus*. And it will be betrayed, by its failure to win the multitudes, into leaving the doctrine of Christ and appealing to legislation, force, and persecution, the fierce but feeble weapons of civil government.

God has waited long upon His church to complete His work in the earth. He waited upon Israel, and Israel rejected its Messiah. He waited upon the early Christian church, but after a burst of magnificent energy it subsided. Through zeals and apostasies, through reformations and recessions, through missionary movements and the betrayal of missions by enervating errors, God has waited and worked to end the reign of sin and to bring in everlasting peace.

All this He foresaw and revealed to His prophets. He foresaw also, and through the prophets He predicted, this time of the end, this gathering together and focusing of all His agencies and powers, this marshaling of His last legion, the church which shall do His will and finish His work.

That legion will be armed with the weapons of peace. It will be filled with the love of God. It will forget self, and know Christ and Christ only. Its members will be in Christ, and He in them. No thought of self, no base ambition, no striving for place and power, will be found in them, but instead thereof love, pity, self-abnegation, unselfish service for the bodies and souls of men.

Their homes will be homes of light and joy and peace, where parents are understanding and children are happily obedient. Their schools will be schools of Christ, in the environment and under the influence of God's creation, with natural and beneficent work and recreations in place of competitive sports and rivalries; their studies will be undertaken not for personal prestige and comparative standings but for intellectual and moral power to minister to their fellow men. Their churches will be training camps of Christ. the members

praying and studying and working for the completion of the gospel mission, rejecting the livery of the lord of misrule and rivalry, and wearing the armor of the Prince of Peace.

That legion, few in numbers but invincible in power, will conquer the world for Christ, not by enveloping its nations and its peoples, but by drawing out and consolidating the elect of God from all nations and kindreds and tongues and peoples. With self cast out, with Christ all and in all, with the principles of the kingdom ruling their lives, they will meet the prince of darkness, deliver his captives, and see him put to rout. Then will universal and everlasting peace be ushered in.

Earth is the battlefield on which for six thousand years the wars of God have been waged. His campaigns have covered far more than the wars of men; yet those wars have been a part of the great conflict. For always in war there is an issue between right and wrong; and however mixed the values, the eye of God perceives the vital point, and in His own good time He puts His finger there.

At the opening of World War II, in 1939, the nations of the world had new leadership, different from that of the first world war. Germany had its Hitler; Italy, its Mussolini; Russia, its Stalin; China, its Chiang Kai-shek; Japan, its Hirohito; the United States, its Roosevelt; and Britain soon had its Churchill. For good or ill, these men played their parts through the world war, and made the new alignments which the world faces today. The United States was plunged into the war by the Japanese attack upon Pearl Harbor, December 7, 1941.

It would be impracticable and out of proportion to present here the causes, the successive eruptions, and the spread of the great war. Only as it affected the cause of Christ has it an integral place in this account. In essence the attacking powers, at least their rulers, were anti-Christian; and the assault, however connected with the lust for national supremacy, was primarily against the concepts and ideals of Christianity. For we have reached the time when, according to the prophecy, the spirits of devils go forth unto the kings of the earth and of the whole

world, to gather them to the battle of that great day of God Almighty.² We have not yet come to Armageddon; but, like the early partial eruptions of the volcano which presently will bury the land under its ashes and lava, these lesser world upheavals indicate the devilish impulsion which is preparing for the final explosion. It takes no occult eye to discern the malignant character of the forces that launched the world war. To recall the rapacity of their leaders is sufficient.

World conquest by brute force, by ruthless suppression of human rights and dignities—this was the program launched from inner Europe westward, and from insular Asia eastward and southward. These forces were here the tacit, there the avowed, enemy of all the liberties and virtues that Christianity had established. On the other hand, while the nations, principally America and those states that composed the British Commonwealth, which upheld those rights and liberties, were far from perfect in their demonstration of them, they yet did hold up the banner of freedom, and were victorious in their defense of it.

But the mystery of iniquity doth still work, insidiously and persistently, in the midst of all peoples and nations. When the final battle comes there will be only a handful of the knights of the cross around the standard of God. Yet it will not fall, for behind the human legionnaires of Christ stand more than twelve legions of the hosts of heaven; and above them, God.

The internal impact of the war in each of the nations involved was like that of the first world war, but intensified. The art of war was more advanced; weapons and munitions more efficient; the commitment of minds to its prosecution more complete; and the consequent disruption and violence seemed enough to shake the world to pieces.

Christians of noncombatant convictions in America and in Britain and its dominions had the advantage of the recognition accorded them in the former war. Though there were individual trials, in general the status of conscientious noncombatants

was understood and allowed. But as before, Seventh-day Adventist inductees had a battle over their observance of the Sabbath. They were better known, but they were not universally known; and there were plenty of officers, noncommissioned and commissioned, who held them fair game for arrogant authority and persecution petty or major. Nevertheless, these sons of veterans fared better than their fathers had.

But Seventh-day Adventists now were in every nation under heaven, whether nominally Christian or heathen; and the rights and privileges granted by the Anglo-Saxon nations were not generally recognized elsewhere. Yet it was so ordered that on the Allied side, at least, these liberties were granted, because the principal and almost the sole military forces were Anglo-Saxon.

In France and the Lowlands the agony of the nations was short and sharp. Holland capitulated to the invading Germans in four days, Belgium two weeks later. The British, rolled up on Dunkirk, rescued their battered troops in a heroic evacuation by sea. The French retreated southward, abandoned Paris, capitulated six weeks after the German armies began their push. Thereafter, of them there were only the exiles of the Free French, and on Gallic soil the Underground Resistance. Thus the tyrannies of military rule were for the most part lifted from the shoulders of conscientious noncombatants.

But with the Axis countries it was otherwise. In Germany and in the lands it absorbed or dominated—Austria, Czechoslovakia, Poland, Hungary, Rumania—the crown of thorns was pressed down. There was heroic resistance; there were martyrdoms; but by the good grace of God many Seventh-day Adventists received favor from authorities, and were enlisted in noncombatant services, with consideration for their religious convictions.

A young Austrian worker, A. Gratz, was called into the army, along with all other Austrians of military age, as soon as Germany's Anschluss had overwhelmed and incorporated that country. There was no provision in the German Army for

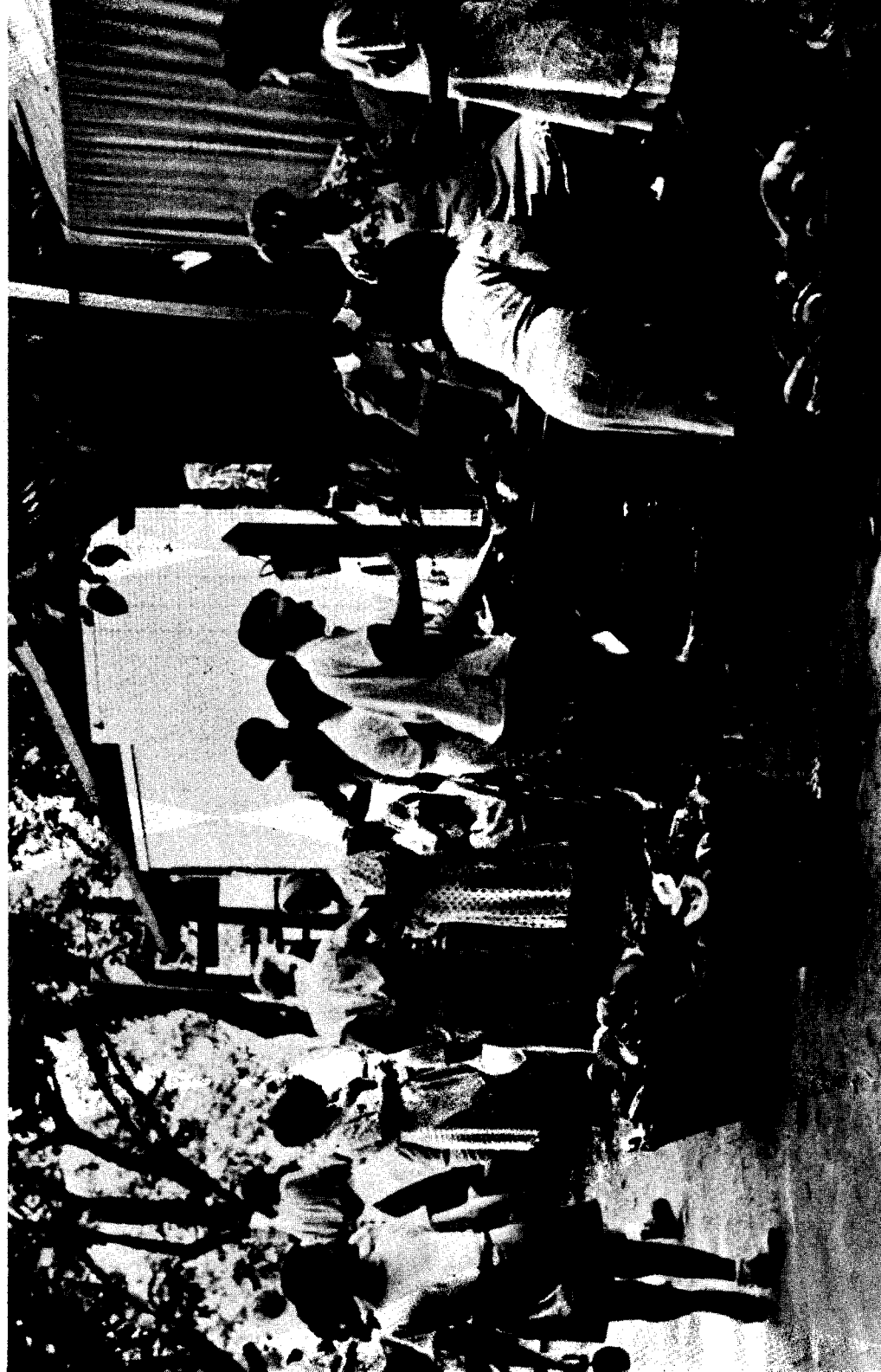
exemption from either bearing arms or working on the Sabbath. Every Seventh-day Adventist had to meet his problem personally, and his only help was from God. Not all Germans, not many Austrians, not even all army officers, were members of Hitler's Nazi party; and the difference in party and nonparty men was very apparent in their treatment of nonconformists. No mercy and no consideration could be expected by a Seventh-day Adventist from any Nazi.

A series of remarkable deliverances from Sabbath work, due to divine interposition, accompanied young Gratz in his experience through seven years of military service in Poland, on the western front, and in Norway. Every Sabbath was a test, for there came no order from the German Government to exempt noncombatants, much less Sabbathkeepers. There were, of course, noncombatant services; and Gratz succeeded in getting into one and another of these, ending up in the medical corps. Time and again God so ordered it that friendly noncommissioned and even commissioned officers favored him in crises where Nazi officials sought to crush him.

When he was transferred to the western front he found himself in the command of a Nazi officer who had some months previous inquired of him closely about Seventh-day Adventist doctrine, ending with the comment on Sabbathkeeping, "That is not good comradeship." On Friday, Gratz sought an interview with him, and said, "Sir, you know that tomorrow is my rest day."

"Yes, I know." The officer's words were clipped. "I have waited a long time for this opportunity. Now I have you where I want you. *You will work tomorrow!*"

Refusing to obey the order, the young man was court-martialed, and sentenced to be shot. Higher officers, however, suspended the sentence, on condition of future obedience. He was at that time transferred to the medical corps. A little later his medical unit was ordered on the Sabbath to clean up the streets of the town where they were quartered. Gratz's refusal now would be equivalent to summary execution.



He walked to the edge of the town, and knelt down in a grove to pray. As he rose there approached him a soldier whose head was pushed to one side by a large swelling on his neck. Being a medical corpsman, Gratz saw his duty, and immediately took the man to the company doctor. The doctor ordered him to put the man to bed, give him a hot drink, and take his temperature every hour. He obeyed, and the man immediately fell asleep.

Gratz stepped quietly to the window and looked out. He saw his comrades sweeping the street, but here was he, delivered from such service on the Sabbath. After a while he turned to look at his patient. Startled, he looked again, then went over to him. The swelling had completely disappeared! He took the man's temperature; it was normal. But the doctor had ordered him to take the temperature every hour, and he must obey. He did that, but meanwhile he read in his *Steps to Christ*, and communed with God. The patient slept all day, and another Sabbath was saved.

Transferred to Norway, he found himself under Nazi officers whose orders still made his Sabbath deliverances miracles of God. But here there came sweet comradeship with members of his own faith, Norwegians. What! Norwegians hobnobbing with Germans? Were they Quislings? No; they were loyal patriots, and he was loyal to his fatherland. But there is a stronger tie that binds together brothers in Christ under the Sabbath flag.

In Hammerfest on an errand with an officer he inquired diligently for Seventh-day Adventists, and was at last rewarded by being conducted to the minister's house. As soon as the Norwegian minister learned that this German soldier was an Adventist, he threw his arms around him in a hearty embrace of Christian welcome. He was invited to stay over Sabbath and preach to the church. He went back to his superior, and asked leave to remain over the Sabbath.

"I am going back in my car on Friday," answered the officer. "You can remain at your own risk."

Men and women working side by side in this outdoor kitchen in Santo Tomas internment camp after the occupation of the Philippines by the Japanese during World War II. Many of our missionaries were confined here.

Gratz told him he thought the car would not go on Friday. The officer assured him that it would. But Gratz took the chance, and stayed over Sabbath. There was a cordial reception from all the church members, and services and conversation carried them to a late hour. The young man then returned to army headquarters, and there he found his superior still delayed. The officer had had experience with Gratz's Sabbath-keeping before. Now he looked up, grinned, and remarked, "You are always right."

In other places also Gratz made contact with his Norwegian brethren, and the occupation in Norway, as long as it lasted, was full of a continuous series of deliverances, triumphs, and blessed fellowship. A. Gratz is now back in the ministry in his homeland.³

Italy was the ally of Germany, for the most part an unhappy ally. The Latin temperament, more amiable if more impetuous than the Teutonic, lent itself illy to the dragooning tactics of the Northerners; and the arrogance of the latter did not help. Most of the higher military officials in Italy were considerate. They seemed to appreciate the sterling characters of young men who were willing to suffer rather than violate their consciences. Yet some were hard and cruel.

One recruit explained to his officer that he was a Seventh-day Adventist, and requested to be freed from Sabbath duty. His request was roughly refused. When he failed to report for duty on the Sabbath, he was subjected for weeks to savage treatment, but he held firm. The infuriated officer, seeing that he could not break the young man's determination to serve his God, sentenced him to many years of imprisonment.

He suffered all the privation, abuse, and torture of the military prison for one year. Then there was a change in officers, and the new man proved a very different sort. The case being reported to him, he, instead of calling the prisoner before him, came in person to the prison to see him. Kindly questioning the young man, and learning the facts in the case, he expressed surprise that, when the world stood in need of

men of principle, one should be made to suffer for conscience' sake.

He said to the young man, "You are free. From this moment you are my son. Now first of all, I want you to go home and visit your mother, for she has suffered even more than you." The young man thanked him, but said he could not travel, because he had no money. Reaching into his pocket, the officer drew out several bills. "Take these," he said. "They will pay your fare home and back again. After a good, long visit you will return to your post."

Shortly after this, orders were sent out from general headquarters to all Italian military officers, to grant Seventh-day Adventists in the service freedom to worship on their Sabbath. Thus, because of one young man's faithfulness, unheard of liberty was granted to his fellow members.⁴

In Russia proper, and in the Baltic states which it absorbed, there was no report from Sabbathkeepers to the outside world. Flourishing constituencies of the Seventh-day Adventist Church there were in Russia, even through the vast reaches of Siberia; but the policy of the Soviet authorities, long before the war, shut off communication; and from 1930 on, the state of the Russian believers, numbering about 14,000, was little known to their Western brethren. How they fared during the war is equally unknown.

For two years, from 1939 to 1941, Russia was ostensibly neutral, but really in league with Germany; then Hitler treacherously struck at his ally, and Russia perforce lined up with the Western powers. In neither period, however, was her policy toward religion affected; and to this day we have no complete information about Seventh-day Adventists in Russia. This includes the Baltic states of Estonia, Latvia, and Lithuania, which were taken over by Russia at the beginning of the war, and where we then had more than 5,000 members. Nevertheless, from fragmentary information it appears probable that the Seventh-day Adventist constituency in Russia has multiplied four or five times.

Since the war, as is well known, larger territories have been absorbed or have come under the influence of Russia, including Poland, Czechoslovakia, Hungary, Rumania, and Yugoslavia. These countries had a Seventh-day Adventist membership of about 30,000 before the war. Since the war, until very recently at least, church officers in Europe have had access to these lands, and report high Christian courage and aggressive evangelism. In all of them the Second Advent message is making great headway. Rumania, for instance, reports more than 13,000 baptisms in the three years from 1945 through 1947, and in 1948 between five and six thousand. This practically doubles their membership as it stood at the end of the war.

In the north the Scandinavian countries have marched with their brethren. Finland, after a heroic resistance in the war against Russia, was defeated, and its territory and independence reduced, yet it retained and still has relations with the West. At that time it had 2,000 Seventh-day Adventists; it now has 4,000. Norway, through its fearful trial, added a thousand members. Denmark, which was overrun, and Sweden, which remained neutral, have also added to their membership.

In the Far East there had come to be, in the period between the two wars, a far more significant Seventh-day Adventist constituency. China had over 18,000 Seventh-day Adventist members; Korea, nearly 4,000, Japan, 1,200. The Philippines had more than 20,000 baptized members; Malaysia, 1,600; the Netherlands East Indies, 5,000. All these lands were overrun by the Japanese armies, as was also Burma, where there were promising missions, though with a native constituency of less than a thousand.

In Japan itself, and in Korea, under Japanese rule, Seventh-day Adventists fared bitterly. Their churches were all closed and the army conscripted all their available men. But the Japanese Government, inimical to all Christian interests, could hardly bring itself to countenance any body of Christians. It decreed that, ostensibly for greater administrative ease, all the

Christian denominations in Japan and Korea should merge into one organization. The Seventh-day Adventist, as well as the Protestant Episcopal, church refused to do this. The government then ordered all Adventist work in Japan and Korea to cease. Many institutional properties were confiscated. More than forty of the clerical and lay leaders, along with the rank and file, were imprisoned for the duration of the war. Under the rigorous conditions of war imprisonment some lost their lives; all endured starvation and torture. But they came through triumphant, a church purified by persecution, to rise with energy at the close of the war.

In the Philippines the membership was too great to be dealt with wholesale. Indeed, the Philippines constituted a peculiar problem to the conquerors, because they alone of all the occupied countries were predominantly Christian, especially Catholic. It became the opportunist policy of the Japanese authorities here, in contradistinction to that in Japan, to placate Christian sentiment as far as possible. While alien missionaries were incarcerated, especially in times of military stress, and suffered through the hard conditions of the interment camps and prisons, the religious services of the native population were not commonly interfered with. But through all their occupation the Japanese were in a state of internal warfare, confronted not only by the armed opposition of guerrillas but by the passive resistance of practically the whole populace. Though, as everywhere else, there were a few traitors, who curried favor with the invaders, the great body of the people were loyal, and the conquerors could place no dependence upon native support. When the American forces came back there was universal rejoicing and effective cooperation.

French Indo-China was speedily overwhelmed, and Siam submitted. Both these little nations were composed mostly of non-Christian Orientals, who felt some kinship with the Japanese and hopefully, though somewhat dubiously, cooperated with them. Then from southern Siam the invaders marched down the peninsula to take Singapore in the rear, and branched

off to subjugate Burma. Next, in February of 1942 the Allied fleet defending the Dutch possessions was nearly annihilated in the battle of the Java Sea, and the Japanese lost no time in occupying Borneo, Sumatra, Java, and Celebes, and made their landings upon northern New Guinea. They took the Bismarcks and the Solomons, and aimed then at Australia.

Here the tide turned; for in May, 1942, in the six-day naval battle of the Coral Sea, a United States fleet turned back the Japanese with heavy losses. A month later, in a far distant area, the eastward push of the Japanese toward Hawaii and Alaska ended in the battle of Midway Island.

But though thus contained, the Japanese were still aggressive. While they sought to consolidate their rule in the occupied territories, they threatened India and lashed out toward Australia. They staged air raids on Darwin and surrounding territory, and launched a land campaign against Port Moresby, on the southern side of southeastern New Guinea. But the Allies assumed the offensive, ensured Port Moresby, and began action against Japanese posts on the eastern coast.

The Americans captured Guadalcanal in the Solomons, and the fierce attempts of the enemy to regain this vital stronghold led to the disastrous mauling of their fleet. Then MacArthur began his inexorable progress northward, which after two years of heavy fighting, landed him in the Philippines. Manila and Luzon were liberated in January, 1945, and the end was in sight.

Naturally, white leadership in all these subjugated areas had been wiped out. American, English, and Dutch nationals, reluctant to abandon stations and caught by the swift advance, were imprisoned, and suffered the horrors of the internment camps. On the other side, German missionaries in the East Indies were arrested by the Dutch and interned by the British, first in Singapore, then in India. The wives of four of them had been evacuated to Japan, where they had their freedom during the war, since Japan was in alliance with Germany.

The American and Australian missionaries in China, upon

the breaking out of hostilities between the United States and Japan, near the end of 1941, either retreated with the Nationalist Government to Western China; or as far as possible withdrew to Canton and Hong Kong, and from there the greater number were removed for safety to the Philippines—Manila, or Baguio in the mountains. Mr. and Mrs. John Oss, remaining on duty in Shanghai, were interned there, where he nearly lost his life.

Hong Kong was speedily invaded by the Japanese, and fell on Christmas Day. There were then taken captive ten Seventh-day Adventist missionaries: N. F. Brewer, president of the China Division, A. L. Ham, and others, including Mrs. B. L. Anderson, wife of our oldest missionary then in China. Her husband and J. G. MacIntyre were interned in Amoy. In Canton there were interned Dr. and Mrs. D. D. Coffin, Mr. and Mrs. J. P. Anderson, and Helen Anderson.

The Philippines proved no secure refuge, for it was attacked at the very beginning; and though the American and Filipino forces held out for five months on Bataan Peninsula, and for a month longer in the fortress of Corregidor they had early surrendered Manila and all the rest of the Philippines. Here at Manila and Baguio in the mountains the greatest number of Seventh-day Adventist workers, along with many other missionaries, both Protestant and Catholic, and civilian American and British citizens, were taken into custody. In various camps and prisons in the Philippines there were altogether eighty-seven Adventist missionaries, including twenty-seven children.

In general, the missionaries were taken into custody in the localities where they were found. In the South, Camp Davao received Mr. and Mrs. A. N. Anderson and W. B. Riffel and his wife and three children; in Iloilo Prison were Mr. and Mrs. James M. Lee and their two children, and Mr. and Mrs. F. A. Pratt and one child. Later these missionaries and their families were taken to Manila and interned at Camp Santo Tomas. Subsequently, the James Lee and W. B. Riffel families were transferred to the Los Banos camp.



Baguio, in the north, was the mountain resort of the Philippine workers; it was also for some years the headquarters of the Far Eastern Division. Here, as the war overwhelmed the islands, were found a number of Seventh-day Adventist missionaries, consisting of two groups, China Division workers who because of the threat of war had left China, seeking refuge in the Philippines, and women and children of Philippine Union workers who had been brought from Manila for safety the first day of the war. The China Division group included the following: S. L. Frost, secretary of the China Division; W. I. Hilliard, treasurer of the division; Mrs. E. L. Longway, wife of the acting president of the division who was at emergency headquarters in Chungking; Mrs. Longway's two young sons, Ralph and David; Mrs. C. C. Crisler, widow of the former secretary of the division; Mr. and Mrs. Frank B. Knight and young son; Elder and Mrs. Ralph Dinsbier and two small children; Elder and Mrs. Charles Wittschiebe and two young daughters; Wolfe Ismond; and the Misses Bessie Mount, Rachel Landrum, Mildred Dumas, and Mary Ogle. Also with this group were E. P. Mansell and wife and two sons who were caught by the war while en route to their mission station in Africa.

Another worker who had come down from China was Miss Thora Thomsen, a Danish nurse. Because of her nationality she was not interned and she became a veritable angel of mercy to those who were interned, going to great risks to send in food and supplies to our group in internment camp. Eventually she was imprisoned and languished for many months in Fort Santiago prison in Manila.

On December 27, 1944, the group in Baguio were transferred by Japanese army truck from Camp Holmes to Manila and interned in Old Bilibid Prison, from which they were liberated by the American armed forces on February 3, 1945.

At the beginning of the war, before the Japanese had come in, some of the women and children of the Manila group were sent to Baguio and after the entry of the Japanese, were in-

← STANLEY DUNLAP, ARTIST

Seventh-day Adventist missionaries in Bilibid Prison, Philippine Islands, during the war. Worship was regularly held like this in one of the cell blocks, the only place available for Sabbath school and church services.

terned there. Later they were returned to Manila by the Japanese to join their families. These were: Mrs. R. L. Hammill and son, Mrs. L. C. Wilcox, her mother and son, Mrs. B. B. Davis, Mrs. W. E. Guthrie and children, Mrs. J. A. Leland and daughter, Mrs. Mary Blake, and Mrs. P. H. Eldridge and Norma and Lawrence. The Eldridges had formerly been connected with the Japan Junior College in Japan. Mrs. Eldridge's graphic and lively account of experiences in camp and out is contained in her *Bombs and Blessings*.

The greater number of Adventist internees, consisting principally of Philippine workers, were in Camp Los Banos, on the grounds of the Agricultural College, forty miles south of Manila. There were the veteran missionaries, Elder and Mrs. E. M. Adams, and L. C. Wilcox, superintendent of the Philippine Union Mission, with one child; his wife was permitted to stay outside with her invalid mother. And there were O. A. Blake, secretary-treasurer of the union, his wife, and his mother, Mrs. Mary Blake, who died just after being released from internment. Others of the Philippine contingent included Doctors H. C. and Vera Honor, with their two children; Mr. and Mrs. J. A. Leland and one child; L. M. Stump, president of the Philippine Union College, and his wife; Mr. and Mrs. E. J. Urquhart, who after long service in Korea, had been transferred to the Philippines in 1937. Also interned were the P. H. Eldridge family, the R. L. Hammill family, Mr. and Mrs. C. C. Morrison, Mr. and Mrs. H. L. Dyer and daughter, Mr. and Mrs. Gordon Williams, Mr. and Mrs. W. C. Williams, Mr. and Mrs. James Lee and sons, Mr. and Mrs. W. B. Riffel and children, Mr. and Mrs. W. E. Guthrie and children, C. W. Lee, formerly of Korea, and Mr. and Mrs. A. G. Rodgers and son. The latter were caught in Manila while en route to another field. Single women, nurses, and Bible instructors included Bessie Irvine, Pauline Neal, Emma Pflug, Merle Sillo-way, Edna Stoneburner, and Bertha Parker. Ruth Atwell was also interned in Santo Tomas. During the time that she was in camp, she was married to F. R. LaSage.

There were two periods of internment for the missionaries in Manila. The first came immediately upon Japanese occupation, but later they were released, under restrictions; and only when the advance of the American forces put fear into the Japanese were the missionaries again incarcerated, with the other "enemy aliens" who had been forced to remain outside the camp, where the hazards were greater than within. The internees from camps John Hay and Holmes were also brought here. This second internment lasted from July 7, 1944, to the liberation, the last of February, 1945. Though but eight months in duration, it was the most severe, for living conditions in the islands grew worse and were reflected in the prisoners' fare. Many of the internees died of malnutrition. During the time of comparative freedom, B. B. Davis, head of teacher training in the college, died from natural causes while in Baguio.

Missionaries caught in Japan, and there interned, were W. J. Pudewell and Mr. and Mrs. George Dietrich with their four children. In Bangkok, Siam, the superintendent of the mission, R. P. Abel, his wife, and six other missionaries, with four children, were interned for a few months, when they were exchanged, and returned to America. In Java there were eleven missionaries, three of whom died in prison; namely L. M. D. Wortman, Mrs. Klaas Tilstra, and Mrs. E. Neimann. In Sumatra, of the three adults interned, two died; namely, G. A. Wood, and the director, H. Twijnstra, leaving alone Mrs. Twijnstra with her two children.

In Borneo, from the two pioneer missions, British Borneo and Sarawak, the Japanese took the directors, G. B. Youngberg and W. W. R. Lake. Their families had been evacuated before. Both these men entered into that grueling experience of privation and starvation, which Elder Youngberg could not survive. Today, the war having passed over, his son, Robert R. Youngberg, fills his place as president of the North Borneo Mission.

The work did not stop because of the removal of the foreign missionary leadership. Faithfully and nobly national workers took over the burdens and responsibilities. Among these were

Pastor Y. H. Chu, who was China's wartime leader in the occupied area, and S. J. Lee, who was secretary-treasurer. Pastor Wang Fu-yuan, our Chinese leader in Manchuria, was a tower of strength to the work in that area during the Japanese occupation. In Korea the principal leaders of the work were thrown into prison, and T. H. Chae, superintendent of the union, died there. In the Philippines, Pastor Pedro Diaz assumed wartime leadership of our union after Elder L. C. Wilcox was unable to carry on. In Java, R. O. Walean, and in North Celebes, A. Londa carried responsibilities of leadership during these critical and difficult times. It would be impossible to mention by name the hundreds of national leaders in the movement in various countries who were faithful and energetic, and who risked their lives again and again to uphold truth and to advance the well-being of the church.

Some of our national doctors, like Dr. Herbert Liu, of China, were instrumental in keeping institutions in operation, at least on a restricted basis; and they were even able here and there to open up new medical work. Schools were kept going in the face of very great difficulties; and there was a considerable amount of printing done by some of our publishing houses. Elder Robert Bentz, our French worker in Indo-China, was never interned during the period of the war. He and Mrs. Bentz carried on the work in Saigon, where she operated a nursing home; and he was able to produce and circulate a number of new tracts and pamphlets. In China, at Tsingtao, a medical center was opened by the Chinese workers and operated during the occupation. The loyalty and faithfulness of the national workers made many bright spots in an otherwise dark picture.

Nineteen forty-five was the year of victory, the year that ended the insane destruction of property public and private, the slaughter of soldiery and citizenry, the incubus of fear and terror of earth's inhabitants.

In the European theater the Germans and their allies had, during the previous year's operations, been thrust out of Russia

on the east; and in the south and west, under the over-all command of Eisenhower, all of Africa had been cleared, and the drive begun up the Italian peninsula; then the invasion of German-held France by Britain and America, begun on June 6, 1944, had driven the alien armies almost across the Rhine, out of France, Belgium, and the Netherlands.

In the Pacific, MacArthur had made good his promise, given after running the gantlet from Corregidor to Australia: "I have come through; and I shall return!" Combined with naval operations under the over-all command of Admiral Nimitz, his forces had landed on Leyte, October 20, and from there fought their way up to Luzon, where they landed January 9.

Inexorably the pincers of the United Nations' armies in Europe squeezed the Germans between them, the Americans delaying their later operations, according to the political agreement at Yalta, until the Russians could reach Berlin simultaneously with them. On May 7 Germany surrendered.

Then began a redeployment of three million men from the European area to the Pacific, marshaling all forces to the showdown with Japan. But America had a new and fearful weapon readied, which by its terrible display might save half a million lives and remain a temporary deterrent to war, yet hang like a sword of Damocles over humanity's head. It was the atom bomb, newly invented and brought to perfection by scientists working under government orders. Though left alone by Germany's surrender, and thrust back from their extensive conquests to their home islands, the Japanese still refused to surrender. Then, after due warning, the atom bomb was dropped on Hiroshima, and again on Nagasaki. Japan collapsed. Now, the issue having been decided, Russia declared war on Japan, two days before the Japanese sued for peace. The war ended officially September 2, 1945, with the signing of the surrender aboard the battleship *Missouri* in Tokyo Bay.

The world went wild with rejoicing—army and populace, parents and children, sinners and saints. Peace again! Might it last forever! And straightway they set to work to make

another safeguard for peace, a better League of Nations, called, after the name they had adopted in war, the United Nations. Now it was a peace organization, signed in San Francisco by all nations of the Allied world. To this date it has had a difficult and sorry career; its future may be read in the light of history and prophecy.

But of all the rejoicing that hailed the coming of peace, none could be so poignant as the joy of those who were loosed from bonds and imprisonment in the concentration camps of Europe and the internment camps of the East. The experience of the internees at Camp Los Banos will serve to illustrate.

The planes, American planes, had been coming over for weeks; but they were on reconnaissance, or they were in combat. The prisoners below, now starved, ragged, ill, heard many rumors of what was taking place, and of when rescue would come; but mostly they were left to surmise from the actions of the occasional fleets of planes and from the anxiety of their prison guards. Once the Japanese commandant and his staff hastily departed, leaving the camp in the hands of the internees' camp committee; but in six days he was back again, probably heartened by some appearance of success. Then more waiting, longing, hoping, praying.

Suddenly, early one morning, nine transport planes came in sight and began dropping paratroopers, half a mile away. A deep rumble was heard; it was the roar of amtracs on the road. The prisoners hurried to their barracks and their cubicles. The missionaries dropped to their knees, praying. Battle was imminent. Soon bullets began whizzing above their heads. Propping mattresses behind their beds, they flattened themselves on the floor, while the short, sharp battle continued.

Then all was silence. Someone came walking through the barracks. "Are there any Japanese here?" a voice in English asked. They looked out. It was an American soldier, at the ready, but with a beaming smile. The camp was in the hands of the Americans.

It was an expeditionary force from Manila, volunteers who

offered themselves at the call of their general to rescue the prisoners in Los Banos. There was no lack of volunteers for the task. "We were afraid we wouldn't get in on this rescue," said one paratrooper, "because we had jumped before, at Tagaytay. Imagine our happiness when we got this assignment too!"

It was a daring raid; and every arm of the expedition worked in perfect unison—paratroopers, amtrac soldiers, and the native guerillas. They went deep into enemy territory, reached Los Banos at seven in the morning, by three o'clock had every one of the two thousand internees out, and were on their way home, fighting snipers here and there as they went.

Wrote Mrs. Eldridge: "As I think about it now, it seems to me that our war experiences were like one more Bible story. At the beginning of the war our soldiers were outnumbered, overwhelmed. We were declared enemy aliens. We had but one hope, humanly speaking. All during the long months of waiting, we remembered General MacArthur's promise, 'I shall return.' His road back to the Philippines was long and dangerous, but we had faith. He had pledged his word. We knew that someday, as soon as he could get to us, we would be delivered.

"I recall the words of another General, who said, 'I will come again.' He was on His way to heaven, but He thought of His followers. He would come back for them and deliver them from the hand of the enemy.

"Years have passed, and the waiting has been long. Today we see the signs of His return all about us. One day, not far from this, He will come in the clouds of heaven with all the holy angels. The deliverance of His faithful ones in every land will be complete. No more trials, no sickness or hunger, will ever trouble them. Eternal life in God's presence will be theirs."

¹ Mark 10:42-45.

² Revelation 16:14, 16.

³ David G. Rose in *Youth's Instructor*, May 20, 27, 1947.

⁴ A. V. Olson in *Ibid.*, March 4, 1947.



CHRISTIAN SERVICEMEN

THERE were 12,000 Seventh-day Adventist servicemen enrolled in the Army of the United States in World War II. Comparable numbers were in the other armies of the Allies and in those of the Axis nations. The overseas constituency of the Seventh-day Adventist Church exceeds that of North America nearly two to one; but because a great proportion of these is composed of native peoples not included in military conscription, though often involved in the war, we may, lacking exact statistics, guess that the non-American contingent of Adventist servicemen in the world was about equal to that in the United States Army. But in whatever alignment they were placed, in whatever army, their allegiance was first of all given to God, and their mission and work was to alleviate rather than to cause pain and loss.

By far the greater number of these soldiers were, by their own choice, enrolled in the Medical Corps, though a considerable number were to be found in other noncombatant units. The Medical Corps is not a coward's refuge: it serves from No Man's Land to the base hospital, from the blizzard of bullets and shrapnel at the front to the wards of the battle-torn bodies and shattered nerves and minds borne to the rear. On the sea it goes with the fleet into battle. In the air it leaps with the paratroopers to the most daring and dangerous of missions. In the Seventh-day Adventist denomination the proportion of medical workers to the total membership is high, about one in thirty; medical service is a prime mission of the church, and this is reflected in the war record.

Though thousands of duty-inspired, self-sacrificing, heroic actions could be reported of Seventh-day Adventist servicemen, space permits only a few representative cases to be pre-

sented here. Selection has been made of examples in the Army Air Force, the Navy, and the ground forces.

Keith Argraves, of Portland, Oregon, assigned to the Medical Corps and training in Camp Grant, Illinois, heard that medics were being accepted for duty in the air service, and determined to get in. Through successive rebuffs and discouragements he kept his eye on the goal, and won out. He was sent to Fort Benning, Georgia, where the paratroopers were being trained, but that did not put him in the paratroops. Chief among his apparent handicaps was his Sabbathkeeping, which he had to bring up at every step.

"Private Argraves, you can't make it," asserted the commanding officer. "With your Saturdays off, you would miss eight classes a week, and the limit is two. It's out of the question."

"Sir, I would like to try," persisted Argraves.

The officer pondered, scrutinized the young man critically, then said briskly, "All right, we'll let you try."

That was enough. He passed, one of the 110 out of 420 candidates who signed in. And the stocky, cheerful, indomitable medic, who kept his Sabbath and who would not take a gun, became a prime favorite with his troop.

Then came the practicing—gymnastics, tumbling, wrestling, marching, running, finally jumping; and at last, overseas, to England, Scotland, Ireland, practicing under varied conditions and with different terrains.

One day the first lady of America, Mrs. Roosevelt, in her rounds of the American camps in Britain, visited the paratroopers. The colonel came down the line with her, inspecting, stopped before Keith, and said: "Mrs. Roosevelt, I want you to meet one of the bravest men in the battalion. He will not carry a gun into action. He's a queer one, I'll say, and it's all because of his funny religion. But they don't come better."

"What is your religion?" she asked Keith.

"I am a Seventh-day Adventist, madam," he answered.

"Do you like the paratroops?"

"I am not sure that I do, madam; but I'm staying with it." The fact was, he did not like any part of war.

"Is your clothing warm enough?"

"No, ma'am, it is not. The combat suits are too light for England."

In a few days the group received heavy sweaters and socks. "Ambassador to the White House," his comrades dubbed him, "who can get anything for us we need."

In November, 1942, the battalion was ordered by air to the North African arena, just as the assault was to begin. On the way, a hundred miles out in the Atlantic, the squadron ran into heavy weather; two or three planes were lost. In Keith's plane one engine coughed, sputtered, failed. The ship began to lose altitude.

"Hook up, men. Get ready to jump," ordered the crew chief.

"Sir," asked Keith, "may I pray out loud?"

"Yes."

"Dear Lord," the young man prayed, "we need Thy help. If it is Thy will that we should reach our objective, and be saved from our present peril, please make that motor run. If——"

The dead motor started up, began to run, and never faltered again. The men said nothing, but they looked with respect at the medic who carried no arms but his Bible, and whose prayer had wrought a miracle that saved them.

Over North Africa they jumped for their first objective, an airport. And they took it, but with casualties. Corporal Argraves and his fellow medics worked three days and nights without sleep, caring for the wounded. This was the first of several jumps, always behind the enemy lines, always on such desperate missions as paratroopers are trained for.

Keith began every morning with Bible reading and prayer, and they were his constant companions through the day. Comrades were killed by his side; wounded men were given first aid, carried out of battle; hairbreadth escapes from

bombs, barrages, booby traps, were commonplace. "The hand of the Lord was upon us," wrote Keith; and sometimes, it is true, it was "us," and not "me," for companions shared his narrow escapes.

In December volunteers were called for to go on a suicide mission, seventy-five miles behind the German lines, to blow up a bridge and demolish rail lines and communications. Out of the volunteers thirty men were selected, including two medics, of whom Keith was one. Their comrades and officers bade them good-by, expecting never to see any of them again.

"Corporal Argraves, do you have a gun?" demanded Major Dudley.

"No, sir."

"You're just as crazy as you ever were!" stormed the officer. "For God's sake, take a gun. You'll need it, for you're not coming back."

"No, sir. I haven't carried one so far, and there's no need now. I don't believe in it."

"All right. It's up to you."

At night they made the flight and the jump, found themselves eight miles from their objective, and started for it. But they were soon intercepted, and sniped at. They tore up the tracks and the communication lines; but the opposition grew stronger, and they had to fight their way forward with TNT, blasting their enemies from behind the rocks. They came in sight of the bridge. Keith was busy tending the wounded; the dead had to be left where they fell. Then he himself was hit in the hip with a piece of shrapnel, yet he was still able to go on.

Only sixty yards to the bridge! But right then there dashed in cars from Tunis, with German reinforcements. "Fall back," came the command. "We can't make it now. But we got the rails and the communications. Every man for himself!"

In the end the remnant of the company were captured. Then followed the experience of being moved to Sicily, the ship, under attack by American planes, being the only one of

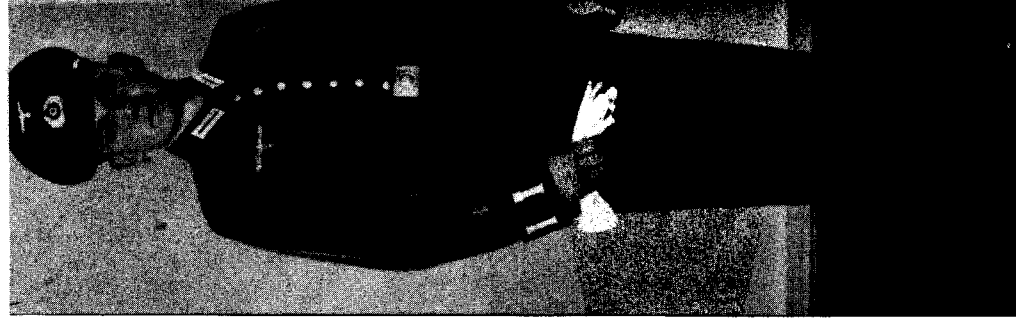
the convoy to reach destination. From camp to camp, starved, frozen, maltreated, they were moved over into Italy, up and up the peninsula, as the Axis forces retreated before the Allied drive. When the Italian Government capitulated, Fascist elements united with the incoming German forces, and the long, bitter Italian campaign was on.

The final camp was at San Giorgio on the Adriatic. "You are in the worst condition of any men I have ever seen," declared an English doctor, also a prisoner, as the paratroopers were thrust in. Gradually they recovered strength, thanks to Red Cross packages. Argraves found plenty of work in the camp hospital.

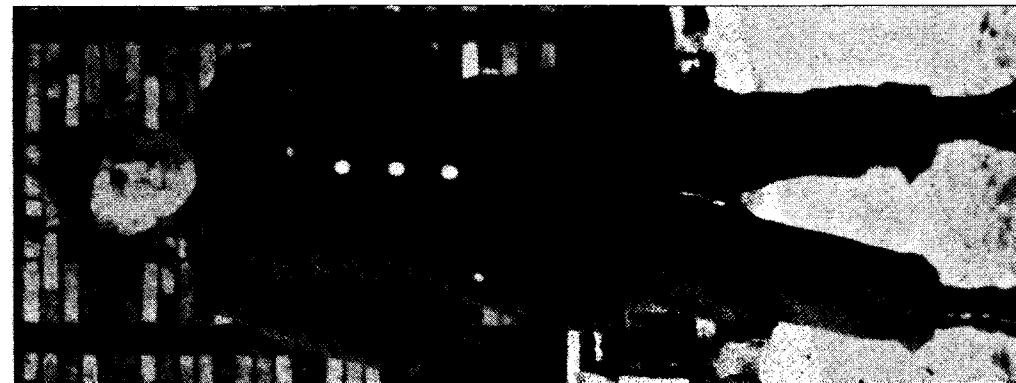
The prisoners tried to tunnel out; finally all two thousand made a break, storming the gate. Many were shot down, but half of them got free. In small groups they tried to make their way to the Allied lines, helped by some Italians, hunted by others who were tempted by Fascist and German promises of reward, never fulfilled on delivery. Some of the group made it to the American lines; but Keith stayed behind with two brothers, one of whom, Dan Cole, had sprained his ankle; and they were captured again. Back, back, up toward Germany, finally into Germany; twice escaping, twice recaptured.

Then the terrible concentration camps, the first one 7-A, near Munich, where were 100,000 prisoners. Keith was taken to it after harrowing experiences, more dead than alive. Some of his former companions who had reached the camp before, hardly recognized him. There were the two brothers, one of whom had had the sprained ankle. With the services of an American doctor, they cared for him as best they could, through fever, delirium, and coma, till he began to mend. And though they were moved before he fully recovered, he at last rejoined them in another camp. Through it all he kept his precious Bible, and he kept his faith in God.

January 1, 1945, five months before the Germans surrendered, seventy-five medical men from the camp were called out to be exchanged for German doctors and nurses in Allied



Seventh-day Adventist soldiers on opposing sides during the war, yet engaged in lifesaving activities. Left: Paratrooper Keith Argraves, prisoner of war in Italy. Top: His campaign Bible. Right: Alexander Giebel, a medic in the German air force.



hands. Keith was one. Before leaving, he was granted an interview with his friend, Dan Cole, who was in solitary confinement, and who could hardly believe the good news.

"I'm happy for you, Doc," he said.

"And so shall I be happy for you, Dan. You'll be out soon."

"Not much chance for that. I'm not a medic."

"If it's God's will, you'll be set free. I'm going to pray for you."

"Thanks, Doc. I appreciate that. Good-by and good luck."

Out! Slowly, through disrupted traffic lines, to Switzerland, to France, then across the seas, and home! Father, mother, sister! And fiancée! Then one morning the telephone rang, and Dan Cole called greetings. War with Germany was over, and Dan brought word that all five men who had been close to Keith through that long, bitter experience were also safe at home.

Said Keith, "The Lord, through the whole experience, has brought me closer to Him. I have dedicated my life to Him, for whatever service He has for me."¹

A commander (MC) in the United States Navy, in the Pacific, was Lawrence E. C. Joers, M.D. Before he took his medical course at Loma Linda he had hailed, like many another seaman, from an inland plains State, North Dakota. Now on duty in some of the mightiest fighting ships, he found himself with the fleet on patrol or in battle from the Aleutians to the Solomons and up to Japan. Many times under fire, once with a sinking ship under him, again witnessing miraculous deliverances from wholesale death, he carried on as a surgeon throughout the war. But while efficient and energetic in his profession, he felt himself commissioned by the Great Physician, not only to "lay hands on the sick, and they shall recover," but "to bind up the brokenhearted," "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."² He proved, as so many of his medical comrades proved, that the doctor's

opportunities for meeting and helping in the maladies of the soul are unexampled.

One evening a young sailor came to his stateroom. "Please, sir, may I come in and talk to you?" But though welcomed, he seemed unable to begin his story.

"What's the matter, son?"

"I don't know what's the matter. Everything is wrong. I'm losing all my friends because of the things I do. I want to do things right, but I just don't. I think I must be losing my mind." He was in the slump that so often assails men on cruise in the unnatural conditions of war.

There was no drug that would cure that. Commander Joers called silently on the Great Physician for help. Then he questioned the boy, found he had once belonged to a church, but left it; now he had no anchor for his soul. He told the boy of his own Christian experience, and what finding Jesus had done for him.

"Will you kneel with me while we tell Jesus about your problems?"

"Yes."

And while they knelt there on the steel deck, the Holy Spirit touched the boy's heart. He rose with tears streaming down his cheeks.

"O doctor," he said, grasping his arm, "no one ever did that for me before. May I come and talk and pray with you again?"

He was assured that he was always welcome, and he was given a copy of a little book to read—that blessed volume millions of which had gone to the forces, *Steps to Christ*.

Two evenings later the boy was again at his door. "May I keep this book a little longer?"

"Yes, of course. Didn't you find time to read it?"

"Yes, I read it through, but I want to read it again." Then he said eagerly, "Doctor, I don't know what's happened to me, but I'm a different person. All my troubles are gone. I

can't understand it. It is all because I have found Jesus from reading this little book."

The lad was out fighting still, but he had a mighty Ally. The ridicule and persecution he endured for Christ's sake were far greater than the troubles he had had before, but they were as nothing to him. Formerly he was terrified when going into battle, but now he testified that he knew Jesus was with him in every crisis, and he had peace of mind.

Another evening Commander Joers was studying, when a twenty-year-old sailor, pale and deeply agitated, came to him. It appeared that he came from what had been a happy family, until, about a year before, his beloved father and mother had died, and the family had been scattered. He joined the Navy. He had been taught the doctrine of his church concerning the dead, and he believed implicitly that his father and mother were in heaven. He had dreamed many times that they came to him and told him how happy they were.

But lately in his dreams they had been urging him to take his life and so come to them, that he might be happy too. The dreams were occurring so often and were so insistent that he was afraid to go to sleep. Two nights previously he had walked in his sleep to the rail, and was there found by an officer, peering into the water. He was sent to the sick bay, where he had been ever since, trying to get up courage to tell the doctor.

"I always obeyed my parents," he said, "and I'm afraid I can't resist this much longer. They have always come to me in my dreams; but this morning, about two o'clock, I know I was awake when my mother stood by my bunk and urged me to come to her. She seemed hurt when I didn't obey. I'm afraid, doctor. Can't you help me?"

It was a delicate operation to reach the source of that young man's trouble, his belief in consciousness and reward after death, and to cut it away, so revealing the actual character of his visitants. The doctor proceeded cautiously, first leading the young man to declare his absolute faith in the

Bible. Then, gradually, a Bible study revealed the truth that the dead are unconscious. "Oh, no, doctor! I know my parents are in heaven! That the good go to heaven is what I've always been taught." But finally the Bible convinced him. "I must believe it, because it's in the Word of God," he said. "I'm certainly glad to know that my parents are not trying to get me to kill myself."

But who, then, was trying to make him throw himself overboard? Again came a Bible study, and the proof that the father of lies, who invented the natural-immortality belief, sends his minions in human form to deceive men.

"Isn't that amazing, doctor? I want to study more of the Bible."

He did study the Bible more. But the spirits, having established a foothold, did not leave him alone. Still they came to him in his dreams, and interfered with his sleep. Again he came to the doctor. Prayer banished the spirits. And banished, also, was the boy's fear in battle.

"I'm not afraid, and I don't think anything will happen to me. But, doctor, if anything should, I want you to promise to take this beautiful truth to my family, so that they may meet me and my parents when the Lord comes."

Commander Joers lived consciously in the presence of God. Prayer and the Bible were his constant attendants, and in the turmoil of battle or the darkness of dangerous nights he felt his Lord's presence. "Doctor, you sure were lucky!" exclaimed a sailor as he picked up an unexploded shell and inspected the powder in it. It had struck the steel deck a few feet from Commander Joers, without exploding. But the doctor knew it was more than luck that warded off death there.

And prayer was heard for others. A plane was lost. Running out of gas, it had landed on the sea, and was in radio communication, but could not be located in the heavy fog. Hours passed. Everyone shared in the gloom that came from the thought of leaving these men to their fate.

Standing on the quarter-deck, the doctor began to pray

for them. His experienced shipmates were shaking their heads: impossible to find anything in that dense fog. He prayed more earnestly. A few minutes passed, when suddenly the loud speaker blared, "Make all preparations to recover one aircraft, off starboard quarter-deck." Rushing to the side, the doctor saw alongside his ship the plane, with the fliers in it waving and shouting their joy. With grateful heart he retired to his stateroom to thank God.

Near the site of a battle a sailor was seized with appendicitis. It proved a difficult operation, the infected appendix being located beneath the liver. According to the practice of Adventist surgeons, the doctor had prayed before the operation; now he had cause to pray again; for the patient sank, a lung collapsed, death seemed near. With three like-minded companions in his department, Dr. Joers held a prayer meeting. Then in the early morning, as he went to his side, the patient coughed up the plug of mucus that had caused the lung to collapse, and he was soon normal.

Commander Joers was glad to find the same faith in other men. Down in the Solomons, in one of the series of great naval battles there, in the night conflict, their ship was crippled, so that it could not be steered. Many were certain that escape was impossible, but just at that crisis the enemy fled. The captain was a man of courage and faith. He asked the chaplain to hold a special prayer season, and they all "thanked God and took courage." Then followed an anxious day and night while they worked the ship into a sheltered cove in an island, where they camouflaged it under overlapping trees and lopped boughs, and made temporary repairs.

All about them still was the enemy, his airplanes searching for hidden prey. But they were driven off by United States planes; and at last, aided by a large tug, the battleship, blacked out, headed for the open sea and Australia. Not yet for days were they safe; but when at last the dangerous voyage was over, and the captain was congratulated on his coolness and courage, he answered, "Doctor, it was the Almighty

who brought us through. I had courage only because I knew He was with us.”³

In the war in the South Pacific the Marines moved in on Guadalcanal, August 7, 1942, taking the Japanese completely by surprise, and seizing the Henderson airfield and Tulagi anchorage. But though not expecting the attack, the Japanese were in no wise minded to give up easily. Fighting continued in the insect-infested jungles until February 9, 1943, when the island was secured. The Marines, suffering many casualties and enduring extreme conditions as well as tough fighting, were finally relieved by the army. The Japanese continued to try to regain the island, sending reinforcements in a convoy, and in the late autumn a very large and well-equipped fleet. This was met in the three-day naval battle of Guadalcanal, November 13-15, which resulted in the clear victory of the Allies and compelled the retreat of the enemy from the Solomons to their other island strongholds.

During the January period of the campaign a Seventh-day Adventist medical corpsman, Orville Cox, of New Richmond, Ohio, was given a citation for performing an outstanding deed of valor in the saving of life. Correspondents both of the Associated Press and the United Press wrote of the episode, the following being a combination of their reports, with some correction by Cox.

“A conscientious objector and a full-blooded Apache Indian shared a hero’s honors with a general today, in fighting on the Kokombuna front. The objector was Private Orville Cox, a twenty-nine-year-old Seventh-day Adventist who refuses to carry a weapon or to kill Japs. . . .

“Cox, a slender, scholarly youth, was . . . placed in the Army Medical Corps, and has been in the thick of the fighting since he landed at Guadalcanal. Japanese machine-gun fire in the jungle hit two infantrymen. As the Americans lay wounded in an exposed area, Cox ran forward in the face of heavy fire and bandaged their wounds.”

One reporter said, “Near enemy positions I encountered

Lieutenant Colonel C. E. Journey, of Waco, Texas, who declared, 'I have a couple of men in my outfit you ought to talk to! I'm proud of them, and I'm going to recommend them for citations for gallantry.'

"An orderly came back first with the slim, bespectacled Cox, who related modestly how, from the location of his first-aid unit, he answered the front-line call for help, running, falling, and sliding down the steep hill to the American position, and, while rifle and mortar fire played about them and a shell burst within a few feet, he administered first aid to the wounded.

" 'Don't forget to tell that you carried out these two wounded men, 250 yards, up a steep hill, under heavy fire, making two trips,' interrupted Colonel Journey.

"Cox just grinned, and said, 'Yes, I guess I did.'

"Cox, a former farmer and carpenter and factory worker, was drafted last April. He said then, as he says now, that his religion and belief does not allow him to kill, but that he is willing to do noncombatant work and 'to take care of our men.' Ever since induction he has been popular with officers and men, and has proved a reliable and hard worker, Colonel Journey said."

For gallantry in action on Guadalcanal, Cox was awarded the silver star, and later, for a similar action on Luzon, received a second award of the oak-leaf cluster.

Roscoe I. McFadden, from Maryland, a graduate of the College of Medical Evangelists, had, like most of his fellow students, entered the Medical Reserve Corps when the war clouds began to lower. Called into the service, he spent nearly two years as an instructor at home bases; then in April, 1943, he was sent overseas with the 93d Evacuation Hospital, which landed in North Africa just as that campaign was closing. There followed the Sicilian campaign, and then the slow drive up the Italian peninsula.

Captain McFadden was the only Seventh-day Adventist officer in his outfit through all the campaigns in Sicily, Italy,

France, and Germany. There was one Adventist medical corpsman, a faithful lad, and occasionally the two could get together on the Sabbath; but with this exception and with very infrequent contacts with civilian members in the several countries, he had no contact with any of like faith. What this means to the battle-stunned soldier, wading through the muck and stench and tragedy of war, only he can know, and not even he can tell. But God comes close when He is the only source of help. The Bible and private prayer were his only church, his only sermon, his only communion, his only comfort. These and the stimulating letters from home, from wife and family, and the knowledge that their prayers were a shield over his head, sustained him. The men of his hospital unit were respectful and sometimes envious of his assurance and calm, but none were of spiritual help. The unit contained a large proportion of Jews, not very orthodox, however, to whom his Sabbathkeeping was merely reminiscent and his Bible reading and prayer nostalgic. Wistfully, sometimes one would say he wished he could keep the tradition of his fathers, but this was war! Nevertheless, bound together in mutual service, they were all good comrades, and in general mutually helpful to morale.

The 93d was close behind the lines up until the Army was stalled before Casino. Orders suddenly came to withdraw to a rest camp near Naples, an order which spelled to war-wise medics quick assignment to duty on a new front.

What that new front was to be was a closely guarded secret with top command; no servicemen in it knew where they were bound, until, tossing on the waves of the Tyrrhenian Sea, they found themselves off their landing place, Anzio beach. Even then no one had any premonition of what this desperate venture would cost in blood and sweat and grime, in heroic endurance and grappling struggle, and in expenditure of lives, nor could they envisage the fame in military annals of the occupation of Anzio beachhead.

It was the strategy of the high command to make this flank

attack on the German Army, and by it to cut behind the stubborn defense at Casino. Anzio was but twenty-five miles south of Rome. A noted though small health resort, it was at this time used by the German Army as a rest camp, the townspeople having mostly been evacuated. The Allied attack was a complete surprise; but German military genius was conditioned to surprises, and German discipline and thoroughness quickly mended the breach.

The battle of the Anzio beachhead has been fought over, in the press and in military circles, many times; but whatever the merits of the case in strategy and tactics, the record stands of heroic effort, magnificent endurance, and ten thousand American and British boys resting in the bosom of earth at Anzio. Though its first military purpose was not realized, Anzio paid dividends by holding its own, and, when German resistance broke, by forming one arm of a threatening pincer that caused the enemy's rapid retreat. This, however, was after nearly five months of conflict.

The initial expedition contained 243 warships, transports, landing craft, et cetera. Landing forces numbered fifty thousand, including three United States divisions, with artillery and armored craft, one British infantry division, and one Ranger and one Paratroop unit. January 21 was D day. The first month some progress was made; then the Germans struck hard, and were with difficulty repulsed. The remaining four months were a nightmare of dogged, pertinacious holding, with futile pushes, while in the constricted area of their occupation German artillery and aircraft created a shambles. Occasional replacements were made, including top command; for few could stand the ordeal all the way through.⁴

The 93d Evacuation Hospital went ashore with the first wave of troops, at 5 A.M., after a preparatory shelling of the beach. The hospital, though normally its position was some distance behind the lines, was here made in effect a field hospital. The area was constricted, and what were a few yards, front or rear!

At first there was no German reaction; but within a few hours their bombers began to come over, attacking the landing ships and the troops already on shore. And soon their artillery opened up from hill positions. The hospital had been set up in buildings and tents near the beach, and it could not be exempt from fire. Two days and two nights it stayed in that exposed position, its staff working untiringly on the casualties. In the second night the end of the brick building was blown off, and the colonel was knocked out of bed twenty feet away. Dusting himself off, he ordered the Evacuation Hospital to be evacuated to the area set aside for evacuation hospitals.

The battle grew in fury; and the medical staff, corpsmen, and nurses of the one field and three evacuation hospitals had more than they could do. They operated constantly, and their cases were all major—amputations, and chest, abdominal, and head injuries. Lines of litters outside the hospital were constantly awaiting their turn. The regular routine for each team of surgeons was eighteen hours, when they would be relieved by another team who had had six or eight hours' rest. The less seriously wounded were evacuated to Naples by planes, coming in for night landings on strips smoothed by bulldozers, which next day would again be pockmarked by shell holes.

The hospital men dug foxholes under their beds, where they slept away their weary, inadequate rest hours. Though the Germans respected the hospitals, fire could not always be controlled, and the near hits constantly shook the area and cost some casualties. Also, jittery airmen either accidentally or maliciously made mistakes, when more heavy toll was taken. A German bomber, crippled by fighters, jettisoned his load over the 93d Hospital, and obliterated one ward tent, with its wounded men and personnel. In the second week one evacuation hospital was wiped out by bombs; what remained of the staff had to be evacuated, and a replacement sent in.

The nervous breakdown was tremendous. Not only soldiers in the line but also many doctors and nurses had to be sent

out when their nerves and minds utterly gave way in this fire of man-made hell. Captain McFadden found God his source of strength. A few minutes, sometimes an hour, taken from his rest period for Bible reading and prayer, would bring him up to par again. But the strain was terrific.

The beachhead made little or no progress. For a time it seemed that the Germans would overwhelm it, and the general expectation in the hospitals was that they would all be made prisoners, a fate scarcely less dismaying than death. But at the end of the second month it was evident that the Allied lines would hold; yet they were pocketed. Thenceforth it was a grim task of endurance while the carnage went on. The weather was abominable. There was rain and more rain, and mud that bogged movement both of men and equipment. And ever the throb and boom and crash of this miniature, horrible Armageddon.

Girdled the earth with fire!
Hidden the land with dead!
And those winged horrors hovering overhead
To heap the stark piles higher!

The rains filled the foxholes, and they had to be abandoned. In the hospital McFadden and his tentmate, a doctor named Hanford, built sandbag caves for safer sleeping. One day they felt that the enemy's fire was directed upon the hospitals. In reality the objective was just beyond them, but some missiles began to drop on the hospital. Suddenly the whine and crash of a shell seemed almost upon them. Rocks and debris flew everywhere, nearly knocking down their tent. They rushed outside, and saw the crater where the shell had exploded upon a tent of medical men in the adjoining 11th Evacuation Hospital. Shells were still coming. One hit twenty feet behind them, and buried itself in the earth, but it was a dud. They jumped into the crater, and began to dig out the half-buried, wounded men, applying tourniquets, and using whatever they could find for first-aid equipment, to relieve in any way the terrible suffering.

The commanding officer of the 11th Evacuation Hospital, creeping toward the crater, and lying down when a shell hurtled by, peered over the edge and, seeing the two surgeons at work there, called that he would send an ambulance. This he did, and the ambulance came through with aid and first-rate equipment. By this time the shelling had stopped, and the two doctors returned to their own hospital unit.

But the Eleventh's commander did not forget them. By his recommendation they were rewarded, Army fashion, for this heroic service, by citation for decoration with bronze star. When, after three months of service on Anzio, they were evacuated to Naples, the ceremony of decoration was performed by General Mark Clark. The citation said:

"For heroic achievement in action on April 6, 1944, Anzio, Italy.

"During an intense enemy artillery barrage, a detachment tent of a hospital was struck by an enemy shell. Captain McFadden, on duty at an adjacent hospital, immediately rushed to the scene of the shelling, and administered treatment to a number of seriously wounded soldiers. Although the area was under continual bombardment, he remained at his perilous task of rendering medical aid and expediting the quick removal of casualties for additional treatment. Captain McFadden's heroic performance reflects the finest traditions of the Medical Corps. Entered service from Madison College, Tennessee.

"[Signed] Mark W. Clark, Lt. General,
"U.S. Army, commanding."

Facing the draft when he came to the minimum age, eighteen, Duane Kinman, of College Place, Washington, entered the Medical Corps with his well-formed determination to become, sometime, "not just a physician, but a first-class surgeon." It was September, 1943, and the Allied cause was looking up. Italy surrendered that month; Nimitz and MacArthur captured the Japanese bases in upper Borneo, and

turned north. Perhaps new recruits would never come to the battle line.

But in pursuit of his training and by his request, Duane was sent to a surgical technician's school at Camp Barkeley, in Texas, where through a stiff, fast-flying course, with demonstrations, he stored up information that was to stand him in good stead on the battlefield.

A year later he was across the Atlantic, with Patton's Third Army, in the second front. Released like an arrow from a bow, Patton's army shot across France, flanking and forcing into flight the German divisions confronting him. In November, 1944, he was striking for Metz. Kinman was the sole first-aid man for a heavy machine-gun platoon of the Third.

A cold, murky day, November 10, out on the front, with machine-gun fire sweeping the field, Kinman was busy bandaging the torn chest of a sergeant, when he saw a rifleman some fifty feet ahead fall into the mud, frantically clutching his throat. Racing to his side, he discovered that the soldier's windpipe had been slashed; and as he fought for air, his face turned blue with suffocation. The medic swiftly examined the wound, then whipped out his pocketknife. Time ticked its seconds, equipment was nil; but a tracheotomy must be performed there on the spot. Now, a tracheotomy is an operation for an experienced surgeon, in a hospital, under floodlights, and with keen, sterilized instruments and retractors for holding open the wound. It is not for a medical corpsman in the mud and under the murky skies of a blitzed battlefield. But though he had never even seen a tracheotomy performed, Duane remembered the description in one of his lectures. Here was the need; here, the man; never mind the other details.

"I don't like to do this, Mac," said Kinman to the strangling man, "but it's the only way you're going to live." Crazed by his plight, the man fought wildly. A lieutenant, Edwin M. Eberling, came to the medic's aid, and held down the patient, while with a swift motion Kinman slashed a one-and-a-half-



inch cut in the man's throat below the shrapnel wound; then, slipping his finger behind the trachea to protect the jugular vein, he opened the windpipe. Suddenly a gush of air swept into the man's lungs, renewing his slender hold on life. Snatching a fountain pen from his pocket, the corpsman punctured the top of the cap, and inserted it in the cut.

"You can't breathe through your nose or mouth," he warned the wounded man, "but your lungs will work. Twiddle the pen around and keep the hole open. You'll pull through all right."

The man's breathing improved. The color returned to his face. And in a few minutes Private Henry Roon was able to stand, and, supported by his two rescuers, to walk to a near-by tank, which moved toward the rear. Arrived at battalion aid, the medic helped his patient into the station, where doctors and assistants stood open-mouthed at the astounding front-line operation. They sent him on to the clearing station, where a tracheotomy tube replaced the fountain pen, and the man in time recovered. Through the phrase-making genius of newspaper correspondents, the case went winging over the wires and through the newspapers and on the radio networks as the amazing achievement of the "Foxhole Surgeon."

Surgeon General Norman Kirk, Major General LeRoy Irwin of the Fifth Division, and several other Army authorities wrote their appreciation and commendation to the young corpsman. From overseas America the president of Western Reserve University offered a free medical course to the young man; and his alma mater, Walla Walla College, gave him a three-year premedical scholarship. Through the rest of the war went the young corpsman, thrice wounded, last at the Battle of the Bulge, where his pack was sliced from his back and a bullet laid him low. But he was saved through all the perilous service of his calling by the protecting hand of Him under whose wings he had come to trust. After the war he buckled into his courses, resolved, as ever, not to be just a "foxhole

surgeon," with a jackknife and a fountain pen, but a *first-class* surgeon.⁵

Desmond T. Doss, of Lynchburg, Virginia, entered the Army, April 1, 1942, being one of the early inductees and, therefore, one to bear the brunt of the irritation and wrath of officers about noncombatants and especially Sabbathkeepers. Much of the experience of the Seventh-day Adventist boys in World War I was his in the beginning of World War II. His repeated experiences with officers high and low over the question of the Sabbath, as well as the question of bearing arms, are as thrilling and providential as any of the former generation, or, for that matter, any of the thousands of other boys in this war; but we can relate only the high lights of his overseas experiences.

His outfit embarked at San Francisco for the Pacific campaign. As they landed at Guam, where the American forces had already made their beachhead, but were still fighting for possession, the major looked at Doss significantly, as if to say, "This is one Sabbath you won't keep." It was no part of the Adventist religion to shirk medical service on the Sabbath; yet Sabbath release was welcomed when it was possible. It so came about that in the three and a half months they spent on Guam, Doss was able to spend a large part of the Sabbaths in a fox-hole, in comparative peace and quiet.

Fighting was close and furious, the Japanese finally making the death charge, where most of them were mowed down, though they did pierce the American lines. Doss, with the other medical corpsmen, was in the midst of the fighting. Once, lost from his platoon because it was moved while he was on a trip to the aid station for medical supplies, he spent the night praying for them, because he felt they were in terrible danger. In the morning information came that an artillery barrage had been turned on the position where his platoon was; and when Doss got there he saw numerous American dead, but only one of his platoon had been killed.

The American Army moved up to the invasion of the

Philippines; and Doss, in the 77th Division, found himself on Leyte, MacArthur's first landing. On the third day Glenn, his buddy of the Medical Corps, going out to give first aid to a wounded man, received three slugs through his body. The call came for litter bearers. Everyone hesitated, for the two men were in a very exposed position. But one courageous medic volunteered to go with Doss. They crawled through the bullet-swept area. The other medic reached Glenn, and Doss reached the first wounded man. He wiped the blood from the man's eyes, and was rewarded with a smile and the whispered words, "I can see!"

Just then the Japanese broke loose on them with heavy fire. They hugged the ground, and when the firing diminished, Doss crawled over to see Glenn. The two medics got him on a poncho, and dragged him over dead bodies to a safer place, where they constructed a litter; but he died in sight of the aid station. Later, the brave medic who helped in this attempted rescue was killed while carrying a litter with Doss.

Later battles on Leyte were passed through; then the island was cleared, and soon Luzon was recaptured. The 77th was sent to the assault of Okinawa. The furious campaign on this island is celebrated for the heroic courage of the American soldiers and the desperate resistance of the defending forces, the costliest fighting in the Pacific. The last stronghold of the Japanese was the great cliff-bound ridge running across the southern end of the island, protecting their last fortresses.

At one point Doss's immediate group, isolated in an extemporized pillbox, was attacked by Japanese, throwing grenades. They seemed doomed, when one of the missiles blew the cap off a phosphorus grenade just outside the pillbox, making a smoke screen which on the one hand choked them and on the other hand aided their escape. They made a rush back toward their command post. Doss was the last man out, and in the darkness he bumped into a soldier fighting a Japanese, which threw him off balance. He took a somersault, landing on his hip, injuring it so that for a day or two he was not



able to accompany his battalion to their next determined, deadly assault on the escarpment and the ridge beyond.

May 5, Sabbath, he was studying his Sabbath school lesson, when the call came for him: "Doss, you are the only medic available. They need help on the ridge." He sprang to his feet, but his leg gave way. Another man lifted him to his feet. "Lord," he prayed, "help me." Immediately his leg was strengthened, and he was enabled to go on. He went up on the cliff, where the fighting was intense and the Americans were steadily being forced off. Hearing that a colonel on observation duty had been wounded, Doss, despite protests, went back to him, and found that shrapnel had punctured his lungs. Doss called for blood plasma; another medic brought it to him. They administered the plasma to the colonel, and treated his wounds, then removed him by litter; but he died before they got him to the aid station.

A little later the assault was again renewed. Doss's platoon were up under the cliff, ready to go up the rope ladder. Said Doss to the lieutenant, "I believe prayer is the biggest life-saver there is, and I believe every man should have a word of prayer before he puts his foot on the ladder." Lieutenant Gonto called the platoon together, and said, "Doss wants to have a word of prayer before pushing off on this mission." There was one minute left.

Doss prayed that God would grant the lieutenant wisdom to give the right orders, because their lives were in his charge. And he prayed for wisdom for every man in the platoon, that he might take the necessary safety precautions, and come back alive, and if any were not prepared to meet their Maker, that they would now prepare. Said he afterward, "I believe that every man prayed with me, even if he had never prayed before."

They went up, with Company A on their left. They made some progress, but were finally stopped. From battalion headquarters came the inquiry how they fared, and what were their casualties. They answered that not a man had been killed.

Back came the order: "The job is yours. Take that ridge yourselves, for Company A cannot move." That platoon, one third of a company, went forward, knocking out a total of eight pillboxes, and joining forces with Company A, completing control of the ridge. In that remarkable exploit not a man in the platoon was killed or wounded.

Later, believing the ridge wholly won, their commanding officer gave the order for the company to advance. This time the captain said there was no time for prayer, since a part of the line was already moving. That advance brought great casualties, and the Americans were forced back. Doss's outfit was heavily hit, and pressed back down the cliff.

"Where is Doss?" asked the lieutenant at the foot.

"Up on the ridge still," the men answered.

"He's gone at last," mourned the officer.

Then at the top of the cliff was seen Doss's figure. He was ordered down, but instead he signaled that he would let down some wounded men by rope. He had some help from one and another of the few last in the retreat, but they were escaping as fast as they could. The men below surged around the foot of the cliff, receiving the wounded whom Doss, finally alone at the top, let down. According to his citation later, they numbered seventy-five.⁹

That was not the end, however. Later still, in the midst of heavy fighting, Doss was wounded in both legs. Litter bearers picked him up, but they were soon under fire, when one man was wounded in the head. Doss crawled off the litter, and insisted that the other man take his place. Soon a soldier named Brooks, slightly wounded, came by and tried to assist him off the field. A sniper then hit the already wounded Doss, shattering his arm. The two men fell into a shell hole, where Brooks used his rifle stock to make a splint for Doss's arm, and they tried once more for the aid station. In the end, however, Doss had to be carried off by litter.

That put a final stop to his service. He was invalided home. Over the whole United States, by wire and by press, daily and

weekly, he, the Seventh-day Adventist noncombatant, was hailed as the greatest hero of the Okinawa campaign. He was given the Congressional Medal of Honor, the first and only conscientious objector (in the phrase of the Army) ever to receive that honor. In October he was called to Washington, and there, with fourteen other men of great valor, in the presence of generals, admirals, cabinet members, his proud parents, and his devoted wife, President Truman hung around his neck the coveted medal.

But Doss himself said: "During all the time I was in the Army my great source of strength was the daily study of the Bible and prayer. . . . I did more praying overseas than I had done in all my life up to that time. When I talked with God I seemed to lose my sense of fear. That is the only answer I have to give to the many inquiries as to how I had the courage to do what I am described as doing in the War Department citation. To God be all the honor."

He was wrapped up in the sense of his opportunity to give the message of salvation to his buddies and to his officers. They always wanted him to be with them if they were hurt. They asked him how to correct their ways of living. Some of them came to have him pray with them, that they might have strength to live aright. They turned from their first sneering at prayer, to a faith in its working. A lieutenant who at first was against him because of his religion, ended by saying, "I don't approve of your going into dangerous places without a weapon, but I feel safe just to have you along with me."

The man who was representative of a reputed extreme branch of noncombatants, who not only would not bear arms but would keep the Sabbath, had proved also the extreme example of courage on the battlefield and devotion to the work of saving men. He was honored in accordance, and his religion with him.⁷

Thus did Seventh-day Adventist servicemen, the world around, in camps, on battlefields, in prisons, testify of their high resolve to serve the God of heaven under whose Sabbath



INTERNATIONAL

President Harry S. Truman decorating Desmond Doss with the Congressional Medal of Honor for bravery on the battlefield.

banner they marched, doing their duty to their countries according to Christian standards, and setting examples of temperance, sobriety, faithfulness, and devotion never excelled and seldom equaled, until their Lord made not only their comrades but even their enemies to praise them and to be at peace with them.⁸

¹ George W. Chambers, *Keith Argraves, Paratrooper*.

² Mark 16:18; Isaiah 61:1, 3.

³ Lawrence E. C. Joers, M.D., *God Is My Captain*.

⁴ Report by the Supreme Allied Commander, *Mediterranean*, p. 17; *War Reports of General George C. Marshall*, p. 169.

⁵ Verona Montanye in *Youth's Instructor*, March 19, 1946; *Time*, Dec. 11, 1944, p. 67; *Newsweek*, Dec. 11, 1944, p. 80; *Reader's Digest*, February, 1945, p. 94.

⁶ Doss writes (April 30, 1949) that he does not know how many there were. The reporting officer and correspondents wanted to report one hundred, but he told them he did not think he could have cared for more than fifty. They compromised at seventy-five.

⁷ Desmond T. Doss in *Review and Herald*, Jan. 3, 10, 17, 24, 1946; *Newsweek*, May 21, 1945, p. 96; Oct. 22, 1945, p. 63; *Time*, May 21, 1945, p. 72; Oct. 22, 1945, p. 60.

⁸ The accounts in this chapter have been checked by all the servicemen involved, except two, who could not be reached.

GARRISONS OF CHRIST

ALL the world was in the welter of war. The flood tides of arrogance, hate, cruelty, swept over lands, engulfing peoples, driving them to submission or death. The lords of war had no sympathy with conscience, no tolerance for the Christian faith, no pity for those who resisted them. Servants of the true God were put to the test as the heroes of faith through past ages have been. They "had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they . . . were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."¹

Some in Christian lands were victims of the oppression of their own renegade governments; some, as the missionaries caught in sudden conquests, were incarcerated in internment camps, starved, beaten, extinguished; some, native believers in lands overrun by invasion, proved their constancy and gave their ministry amid temptations, persecutions, privations, and death. Far within the limits of the war tide there stood up these strongholds of Christianity, these garrisons of Christ. They were manned by heroes who never thought themselves heroes, by martyrs who counted not their lives dear, by faithful servants of Christ who asked only fellowship in His sufferings. To tell the full story of their endurance and faith and works would take many volumes; and indeed the half is not known, or ever shall be till the books of God unfold.

In the Axis countries of Europe the church went under the harrows of suppression, confiscation, and persecution. All men of military age, including ministers and other conference workers, were drafted into the armies. The Nazis, haters of Chris-

tianity, felt special animosity against the Sabbathkeeping churches. When they took over Alsace, in France, they dissolved the conference and all the churches, confiscated church buildings, and prohibited the work. In Croatia under a sort of "secretary of cults" dominated by the church, but with military authority, the same was done. In Rumania, where there were more than twenty-five thousand Sabbathkeepers, the union and local conferences and all institutions, including publishing house and school, were taken, as well as all the funds in the treasuries, by authority of puppet dictators under the Reich. Four thousand Seventh-day Adventists were thrown into prison, where they were tortured and abused. Some received long prison sentences; some were condemned to death.

Nevertheless, those workers who, because of advanced age or other reasons, were left, found means to carry on. Occasionally they smuggled out reports, couched in figurative language. One minister, who had been a teacher, wrote that the students in his classes were doing very well, eighteen of them having passed their examinations and received their diplomas—which meant eighteen baptisms and baptismal certificates. Another wrote that he was engaged in the life insurance business, and, said he, "Rejoice with me, for this year I have written ninety-six policies." One lone man, without meeting-hall, without funds, without traveling conveyance, constantly watched and persecuted, often caught between contending armies, yet gathering ninety-six souls for God, and baptizing them under cover of the night!

In Croatia 850 persons were added to the church during the war. In Hungary more were baptized each year during the war than before. The Italian Union increased its membership 50 per cent, and in every country the cause of Christ advanced.

A. V. Olson, president of the Southern European Division, just before America entered the war, was able, with risk of life and great hardship, to travel about more or less in the Southern European countries, which made up part of his division. He used the opportunity to fortify the brethren for the existing and

the impending trials. In Rumania, just before the storm broke there, he met with the union committee and made an earnest appeal to them to be loyal to God. Pale-faced but determined, they rose as one man, and vowed to remain at their posts and to keep the Advent Movement loyal to God, even unto death. Well they kept their promise.

In Italy, soon after, he met the union committee, and they made the same pledge. Immediately after the war Elder Olson and W. R. Beach visited Italy; and as the president, L. Beer, met them, he threw his arms about the visitor, and said, "Brother Olson, do you remember our last meeting here? Do you remember the pledge we made before God? Brother Olson, we have kept it. Not one has failed." And the fruits in Italy gave eloquent testimony to the truth of his statement.

So was it everywhere. In that European inundation of atheistic hate and destruction, there were islands of faith, garrisons of Christ that held aloft His banner and made their forays into the territory of the enemy.²

There were garrisons of Christ throughout the occupied territories of the East: Japan itself, Korea, the Philippines, Indo-China, Siam, Burma, Malaya, East Indies, Borneo, New Guinea, and the adjacent island groups.

Korea, taken over by the Japanese in 1905, was nevertheless a comparatively fruitful field for Seventh-day Adventists. When World War II broke they had nearly four thousand members there. The Japanese were determined to destroy the Christian church, and believers had great trials and persecutions. Yet in some cases they found favor. At a city in southern Korea, where lived Lee Tuk Hoe, a Sabbath school superintendent, the chief of police called together 150 representatives of various religious and civil organizations. Lee represented the Seventh-day Adventists.

For over an hour they listened to a lecture on national affairs, ending with the declaration that they must all make obeisance at a Shinto shrine as a mark of loyalty. Though most of them disagreed with the police chief's statement, they all

sat silent, in fear, until Lee rose and said that shrine worship was contrary to the laws of Jehovah, as given in His Inspired Word, and that he could not worship at the Shinto shrine. His companions said to him, "Why did you do it? You could have kept quiet, and made no issue of it."

The police chief acted as though he had not heard him. He took them all out to the mountain where was a Shinto shrine. They were told to step forward, one by one, place incense on the fire, and make obeisance. When Lee Tuk Hoe's turn came he refused to burn incense or make obeisance. The Japanese guard were very angry, and would have laid hands on him, but the police chief gave no word. He led them back to the town, and there gave them another lecture on loyalty. He told them that loyalty consisted of faithfulness to one personality; and that, though they had done homage at the shrine, he had reason to doubt their sincerity. He cited Lee as an example of loyalty, in that he would worship only his own God; but he said that because he had disobeyed the law of Japan, he must suffer the consequences.

Then he dismissed them all except Lee, whom he took to another room and commanded to kneel, as the criminals kneel who are about to be punished. Lee fell to his knees, and prayed aloud most earnestly. The chief left the room while Lee continued to pray. Half an hour passed, when the police chief returned and said to him, "I cannot punish a man who is loyal to the Majesty of heaven. But as an officer of the Japanese Empire I am obliged to mete out punishment to you for not complying with the law. Your punishment has consisted of kneeling quietly for thirty minutes. You may go now."³

But such leniency was not typical. The government was determined upon suppression of the Christian faith. Our churches were closed, property was confiscated or destroyed, the leaders were cast into jail, and T. H. Chae, president of the West Chosen Mission and others, died in prison. When the churches were suppressed, many of the brethren took their families to the mountains, and lived in secluded places, to

preserve their liberty of conscience and their right to worship. The woods and the caves were their homes; the forest glades and the mountain rocks their meeting places. Some of them burned charcoal and carried it on their backs to the towns for sale or exchange. One minister, Kim Myung Kil, outfitted himself as a peddler, and like the Waldensian missionaries of old, wherever he found anyone anxious for the light, as he showed his goods and dropped a cautious word of truth, he opened the Scriptures to them. The danger was great, for at any time he might be betrayed and sentenced to prison and death. But during the period of the war, he found, instructed, and baptized fifty-three precious souls.

In Japan the whole Seventh-day Adventist Church was proscribed. The leaders and the heads of families were thrown into prison, tortured, and starved; some died. The men of military age were drafted into the army. Yet the God whom they had come to trust did not desert them. Many a tale of deliverance could be told. One concerns a teacher in Japan Junior College, Stephen S. Ito.

Early in 1942 he answered a call for a Japanese worker in Manchuria, and with his wife and baby went to Mukden. But scarcely had he arrived when he was summoned home to enter the army. On the way back his wife and he prayed earnestly that some way might be found to release him from the army, that he might continue his ministerial work. To his surprise, he was excused on the ground of physical disability, though he had no ill-health to his knowledge. But with his family he returned to Mukden, and besides his evangelistic work he acted as intermediary between the Japanese Army and the Chinese believers, some of whom were imprisoned on suspicion of being spies. For over two years he was able to continue, though regulations grew ever more strict; and at last every religious gathering was attended and supervised by government officials, who required worship there at the effigy of the emperor.

Finally, on the promise that his religious principles would be respected and his Sabbath worship allowed. Ito entered

medical corps work, and was assigned to a hospital near Antung. But there he found the lieutenant in charge violently anti-Christian and a man with a wild temper. In a loud voice he cursed him as a Christian and a traitor. But as the young man stood firm, the lieutenant required him to write a paper saying that he would never break the Sabbath even though commanded to do so by the emperor of Japan. He cursed and beat him and threatened to kill him.

But curiously enough, this lieutenant was the means of protection. For when the military police, the next day, having heard of the episode, came out to arrest Ito, the lieutenant, afraid of getting himself into trouble, denied that there was any Christian on the place. Time and again on Sabbaths, when Ito refused to do common work, the lieutenant cursed and beat him. But he confessed to others that he was astonished at meeting such a man, and he would not let him go, neither did he ever show to any other the pledge he had extracted from him. There were but six months of this, however, when, in August, 1945, Japan laid down her arms, and the ordeal was over.⁴

Another story concerns a prisoner of the Japanese Army, a Chinese Seventh-day Adventist who was taken and condemned to death. He came to the last morning, the time set for his execution by beheading. The Japanese form of this death stroke was to have the condemned kneel before his open grave, when the executioner would lift the heavy sword, and with one stroke sever the head from the body.

This Chinese Seventh-day Adventist, as the hour approached, knelt upon the floor of his cell in prayer. The guard came and told him to get up; then, when he did not immediately respond, the guard started toward him, but paused to ask, "What are you doing?"

"I am praying to the God of heaven," was the reply.

"You need not pray," said the guard; "no one can save you out of our hands. You are the prisoner of the Japanese Imperial Army, and you have little of life left. Come, let us go."

Arrived at the spot of execution, the condemned man was commanded to kneel before his open grave. He did so, but continued to pray. The executioner stood off a moment and watched him; then, glancing around to see that the Japanese and Chinese witnesses were in their places, he strode forward, lifted the great knife in air, ready to bring it down on the neck of the doomed man.

Suddenly, to his utter astonishment, he had no sword! The blade had broken off and dropped, and he stood there holding merely the hilt. The prisoner heard the thud of the blade upon the ground, but did not know what had happened. He waited calmly without turning to look.

Then a guard came and touched him on the shoulder. "Arise!" he said. And the prisoner, so suddenly reprieved, was brought before an officer, who declared, "You are a free man. An imperial rescript has ordained that if an instrument of death fails, the man shall be free." And this man, delivered by the hand of God, went forth to tell his story and to proclaim the Christ to hundreds throughout the land.⁵

In the Philippines, during the Japanese occupation, while Christian worship was not directly interdicted, Seventh-day Adventists were in constant danger, often being accused by the Japanese Army on the one hand and by the guerillas on the other, of favoring their enemies.

In a little barrio, or village, in northern Luzon, there was a company of Seventh-day Adventist believers who had built a little chapel. This barrio was accused by the Japanese of having fed the guerillas, and a company of soldiers was sent with orders to burn down the village. Most of the Filipinos fled to the hills; but because it was the Sabbath day, the Adventist believers gathered in their chapel and prayed God to save the village.

As the army trucks arrived, the first thing that attracted them was the prayer meeting going on inside the chapel. Over the door hung a sign, "*Iglesia Adventista del Septimo Dia.*"

"What is that?" the captain asked his interpreter.



"These are Seventh-day Adventists," answered the interpreter. "They are gathered to worship God on Saturday."

It so happened that this captain had met Seventh-day Adventists before, and had received a good impression of them.

"If Seventh-day Adventists live here," he said, "this barrio must be a good place. We had better not burn it down." And so a Seventh-day Adventist chapel and company of worshippers saved the whole village.

In a remote barrio in southern Luzon an Adventist layman named Aquino was conducting cottage meetings. The interest and attendance were good. Though there were bands of guerillas operating in the neighborhood, he had had no trouble from them. But one evening an armed band invaded the premises.

"You are a Jap spy," they shouted at him. "You say you bring religion, but you are here only to spy on us. Are you ready to die?"

Aquino silently prayed for deliverance. "But if not, Thy will be done," he ended. Then he said to the guerillas, "I am not a spy. I preach the sixth commandment, which says, 'Thou shalt not kill.' If I should turn you over to the Japanese, it would be just like killing you myself."

They listened, at first suspicious; but his sincerity won over the leader, who had been insistent on his death. He ended by asking for Aquino's coat, Bible, and several books, which perhaps did him good. In any case, a great interest sprang up in that place, resulting in a strong company's being developed.⁶

Lucena Garcesa, a trained nurse, with two young girls, her nieces, was temporarily located in the midst of Japanese forces near the shore. She had brought with her, when forced from the Cebu clinic, of which she had had charge, a small trunk of medical supplies, with which she ministered to the sick who came to her. But the possession of such supplies was forbidden by the Japanese, on pain of heavy penalty. Therefore, Nurse Garcesa kept the matter secret.

When the American forces returned and air fighting began

← PAINTING BY HARRY BAERG

Refusing to burn incense or make obeisance at the Shinto shrine as commanded by his military superiors, Lee Tuk Hoe was marked for punishment, but when commanded to kneel later in the guardhouse, his prayers to God gained his release.

about them, the three young women were urged to escape by boat to the nearby island of Behol. By night they escaped to the shore with their few belongings, the precious trunk among them. But just as they were about to leave, a patrol of Japanese soldiers found them. The boatman fled, leaving the girls alone to face their fate. Just then American planes flying overhead began to spit fire, and the soldiers ran, but the interval before they came back was not long enough for the girls to escape. The officer commanded them to take their things out of the boat, for his soldiers wanted to use it. As they began to do so, the trunk of medicines came out first.

"Open it," commanded the officer.

Praying silently for divine help, Miss Garcesa tried to comply, but the trunk would not unlock. She knew that if the medicines were discovered, it would mean her death. Because she could not seem to make the key work, the nervous, sullen officer told her companions to open it. Neither could they do it. Then the nurse tried again, without avail. Finally she looked up into the face of the officer, and said pleadingly, "Sir, I have done my best to open it, but it just will not."

He looked at her haggard face, her disheveled hair, her woe-begone appearance, and relenting, he said, "O.K., O.K.," and left them. By nighttime they had secured another boat, and on the way to Bohol they tried again the lock of the trunk, and to their surprise it opened easily. Their prayers on the beach had saved the situation and their lives.⁷

In Burma faithful native believers held the fort through the withering blasts of war. No words can flame brightly enough to tell the heroic endurance, perseverance, and missionary zeal which characterized these Christians, through the destruction of their own and of mission property, through imprisonment, torture, death; through wanderings on the mountains, dwelling in dens and caves, supporting themselves by gardening and spasmodic trading, teaching, baptizing; until in the end, despite losses by death and defections, they reached the end of the war with greater numbers than when they went in.

All Christians in Burma were, by the Japanese and their Burmese allies, accounted spies. Large numbers of them were arrested, imprisoned, tortured, and systematically massacred. To extort confessions and information, live wires were applied to their eyes, faces, and hands; their fingernails and toenails were pulled out; they were beaten, cuffed, starved, slashed with knives and bayonets. From the prisons into which they were crowded, groups were removed daily, who supposed that they were being set at liberty, but who instead were taken to open trenches, and there shot, stabbed, or clubbed to death. Among these who suffered for Christ's sake were some of the Seventh-day Adventist youth and workers.

The Karen tribes, always restive under Burmese suzerainty, and numbering among them many Christians, openly joined with the Allied troops while they still operated in Burma, and in consequence they suffered when the Japanese gained the upper hand. But Seventh-day Adventists, though few in number, were peacemakers. Two of the evangelists, U Po Shwe and Daniel, had just come back from such a peace mission, when they with a number of lay brethren were thrust into jail. U Po Shwe, with several of his people, was taken out and shot and bayoneted to death. Daniel, in the same prison, sought twice to be among the number taken out; but he was warned to go back by one of the guards, who used to be a servant of his father; so his life was saved.

The Burmese, once having tasted the blood of martyrs, went on ferociously in massacre, until it seemed that not only all the men but the women and children of the Karen people would be killed. But the Japanese, perceiving the folly of extermination, gave orders to stop.

The first foreign Seventh-day Adventist back in Burma as the tide turned was Major James Baldwin, who from his position as dean at Meiktila had joined the Allied Army under Stilwell, as a welfare officer with the Karen paratroopers and as an honorary chaplain. He landed with the first planes that returned to Rangoon, where he was soon followed by A. J.

Sargent, the first to return under mission auspices. Together these workers sought out the scattered members of the flock, comforted, encouraged, helped them, ministering with much-needed clothing and other supplies sent in by the charity of American believers.

They gathered around them the gaunt survivors of the siege, men so happy at deliverance that they clasped the missionaries in their arms while tears ran down across their smiles and mingled with their words of welcome. They told of the experiences of the four-year ordeal, of the death of some of them—U Po Shwe, Saya Kan Bein, Jan Se, Po Ngwey, and more; of the flight of some to the hills and the jungles, where they supported themselves by their gardens and the wild fruits of the land. "The little children suffered worst, before our huts were built and our gardens began to produce." Hiding here a few days and there a few days, in the rocks, in the tangled growth of the jungle, they suffered hardships that caused the death of many. They told of the indomitable evangelizing and teaching of Pastor Peter, of Chit Maung, of Tha Myaing, and various others.

Peter, one of the first three Karen boys to attend Meiktila, afterward Eric Hare's right hand at Ohn Daw, at the outbreak of hostilities was in charge of this school and mission. The Japanese reached it, bombed it, and burned it. With his people Peter escaped to the jungle, later mingled with the down-river people, preaching and baptizing, while supporting himself by trading with such goods as could be obtained. He and his family were imprisoned three times. "Sometimes they took me in the cave, sometimes put me in the pit. I thought that they would bury me alive. They did me that way until they surrendered." But during that ordeal and amid all the distractions of war he added twenty-two members to the church.

Chit Maung, another Ohn Daw worker, went up and down the river, through the jungles, ministering, preaching, baptizing. His father-in-law, Tha Myaing, though bowed with years, was indomitable, always out in the villages, preaching

the gospel. In the beginning of the trouble Chit Maung and his wife, with other workers, fled from the highland station of Shwenyaungbin to the mountains and the rocks. Driven for some time from one refuge to another, at last in isolated places they built their rude huts and planted their little gardens "in the remote crevices of the mountains," and God gave them their daily bread.

The church in Burma was gold tried in the fire. The workers were happy that, by the blessing of God, they had been able to maintain the cause without foreign help, financial or ministerial, and they learned the lesson of self-support, with reliance upon the providence of God.⁸

New Guinea was a young mission field. It was but thirty-four years since the first small Seventh-day Adventist beginning had been made near the seacoast; it was but thirteen years since they had pierced the first mountain barrier to reach inland tribes. Where miner and trader had ventured only with arms, among cannibals and headhunters, the missionaries went with the Bible and with ministry of hand and heart; and marvelous transformations were made in native lives. Youth of New Guinea who had been engrossed in devil worship came forth from the mission schools messengers of the gospel of Jesus Christ, messengers to their own people and to those of other lands.

When the Japanese in their swift progress to the south overran northern and eastern New Guinea, and reached up into the newly opened interior, the white missionaries, so far as possible, got away to Australia. Because they held on to the last possible moment, their retreat, in some cases by motor launch, in some by native boats, was beset with lurking foes and dangerous attacks. Some, for the sake of their work, remained in the field too long to escape, and either met death in the invasion or retreated with native helpers into the far interior.

The schools and the mission stations were left to the keeping of native teachers who had been carefully trained by the missionaries and who had proved their reliability and compe-



tence. In the south, where Port Moresby was the anchor of the Allied cause, these mission boys were employed by the authorities as guides, as "doctor boys" (native medical corps), as orderlies, and in various other services. They came to be highly trusted by officers for their faithfulness, honesty, and intrepid courage.

Ten native Seventh-day Adventist teachers were formed into a band who were sent on dangerous missions, and who performed prodigies of valor in guiding, rescuing, and protecting both white and loyal native people. They were directed to spend half their time on military duties, and for the rest were left to their mission work. They kept up their schools and missions, teaching and inspiring their people. Cut off from denominational headquarters, they had no pay for the two years of their service; nor would they accept remuneration from the army. They grew their own food and supplied their simple wants. Supplies for their schools would have been most thankfully received, but these were unobtainable. Time and again, by their scouting and by their rescues, they saved the Allies from disaster and death. Some received decorations for acts of heroism.

These ten, however, were only a small part of the hundreds of Seventh-day Adventist converts who felt that in assisting the Allied cause they were contributing to the defense of the Christianity that missionaries had brought to them. In many an area they saved wrecked airmen and fugitive groups of soldiers, risking their own lives, and in some cases losing them, to save others.

Another result of the invasion and the flight of missionaries into the far interior was the discovery of inland tribes with a marked degree of civilization, who displayed eagerness to be instructed in Christianity. A. J. Campbell, who had for some years been teaching in the first interior missions established, was forced to retire still farther inland as the Japanese rapidly advanced. Up over rugged mountains, which previously had seemed a barrier to all exploration, he and his company made

Top: New Guinea soldiers carrying the body of an American soldier back from the battle lines for burial, Chaplain Owen Monahan in rear. **Middle:** Adventist boys from St. Mathias islands. **Bottom:** "Fuzzy Wuzzy" litter bearers.

a march of two hundred miles. They were hospitably received, and during their stay of several weeks before planes rescued them they surveyed the valleys around Mount Hagan, with an eye to future occupation.⁹

The Solomon Islands were taken by the Japanese early in their sweep southward, and it was here that some of the fiercest fighting between them and the Allies took place on land and sea and in the air. The work begun there by Pastor G. F. Jones and ably carried forward by helpers and successors had resulted in the upbringing of a fine generation of young people, who had taken over much of the evangelistic and educational work in their own islands and had furnished devoted missionaries to other lands.

Guadalcanal, one of the southernmost islands of the group and the one chosen by the Americans for their first counter-invasion, Choiseul, New Georgia (Marovo), and Bougainville in the north, are names familiar in the annals of the war. In all these islands native Seventh-day Adventists were active in aiding the Allied forces. On Guadalcanal they saved a company which had been nearly surrounded, by conducting them secretly and silently through the jungle from their exposed position. On Bougainville, where there were a number of mission stations, the native believers, under the leadership of Okira, while carrying on school and religious work in the interior villages which they built after retreating from the coast, were the means of saving and sustaining white refugees, wrecked airmen, and commandos who maintained wireless communication with Allied headquarters.

Lieutenant F. P. Archer, a planter for the previous twenty-four years on Bougainville, who was hidden and protected by Okira and his fellows, later addressed servicemen in the Seventh-day Adventist chapel on Guadalcanal. He gave eloquent testimony to the faithful devotion of these Seven Days, as the church was called in the pidgin English of the natives. "I may say that the Seven Day teachers throughout Bougainville conducted their regular services in their villages in 1942, despite the

fact that their European pastors had gone and that they had no superior to look to for guidance and no hope of salary or supplies for themselves. Japanese were in all parts, penetrating the hills, but the natives carried on faithfully until driven from their villages by the invaders. That is surely a test. All of them were very loyal to the Allied cause, and many of them and their followers suffered for it severely."

Because of Okira's exploits the Japanese finally placed a price on his head, but he came through without scathe, and received a decoration from the Allied command for his heroic services.¹⁰

An Australian commando wireless unit up in the mountains of Bougainville had connected with them as guides and informers, a group of Seventh-day Adventist boys who were invaluable in transmitting information and in hiding the unit. After awhile, as food was running short, the major in command sent four of the boys to find a cache of canned food they had left on the coast. To reach it, the boys had to pass through a native village occupied by the Japanese. They began to filter through, when a renegade native recognized them and raised a hue and cry. Three of the boys escaped; but one, Sinavina, was captured and immediately taken before the officer.

In pidgin English the Japanese demanded that he reveal the hiding place of the Australians. Sinavina might have denied all knowledge—"Me no savi"—but that would be telling a lie. Instead, looking the officer in the eye, he said, "Me no speak."

He was immediately flogged, and with his back a bleeding mass he was again ordered to betray the white men. He said, "Me no speak."

The officer finally ordered him taken outside and killed. They forced him to dig his own grave. Then he was threatened with death unless he told what he knew. His only reply was, "Me no speak." He was then knocked unconscious into the hole, and left for dead.

His three companions who had escaped lost no time in reporting to the commandos. To their eternal credit, these men

on whose heads lay heavy prices counted not the cost to themselves, but immediately started out to attempt a rescue.

In the darkness of the night Sinavina came to consciousness in the trench. He managed to climb out, get through the village, and start up the mountain trail. He had not gone far when friendly arms gathered him up and carried him back to their cave, where he gradually recovered.²¹

When the white missionaries had to retreat from the Solomons, they called in Ragoso—that same Kata Ragoso who twenty-seven years before had stood with his heathen father and brothers in the garden patch when Pastor Jones first appeared to invite them; who had attended the mission school, and developed into a valuable secretarial aid; who had gone to the 1936 General Conference in America as a delegate, and had toured the United States with electric reactions; who had since been ordained as a minister of the gospel and had taught and organized throughout the islands—they called him in and gave him charge over the whole field. His headquarters were in Marovo Lagoon, on New Georgia, and the exigencies of war confined his personal ministrations to near-by islands; but his influence was felt among all the scattered bands throughout the Solomons.

Determined to save the mission property so far as possible, Ragoso led his people in constructing large storehouses far inland, where they carried the equipment of the Batuna hospital and the furniture and records of the mission. Then they took the two mission launches, and towed them by canoe up a river, took down the masts, and built leaf houses over them, to hide them from the airplanes.

After that, he put watchmen every five miles along the coasts, from Gatukai to Vella Lavella, the largest island between Marovo and Bougainville, to mark when any airmen or sailors needed help. When any plane was shot down the watchmen quickly reported to Ragoso, who sent out men to find the fallen aviator. The rescued airmen they took to their villages, fed and cared for them until they could deliver them to the

commando men in the mountains, who by wireless brought rescue planes or ships. Sometimes these rescued men had to be conducted through Japanese lines at night. Or if they went by canoe, they were hidden under leaves in the bottom of the boat, while twenty to thirty natives paddled through to safety. The faithful, heroic work of these native men, so lately rescued from heathenism, but now developed in the highest virtues of Christian life, is a remarkable testimony to the value of missions. Altogether they rescued twenty-seven American pilots, and 187 Australian and New Zealand seamen from a torpedoed warship.

When the missionaries of all the Protestant and Catholic stations went out, some of their converts reverted to heathenism. On an island west of New Georgia one native pastor told his people they might now go back to their old ways, and he led them in looting mission and government property. Ragoso informed the resident commissioner, who was in hiding on Malaita, the large island east of Guadalcanal; and he sent an officer to Batuna to investigate. Going to this western island, and finding the report true, he arrested the renegade pastor, and gathering the people together, lined them up standing all night, while with his native policemen he went to the villages and burned them.

The Seventh-day Adventist natives were in the line. Their teacher, Joseph, who is a younger brother of Ragoso's, whispered to them, "If they burn our village, our church, and our schoolhouse, we shall lose everything, our Bibles and books. We must ask God to protect our village." So they prayed.

In their village the policemen went first to the chief's house to burn it. They poured kerosene on dry leaves they heaped on the floor, and set fire to it. But when the leaves were burned the house had not caught fire. So they brought more fuel and poured more kerosene, but as before, the fire went out. The policemen said, "We will try once more." But the officer answered, "Twice is enough. There must be something about this village. We had better leave it."

When the officer returned to Ragoso's he told him of the peculiar experience of the only village that would not burn. After he had described it Ragoso said, "That is the Seventh-day Adventist village, and my brother Joseph is the teacher." The officer apologized, "If I had known, I would not have put your people in the line or tried to burn their village. I know your people are good people, and had no part in the looting."¹² But it was well that he had not known, for so God had opportunity to demonstrate His care over His people.

But Kata Ragoso was to have fellowship with the sufferings of his brethren in the army the world around. Not all the white men who came in contact with the natives, not all the Army officers, were broad-minded, generous souls who could appreciate the loyalty, sacrifice, and devotion of these Christian converts. As in America and in Britain and elsewhere, there were officers filled with the sense of importance and of war urgency, who could illy brook any apparent insubordination or lack of cooperation for conscientious reasons. Such a person came in contact with Ragoso.

Neither Ragoso nor his fellow members were in the army; their service was wholly voluntary and gratuitous, and therefore the more commendable. But to a certain type of white man the natives were servants of a distinctly inferior race; they were to do what the white man told them to do without question and without delay. The folly of such a policy, in the face of the common disaffection and desertion of the majority of natives, did not occur to men of small minds; they must be obeyed!

It was in the early days of the Japanese invasion, and the islands had not yet been wholly abandoned by the whites. A detachment of Allied troops was in the vicinity of Ragoso's home, and Ragoso with his followers was cooperating to their full ability. But the chief officer of this detachment, with the worry and strain of the campaign and with the sense of his authority, one day ordered Ragoso to do certain things which his conscience would not allow. He courteously refused, where-

upon, though he was not under military rule, he was placed under arrest, awaiting trial.

When he was brought before the officer the storm burst. Again he was given the order. His reply was, "No." Then the officer ordered him to be flogged. He was bent over a gasoline drum and whipped with a supple cane. His back streaming blood, he was stood up before the officer and asked whether he would obey. Drawing himself up to his full height, the stalwart soldier of Christ replied, "Sir, I am sorry, but my religion does not allow me to obey you."

With a snarl the officer drew his revolver and struck Ragooso full in the face, smashing his nose. Another blow on the temple laid him in the dust. With difficulty could the officer be restrained from beating and kicking the unconscious man. When Ragooso regained his senses, he was told again to obey the order, and again he answered, "No." In a blazing rage the officer then ordered him to be taken out and shot.

The firing party was drawn up. Ragooso was stood at ten paces before them. The officer said, "I will count three. At three, fire!"

He began to count, "One! Two! Th——" He could not say three. He started over, "One! Two! Th——" Again his tongue refused the word. Almost insane, he tried the third time, "One! Two!——" He could not speak at all, nor could he for a day and a half.

Ragooso was not shot, neither was he released. He was taken back to prison, and with him was incarcerated a fellow worker, Lundi, who had stood by him. What their fate was to be, man could not tell. But the God who delivered Peter from the death dungeon was still the God of His faithful servants.

The native Seventh-day Adventists, who had faithfully labored for the Allied cause, were deeply distressed. Their leader had been taken from them by the men they had served, and had been condemned to death. In the old days before they were Christians they would have aroused the island and swooped down upon that army camp and obliterated it; for,



Lt. F. P. Archer of Bougainville testified to the courage of Solomon Island Adventists, of whom Kata Ragoso was a chief.

despite the superiority in arms of the soldiers, the natives were tremendously in the majority. But now these Christian converts had no thought of vengeance. Instead, they sought God. They called a council, and decided that on an early night, as the moon should come over the mountain, they would gather for prayer for the deliverance of their brethren.

They came together as agreed. And just as the moon rose over the mountain, a tall man with a bunch of keys walked to the prison compound, put the key in the padlock, and opened the gate. Standing there in the light of the moon, he called in a loud voice, "Ragoso!"

"Yes, sir," came the reply.

"Come here!" And Ragoso came.

"Lundi, come here!"

When the two men were together at the gate, the tall man reached in, took each by the arm, and pulled them out. He

then shut the gate and locked it. Then he led them down the path toward the beach. As they came within sight of the water he paused and said to them, "Go on down to the beach and there you will find a canoe. Take it and go home."

They walked on, and soon at the beach they saw the canoe with paddles ready. They turned to thank their deliverer—and lo, no man was there! From that day to this his identity has never been revealed. The keys to the prison, under guard, had never left their peg that night.

Rago went on with his work, organizing his followers for service, rescuing and caring for Allied airmen, soldiers, and sailors whom misfortune overtook, and also carrying on the gospel work in schools and chapels, and finally emerging from the conflict with honor from man and God. Asked what he thought as he stood before that firing squad, he said, "I was not worried about myself. . . . But I did wonder if there was something I should have done that would have made the work go better."¹³

In this spirit of utter selflessness, of eye single to the glory of God and the salvation of their fellow men, did the garrisons of Christ in enemy territory uphold the great traditions of the Christian army and give example to the Last Legion of Christ for the supreme test.

¹ Hebrews 11:36-38.

² A. V. Olson in *Review and Herald*, Jan. 17, 1946, p. 1.

³ Theodora Wangerin in *Youth's Instructor*, March 18, 1947.

⁴ Stephen S. Ito in *Youth's Instructor*, June 3, 1947.

⁵ Thomas S. Geraty in *Youth's Instructor*, Oct. 21, 1947, p. 10.

⁶ Retha H. Eldridge, *Bombs and Blessings*, pp. 68-81.

⁷ George A. Campbell in *Youth's Instructor*, Feb. 11, 1947, p. 8.

⁸ Eric B. Hare, *Treasure From the Haunted Pagoda*, pp. 223-237.

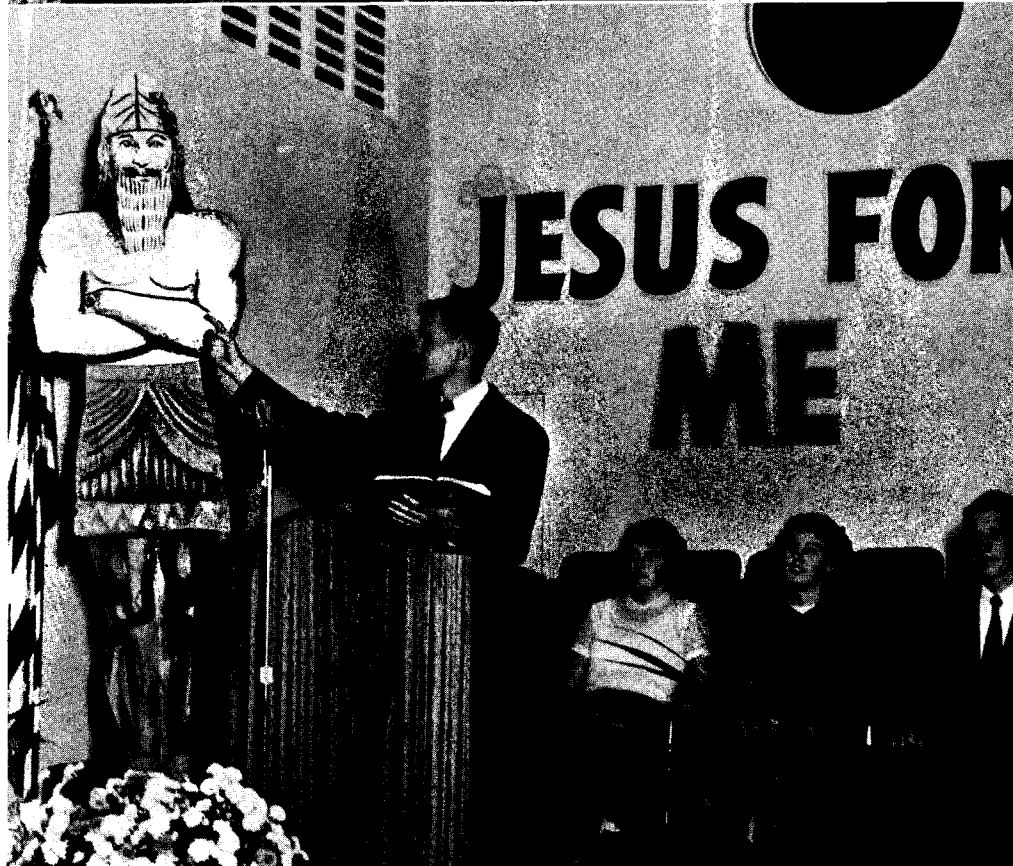
⁹ W. G. Turner in *Review and Herald*, July 20, 1944, p. 11.

¹⁰ Lieut. F. P. Archer in *Youth's Instructor*, Aug. 5, 1947, p. 3.

¹¹ Reuben E. Hare in *Review and Herald*, May 29, 1947, p. 21.

¹² Kata Rago in *Youth's Instructor*, July 29, 1947, p. 3.

¹³ Reuben E. Hare in *Review and Herald*, June 26, 1947, p. 19.



THE YOUNG GUARD

YOUTH has ever been the reservoir of energy and initiative in the great movements and conflicts of the human race. Its vitality, enthusiasm, and courage have been poured out to maintain causes and to wage crusades. Youth may not have the experience or the judgment or the sagacity of its elders; but its eye is keen, its ear sensitive; its impulses are quick and sure. "Old men for counsel; young men for war!" Age and youth must team together: age for wisdom and steadiness, youth for enterprise and gallantry. In the heat and storm of battle the veterans may cry, "The Old Guard dies, but never surrenders!" but the Young Guard shouts, "For the rescue of mankind, on to glory ride!"

This teaming of age with youth in united effort to accomplish a great task has characterized the Seventh-day Adventist work from its beginning. The first trio of pioneers illustrates it: Joseph Bates, the benign, fatherly, yet vigorous leader and counselor, with his half century of experience; and James and Ellen White, youthful, eager, consecrated messengers of God. There joined them shortly the young John Andrews, Uriah Smith, John Loughborough, Myron Cornell, Stephen Haskell, George Butler; and, to balance these youthful recruits, there were the more elderly Hiram Edson and John Byington. They worked well as fellows in the yoke of Christ, and together they put their shoulders to the moving of the gospel wagon through the sloughs and over the hills of the pioneer days, on, on toward the Golden Gate.

As the once youthful leaders grew old they drew to themselves the still younger men and women who had been but children at the start. There came into view the sons and daughters of the pioneers: Ole Olsen, William Spicer, Arthur Dan-

iells, Irwin Evans, Adelia Patten, Eliza Morton, Maud Sisley, Mary Kelsey, William White, Eugene Farnsworth, Charles Jones. The roll becomes too great to call. Youth ever to the fore!

And this is the word of the elder to the younger: "I rejoice in the bright prospect of the future, and so may you. Be cheerful, and praise the Lord for His lovingkindness. That which you cannot understand, commit to Him. He loves you, and pities your every weakness. He 'hath blessed us with all spiritual blessings in heavenly places in Christ.' It would not satisfy the heart of the Infinite One to give those who love His Son a lesser blessing than He gives His Son."¹

"It is good for a man that he bear the yoke in his youth."²

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."³

"In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men."⁴

For the education of the youth, to fit them for Christian service, the denominational colleges and academies were first established, and in time the elementary schools for the children. The young were not merely called, they were trained. Then, for more concerted and vigorous action, the youth, senior and junior, were formed into the Missionary Volunteers, an organization which has both helped to fit them in body, mind, and soul, and constituted a many-channeled conduit for the flowing of their energies through the powerhouse of service.

Today, improved, expanded, adjusted to growing needs, alive with the spirit of the fishers of men, it casts its gospel net

around the world. And having launched out into the deep at the command of the Master, these young fishermen have enclosed a great multitude, until they fain would beckon to their partners in the other boat to come and help them. Brothers and sisters in the sacred business, they include men and women of every hue, every race, every kindred, every tongue and people. "The Lord gave the word: great was the company of those that published it." ⁵

The odds against them have not lessened with the years; they have grown. The nominal Christian world has become less Christian; national and international morality is at low ebb; the customs and usages of social life have loosened and deteriorated; the vices of drinking, smoking, and drugging are condoned and exploited; the forms and character of public and private entertainment have coarsened in fiber and become more clamorous for recognition. It is loudly proclaimed, and by millions of youth and adults believed, that the greater license in sexual and social behavior is a blessed liberation from the blue-nosed austerity of puritanical forefathers, that it spells progress in social and marital life, and that to turn one's back upon this dizzy whirl of incontinence and lust is to lose all the joy of life and to dwell in a world of gloomy self-abnegation. Against this racing, downsweeping current of immorality the youth for Christ have to contend as seldom if ever in the world's history have youth contended. The grip of the rapids will not lessen; it will increase to a roaring Niagara over which the world will shortly plunge to its doom. The youth who resist these influences must be Daniels, Shadrachs, Meshachs, and Abednegos.

But the hand of Almighty God is stretched out to save. He does not leave His faithful children in the concentration camps of the devil. "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." ⁶

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." ⁷

"Open the Bible to our youth, draw their attention to its hidden treasures, teach them to search for its jewels of truth, and they will gain a strength of intellect such as the study of all that philosophy embraces could not impart. The grand subjects upon which the Bible treats, the dignified simplicity of its inspired utterances, the elevated themes which it presents to the mind, the light, sharp and clear, from the throne of God, enlightening the understanding, will develop the powers of the mind to an extent that can scarcely be comprehended, and never fully explained. . . .

"Let the mind grasp the stupendous truths of revelation, and it will never be content to employ its powers upon frivolous themes; it will turn with disgust from the trashy literature and idle amusements that are demoralizing the youth of today." ⁸

No sacrifice is this to the sons and daughters of God; it is joy unspeakable. "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." ⁹

The converted youth are new men and women in Christ Jesus. Their appetites are reformed; their recreations are truly re-creative; their reading and study are of truth; their activities are in the service of Christ, for the salvation of men. They cast the foolishness of the world behind them; they delight in the things of God; and they are happier far than the servants of sin. But only they who enter in through the strait gate can believe this, and know this, and live this.

Their lives are now in line with the mission to which they have committed themselves. Individually, in churches, in schools, and in other institutions, the Missionary Volunteers are responding to the motto, "Youth for Christ," and the slogan, "Share Your Faith!" To watch the weekly columns in the *Youth's Instructor*, "Advent Youth in Action," and

"Campus Gleanings," to attend the inspiring youth's congresses and rallies, to read the monthly bulletins of the Young People's Department, and to catch through scores of other media the panorama of the Seventh-day Adventist youth, is to make the heart swell with gratitude and worthy pride that a brotherhood and sisterhood stand out so hearteningly as crusaders for Christ.

They speak personally, with Christ-given cheer, to the lonely, the disheartened, the wayward; they hold public services in halls, on street corners, over the radio, for temperance, for health, for conversion, holding forth Christ's law and grace, His warnings, His invitations, His salvation. They sing in bands for missions, and profitably too. They carry with them everywhere, and distribute by sale and gift, literature in leaflet, pamphlet, magazine, and book that proclaims the gospel of Jesus Christ and heralds His coming. They minister to the poor and the sick, giving of their own substance and time and strength, often sacrificing personal pleasures and desires for the sake of the underprivileged and needy. Their ministrations are to the children and the poor in their own communities and beyond, at crucial points focusing on the undernourished who are victims of war and disruption overseas. Their hearts and hands are given in service to home, and school, and hospital, to community, and to the world. They carry the evangel of truth, the gospel for these last days, turning men's thoughts away from the fleeting things of earth to the eternal glory of the kingdom of God. The dread of doom, so dominant in a world ridden by fear of war and pillage and wholesale massacre, they lift with the divine promises of salvation and rescue in the imminent Second Advent of Christ. They invite their friends, their hearers, to forsake the broad jungle road of amusement, dissipation, selfish ambition, and strife, for the strait, hard, climbing path that lifts to the heights of lasting joy. They find their recreations in the great theater of God's handiwork in nature, in uplifting song and sweet music, and in pure literature wherein the Bible holds the key position. Their

conversation and their social intercourse, formed in the mold of their learning and thinking, are attune with heaven.

That there are gradations among them in all this program is inevitable. No one can suppose that Christians are machine made, in lots of thousands, all alike. Young people who give their hearts to Christ have yet tremendous battles to fight, and the hazards of the warfare are various. Some have been blessed with good homes, right training, Christian ideals; others have backgrounds of sordidness, of disrupted childhood homes, of hereditary taints, of barriers hard to surmount. They do not all attain at once and together to the perfect discipline of Christ; and the critic can find many a crevice in their armor wherein to thrust his spear.

But here is the opportunity, not only for the experienced help and guidance of veterans in the cause, but for the young soldiers of Christ to assist their comrades. Blessed is the opportunity for the strong and sturdy marcher to put out his hand in help to his lagging companion. The battle and the service are not all at the front, not all beyond. "Share Your Faith!" holds a meaning not merely of doctrine but of life. A stumbling comrade lifted to his feet, revived from the spiritual canteen and knapsack, given a supporting shoulder for a time, is not only another rescue but an accession and a power.

Nevertheless, whatever the occasional gap in ranks, whatever the ragged time and the faltering step, these Volunteers make a noble spectacle before God and man. They compose the majority of the rank and file of the last legion. Over all the world, under every sky, from the frozen wastes of the poles to the burning sun of the equator, they are marching forward in unison, with one aim and one purpose: "To finish the work of the gospel in all the world."

The society of the Young People's Missionary Volunteers, since its organization in 1907, has been blessed with good leaders. At the head of the General Conference department, in turn, have been M. E. Kern, H. T. Elliott, A. W. Peterson, and E. W. Dunbar. To mention all their efficient helpers, all

the splendid leadership in the divisions and the unions and the local conferences and mission fields, would be to make a roll of nobility longer far than David's. To recite the deeds of the rank and file, their vows of consecration, their high resolves, their catching of the vision of eternal glory, their personal labor for the souls of men, their organized efforts in evangelism, their maintenance before the world of the standards of Christian life and conduct—high standards, pure motives, self-sacrificing, loving service—would fill many volumes. Some representative cases and incidents must suffice.

The glory of apostleship, the halo of martyrdom, light up the scenes of spiritual battle in the dark places of the earth; but that glory is only the outshining of the inward light which is in every child of God, whether in the night of heathenism or in the twilight of orthodoxy. Out of the community of Christian workers in the lands of enlightenment come forth the missionaries to the lands that sit in darkness and the shadow of death. Without this vitalized source of Christian service there would be no evangelization of the world. Listen, then, first, to some simple tales of experience in the lives of homeland youth.

She was an eighteen-year-old girl, just back from an inspiring Youth's Congress, and she came to Canadian Union College, up in Alberta, with her face shining in the glow of Christ's love. Share her faith? Yes, with everyone who looked upon her and heard her speak or sing.

But Myrna O'Brien had a special burden to save one soul. Who? Her Uncle Jim Vaughn, a member of the city fire department in her home town of Winnipeg. Jim was a jovial soul, popular with his fellow firemen; but, like many a good fellow, he loved his bottle. One day on duty he was caught in a jam, and one leg was crushed, so that it had to be amputated. He was put on full pay during convalescence; and having no other resources of amusement, he drank, smoked, gambled, and dissipated generally. He drank twenty-four bottles of beer a day, besides hard liquor. Jim Vaughn needed to be saved.

Myrna felt very deeply that God would rescue her Uncle

Jim; and she prayed for him, she wrote to him, and on occasion of visits home talked with him. He was impressed; who could help being impressed by that sweet face, that earnest voice, pleading the Saviour's power and grace? It took time to convert Jim Vaughn. There lay behind him a record of rough living and dissipation. But he could feel the drawing of the Spirit of God, and finally he yielded, and confessed his faith in Christ. All his evil habits dropped away.

He testified: "The Lord was with Myrna. Her words were more than mere human words. There was something about that girl that was so earnest and sincere, I couldn't resist, though I had been hardened in sin for years, and had resisted many entreaties to follow Christ. Now," said Jim Vaughn, "I can't say enough for my Lord Jesus. I go from fire hall to fire hall, among my old buddies, and tell them about the joy of salvation. I try to speak to as many people as I can, bearing my witness, and the Lord is blessing my efforts."

And Myrna? She has gone on in Christian service, using her talent of music to help in evangelistic services, and continuing her preparation in college for further and even more efficient service, truly a Missionary Volunteer.¹⁰

In a small southwestern town there lived a family who literally knew nothing of the Bible, except that there was a book by that name. Seventh-day Adventists were unknown. There were three boys in the family, two of them in grade school, one in high school. The teacher of the younger boys had heard some broadcasts of the Voice of Prophecy, and she enrolled a number of her students in the Junior Bible Correspondence School, among them these two boys.

When the lessons came, though they were very pleased at getting mail from the West Coast, they were puzzled to know what to do with them. So they asked their older brother for help. Joe saw that the lessons were based on the Bible, and he went to his parents for the Book; but they only said, "We don't have a Bible." So Joe went out to a bookstore and bought one. With their common unfamiliarity with the Book, the

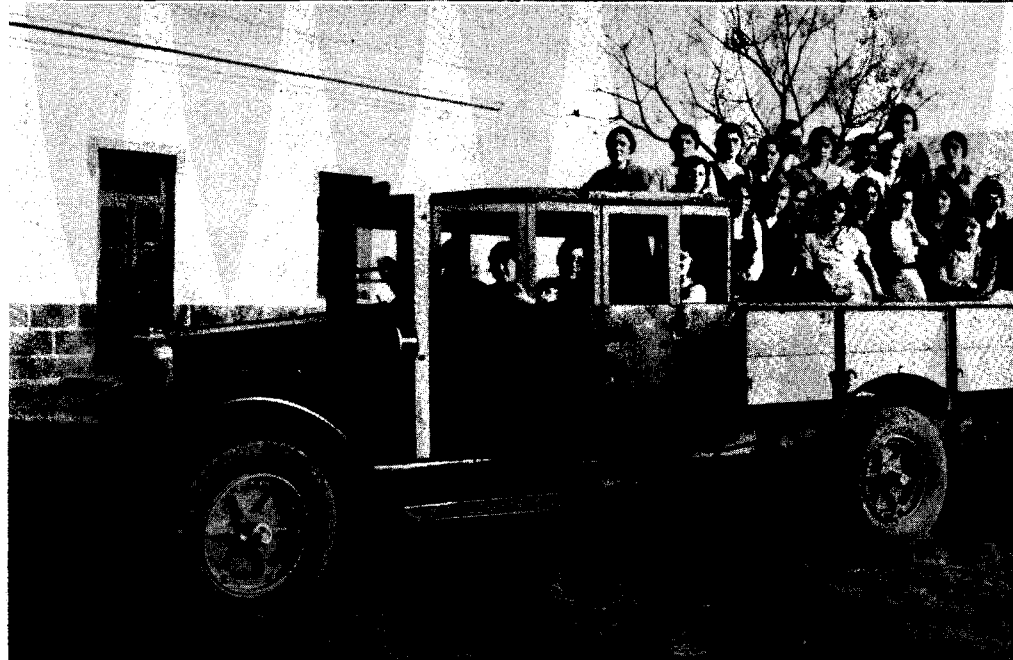
three brothers had rather a difficult time answering the questions in the lesson, but finally managed to cover it all; and they received in comment from the radio school the notation, "Very good." Enthusiastically they went to work on the next lesson.

But Joe, perceiving that these lessons were rather juvenile, thought there might be something on a higher level for him; and after inquiry, secured the adult Bible Correspondence Course, and soon was deeply engrossed in the truths it taught. By the time he was through with the course he had begun to keep the Sabbath as best he knew how, and was anxious to share his faith with others. At the suggestion of the Voice of Prophecy he went out with a prospectus, visited every home in town, and enrolled two hundred people in the Voice of Prophecy Bible course.

Soon he discovered that in a neighboring town there were some people who kept the seventh-day Sabbath. After getting in touch with them, he began to attend their Sabbath school, though he had to walk or hitchhike to reach it. Soon he took his younger brothers with him, and they kept this up all winter.

Being in his senior year in high school, Joe was delighted to learn that the Seventh-day Adventists had a college in his State, and he determined to attend. Learning of the scholarship plan through book salesmanship, he went out as a colporteur that summer, and sold \$1,200 worth of *Bible Readings*. In college he entered the ministerial course, continuing his colporteur work after hours, and taking an active interest in all religious activities. He and his two brothers at home were baptized, and they were joined by a woman who was one of his first enrollees.

The next summer he returned to his colporteur work, this time centering his efforts in his home town. He also held Sunday night meetings in the auditorium of the high school where he had been graduated, though with but one term's theological training; indeed, little more than a year before he had known nothing of the Bible. He is still in the midst of his training, and his heart is set on raising up a Seventh-day



Adventist church in his own home town as the first fruits of his labors. To Missionary Volunteer fishermen, truly a helper from "the other boat."¹¹

Across the sea, in the Emerald Isle, there is a young woman, a Seventh-day Adventist, and in the business world a representative of the American Linen Buyers' Association. Ireland has not been too receptive to the Second Advent message; but of the few members there, this girl was one of the most faithful and earnest.

There came to Belfast a buyer for a large firm in Washington, D.C. His wife accompanied him. Their business dealing with this young woman was so pleasant that they invited her to dinner. Near the close of the dinner the gentleman turned to her and asked, "Are you by any chance a Seventh-day Adventist?"

"Why," she said, "that's exactly what I am! But what caused you to think I was?"

"For some time," he explained, "my wife and I had an Adventist young woman in our home, assisting with the work and looking after our little girl; but now she has left to be married. Our home can never again be the same, since her sweet influence is gone. She did not drink tea, coffee, or liquor; nor did she smoke or wear jewelry or flashy clothes, though she dressed neatly and becomingly. And when I saw that you did none of these things, and noticed how you talk, I felt sure you must be an Adventist too."

Hands across the sea! A faithful Volunteer in America, another in Ireland, unknown to each other, yet holding to the same high standards, speaking the same language, presenting the same truth, known and esteemed for their common testimony of modesty, grace, and loving service!¹²

London, that great city, largest on earth, capital of England and of the British Empire and Commonwealth, had seemed a Jebus to the slender forces of Seventh-day Adventists. Though it has been their headquarters for most of the time of their presence in England, they have been lost in the hosts of its

inhabitants. Their literature has been well distributed, and evangelistic efforts and personal ministry have garnered some fruit, represented by a number of churches throughout the city; yet there stands the frowning citadel, walled up to heaven, and the giants are there. No faint hearts, but earnest prayers and hopes will avail.

By whom should victory be won? The young people volunteered. Early in 1946 a youth rally was held in the city, and the question was asked, "How can the Adventist youth help in evangelizing London?" Hearts were stirred by the question, and as a result a special rally was held by four North London societies—Edmonton, Holloway, Walthamstow, and Wood Green. They organized. An open-air-meeting committee was formed and began operations. After earnest prayer and careful planning, authorization for such meetings was obtained from the police, and meetings were begun in Tottenham, North London. Three young men, Andrew Farthing, James Frost, and John Todd, were selected as speakers, and other young people as singers, literature distributors, and solicitors.

The young people planned their program for rapid, incisive movement. The speakers in succession each took about ten minutes for presentation of a subject: "Christ the Hope of the World," "Signs of Christ's Coming," "World Conditions," "The Second Advent." Music was interspersed, and solicitors passed through the crowd with cards and pencils, securing names of interested persons. The platform was tastefully decorated; overhead, a sign, "Prophecy Speaks"; in front, "We Foretell the Future by the Bible." In the later sessions amplifiers were installed, to reach the increasing audiences.

In the first three meetings fifty-nine names of interested persons were secured. To these literature was sent for several weeks; then they were visited by young workers, and led on into study of the message. Such a program, sustained and extended, will result in the gathering in of a great multitude through the efforts of "the young men of the princes of the provinces."¹⁸

On the European Continent, harried and torn by the war, the banner of the cross and the Sabbath still waves; and among the survivors the young people stand up in the strength of their manhood and womanhood, to give their all to Christ. In Holland, though conscripted for forced labor, they yet kept the Sabbath, and now in the liberation are active in personal service and in the distribution of literature. In France and Italy and Austria, in Czechoslovakia and Poland, in Hungary and Rumania, through persecutions, confiscations, imprisonment, tortures, still they held firm; and now, in varying states of freedom they carry on the work of God, and thousands are responding to the message.

In Germany the fiercest storm beat upon Christian heads. Seventh-day Adventist young people, as all others, were forced into the organization of the Hitler Youth. If parents refused, they ran the risk of having their children taken from them and educated by the state while they themselves were punished.

The Hitler Youth organization was a school of Naziism, which in the philosophy of Rosenberg, blueprinted for the third Reich, was a revival of the old Teutonic heathenism. Here was the acid test; here came a separation. Those Adventist youth who had been lax in health principles and indulgent toward the amusements and customs of the world, the theater, and the dance were most easily sucked into the Nazi vortex; but those in whom had dwelt the light of Christ, whose thinking and whose actions had told of their devotion to His cause, were firm in their hold upon the truth. The Bible taught them that Europe's iron and clay could not cohere, and its messages of love and power gave them a countercurrent.

When the dark night of Hitlerism was ended, what remained to German youth? Their scintillating mirage had vanished; and they who had given their souls to Naziism were crushed, sullen, and despondent. The galling load of foreign supervision, shield though it was from worse evils, lay hard upon them. No paradise here; no heaven beyond.

But it was not so with Adventist youth who had stood the

test. The rigors of war had worn them as all others, but the bright sun of God's truth beamed upon them. The conflict over, conference leaders laid plans for youth rallies, the first one at the school in Neanderthal, in March, 1946, the second in Hude, in July. Many others followed. The youth came in greater numbers than could have been expected from the economic state of the country. The dormitories, the homes, overflowed; at Hude the surplus slept in the woods and fields. For six long years they had been deprived of such an opportunity, and now their spiritual hunger was greater than their physical needs.

Relieved of the proscriptions in force during the war, the leaders did not now mince their words as they stood before the young people. They held up the Bible as against the words of men. Every point of Rosenberg's poisonous philosophy was exposed. The truth of Christ shone forth, and the young people vowed their fealty to it. With a new sense of freedom they declared their allegiance to Christ and to His gospel and to the glorious message of the Second Advent. They sang, they prayed, they enlisted for the schools. And the young people of Germany, though the fiery hail of the terrible war had decimated their ranks, kept the faith; they reformed their lines; they marched forward in step with the Advent youth of all the world.¹⁴

In Burma, a Karen boy, Ba Twe, tall, awkward, fresh from the jungles, came to enter Ohn Daw school. When Director Eric Hare asked him his religion, after considerable questioning he arrived at the conclusion that, since he was neither good Buddhist nor Animist, certainly not a Christian, he must be a heathen. And through all the school year, though he forsook all bad habits, diligently observed the Sabbath, and received in fact a thorough conversion, he would take no part in religious exercises, saying merely, "I'm a heathen. God would not like me to do anything."

During the summer vacation, however, at home he discovered that he was decidedly different from the Buddhist and heathen boys in his village; and, because of a remarkable an-

swer to the first prayer he dared to pray, the conviction gripped him that he was a God worshiper, a Christian. Back at school, he told his story and announced his conversion.

Ba Twe stayed with the school until he had finished the seventh grade, its limit. Then he hoped to go to the advanced school at Meiktila. But the world depression that year reached even the little fields of Karen, Burma; the price of rice fell so low that his father could hardly manage to support the family. Ba Twe could not go to school.

What, then, should he do? Sit down, back in the jungle, and let his Christian faith corrode? Not he! Not this Karen Missionary Volunteer! He asked permission of his father to go back in the mountains, the borderland of Burma and Siam, to the Karens who knew not Christ, and carry to them the gospel. His father gave permission. Ba Twe got together a pack of simple remedies, and with this on his back and a bag of rice, he started out on foot.

Scarcely a month later Pastor Peter came up with a message from mission headquarters in Rangoon, came looking for Ba Twe, with an offer of a job at thirty rupees a month.

"Where is Ba Twe?"

"Gone to Siam," said his father.

"Siam!"

"Yes, gone to Siam to be a self-supporting preacher."

Ba Twe's older brother started out immediately to catch him. But after ten days he came back. "I could not catch him," he said. "Everywhere I go he has been there, giving medicines to the sick ones, showing pictures, telling stories from the Golden Book to the children who eagerly pressed around him. But he was away ahead of me, and I could not catch up with him."

"When his medicines give out," said his father, "he'll come back for some more. We'll wait."

They waited a month, two months, three, four, five, six; but Ba Twe did not come.

Then one day, down to the dispensary at Ohn Daw came

a little old woman from the hills. "I want some medicine like the missionary had for sick babies," she said.

"Where do you live?" asked Nurse Yeh Ni.

"In Siam."

"Away over in Siam? How did you know there was a hospital here?"

"Your missionary told us," said the little old lady.

"But, Auntie, we have no missionary there."

"Oh, yes, you did have. A big, tall boy, with a big bag on his shoulder. And he treated the sick with his medicines and told the children stories from the Golden Book. Oh, how we all loved him! You had a missionary there, and before he died he told us to come here to get some more medicine."

Yeh Ni was startled. She recognized the missionary from the description. But dead! "He's dead? Ba Twe's dead?"

"Yes. Three weeks ago he got malignant malaria. There was no medicine left; he had used it on the others. There was nothing we could do, so he died, and we buried him on the side of the hill overlooking our village."

The news ran through the school. "Ba Twe's dead! Ba Twe—is dead!" Sabbath afternoon the service clustered around the story of Ba Twe, and the mission to the Karens in the Siamese hills. And what should these comrades of the fallen soldier do? Should they let his sacrifice be in vain? The answer was immediate.

"I'll go," said Kalee Paw, springing to his feet. He had just graduated from South India College.

"But, Kalee Paw," said the director, "You can't go. We have a place for you on the faculty at Meiktila. Anyway, you are not married yet, and the post in the hills will be most lonely."

He stopped, for all eyes were turned toward Yeh Ni, the nurse, and she sat there blushing. Yes, they all knew that Kalee Paw and Yeh Ni were engaged to marry, and now engaged to go together, to follow in the footsteps of the Volunteer Ba Twe. They did go, and the banner lifted there by the lad who had thought he was just plain heathen, but who had

quickly come to be a standard-bearer for the Lord Christ, that banner was carried forward in the Karen hills of Siam.¹⁵

The most persistent anti-Christian stronghold in the world is Tibet, "The Closed Land," and especially its capital, Lhasa, "The Forbidden City." Tibet is the citadel of Buddhism, of that particular Buddhism which is Tibetan, with its two high civil and spiritual rulers, the Dalai Lama and the Panchan Lama, with its thousands of lesser lamas or priests, its scores of lamaseries, little and great, some of which contain several thousands of students, preparing for priesthood.

Jealously guarding its religion and its customs, Tibet, sitting on the roof of the world, spurns the learning, the science, and the religion of the rest of the world. Nominally a part of China, it is in fact independent; and its chilly, difficult physical aspect is symbolical of its spiritual attitude. While it carries on trade by caravan with China and somewhat with India, it prefers to ask nothing of the West, least of all its religion. Travel is controlled and bound about by restrictions; few foreigners have ever been permitted to dwell in Lhasa, or even to visit it; and some who have tried have lost their lives in consequence.

Christianity has laid siege to Tibet for three generations; but consistently and persistently missionaries have been compelled to stop at the border. We have before recited the influence and partial success in penetrating the near reaches of Tibet by our frontier station at Tatsienlu, begun by Dr. J. N. Andrews and his wife in 1919. Literature in the Tibetan language was produced there, and this, with the clinic work and the medical itineraries in the fringe lands, produced strong favorable impressions. But this was far from Lhasa. How penetrate and occupy Tibet?

In 1936 Pastor E. L. Longway, then secretary of the Home Missionary Department of the China Division, was in attendance at the annual constituency meeting of the China Training Institute, at Chiaotoutseng, and he preached before the students a soul-stirring sermon on "The Dark Spot in Asia." He had a map of China on the wall, covered with black paper.

which bit by bit he stripped away, as he told how the gospel had entered this part and that part. Finally there was only one black spot remaining—and that was Tibet! After the meeting students crowded around the platform, asking questions. A number were willing and anxious to go, if and when the way could open and they could be counted competent. But furthermore, these young people of China were determined not to wait for the way to open; they would use all the power given them by God to open the way. They had no great funds; they had no commanding influence with officials; but they had youth, and the command of Christ, "Go ye into all the world."

There had been a group of students praying for Tibet, and this sermon of Pastor Longway's touched the match to the train of their thought and prayer. Now the whole student body, led by them, was enlisted to raise a fund for Tibet, with the watchcry: "On to Lhasa!" By solicitation and sacrifice they brought the fund up to \$1,960.66. They invested of this \$1,069.85 in the production of Tibetan books and tracts, as the arsenal. The remaining \$840.81 they knew was all too little to provide the outfit for a missionary party and to support the members of the expedition. But they went ahead in faith, and in the end more gifts came in to raise it to about \$1,200. But whom should they send?

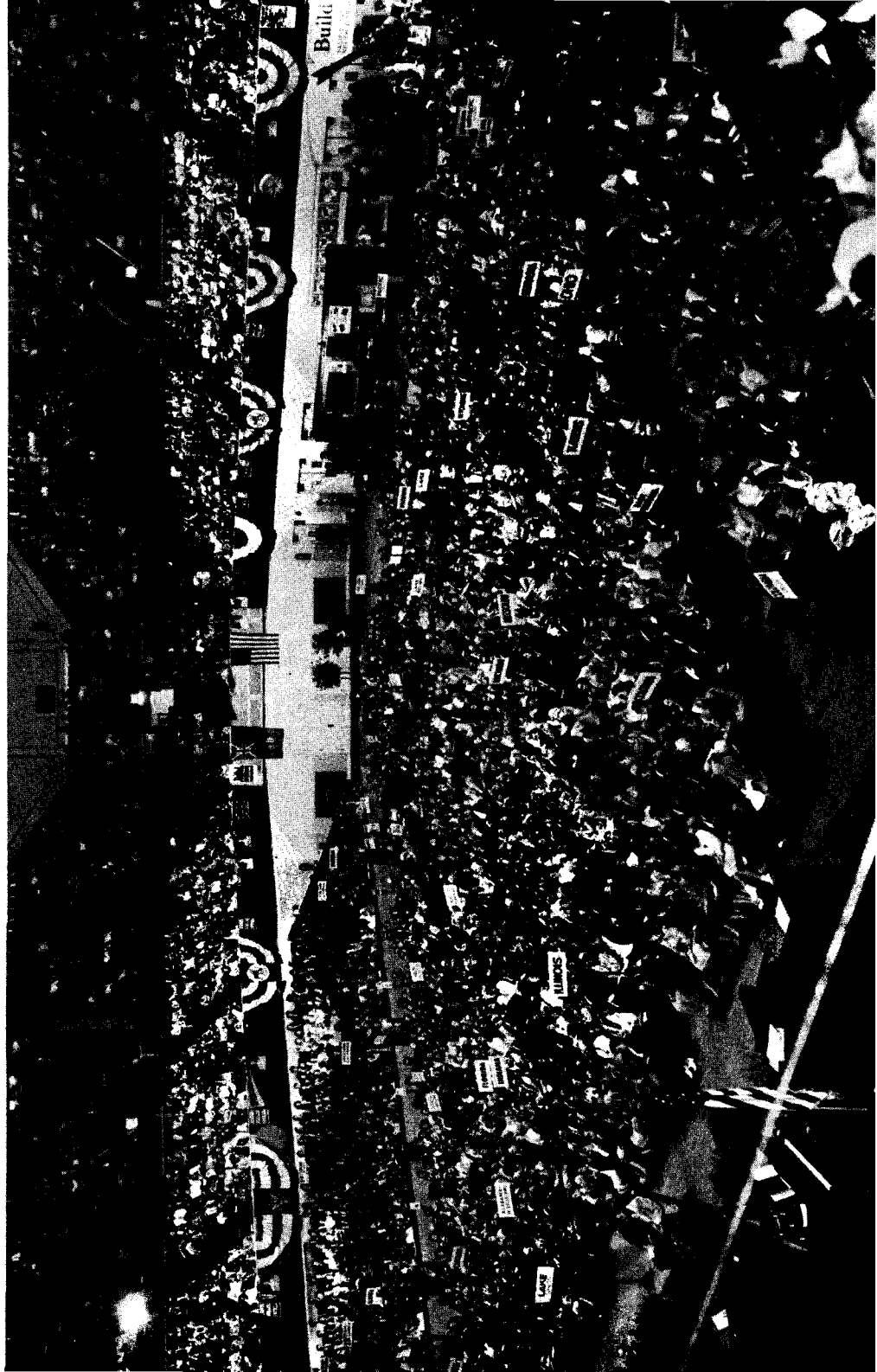
In the audience on that Sabbath day, listening to Pastor Longway, were two students, Tibetans, and not ordinary Tibetans. Their Chinese names were Li Teh-sheng and Feng Yung-sun. They had been young Tibetan lamas, who by the marvelous working of God had been brought to a knowledge and acceptance of Christianity, and had come to the school for instruction in Christian work. Fascinating as their early history is, we cannot tell it here, but must refer the reader to the account indicated in the footnote.¹⁸ They volunteered to return to their homeland as the representatives of the young people of China, and carry the gospel message there. And this, despite the fact that their renunciation of Buddhism or Lamaism subjected them to possible arrest and condemnation to death.

By 1937 Li Teh-sheng and Feng Yung-sun were back in Lanchow, in the border province of Kansu, and there they took the final step in their profession, by baptism at the hands of Pastor Harold Shultz, who had been a chief instrument in the hands of God to convert them. Yung-sun wrote to Pastor John Oss in Shanghai that while Teh-sheng was held in his home province, he, Yung-sun, was ready to go on to Lhasa. "Now is the time!" he wrote. And speedily supplies and the funds were put at his disposal.

Just then occurred a providence. A high Tibetan official, Kah Pan Chang Mo, who was the *Gigan*, or trade commissioner, appointed by the Dalai Lama, had previously become much interested in Christianity, spending several months in the Seventh-day Adventist mission quarters in Lanchow. When he learned of the Missionary Volunteer's purpose to reach Lhasa with the faith, he invited Yung-sun to go under his protection, as he was about to make the journey there. And this offer was gladly accepted.

Four pack animals were purchased, one to be loaded with the literature, two to carry the tent and medical supplies, and the fourth for the messenger to ride. On June 14, 1938, Yung-sun lifted the reins and started his historic journey to the Forbidden City. A little way along he joined the *Gigan's* caravan, and under that official's safe conduct, but even more under the good hand of God, he escaped the bandits and robbers and all the troubles of most travelers, and safely reached the capital.

On the way Yung-sun gave medical treatments, distributed Tibetan literature, and preached Christ. This ministry was to the people of the encampments and the few villages they found, and also, night by night, to the men of his own party. When a flood from the mountains washed away their encampment (some of the men losing all they had, but Yung-sun only his tent), he used the experience as a text to tell them of the Flood, God's judgment, and of the coming of Christ at the last judgment.



When they came to the border patrol of Inner Tibet the *Gigan* himself, by a word, passed Yung-sun's packs through without inspection. It was an answer to prayer; for if his literature had been discovered, it would have gone hard with him. His prayers were yet to open other wonderful opportunities. Again the *Gigan* was the instrument in the hands of God to prepare his way. He sent on messengers with the word that he was coming, and with him a friend, Yung-sun. So when they arrived in Lhasa they were together taken into the palatial home of Wang Siu Che Wu, a young ruler, a prince and counselor, whose guests they were to be.

Yung-sun was presented to each member of the immediate family, as well as of the official family. He noticed that the prince's younger sister had some infection in her eyes. His offer of treatment being accepted, he was able to effect a cure, which brought him deeper into the affection of Wang. Christian literature was presented to the prince; and as he had been outside and received some foreign education, he was open to its influence. He was astonished, indeed, that Yung-sun could bring such literature into Lhasa; and he counseled him not to work openly with it. "But," said he, "open a Seventh-day Adventist medical dispensary here at my house, and I will bring my friends to you; then you can minister to their spiritual as well as their physical needs." So in the palace of one of the four greatest officials in Lhasa, Yung-sun opened his dispensary and made his home. He held Sabbath school on the Sabbath, to which Wang invited many of his friends. The prince himself became greatly attached to the young missionary, and so did all the family. The seeds of Christian truth entered their hearts, sure to bring fruit later.

But Yung-sun was not free from danger. Very soon after his arrival he visited the great lamasery, and there he found friends of old time, lamas who had been in school with him. After happy greetings they inquired the purpose of his coming, and were amazed to learn of his conversion to Christianity. Some argued with him and pleaded with him to return to

Buddhism. Some ridiculed; some chided him. And finally he was threatened; and then they tried to entice him with promises of luxury and preferment. But through it all he remained steadfast.

The friendship of Wang Siu Che Wu stood him in good stead. And he was discreet in his teaching, yet he did not hide his light. Kah Pan Chang Mo, the *Gigan*, who had brought him through, introduced him to the representative of the Dalai Lama, the man who will serve as regent after the death of the Dalai Lama and during the minority of the babe who is selected to succeed him. And the *Gigan*, on his behalf, made the usual presents which help to win favor.

After two months Yung-sun's literature and medicines were all gone, and he decided to return to China. His host and the family bade him an affectionate and tearful farewell, urging his return and assuring him of their undying love and interest, sentiments which the prince later emphasized in letters he wrote to Yung. So remarkably did God open the way for the entrance of His Word.

Ten years have intervened between that time and this, years filled with war and subsequent troubles, which have kept China upset. In the condition of things the hoped-for development of the Lhasa opening could not be realized. But surely the Lord Christ, who prepared the soil, has not let die the seed then planted. As soon as it is possible the road to Lhasa will be trod again; and if not by the means we expect, then in some other way. For this gospel of the kingdom is to go to every nation, and then shall the end come.⁸

It is good, of course, to know that you are a part of a great movement, worldwide, a comrade with young people whose lives are clean and vibrant with the message of Christ. It is good to read reports of their work, to hear the sound of a going in the tops of the mulberry trees, to hope and long for an early day of victory. But what about a get-together? What about looking into the faces of your friends and comrades? What about hearing with your own ears the confessions of

faith, the reports of Christian activities? What about the stir and warmth of Christian fellowship, youth with youth? The world around is cold and often hostile. Cannot the Volunteers come together?

This desire is answered in part by the camp meetings, with their youth sections; and partly by the summer camps for Juniors and for Seniors. They help. They are great bolsterers of courage and fellowship and righteous ambition. But still there are even more possibilities in greater gatherings of the youth who have enlisted for the last campaigns of Christ, who desire to marshal and thrill and enthuse with their comrades of the Young Guard.

And so was born the youth's congress. The first one was initiated in Europe, by that vigorous and now sorely mourned leader, Steen Rasmussen, who gave the best and the last of his life to the youth of the Advent Movement. It was during the administration of the European Division, in 1928, before the greater growth of the work had demanded a making of three divisions out of the one. L. H. Christian was president, W. K. Ising secretary. The secretary of the Missionary Volunteer Department was Steen Rasmussen. A year and a half before, he had brought the division council to recommend "A European young people's conference or congress, to be held in the summer of 1928, at such time and place as may later be determined by the division committee, in counsel with representatives from the various unions."

Later, in the fall of 1927, a steering and planning committee was formed, and the place of meeting was fixed as Chemnitz, in Saxony, Germany. Steen Rasmussen was chairman of this committee, and the other members represented the various fields and language areas of Europe. They planned largely and well.¹⁷

Chemnitz was a great manufacturing town, "the Manchester of Germany," with a third of a million inhabitants. The Seventh-day Adventist work there was strong, and their large and beautiful "Adventhaus" waited for the incoming army of Adventist youth. They came, with banners and bands, greeted

by local and union leaders and welcomed by the city, with street signs, and addresses, and liberal accommodations. They filled and overflowed the church, and then held their largest gatherings in the great city hall, which was placed at their disposal. They came from Britain and Scandinavia, from Poland and the Baltic states, from Hungary and Rumania, from Switzerland and Italy and France and Belgium, from Holland, and naturally in greatest numbers from the three large German unions, fourteen countries altogether, with three thousand delegates and members. When on occasion they presented themselves in national costumes, they made a colorful assembly; and their many tongues required the services of several interpreters.

The congress dealt with the great work which was the magnet to draw them together, the Second Advent message, the training required for its prosecution, the ideals and standards of its youth, the literature work, the medical missionary work, evangelism, personal work, the devotional life. Speakers were of several nationalities and languages, German and English predominating; but all spoke the same message and voiced the same great aims. The General Conference was represented by the division president, L. H. Christian, by I. H. Evans, president of the Far Eastern Division, by A. W. Cormack, president of the Southern Asia Division, and by B. E. Beddoe, associate secretary of the General Conference. There were thirty other speakers, including departmental secretaries of the division: W. M. Landeen, of the educational; L. L. Caviness, of the Sabbath school; and H. Böx, associate secretary of the publishing department, besides conference presidents and young people's secretaries. A spirit of devotion, of courage, and of high cheer pervaded the masses of the young people, mingling with their leaders. And the music of the choir, seconded by the Chemnitz young people's orchestra and the swelling chorus of the congregation, spoke to high heaven of the faith of their fathers, cherished by their children.

They were in the midst of historic Protestant scenes, and

their recreation took large recognition of that fact. Excursions were made to Erfurt, Eisenach, and the Wartburg, in memory of Martin Luther, and to the beautiful and historic country of Saxonian Switzerland. A grand march, in national costumes, with banners and music, passed through the streets of Chemnitz; but the most welcome and significant feature was the sight of the fresh, clean, happy, strong faces of the Adventist youth, as with their songs they kept time to the rhythm of their feet, marching as it were to Zion. It was made a matter of comment by the newspapers, which gave liberal space to the congress. Home again, the youth sent echoing back their acclaim of the meeting, and the courage and cheer and new inspiration for work which it had brought them.

This successful first youth's congress gave an electric thrill to the Adventist young people throughout the world. America shortly began regional congresses, and the influence spread until youth's congresses were an accepted part of the young people's program everywhere until interrupted by World War II.

Since the close of the war these great gatherings have multiplied, especially in the lands which were less devastated, but including also some countries in Europe. Thrilling have been the great congresses in Prague, Czechoslovakia, in 1948, and the French-English Congress in Watford, England, in the same year.

A great North American continent-wide youth's congress was held in San Francisco, September 3-7, 1947. This has been followed by an increasing number of regional congresses in the United States and Canada, and by congresses in lands overseas. They are not merely events in themselves: they are foci of spiritual energy raying out to all the world, the nerve centers of youth evangelism to the teeming millions of the cities and the dwellers in the remotest communities of the land.

This North American Youth's Congress¹⁸ called together 12,000 young people from the United States (including Alaska and Hawaii), Canada, Mexico, Central America, and the West Indies, with representatives from countries overseas. It was held

in the great Civic Auditorium of San Francisco, where several General Conferences have convened; and it so filled the arena and the adjacent halls that, it was remarked, it seemed a General Conference of young people. Yet it was only North America; if a proportionate attendance from other lands had been present, there would have been more than twice the number.

The city by the Golden Gate had never before seen the like of this gathering of youth. Many comments, private and public, were made upon the appearance and conduct of this representative Seventh-day Adventist crowd—their clean, fresh looks, their bright eyes, their dynamic cheerfulness, the purpose that evidently dominated their lives and conduct. Various after-results came to light, in the conversion of adults and youth who caught here a glimpse of what being a Christian and living the life of Christ means. Not only in their meetings but in their lodgings and on the street they presented a great contrast to the usual boisterous and obstreperous behavior of youth groups. No dances, no theater attendance, no night life, no dissipation; but what a good time they were having!

"Mrs. Wyrick," said two young ladies to a Bible instructor in the city who had before endeavored to interest them, "we told you there would be just nothing to do if we became Seventh-day Adventists; but this congress has been such an inspiration, opening before us a world of activities better than we ever knew, that we are resigning our positions in a firm here to accept the Adventist faith and work for the Lord Jesus."

The manager of a large hotel, where rooms for delegates were reserved, thought it would be a good time to make some extra money with his cocktail lounge, "seeing as how the delegates would be young people." So he hired three extra bartenders, laid in a good supply of liquors, and then waited for the harvest. The delegates came and went through the several days of the congress, but never a one visited the cocktail lounge. The hotel manager, in a daze at the end, said weakly, "They drank nothing but water!"

The congress opened on Wednesday evening. The assembly met in the arena, filled at the beginning with six thousand youth. By car, by bus, by train, by air, they reached the end of their journey, and, in excited, happy realization of their anticipations, they filled the air with the buzz of their communings.

There was the flourish of silver trumpets, announcing the opening. Immediately a hush fell upon the audience, broken a moment later by the deep tones of the mighty organ, pealing forth the notes of the congress' theme song, "The Captain Calls for You." Thousands of youthful voices took up the theme, ringing out the vow—

Christ before us, Christ behind,
Christ on every side!
For the rescue of mankind,
On to glory ride!
Volunteers! Volunteers! Volunteers!

There was a notable absence of loitering or milling about the spacious corridors during meetings. The keynote of the congress was consecration and service.

This aim and purpose was emphasized by every speaker, by the Young People's Missionary Volunteer secretary, E. W. Dunbar, in his opening address; by the president of the General Conference, J. L. McElhany; by Meade MacGuire, veteran leader of youth; by H. M. S. Richards, voice of the radio Voice of Prophecy; and by others of note in the cause of God.

It was apparent in the "workshops" held simultaneously in several halls: workshops on personal evangelism, public evangelism, and literature ministry. The methods to be employed, the illustrative reports and anecdotes of missionary experiences, the various devices of attracting and holding attention, all these demonstrated the service being rendered and to be rendered by Adventist young people.

This congress was privileged to have the presence of several of the oldest workers for youth. Luther Warren, the first to organize a Seventh-day Adventist Young People's Society, had gone to his rest. But there was Meade MacGuire, second

of the initiators of young people's societies, who for half a century had walked with youth, their friend, counselor, and teacher. And there was M. E. Kern, first secretary and organizer of the Missionary Volunteer Department, dating from its inception in 1907 to 1930, and afterward, through his General Conference secretaryship, his presidency of the Theological Seminary, and his field secretaryship, never losing the vision of youth and its mission. These testified, together with others, at the meeting celebrating "Forty Years of Progress."

Various national groups, from South America to Hawaii, made their appearance in native costumes, in a panorama of missions, on Sabbath afternoon. The meeting was presided over by W. P. Bradley, associate secretary of the General Conference and formerly a missionary in the Far East.

India testified in the person of Robert Ritchie, who spent his youth there. Africa responded through Pastor M. E. Lind, veteran missionary to Uganda. And Virginia-Gene Shankel, who went to South Africa with her parents when a child, told how she went into the kraals and caught the music of the natives, and played it back to them on her violin, to their great wonder and giving of thanks. She played it at the congress—wonderful, deephearted songs without words. Then she went *into our own missions, and caught the melodies and songs of Christian converts.* And she and her father and mother sang three of these songs, one of them a greeting to the white brothers across the sea.

"Virginia-Gene, you are young, and you are very talented in music. Can you not do more service in America than you could in Africa?"

"When that thought comes to me, I sing this native music over again, and it brings back to me the picture of the little mud huts in Central Africa, those eager faces looking up to me, their great need. I cannot escape. *I must go back!*"

China brought a message. The Navajo Indians of our own land, of whom there were three delegates, gave their testimony. The Hawaiian Mission delegates, ten in number, who had

flown to the congress, testified and sang. Pastor Arthur Roth introduced the colorful Inter-American and South American delegations. Few of them could speak English, but through translators they told of their delight at attending the congress and of their determination to carry on in their homelands.

From the Far East, Reinhold Tilstra, born in Java of Dutch missionary parents, and now attending Pacific Union College, told of his aim to go back to Malaya with the message. Pastor F. W. Detamore, former missionary in the Dutch East Indies, told of his assignment back to that field. Korea was represented by Barbara Watts, a nurse in training at the St. Helena Sanitarium. She was born and her childhood was spent there, where her parents now are, and she is going back as soon as her training is finished.

The panorama of missions was closed with a short address by J. L. McElhany, president of the General Conference, and himself a former missionary in the Far East, and with prayer by A. V. Olson, General Conference vice-president, and long-time leader in the Southern European Division.

Through all the congress the inspiring appeals of leaders were answered by the testimony of the rank and file, all of them captains over thousands, and hundreds, and fifties, and tens, in their many posts of duty. The soul-stirring reports of these young people gave evidence of consecration, watching for opportunities, making doors open, feeding the hungry, and giving drink to the thirsty, physically, mentally, and spiritually. They are the worthy successors of the youthful pioneers who gave like ministry and who, growing old with the years, have passed their torch to these young hands.

Sunday afternoon, September 7, the last day of the congress, there was held in the arena an investiture service of sixty-eight Master Comrades, with a supporting cast of hundreds of Master Comrades before invested and in service. They came, many of them in the regulation uniforms, all of them with the scarves of insignia of their prescribed accomplishments. They came at the call, marching down the aisles to the platform, with its

275 reserved seats, and overflowing, until Prof. G. R. Fattic, in charge of arrangements, must fain wave them to the wings, and still they flooded the space in front, till no man could count them.

"The next time we have a North American youth's congress," spoke Pastor Dunbar into the microphone, "we shall have to seat the audience on the platform and put the Master Comrades in the auditorium!"

And truly it is becoming a well-nigh universal thing that Missionary Volunteers, coming perhaps in their Junior years through the Friend, Companion, and Comrade classes of that organization, shall take the training and become the efficient Master Volunteers of "such an army of workers as our youth, rightly trained, might furnish," and then, "how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"²⁰

With the pensive joy of parting from comrades who have witnessed well to the loved cause, the delegates and members turned their steps homeward, to face courageously the duty and opportunity of witnessing to their fellow men of the Christ in whose young guard they have enlisted, the echoes of their theme song ringing in their hearts—

¹ Ellen G. White, *Messages to Young People*, p. 109.

² Lamentations 3:27.

³ 1 John 2:14.

⁴ White, *op. cit.*, p. 20.

⁵ Psalms 68:11.

⁶ Isaiah 49:24, 25.

⁷ Psalms 119:9.

⁸ White, *op. cit.*, pp. 254-256.

⁹ Philippians 3:7, 8.

¹⁰ *M.V. Secretary's Exchange*, July, 1948.

¹¹ Data supplied by L. A. Skinner.

¹² Data supplied by E. W. Dunbar.

¹³ 1 Kings 20:14. C. Lester Bond, *Youth's Instructor*, Feb. 18, 1947, pp. 8, 9.

¹⁴ *Youth's Instructor*, Jan. 28, 1947, pp. 13, 14.

¹⁵ Eric B. Hare, *Treasure From the Haunted Pagoda*, pp. 141-149.

¹⁶ D. E. Rebok and John Oss, "On to Lhasa," *Youth's Instructor*, June 3 to Sept. 16, 1947.

¹⁷ Report of the First European Young People's M.V. Congress, Chemnitz.

¹⁸ *North American Youth's Congress* (pamphlet). *Youth's Instructor*, Oct. 7-28, 1947.

¹⁹ Ellen G. White, *Education*, p. 271.

ADVANCE

THE name *Seventh-day Adventist* is significant. When the question of adopting a church name was broached in the beginning of the organization, in 1860, various titles were suggested: God's Commandment-keeping People, The Little Flock, The Remnant People, Church of God. Many thought Church of God was ideal, for on the one hand it did not arrogate all Christianity to itself, yet on the other hand it seemed to imply a close connection with the Almighty—God's own peculiar people, obedient, devoted, blessed. The fact that half a dozen other churches had already appropriated the name seemed, somehow, irrelevant; they must be mistaken about their paternity!

But the more pragmatic element in the conference said: "We are Adventists. We have always claimed to be Adventists. Let us not hide the fact that we look for the early Advent of our Lord. And we are also Sabbathkeepers, observers of the true Sabbath, the seventh day. Let us carry that as a banner before our faces. Let us be called Seventh-day Adventists."

And Mrs. White endorsed the argument. She said: "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ."¹ In the end the conference decided the question thus, with only one standout. And ever since, this church has been known as the Seventh-day Adventist.

Brevity influenced the use of the initials, S.D.A.; and frequently that abbreviation has been used, often to the puzzlement of uninformed persons.

"S.D.A.; S.D.A.," mused a railway locomotive engineer down in Australia; "what does S.D.A. mean?"

He was told, "It means Seventh-day Adventist."

"No," he said, "I'll tell you what it means to me. It means Steam Dead Ahead"—the Australian equivalent of the American, "Full Steam Ahead."

That people, that church, in the terminology of the engineer, was on the track, with a clear way, and a big run to make. And they had steam up. Time was limited, the schedule published, the objective known. Open the throttle! Steam Dead Ahead!

Going to the 1922 General Conference in San Francisco, a westward-bound train had several Pullman cars filled with Seventh-day Adventist delegations. Three days were then required for a trip, and the porter in our car soon found time hanging luxuriously on his hands. He dutifully polished shoes, set up occasional tables, solicitously answered bells. But he was puzzled; he had never encountered such a crowd before. And the last day he showed one member of the delegation a letter he had written to his wife, containing this observation:

"This is the easiest trip I've ever took. I have a queer carful of people. They don't drink, they don't smoke, they don't play cards, they don't cuss. There's hardly anything for me to do, because they care for themselves. They make no muss, they're kind, they read their Bibles, sometimes they sing hymns, they're easy to talk with. They have a religion I never saw before. And the name they call themselves is Seven Day Advance."

A good interpretation of S.D.A.! Not one day in seven, but seven days a week: Advance! Advance! The Christian's fighting, moving orders are, A battle and a march! A battle and a march! ²

"'Forever with the Lord!'

Amen, so let it be;

Life for the dead is in that word;

'Tis immortality.

Here in this body pent,
 Absent from Him I roam;
 Yet nightly pitch my moving tent
 A day's march nearer home."

—MONTGOMERY.

Whatever the progress made by the heralds of the blessed hope in the century of their pilgrimage, the credit is not theirs but God's. Great cause have they, indeed, to hang their heads in shame for the lapses in faith, the carelessness of conduct, the failure to grasp opportunities, the lack of absolute devotion, which have hindered the gospel and put farther off the coming of the Lord.

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." "O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day." "O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away. . . . O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God."³

God is good, and Christ is compassionate. He bears with faulty men; He cherishes their feeble love; He puts forth His hand to shield, and arm, and open the way before them. "Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed."⁴

God chooses from among the multitude men whose hearts are open to the impressions and the impulses of His Spirit, and He sets them forth as leaders. Some, it is true, make themselves leaders who yet are not controlled by the Holy Spirit; they will fall in the company of Korah, Dathan, and Abiram. But the truehearted, tested ministers of God are they who do not take to themselves but give to others. They bear the



burdens of the day; they minister to the poor and needy and faulty and weak; they encourage and strengthen the faithful; they ask no distinction but to be in the working company of Christ.

And there are followers who likewise lead their smaller units, men whose hearts God has touched, and men who are willing to bear hardship and privation and contumely with their chiefs, that they may help to make the ranks firm and true and capable of fighting the battles of the Lord. Neither seek they for preferment, content to be unnoticed and unknown if they may keep their hands in God's.

Though I be not the captain,
 Yet will I bear my sword,
 And I will be by my captain's side,
 Wherever he stand, or wherever he ride,
 In the battles of the Lord.

For though there were captains many,
 What should the captains do,
 If there were none of men beside,
 To thrust and parry, to march and ride,
 And to follow the captains through?⁵

What generation in all the millenniums of earth's history ever had cause for inspiration such as this generation has? The end is near! Christ is coming! And "then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"⁶

Long has been the night of sorrow that sin cast over the world. Sweat and tears and blood have drenched humanity. Death has beat the rhythm of time. The roll of the war drums has never ceased. Men fierce and predatory have leaped upon the backs of peoples, driving them to the shambles of battle, that they might grasp the tinsel glory of conquest. Mothers have wept for their children slain; widows have wailed their dirges for the dead. Men have cursed the conqueror and enslaver, and, writhing under the torture of knout and brand

← PAINTING BY FRED COLLINS

Every facility of the church—evangelistic, medical, education, book and periodical salesmanship, welfare work, laymen's missionary activities—has been marshaled for the finishing of the work of the gospel in all the earth.

and rack, have turned despairing eyes to heaven. The climax of earth's fears and terrors has been reached today.

There smites a cry upon the ear,
The death-wail of a world,
Twisting in mortal agony,
And grappling hard with Fear.
Up from the hell where it lies hurled,
Piercingly, thrillingly,

That cry:—

*"God! God! Where art Thou, God?
We die!"*

And is there answer? Yea! From many a tongue
Of earth and sea and sky, God speaks His will:
"There shall be time no longer!" Far is flung
That golden oriflamme of hope. And still,
"There shall be time no longer!" boom earth's tones,—
From hell-mouthed mortars, gluttonous of men;
From fiery mountains, raining molten stones;
From muttering mobs of hate. And yet again,
"There shall be time no more,"—the sea's wild cry,
Crammed with its dead, and swallowing earth's increase:
"There shall be time no longer," echoes back the sky.
"Nor time, nor war, but everlasting peace."

Then shall the righteous, molten in the fire
(This furnace heated seven times again),
Reflect the face of God to His desire,
And hear the great, approving, last "Amen!"
And looking up, shall see the glorious train
Of heaven's host and heaven's Monarch, sweep
With lambent falchions all the night away.
And they shall shout whose wont it was to weep,
And they acclaim whose habit was to pray.
Echo, ye heavens, with the mighty strain
Of them who sing:—

*"Our God! Our God! Salvation is in Him,
Our glorious King!"* 7

Before the prospect of these tremendous events—the frenzy of the nations, the shriek and moan of universal war, the crash of conflicting and disintegrating elements, the cul-

mination of the drama of time, the appearing in glory of the great God and our Saviour Jesus Christ—before all this the puny interests and quarrels of men are dwarfed into nothingness. How shall they whose eyes are filled with the glow of the coming dawn be turned aside by the shadowy forms and the strident noises of the passing night? How shall they who see the beauty of the King clothe themselves with the filthy rags of human vanity and ambition?

Behold the march of the armies of God! Time counts its legions and its heroes. Before the shining background of celestial hosts deploy generation by generation and age by age the human soldiery of Christ. They march to battle; they endure the woes; they fight valiantly for God. They pass, and others take their places. Sometimes the ranks are thin; sometimes they swell to multitudes. Now they are hidden in the dust and gloom of the contest; again they stand on sunlit hills of triumph. Not always do they comprehend the strategy of the divine command, not always know why they are assigned their posts; but one thing, yea, two, they know: they are soldiers of Jehovah, and the end is victory.

Enoch, the seventh from Adam, saw the vision of the coming of the Lord, and as a testimony to men was taken up to glory. Noah, being warned of God of things not yet seen, saved his house, condemning the world. Abraham obeyed the call of God, not knowing whither he was sent, and fixed his eyes upon a city not made with hands. Moses, forsaking the courts of Pharaoh, cast in his lot with the despised people of God, and through a wilderness traced the path to the Promised Land.⁸

Fathers of the faithful, mothers in Israel, seers, prophets, warriors, rulers, priests, teachers, comforters, and counselors pass before our eyes in a panorama of salvation, the redeemed of the King, the servants of Messiah. Through the wilderness of four millenniums, tried in the furnace of affliction, tested in frequent battle, bound by their vows of love and loyalty to the Master of the universe, they endured as seeing Him who

is invisible, and they maintained the cause of Israel's King.

Then burst the glory of the first advent of Christ. He who had been promised, came. He came not as the rulers and priests of Israel predicted, a conquering King, but as the servant of men, to bear their griefs and carry their sorrows, to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound. He came, and He ministered, and He gave hope to men. He died that men might live. He rose, triumphant over the grave. He was received up into heaven, where He ministers still as high priest to His people on earth.

Two thousand years have passed since He went away, leaving the promise, "I will come again." He will come again, and this time He will come as King. Two thousand years of sacrifice and suffering have His people kept, of persecution and contumely, of mighty strivings to extend the gospel throughout the world. Apostles, martyrs, reformers, missionaries, fill the long procession of the armies of Christ between His advents.

Now the great Captain of the host brings to a focus His resources of earth and His powers of heaven. His Spirit of prophecy, as a light shining in the darkness of the ages, has ever been the beacon of His people. Isaiah, Daniel, John, hold high the torch to light the way to the gates of glory. One by one the objects of their prediction receive its beams, come into full illumination, and pass behind.

The time of the end is reached. Knowledge is increased far beyond men's powers to control and use it. The gospel is preached in all the world. The great Bible societies sow the earth with the Sacred Word. The agents of the Christian faith, some in the twilight of partial superstition, some in the effulgence of gospel illumination, are playing their parts in the enlisting and preparation of the soldiers of God.

Now as the spearhead of His final, invincible assault, Christ calls upon His last legion, a people prepared by disci-

pline and devotion to finish the wars of God. Obedience to the laws of their being has fitted them to endure hardship, to overcome difficulties, to sweep away obstacles. Their eyes fixed upon their Commander, the Captain of their salvation, they know no fear, they sense no fatigue, they admit no interdict. Theirs to march forward, obedient to command; the impossibilities they leave with God. Answering His summons, they make the final charge up the heights to the taking of the last strongholds of Satan and the planting in triumph of the banner of Emmanuel.

Advance! Advance! Even today the outworks are taken. There is not a country on earth but has felt the impact of the charge of the last legion. America, North and South; Europe, and every nation in it; Africa, from darkest pits of heathenism to ramparts of the crescent; Asia, vast, varied in clime, in character, in culture, citadel of false religions; Australia and the islands of the sea—all have heard the sound of the Christian challenge, the invitation to salvation, the warning of doom, the blessed hope of the coming Christ. Breached are the barriers of hate, infiltrated the positions of superstition and arrogance. Ethiopia has opened, Tibet has been penetrated, the Levant is stirred, the light of the Advent message is upon the mountaintops of the Urals and the vast reaches of the steppes and tundras.

Before the advancing lines of the human army of Christ go the unseen hosts of heaven. Angels mighty in power are commissioned to open the doors, to soften the defense, to win over the subjects of the enemy. Like Gabriel before the prince of Persia, they may be withstood for one and twenty days, till Michael comes to help; but sometime, and soon, the way will be opened, and the gospel will enter in. Angels minister to the laboring, fainting legionnaires; they strengthen the weak hands and support the sagging knees; they bring the comfort of God to the prisoners; they put their hands of blessing upon the eyes of those who have given their last full measure of devotion. Though in the sight of men the forces of God in

the world may seem absurdly small, they who with Elisha's prayer have their eyes opened see the mountains full of horses and chariots of fire, the inexhaustible resources of heaven. Who shall fight against the King of kings? Who shall triumph over God?

There is another phase to the command to advance; and it is the indispensable preliminary to progress, to victory. That is the conversion and development of the spirit of man. The elect of God are cradled in His love, nurtured by His Spirit, exercised in His service, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."⁹ This has been the case history of every valiant soldier of Jesus Christ. How much the more must it be the experience of that last legion who through the storm of the terminal days, emerge in perfect discipline to stand "without fault before the throne of God."¹⁰ It is an individual work, for no man rides upon the wings of a movement; yet it is a collective work, for the brethren of Christ help every one his neighbor, and say to their brothers, "Be of good cheer."¹¹ Nought of jealousy, nothing of rivalry, no trace of vainglory, have the companions of Christ. Like Him, they are the servants of their fellow men's necessities. They who are learned in the things of God teach the novices; and they who are babes in the family eagerly receive their discipline, and seek to grow in grace and in the knowledge of the truth. Together they go forth to minister to the world the salvation of Jesus.

There has been progression in the understanding and application of the truth among those who have received the enlightenment of the Holy Spirit in these last times. Let some of these advances be cataloged.

The love of God, which is the foundation and the permeating principle of the science of salvation, has ever been the sheet anchor of the child of God, from righteous Abel to beloved John, from the devoted Paul to the bold Luther, and all the saints of aftertime. But there is more to know.

The opening of the sanctuary truth, the deeper understanding of the mediatorial service of our High Priest, Jesus, brought a science of salvation which revealed more fully the heart of God. The discovery of the truth of conditional immortality, the sleep of the dead, the resurrection, and the reward of eternal glory for the redeemed and of merciful oblivion for the impenitent were further revelations of the love of God. These truths, held in common, distinguished the advanced students in divine science. But it is in the personal communion of the soul with the blessed Redeemer, that the riches of God's love are poured out.

Only this consciousness of the soundless depth of God's love, His personal care, can take the child of God through Jordan's swelling tide to the Promised Land. And that this consciousness is present and operating in the lives of God's people is evident in personal testimony, in demonstration of life, in deeds of Christian valor that match the acts of the apostles.

And it is not for his selfish benefit that the man of God receives this love. It is the nature of the love of God to give, to minister; and he who receives that love goes forth to give it to the world. Receptive or repellent, grateful or thankless, men receive from the agents of God the ministry of love. And out of the world into the kingdom of heaven are delivered them who listen and take heed.

The liberty that is in Christ is a precious heritage. It is born of truth, and it lives to set men free. Received into the individual heart, it breaks the fetters of sin and gives soaring wings to the spirit of man. In the freedom of forgiveness and peace it builds with mighty power the capabilities and energies of man, until he that was feeble becomes as David, and the house of David as the angel of the Lord.¹² The champion of liberty among men must first of all be free in his own soul; then may he espouse the cause of the oppressed, and win victories.

There is a liberty which no man can take away. The soul



fortified by the Spirit of God can endure all threats and punishments for conscience' sake, and never lose its freedom.

This liberty of Christ, it is true, extends beyond the inner sanctuary; for the light of God cannot be confined. It belongs to human society. It is an inherent right that should be recognized by law, and observed by all men. It touches all phases of man's life—his material welfare, his freedom of mind, his liberty of soul. The right to work, the right to hold property, the right to free speech, the right to teach, the right to worship or not to worship—all subject to abridgment where they impinge upon the rights of others—are freedoms inherent in the grant of life and liberty that comes from God. To maintain these rights, men and peoples have given their lives in peace and in war. Precious heritage from the fathers, under free government, it is given into the keeping of the sons, who have the duty to maintain and strengthen it.

But the Christian is not dependent upon the concession of these rights by government. If tyrannical authorities refuse him outward freedom, they yet cannot take away his inner liberty. A man may be imprisoned, yet be free in Christ. He may give his life, but retain to the last his freedom of soul. One thing he cannot do, that is, yield the peace and joy of acceptance with God in Christ Jesus. He is bound to yield to others liberty of conscience, liberty of expression, and liberty of person. He may himself be imprisoned, or stifled, but he cannot be denied his faith.

If in the beginning of the fight for religious liberty in the United States there were conscientious souls who felt they must protest intolerance by stubborn defiance, if with meek intransigence they maintained their right to work or worship on any day, come law or mob, they served their cause according to their lights. But they have learned to turn the shafts of persecution by the shield of service. If any compel them to go a mile, they will go with him twain, and use the opportunity to converse with him upon the things of God.

And moreover, they have a mission to extend their liberty

to the persecutor. He is the unfortunate, because he does not know the freedom of mind and soul that is in Christ. The religious liberty program of today aims at education of the public—education of the liberal-minded men who already possess the sense of justice, education of indifferent men who need to be aroused to the danger of losing our liberties, and conversion and education of intolerant men who most sorely need it. And this indicates the advance that the thinking Christian has made in the matter of liberty; it is not a benefit for him alone but a message of peace and salvation for all men.

There is a gospel of health. It requires obedience to natural law, the law of God, but it offers rewards incalculable. Ease of body, release of mental strain, and peace of soul are all involved in the principles and practice of the laws of health. It demands the grace of God to observe these laws, for degenerate men have taken to themselves many depraved tastes and many damaging vices which only the power of God can overcome.

But those who have accepted the gospel of health and lived it have come to know that its benefits are to go far beyond them. It is a part of the whole gospel of Christ. To free men and women from the bonds of appetite in drink, in narcotics, in habit-forming sedatives, in unsuitable diet, to lift their minds above the barbaric display of the body and its adornment, to establish the virtues of normal living, accepting the good gifts of God in sustaining and feeding their bodies, minds, and souls—this is the message of hygiene and health they offer to the world.

In the pursuit of this object they come up against the commercial exploitation of intemperance. The world is reeling drunkenly to its doom, under alcohol and nicotine and kindred poisons that are sinking the people in intoxication. They know that civil law, though it may somewhat restrain the excesses of the traffic, cannot cure the evil. They know also that the world will not be cured. But they have the commis-

sion, so long as life and light are given, if they cannot stem the torrent, at least to do their utmost to pull out of the current those who will be saved. The life to which men are invited may seem austere, but it is filled with power, the power of the rescuing Christ. And therefore they give their help, by voice and pen and vote, to stay the fearful tide of intemperance that is sweeping the world.

The gospel of health is linked also to the home, to the preservation of its virtues and the maintenance of its purity. The incontinence of men and women, premarital and in wedlock, is producing a harvest of foul disease, broken marriages, disrupted homes, orphaned children, and mass crime. Society today matches the dissoluteness of decadent Rome, libertine Greece, profligate Egypt, unspeakable Sodom and Gomorrah. Reformation is difficult and only partial. Some parents there are who can be aligned in the ranks of competent teachers; but the greatest hope is in the training of young men and young women to be pure, true, worthy partners in marriage, to be competent parents, followers of Christ in deed and in truth. No remedy of law and no compromise with progressive libertinism can be the solution to the social problem. The establishment and the defense and the dynamic influence of the Christian home are the basic and competent remedy.

There has been an advance in the understanding and appreciation of the Sabbath truth. The Sabbath to the pioneers was, worthily enough, just the sign of loyalty to the law of God. It is that still; but what that loyalty means, how it is nourished and maintained, what it involves in the whole life of the Christian, has been a knowledge progressively unfolding. Early in the history of the Sabbathkeeping people there was given to them this word concerning their later experience, yet to come: "We were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully."²⁸ Those were cryptic words to those early believers. "More fully." How proclaim the Sabbath more fully? Was not the commandment clear? Did not Christ bless and set in order

and exemplify its observance? What was there besides the law?

There was the revelation of Jesus Christ in the law. Embossed upon the pages of Scripture was the interpretation of the Sabbath as the rest, the peace of God, with the Sabbath day its symbol and in type its life. They who truly loved the Sabbath entered into its deep joy, and felt with its benediction the peace of oneness with Christ. And growing with the years of experience and with the teaching of the truth, there came to the initiated the consciousness that the Sabbath is the abiding presence of Christ in the heart, the transformation of the life from disobedience to obedience, from trouble to peace, from weakness to might. Of this the Sabbath day is the weekly reminder, refresher, and experience. Therefore, as the Sabbath banner is borne aloft over the heads of the advancing legion of Christ, its features are the exponent of the whole gospel, the symbol of salvation.

The final, threefold gospel message portrayed as the proclamation of three mighty angels flying in the midst of heaven¹⁴ is recognized as the message of the last church. It, too, has had a progressive unfolding, a deepening understanding, as God's people have moved forward in its promulgation.

The first angel's message is not only an announcement of judgment; it is a call away from the artificial life of the world to a study and therefore an environment of the works of God and an intelligent worship of the Creator. He who delves deep into the handwriting of God in the earth, His providence in seed germination and harvest, His meanings as interpreted by Christ, has grasped the essence of the first angel's message.

The second is not only a call out of decadent and corrupt organizations, called Babylon; it is a cleansing message, to rid the soul of confusion and adulteration of truth with error. He who heeds the second angel's message will, by the

grace of Christ, free his life from sin, and stand forth in the sight of God without blemish.

The third message is not only a warning against worshipping the enemy of God and receiving his mark: it is a solemn call to place all the powers of the being on the side of God, to live and love and work for no other master, and so to receive the seal of God. Here meet all the lines of Christian faith and endeavor; here they find the capsheaf of the Sabbath, the seal of the indwelling Christ, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us."¹⁵

So progress the soldiers of Jesus Christ, preparing themselves for the conflict, arming with all the armor of God, and pressing their attack deeper and deeper into enemy territory. Before the present army of God, this last legion of Christ, lies the great battle, the final assault upon the ramparts of the foe. Beyond the murk and storm of that battle lies the sure reward of victory and peace and everlasting joy. The cause of God has come to its final test in time. The forces of heaven are marshaled for the trial; the little company of earth's loyal hearts are assigned the honor of heading the assault. The order is given: "Advance! Advance!"

¹ Ellen G. White, *Testimonies for the Church*, vol. 1, p. 224.

² *Ibid.*, vol. 8, p. 313.

³ Psalms 115:1; Daniel 9:7, 16, 19.

⁴ White, *op. cit.*, vol. 7, p. 16.

⁵ Arthur W. Spalding, *Songs of the Kingdom*, pp. 11, 12.

⁶ 1 Corinthians 15:54, 55.

⁷ *Ibid.*, pp. 18-20.

⁸ Jude 14, 15; Hebrews 11:7-10, 24-27.

⁹ Ephesians 4:13.

¹⁰ Revelation 14:5.

¹¹ Isaiah 41:6.

¹² Zechariah 12:8.

¹³ Ellen G. White, *Early Writings*, p. 33.

¹⁴ Revelation 14:6-12.

¹⁵ John 17:21.

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