



# THE DIVINE TASK

SECOND ARTICLE BY C. H. WATSON

Sometimes it is claimed that the work of the church began to close in the time of the Reformation. This claim is not supported by the testimony of the Scriptures. In reality this work began to be finished when the message of the first angel of Revelation 14 began to be proclaimed. It will close by the giving of the first, second, and third angels' messages of that same chapter to all the world.

We are sometimes told that the first angel's message was given in the Reformation. But is that really so?

The message of that angel must, according to the Bible, be preached to every nation, kindred, tongue, and people. Those who proclaim it must, therefore, have the whole world in mind. Their purpose must be to give the everlasting gospel to all that dwell on the earth. Was that the vision of the reformers? Did they have in mind taking the gospel to the whole world? Were they concerned with the preaching of the everlasting gospel to every nation and kindred and tongue and people? The facts of the Reformation do not reveal that they were.

At the time when the Reformation began the great heathen populations of the world were found, roughly, in four sections of the earth. There were the multitudes in India and adjacent countries. There were the uncounted millions of the countries of the Far East. There were the great populations of the Dark Continent, Africa. And there was the far-flung South Sea island world.

Now, it is a simple matter of history that the Reformation did not touch any of these populations, and revealed no serious purpose ever to do so.

We must journey from the time of the Reformation to about two hundred years this side of Luther, to find the Protestant Church sending out its first missionaries to any of those peoples. It was in 1557 that the first Protestant missionaries were sent from Europe to a foreign country. They went from Geneva to Brazil. But they did not have the heathen peoples of that country, or of any other country, in mind. Their purpose was to plant the banner of Protestantism among the Cath-

olic peoples of South America. They had no thought of giving the first angel's message to anyone.

For 150 years after that date we will look in vain for any effort on the part of Protestantism in behalf of any of those great sections of the world field. Then we find the Protestants of England organizing "The Society for the Propagation of the Gospel in Foreign Parts." That was in the year 1701. But that society was organized to labour for English colonists in

English colonies throughout the world, and did not have the heathen in mind.

In reality, more than two centuries must be passed by after the Reformation before any voice is raised in Protestantism in behalf of the heathen in any one of those great heathen sections of the earth. And when that voice is heard it will be recognized as that of William Carey preaching in Nottingham that wonderful missionary sermon that is still regarded as a great foreign mission appeal. It will be remembered that Carey then preached to a Baptist congregation, and powerfully appealed for volunteers for India. But so entirely without burden for the heathen was that congregation of Baptist Protestants that not one person volunteered. It was in face of such absolute indifference to the evangelization of the heathen that Carey exclaimed: "Then I will go down into the pit, but you must hold the ropes." William Carey was yet to learn that, while the church was without interest in the heathen, the English world was actively antagonistic to the making of any effort to bring the heathen of India to Christ, for, in endeavouring to reach "the pit" into which he had chosen to descend, Carey was denied passage to his field on any English ship. That was the full measure of Protestant England's interest in the evangelization of the heathen in 1792. Carey reached India in 1793.

Inspired by his example, English Protestants soon afterwards formed a society that really did have the heathen in mind. It began its work by sending a company of missionaries to the South Sea islands. Ten years after Carey began in India, Robert Morrison went to China. Nine more years passed, and Robert Moffatt was sent to Africa. Thus were those four great heathen divisions of the world field entered by the Protestant church. The Reformation had nothing to do with them directly. And after being wholly neglected by the reformers, they were allowed to remain in grossest darkness for upwards of two hundred years. Then, all at once, as it were, interest in their redemption to Christ was kindled, organizations were created to give them the gospel, and within the brief space of twenty-four years they

## Our God Above

I look at the blossoms around us,  
So varied, so perfect, so sweet,  
And I wonder Jehovah created  
Such beauty to garland our feet;  
I wonder a Hand so Almighty  
Should tint with such infinite grace,  
And lend to the blossoms such perfume  
To gladden a dying race.

I think of the clouds that o'ershadow  
The burning and heat of the way,  
And lend their showers of refreshing,  
With purpling fringe to the day.  
And I wonder the wisdom of heaven  
Should link with its infinite plan  
Such wonderful visions of beauty  
To gladden the heart of man.

I look at the stars far above us,  
All fair in their glory and light  
Piercing the darkened shadows  
That fall with the darkened night.  
And I think of their countless myriads,  
With all of their splendours untold,  
And I worship the God who created  
The stars that never grow old.

I look at the beautiful faces  
That pass in their smiling today,  
Love-kindled and all so kindly  
Cheering life's lonely way.  
And then I wonder how mercy  
Lends all from the heights above—  
While gentle winds softly whisper,  
"Our God is a God of love."

R. Hare.

were all entered by Protestant missionaries.

In the same year that Robert Moffatt went to Africa, John Williams was sent to the South Seas. His arrival there was followed by widespread interest in the gospel on the part of the natives of that great field. In 1840 David Livingstone landed in Africa, and by his wonderful missionary explorations Africa was opened up to Protestant missions.

In 1844, only thirty-one years after Carey landed in India, and but four short years after Livingstone began his great work in Africa, the 2,300 days of prophetic time ended, and the judgment hour was reached. Then, and not till then, was the first angel's message due to the world, and the way for its proclamation prepared. Then, too, began to appear a people with the vision and purpose of that first angel.

It is a solemn fact that at that point of time when the church was due to enter upon the closing phases of its task, and special messages were due to the world, a people arose preaching those messages, with a vision of a world with all of its peoples and kindreds to be reached with their message, and with an understanding that when their work finished, God's work for sinners would close. It is also a solemnizing fact that we are of that people. Their vision is our vision. Their understanding and purpose are ours. We exist to preach the everlasting gospel for a witness to all nations, to call all men to worship God and give glory to Him, to warn against the great apostasy, and to herald the message of the second advent to all the world. This done, our task will be finished, and our Lord will come.

C. H. Watson.

## *A Forward Literature Movement*

E. E. Franklin

(Associate Secretary, General Conference Publishing Department)

Our duty for the present time, as Christians, is very clearly outlined by our Saviour in His revelation to St. John when he was on the Isle of Patmos, as recorded in Rev. 2: 4, 5, when He said: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

If Christians find out what the "first works" are, and do them, their duty will be clearly accomplished. In Matt. 4: 23 we read: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." This was the work of the Saviour. He not only continued this work until the very day of His death upon the cross, but even after His resurrection, during the forty days in which He taught by many infallible proofs the things pertaining to the kingdom of God.

We find the disciples imbued with the same missionary spirit. They went out into all sections of the then known world, preaching those things pertaining to the

gospel of the kingdom. We think of how God called some of these men and how He accomplished mighty things through them. Philip was sent to preach the gospel in the cities of Samaria. It is recorded in the Book of Acts that many believed, and were baptized, showing that the cities were a very fruitful field of endeavour. I believe one of the greatest problems confronting this denomination today is the evangelization of the teeming millions in our great cities.

We think of Paul on his way to Damascus, with warrants to persecute the Christians, when a vision from God changed his entire life. Like Philip and the apostles, he taught that Christ was the Son of God, and preached the resurrection and all things pertaining to the kingdom of God. For many long years Paul laboured. In fact, twenty-five years after his conversion on the Damascus road, he attended an elders' meeting at Ephesus where he testified that through all of his trials and persecutions, and through all the dangers to which he had been exposed, he had faithfully declared "all the counsel of God."

Have we during our experience in this message permitted the fear of ridicule or any other reason to keep us from declaring "all the counsel of God"? Have we at any time been ashamed of the gospel of Christ? I believe the records of these men have been left for our benefit. Christ has left us an example that we should follow. To us has been committed the task of giving the gospel to the world in this generation. Before the end comes the "gospel of the kingdom" is again to be "preached in all the world for a witness unto all nations." We are living in a time when we believe that work will be accomplished. In a most remarkable way the Lord has ordained various agencies for the extension of His work. One of the agencies the Lord has greatly used that has developed from a small beginning to a mighty movement is our literature work. It began in a very small and humble way, and has grown to be one of the great factors in carrying the gospel message to the world.

In "Testimonies," Vol. IX, pages 61, 62, we read: "The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals. . . . Let our literature give the message as a witness to all the world. . . . Our publications should go everywhere. Let them be issued in many languages. The third angel's message is to be given through this medium and through the living teacher." We note the following striking statement found in "Christian Service," page 146: "Our publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. . . . In this work every disciple of Christ can act a part." Think of it! Instrumental in bringing as many souls to Christ as the preached word! Furthermore, "Testimonies," Vol. VI, page 313 tells us that through our publications "the message will go where the living preacher cannot go." Again we read: "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—"Christian Service," page 145.

God is leading us to the great multitudes of earth with our message-filled literature. Today we have seventy-five publishing houses, printing literature in 194

languages; and we are working orally among people of seven hundred and fourteen languages. We have 1,271 workers connected with our publishing houses, and more than 3,000 colporteurs, supplemented by a large army of lay members, distributing literature. As Seventh-day Adventists, we can be justly proud that we are in the forefront as far as the distribution of religious literature is concerned. We recognize our literature ministry as one of the most potent factors in the dissemination of light and truth through the world field. There is no question but that the Lord has ordained this agency to accomplish a mighty work. Do we fully appreciate its far-reaching influence? The pioneers of this message used our literature in a most effective way. In our literature they have handed down to us a precious heritage, which we ought to appreciate even more fully. Today we ought to see the rebirth of a great forward literature movement. In 194 languages the message can be heralded widely. In our cities thousands of our people can go out and carry the printed pages of truth. A large work can be accomplished by sending out our books, large and small, magazines, periodicals, pamphlets, and tracts. In this work every church member may have a part. "In the closing controversy now waging between the forces for good and the hosts of evil, He expects all, laymen as well as ministers, to take part. . . . The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—"Testimonies," Vol. IX, pages 116, 117.

Truly we are living in the last days of this earth's history. A great work is to be done in a short time. We cannot expect that our ministers alone can finish the work. The Lord is calling upon every lay member to assist in this work. Remember that as we scatter the printed pages of truth we are doing the "first works." Let us be determined that we will do our full part as Christians in utilizing this agency to give the gospel to all the world.

## *Star Dust*

"There is no service like his that serves because he loves."

"You can be loyal to truth without calling all men liars."

"It often costs more to avenge wrongs than to bear them."

"Like the compass to the North Pole, the Bible points to heaven."

"The trouble with easy-going people is that they make it hard going for other people."

"In your Bible, God is not speaking to any other person in the world but yourself."

"Jesus did not bid the disciples, Strive to make your light shine; He said, Let it shine."

"Opportunities are very sensitive things; if you slight them on their first visit you seldom see them again."

# World-Wide Missions

## God Protects His Servants

Those whose labours have carried them into the remote places of the earth, where law and order are unknown, often have to depend alone on Him who has promised, "I am with you alway." And many times, when in danger, we have seen God's hand in protection. One such incident which occurred some years ago I shall relate.

It was far back in the interior of Brazil, on the great Araguaya River. About twelve miles above the mission was a small town. Here we secured a young Catholic girl to help in the house. As time passed, she learned to enjoy attending meetings, and finally bought a Bible. Then she was converted, and asked for baptism. But for some time she had been engaged to a man who was not a believer, and who was a heavy drinker. After trying for a time to convince him of the truth, she at last informed him that the engagement was broken.

The young man came to the mission again, and I had a long talk with him. I studied the Bible with him and had prayer with him. His mother had accepted the truth and had been baptized, but he hardened his heart and gave himself up to his evil habits. He seemed to become much worse than he had been before. In time the young woman was baptized, and married to a young man at the mission.

This enraged the man more than ever, and he swore vengeance, declaring that he would kill her husband and me, as he felt that I was really responsible for the decision the young woman had made. Complaint was made to the judge, but he refused to take any action, as he said the man was very dangerous.

Soon after this the girl's husband went to town to spend Sabbath with the believers there. During the night the man, armed with a .44 rifle and a revolver, came into the room where our brother was sleeping. He was very angry, and had been drinking. But for some reason he could do our brother no harm. Later, the same night, he came in again, but with the same result. Our young brother said, in telling about it, that he had felt no fear whatever, but that he had plainly felt the presence of the holy angels protecting him.

A few weeks later our brother had to pass through the town in which this man lived. He was still threatening that if our brother ever dared to come there, he would kill him. When our brother reached the town he found that, on the day before, the man had had a violent quarrel with one of the head men of the town, and had been forced to leave home. Again we saw how God had protected His child.

After some weeks he returned home, quite ill. He was still determined to kill us wherever he might see us. Murder is very common there, and few are punished for it. Then I had to make a journey which would take me through his home town. We had heard continually that he was prepared to shoot us on sight. Naturally we wondered what would happen, but

knew that God would care for us in His own way. Little did we think what that way would be.

Since we had always made his mother's house our stopping place when there, we went directly to her house. What was our surprise to learn that just a few days before, her son had suddenly died. Naturally she grieved the loss of her son, as she knew it was an eternal separation. Still she knew that whatever God allows is for the best. We could only remember the words of David in Ps. 105: 13-15: "When they went from one nation to another, from one kingdom to another people; He suffered no man to do them wrong; yea, He reproved kings for their sakes; saying, Touch not Mine anointed, and do My prophets no harm."

"This gospel of the kingdom shall be preached." There is no power—civil, political, or ecclesiastical—that can hinder it. While the Spirit of God is surely being withdrawn from wicked men, and dangers will increase and be multiplied till the end of time, still in the same measure that the Spirit is withdrawn from the world, it will be poured upon God's people, empowering them to go forward to the finishing of the work.

A. N. Allen.

## Go! Do!

The wind and rain are roaring, the house is trembling, and we are waiting for the full force of the hurricane to arrive here. The boys and I are alone: their father is away on a tour. I wonder how he is faring in this storm. According to the wireless report the storm centre passed close to Suva again today. It was announced over the radio tonight that the situation is still serious for this island. Our barometer dropped very low then rose again. Then this morning it began to drop again, but it has a tendency to rise tonight. It has been blowing a gale ever since last night. Our house shook and rocked during the night, and Floyd was quite alarmed. The rooms on the windward side are just swamped. I tried mopping them up, but it flooded faster than I could wipe. We milked the cows this morning, but the weather was too bad this evening. Our garden looks a wreck.

Just as we were about to open Sabbath yesterday two Indians came and begged me to go and help a very sick woman. It was getting dark, and the weather report was not encouraging. Then again the boys would have to be left alone, and there was no telling when I should get back, as the roads and tracks were almost impassable. I was told that portions of the road were already under water. I tell you I did not feel like saying I'd go, but I did. I am glad now, because the baby was born soon after I arrived, and after an hour and a half I was able to leave them both well. The Lord surely helped me, and gave me courage to go on.

The road we walked over after we left the lorry was simply dreadful. I have never before puddled through mud like it. They said it was half a mile in from the

road, but I think it was an elastic half mile. I started off by picking my steps with the aid of the torch I had, but I had not taken many steps when I found myself almost bogged; so I just had to plough along through it, sometimes ankle deep, and sometimes knee deep. At last we came to a creek. I waded through till I almost reached the other side, where it suddenly became deep, and I stumbled and got a ducking, but I managed to scramble up the slippery bank in the dark. Then I was led on, and in and out among the cane fields until I was puffing and wondering how I was going to keep on. The rain was pouring down, and several times my umbrella nearly turned inside out. At last we arrived. I could not see what I looked like in their dim light, but that was possibly just as well.

Coming back the rain was not so heavy, but the creek had risen almost up to my waist. The current was so strong that I am sure I would have been washed off my feet if one of the men had not taken hold of my hand. I was very happy indeed to leave the lorry at our mission gate and be home again, to find the boys undisturbed. It was then nearly midnight.

May Masters.

## The Chillan (Chile) Catastrophe

Just this line to let the home folk know that we are still among the living after the terrible earthquake of the night of January 24. Thousands fell by our side, and ten thousand by our right hand; yet it did not come nigh us. We were precious in the Lord's sight, and He preserved us as the apple of His eye. We cannot praise Him enough for His mercies and His keeping power.

The awful shaking came at midnight and lasted about a minute and a half. We ran to one another's homes and to the school, with the fear that we would find many dead and wounded. When our group of nearly sixty summer-school teachers, students, and visitors finally got together, and we learned that there was not a single hurt or a bone broken among us, we fell to our knees in thanksgiving for our heavenly Father's tender care. Throughout the night songs of praise were heard coming from groups all over the campus.

During this tragic experience I was alone. Mr. Meier had gone to a point about 400 miles south, in the interest of the school. Neither of us knew whether the other one was alive. Trains were unable to operate, and telegraph wires were cut off. The two and a half days till my husband arrived seemed like weeks. I was worried; yet in my heart there was a peace and a confidence that the Lord could preserve him as He had kept us. My husband arrived on Friday morning at 3.30, by car. What joy for him to find each of us without physical harm, and what joy for us to see him safe!

The buildings are wrecked, but not a single one has fallen to the ground. The boys' dormitory and the classrooms are unsafe, and will have to be replaced. The others can be repaired. Today summer school reopened after losing three days. We are planning to open school in March. We do not know how this can be possible, but we must go ahead in faith. The very

fact that the Lord preserved all our lives shows that He has a work for us to do, and that is the saving of souls. How many have gone to their graves without being prepared!

Chillan is in ruin. Of the 60,000 population it is estimated that more than 10,000 are dead. Only twelve houses stand. Dead are strewn all along the streets. These were carried off in trucks, or in carts, or on the shoulder in boxes, or were tied up in a sheet or a blanket and taken away as rubbish. The cemetery couldn't take care of the thousands; so the paths were filled.

Many bodies are still under the heaps of adobe or brick. The people still alive are being moved to other cities and to the country as quickly as possible, as an epidemic is feared. Of course some will remain to begin building again. A shortage of food also is feared by many. But we fear neither hunger nor disease, for the same God who preserved our lives can keep us in health and supply us with food. Our courage is good, and our faith has never been better. The Lord will somehow, somehow, open the way so that the school can function and prepare workers for this field which is now more than ever ready to hear the message. The work is the Lord's, not ours; so we trust it to Him.

All the people say, "Everything is ruined except the Adventist school at the Mariposas. Not a soul there was killed or even wounded." What a testimony the world must give of God's saving power! We have people on the school road who lost as many as seven in one house, and we are all so wonderfully spared. How can we thank the Lord enough!

So far as we could investigate, only an elderly sister lost her life among all the Seventh-day Adventists, and she never awakened, but remained asleep on her bed. The lives of our people were also wondrously preserved in Concepcion, and Los Angeles, which were nearly as badly destroyed as Chillan.

Please ask our people to pray for us, and tell them we are of good courage, and expect to stay at our post of duty more faithfully than ever in the face of difficulties and hard times. You can count on us.

Mrs. J. H. Meier.

## Bezwada, India

### Telugu Workers' Institute and Evangelistic Effort

Theory is all very well in the classroom. But the field is the world, not the classroom; and many of our vernacular evangelists who shine in examinations fail in practice. It has, therefore, become imperative that we who know the art should show them how to give the message of truth to the public.

Last March, in harmony with an action taken by the South India Union committee, it was the privilege of the writer to conduct an evangelistic institute at Bezwada for the English-speaking Telugu workers. There were the usual textbooks and the usual lively discussions, but to my mind the most important feature of the institute was the public effort that was conducted, which demonstrated to the members of the institute how to start an effort and bring it to a successful close.

An attractive pandal was erected, and it was indeed cheering to see it filled to over-

flowing with earnest seekers after truth. When the Sabbath was presented, there were about a thousand present, many of whom took extensive notes, and after the lecture was over came forward and expressed a desire to know more.

And God does answer prayer. I can never doubt God after the wonderful experiences that we have had during this effort. We prayed for many things, and God heard our prayers and graciously answered them.

We prayed for the sick mother of one who was attending the effort, and in a matter of two or three days that sick one was well on the road to recovery.

A young Roman Catholic, a teacher by profession, came to us and desired us to come to his home and pray for his wife, who had been sick for many years. We did so, and right glad are we to say that our prayers were answered. The good woman was healed, and healed so thoroughly that she was able to attend the meetings. Her husband remarked that it was nothing but a miracle.

Lack of space, and not a lack of encouraging experiences, compels me to refrain from writing more. The effort, which lasted for a period of two months, was a success, and the workers for whose benefit it was held are of good courage, and expect to achieve great things. Pray earnestly for us, for we are profoundly conscious of the fact that it is God alone who can transmute the base metal of our efforts into the pure gold of souls saved.

A. E. Rawson.

## North-West India

We, in the Southern Asia Division, believe in evangelism, and we believe in it not only in theory, but in practice. And so, in order to give a start to the programme, N. C. Wilson went to the large city of Lahore, in the northern part of India, and started three evangelistic efforts, which were to run simultaneously. He took charge of one effort and directed it, E. R. Reynolds took charge of another, and L. E. Allen directed the third. Every day they would come together to discuss the means and the methods of carrying on their work.

I visited these places, and when I went to one of them, at McClelland Road, I saw there our evangelist, Mela Ram, standing before the people—hundreds of them, some Mohammedans, some Hindus, some Christians. They were all seated together in the company, listening to the Word of God. It is an unusual thing to see these people gathered together. But somehow the truth of God has power to break down caste, and to unite the hearts of these people.

The subject that night was tithing. A prominent Hindu citizen was chairman of the meeting. That is the way they conduct their meetings. The tent was pitched on a prominent corner. We had Mohammedan entertainers—those who would sing appropriate songs about the message that was preached. One Mohammedan recited—I do not know whether you would call it a poem; I guess it was—about tithing, and said that everyone should pay tithe. So these people are preaching the message.

When we started work, Elder Wilson went to the chief of police, and said, "We are opening meetings. We want you to know about it." The chief of police was very much pleased when Elder Wilson

informed him of this public meeting, for the police watch all the public meetings that are held. So the police decided to find out what was going on. Elder Wilson, of course, made plain to them the nature of the meetings, but a policeman was sent to investigate. He sat in the audience. He wrote out his notes. These notes were passed to one of the inspectors of police. He put them in shape, and finally passed them to the chief inspector. This man—the intermediary who put the report in shape—became so interested in his work that he asked permission to go to the tent and report, thus eliminating one of the reporters.

He came and sat in the audience every night. He took down notes and passed them on to the chief of police. At the close of the effort he came to our brethren and said, "I want to be baptized. I have given up my work as a police officer." But the brethren said, "Do you know what you are doing? Do you know what it means to be a Christian and a Seventh-day Adventist?" This man had been a Mohammedan. The brethren said, "Are you sure you know what you are doing?"

"Yes," he said. So the brethren talked with him, but nothing could deter him from his purpose to be a Seventh-day Adventist Christian.

Today we have forty people who came out through those efforts. You say that is not many, but I tell you it is a good many for that country. The Spirit of God is working with those Musselmen and Hindus as never before. There is only one explanation of these conversions, and that is that God is pouring out His Spirit on the people of that country.

A. E. Nelson.

## "Does Christ Live Here?"

Bishop Charles L. Slattery tells us that he heard the following story in a little church in France:—

A new pastor had come to the village, and called at a certain cottage. When the husband came home from his work, the wife said:—

"The new pastor called today."

"What did he say?" asked the man.

"Oh," she answered, "he asked, 'Does Christ live here?' and I didn't know what to say."

The man's face flushed. "Why didn't you tell him that we are respectable people?" he asked.

"Well," she answered, "I might have said that; only that isn't what he asked me."

"Then why," continued her husband, "didn't you tell him that we say our prayers and read our Bibles?"

The wife replied, "But he didn't ask me that."

The man grew more vexed.

"Why," he continued, "didn't you say that we were always at church?"

The poor woman broke down. "He didn't ask that either; he only asked, 'Does Christ live here?'"

This man and woman pondered for many days what the grave pastor meant by his questions. Little by little their lives were changed. Little by little they grew to expect Christ, not dead but gloriously alive. And in some way, they knew not how, through great love and a willingness to be surprised by the mystery of His radiance, they knew Him. He did indeed live there!

—Moody Monthly.

# Church and Field

## "I Was a Stranger"

God desires His people to show particular consideration to the stranger who may be in their midst. This is very evident from the many references to strangers found in the Scriptures. The children of Israel were reminded time and again that they had been strangers, and therefore should know how to treat the sojourners in the land. After Israel had been delivered from bondage, God said to them, "Ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." Ex. 23: 9.

At a later time He instructed them: "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God." Lev. 19: 34.

Again God declared to Israel: "Love ye therefore the stranger; for ye were strangers in the land of Egypt." Deut. 10: 19.

God is not unmindful of those who may find themselves in unfamiliar and, perhaps, unfriendly surroundings, for He knows the heart of the stranger. Christ said of Himself, "I was a stranger." The Apostle John said of Christ, "He came unto His own, and His own received Him not." How the heart of Christ must have been torn as He came among His own people, and found them unprepared to receive Him! He wandered up and down the land fulfilling all that the prophets had said of Him, and yet they knew Him not.

It was while we were yet strangers to the covenants of promise that Christ came into the world and died for sinners. His heart is touched with all who find themselves far removed from home and friends. He sees the stranger who comes among God's people and passes on without receiving the hearty handshake of a brother or a sister, or even the cheering word, "Come again."

### If Christ Visited Your Church

If Christ walked on earth in our day, how would we receive Him? Would there be someone at the church door to speak a word of welcome? And would another one pause a moment after service to ask concerning His welfare? Or would He be received as are so many who, entering a strange church, must seek a seat among a people who give no sign of recognition, and then with disappointment turn away when the hour of worship has ended?

To how many Seventh-day Adventists could be spoken the words, "I was a stranger, and ye took Me not in"? And how many of us would ask with hurt surprise, "Lord, when saw we Thee . . . a stranger, . . . and did not minister unto Thee?" only to receive the reply, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me"?

God's love embraces the stranger as well as those of His own household. He tells us that the stranger is to be treated "as one . . . among you," and we are admon-

ished to "love . . . the stranger." If this were the attitude among all our people, how much different would be the reports that must often be given!

### Your Church and the Stranger

What has been your experience as you have visited a church where you were not known? Have you gone away feeling that you have been warmly welcomed? Or was no friendly word or look directed your way? What has been your reaction to these experiences?

If you have been made welcome, you have said within your heart, "I am going back to my home church to give a welcome to strangers." If you have gone away feeling the chill of thoughtlessness and indifference, you have said to yourself, "I must be sure not to overlook the strangers that come to my church."

But is it not true that you no doubt returned to your home church and fell back into the same self-centred spirit, forgetting that you were once a stranger? Why is it that one is so prone to forget, but so ready to find fault with those who lack cordiality?

There is not a church, perhaps, that could not make improvement in regard to this matter. Some churches, we have been happy to observe, have made special provision for meeting the stranger and making him welcome. If he appears at the Sabbath school hour, some officer of the school is at the door ready to speak a kindly word and show the visitor to a class. If he appears at the church service, an appointed usher or a deacon is at the door, ready to show the stranger a seat and extend a welcoming hand.

Besides this, especially appointed persons observe the arrival of visitors and seek them out following the service, in order to make their acquaintance. Where the church is organized in such a manner, much good can be accomplished, and the church itself receives a great blessing.

Many of our large churches endeavor to follow such a plan. It is easy for a stranger to attend a large church and be unnoticed. But this is not true of our smaller churches in which every member is a familiar friend. In a small audience of this kind a visitor is readily recognized. If in such a place one comes and goes unnoticed, the grievance is the greater and the sin less excusable.

Should not our smaller churches in particular seek to welcome every visitor warmly, become acquainted with him, and send him away with a hearty Christian greeting? How wonderful the revelation when Christ shall arise and say, "I was a stranger, and ye took Me in"!

### A Commendation All Should Seek

John the beloved apostle, in writing to a church leader, commended him in the following words: "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers." 3 John 5. We would have considered Gaius, to whom this word

was addressed, a good man and one to be emulated if the word had merely been "thou doest faithfully whatsoever thou doest to the brethren"; but how much more is he to be commended and emulated when the words "and to strangers" can be added!

There may be many church officers who can be commended for their faithful service to the brethren. This apparently is their duty. But how many feel that beyond this there is a greater service that can be performed; that they will much more honour the Master when it can be said of them that, "Thou doest faithfully whatsoever thou doest to the brethren, and to strangers"?

Should we not seek a reformation in this matter? Is not this subject worthy of special consideration on the part of every member and more particularly of every officer of our churches? Should not every church inaugurate a plan whereby all visitors may be recognized and made welcome? When we have made a brother or a sister from some distant church feel "as one born among" us, we have thereby strengthened the faith of a believer, one of our great world family. If we have welcomed one who knows not the truth, but who has come into our midst to see what kind of people we are, we may thus win a soul to the advent message.

But let us take warning from the fact that the contrary is just as true. An indifferent, lukewarm, and inattentive attitude may not only turn an earnest inquirer from us, but may cause many a troubled brother or sister to stumble.

Shall we not remember at all times the words of the Master, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Frederick Lee.

## Good "Poisonous Literature"

Several years ago, one of our colporteurs who was working in the northernmost part of the province of Santa Fe, sold a copy of "The Great Controversy" to a certain storekeeper. He also sold many copies in the neighbourhood.

The priest, hearing of the strange literature sold to his parishioners, requested them to have all of it brought to him, that it might be publicly destroyed. Many of his members who had these forbidden books brought them to him.

A certain gentleman, hearing about this strange literature and the demands of the priest, had his curiosity aroused, and he determined to read one of these condemned books. Searching for one, he finally came to the storekeeper, who was about to give his to the priest. Instead of permitting it to be consigned to the flames, he presented it to this man.

This interested man read it. He read it again. He found the contents were not "poisonous literature." He secured a Bible, paying a high price for it. Looking up the references in his Bible, and comparing them with the contents of the book, he was convinced of the truth. He spoke to others about the newly found treasure. An interest was created. The book was studied, and the contents were carefully noted, while the interest grew. Our isolated mem-



bers came in contact with these interested people, and continued to study with them. We sent a worker up there, and after a few weeks' stay with them, nine precious souls were baptized. That was a year ago.

These newly baptized members not only lived the truth, but spoke to others about it. They studied with them, and brought them to the Sabbath school. The interest developed. Two weeks ago our home missionary secretary visited them for a few days, and before he left eight more staunch Christians were baptized. All of them had read some of our literature, and had become fully acquainted with the truth. Several had read three of the five volumes of the Spanish "Testimonies," "The Great Controversy," and other literature. The man who received "The Great Controversy" from the storekeeper has read it eight times. Already two of the newly baptized members have raised 2,500 pesos to build a church, and another brother has offered to buy the ground on which to build. Others are interested, many of whom will be baptized later.

Right now we have at that place a colporteur who is selling books with great success, in spite of the vigorous protests of the Catholic priest. We hope soon to have a growing church in Las Toscas.

C. Becker.

## Readings for the Prayer Band

### THE OVERCOMER—No. 8

#### The Cry of the Church in the Last Days (Concluded)

"Avenge me of mine adversary."

The cry, "Avenge me of mine adversary," will mean that the church has lost sight of "flesh and blood" enemies, and sees the true cause of evil on earth. In this "widow's cry" we have a picture given by our Lord Himself of what it means to "pray against" the powers of darkness, for the deliverance of souls from their power, and for the emancipation of the whole body of Christ from their oppression. Let us look beyond our personal needs, and condition, and interests. Let us rise to the place of vision with the Lord Jesus Christ, and take from Him this picture of the last days. Has this cry come into your heart yet? Do you see that there is a real adversary, and that there is no other recourse against his power but that of prayer? When you see children of God in bondage, tied and bound by the power of the enemy; when you hear that the work of proclaiming Christ in heathen lands is being hindered and held up for lack of funds, what is your attitude toward these things? I invite you to join in this importunate cry, the cry of "His own elect." In Revelation 22 the cry is for the Lord Jesus to come quickly, but here it is for the destruction of God's enemy and man's when the Lord comes.

When you see a certain truth in God's Word, it is important that you immediately take a right attitude toward it. Here we have the vision of the church's being brought to one mighty cry. There is no need of long, or round-about prayers. The necessary things are the simple ones. Simple purpose and wise direction in prayer according to the will of God is the pathway to power in prayer.

For our own needs, as well as for the church as a whole, the cry is the same.

Is the adversary oppressing you? Are you crying to God to take vengeance upon him—literally to "do justice" upon him? We have the promise of God that this shall be done. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed." Gen. 3: 14. God will fulfil that curse when Christ comes back to reign over the earth, and the great adversary, the dragon, the deceiver, who has poisoned, persecuted, injured, and killed God's children, will be driven down to the pit and ultimately to the lake of fire prepared for him and his angels.

How much do we enter into this plan and purpose of God? Is there deep down in our hearts a real and growing hatred of Satan as we see his work and his influence spreading through the world? When God puts this into your heart, you will cease to blame "flesh and blood" for the suffering and wrong you see, you will cease to "wrestle" against "flesh and blood" in a vain endeavour to have things put right. You will know that there is only one thing to do, to "pray without ceasing" against the "world-rulers of this darkness" who are soon to be cast down from their place "in the heavenlies" when the triumphant Victor of Calvary comes down to "execute the judgment written," and to reign in righteousness over the world they have so long spoiled.

Do you ask how I dare to say such things? Where, in God's Word, is there warrant for our taking any part in this warfare? You will find it at the very beginning of God's dealings with man, when He said to the serpent, "I will put enmity between thee and the woman." Gen. 3: 15. "I will put a breach between you." God Himself puts enmity between believers and Satan, for Eve was the first believer. She believed the promise of a coming Saviour, and so she is called "the mother of all living."

#### A Divinely Created Enmity

Years ago, as a young believer, when I saw that Satan was at the back of everything, I always felt a spring of protest in my spirit, saying, It is victory, Satan shall not triumph! Since then I have come to see that the divine life of Christ must always antagonize the enemy. Where the life of Christ is, there must always be a spring of hatred, of antagonism, against the powers of darkness, and when there is no such spring, it simply means that the divine life is not strong enough within us. There is too much activity of the natural mind and life for there to be any great power of resistance to the foe. Christ and Satan have been at enmity from eternity, there is an undying enmity between them still, and there will be an intense hatred of the powers of darkness in you, just in proportion as He is dwelling in you, and has "free course" to live and move out through you. The indwelling Spirit of Christ is not limited, but the capacity of the indwelt one often limits Him. I am convinced that one of the greatest marks of the true divine life in the believer is this: response to God and resistance to the devil; it has "no fellowship with the works of darkness" because it is light—"the Life is the light."

"I will put enmity between." Thank God for that enmity between me and the serpent. Is he the enemy to you? Does he let you alone because you let his works alone? Or does he hate you because by your prayers and life you are damaging his

schemes, and helping his captives to freedom? Is this divinely created enmity a real thing between you and Satan? If that enmity was a real thing in the whole church of Christ, she would be a very different church, and the day would soon be here when her cry, Avenge me, do me justice of mine enemy, would be answered. But, "when the Son of man cometh, shall He find faith on the earth?"

Will you let the Lord lift you to this wider outlook? Will you cease to pray for yourself so much, so that you may pray for the whole church of Christ on earth? Will you think less of the things that concern your own limited circle of vision, and enter into this great purpose of God, and within your own spirit continue with this cry, while you remain on the earth? The greatest things in the world are done through prayer—it is a mightier weapon than any other. Is it not absolute folly to have such resources and not to use them?

If you get this vision you will talk less and pray more. It means a deeper, a more silent life, for an unwise or flippant sentence may nullify your prayers. A grieved Spirit also leads to powerlessness in prayer, and your spirit will soon be crushed if you try to deal with "flesh and blood" instead of going direct to God, and claiming His promised victory over the unseen enemy at the back of things.

It also needs an unflinching recognition of the fact that your "old creation" life has been dealt with at the cross, crucified with Christ, and a steadfast, unflinching making to die the "doings of the body," the ways and inclinations of the old natural life. You cannot expect to see the enemy bound in answer to your prayers if in any degree you are tolerating what you know to be the self-life, or giving any occasion to the enemy through the flesh. There will be no "enmity" between you and the enemy if you are nursing and holding on to any of "his goods" in your own life. But as we obey the Word of God and definitely "reckon" ourselves dead indeed to sin and to the workings of our sinful nature, having died with Christ (Rom. 6: 1-11), the "law of the Spirit of life in Christ Jesus" makes us free. The Holy Spirit comes in on the basis of our union with Christ in His death, and teaches us how to "mind the things of the Spirit" instead of the "things of the flesh," and so nullifies the power of sin and the self-life.

When this is your constant, steady attitude before God, then He can put into you the foretold "enmity," and give you power to "resist the devil" from the inmost depths of your spiritual life, and you will prove the promise true—"he will flee from you." As you see the powers of darkness at work, here and there and everywhere, the sight will draw from you the cry, "Lord, avenge us of our adversary." It is the last prayer that will be unitedly offered by the whole church, and will hasten the day when the Lord Jesus Christ shall deliver His church, and lift it up and transfer it to the throne, and manifest His Calvary victory to the whole world.

J. Penn-Lewis. (Selected by F. A. A.)

"We are not here to pray, to dream, to drift;  
We have hard work to do, and loads to lift;  
Shun not the struggle—face it; 'tis God's gift."

## Australasian Record

THE OFFICIAL ORGAN OF THE  
AUSTRALASIAN UNION CONFERENCE  
OF SEVENTH-DAY ADVENTISTS

EDITOR: - - - REUBEN E. HARE  
ASSOCIATE EDITOR: - A. W. ANDERSON

Single Subscription, per year, post paid - 5/-  
Order through your conference office, or  
send direct to the Signs Publishing Co.,  
Warburton, Victoria.

All copy for the paper should be sent to The Editor,  
RECORD, "Mizpah," Wahroonga, N.S.W.

Printed weekly for the Conference by the  
Signs Publishing Co., Warburton, Victoria

## OBITUARY

CONNELL.—Morgan Andrew Connell was born at Mount Moliagul, June 12, 1858, and died at Warburton, March 20, 1939, in his eighty-first year. Brother Connell accepted this message in the year 1888, when he entered the book work. The



Brother Connell with two of his young friends.

following year he was sent to New Zealand, where he laboured as tent master under the direction of Pastors A. G. Daniells and Robert Hare, in Napier and Palmerston North. He pioneered the book work in many centres. He had charge for a number of years of the camp-meeting erection for the Union Conference. The last years

of his service he spent in Victoria, where his presence will be greatly missed. He was a splendid and deep student, a keen debater, a wonderful friend to the children, and above all very loyal and faithful in all his work. We laid him to rest in the Box Hill cemetery to await the call of the Life-giver. To his sisters, brothers, and other relatives, we extend our deepest sympathy in this hour of sorrow. Pastor P. G. Foster assisted the writer in the service at the graveside. Reuben E. Hare.

BULLAS.—Mary Ann Bullas, of Brunswick, Victoria, passed to her rest on Sunday, April 2, having reached the good age of eighty-five years. Sister Bullas was a very well-known and long-standing member of the church, having accepted present truth under the labours of Brethren Israel and Corliss, fifty-three years ago, in the district of Ballarat. She has attended every camp-meeting in Victoria save one. Our sister had been ailing somewhat, but her passing came rather suddenly; she was fairly active till the last. Seven sons and one daughter mourn the loss of a faithful and consecrated mother. To them we extend our sincere sympathy. Two sons, Pastor Tudor, and the writer had a part in the last services for our beloved sister.

B. E. Hadfield.

ARMES.—Myrtle Irene Strain Armes, only daughter of Brother and Sister Daniells of the South Brisbane church, and herself one of our devoted members, fell asleep in Jesus at her home on April 1, and was laid to rest in the Toowong cemetery on April 3. For many months she had suffered, following an accident, gradually losing her memory, speech, and finally consciousness. She leaves to mourn a husband, three young daughters, her parents, and a brother. To these we extend our deepest sympathy in this hour of sorrow.

F. G. Rampton.

STREETER.—On Tuesday night, the 4th of April, at Cowell, South Australia, Harry Streeter, elder son of Brother and Sister H. S. Streeter, fell asleep in Jesus at the age of twenty-three. Our late brother was a graduate of the Australasian Missionary College, and at the time of his demise was in the employment of the Sanitarium Health Food Co. While discharging his duties in Cowell he was suddenly overtaken with appendicitis, which turned to peritonitis. In spite of all the skilled and loving care bestowed on him, after fourteen days of intense suffering he closed his eyes in that sleep which will know the awakening at the last days. As darkness softly absorbed the light of another day, on the Wednesday evening, we tenderly laid him to rest in the Cowell cemetery, whence his loved ones are looking for his return when the Life-giver will come to reunite fond hearts.

F. A. McFarlane.

CHAMBERS.—Emily Chambers, at the age of sixty-eight years, passed to her rest on Friday, March 24. Six years ago she joined the advent people, and at the time of her death was a member of the East Prahran memorial church. Sister Chambers will be greatly missed by her husband and daughter, to whom we extend our heartfelt sympathy.

B. E. Hadfield.

## Greetings from India

Our readers will be interested in news received in a personal letter from Sister E. Meyers who, accompanied by Brother Stanley Chowla, recently left our shores for India, after having laboured in this field for so many years. Sister Meyers writes:—

"We had a very pleasant voyage from Sydney. We were entertained royally at every port, and were privileged to be at the camp-meeting in West Australia, where we said farewell to dear old Australia and our friends. We certainly left with mixed feelings, but with the realization that God was leading. At Colombo we were met and spent a very pleasant day with the workers there. On arrival at Bombay we were informed that Stanley had been appointed to the Roorkee Training School, so we left the same day by train for the journey of about 1,000 miles to Saharanpur, where we were met and driven by car to the training school. The Punjab Convention was almost over, but we met the president and the workers in this district. The keynote of all the preaching was the need of the Holy Spirit. It was refreshing, and we were encouraged at the progress of the Indian work.

"After seeing Stanley settled at the school, I left for my son's home at Lahore. [Some of the workers and members will remember Sister Meyers' son, Will, who was at one time in attendance at the Australasian Missionary College.] My son is so pleased to have me. He has every comfort, and is glad to share it all with me. As I have cast my life burden at Jesus' feet, I have nothing to worry over. I believe He has accepted it from me for service. In my old age, when I must lean on others, God has made full provision for all my needs.

"My association with the workers in Australia will always be a very green spot in my memory. God has been wonderfully good to me. We are on the verge of eternity. May our lives be Spirit-filled to meet the things ahead."

## North Queensland Camp

The North Queensland Annual Camp will be held in Dennison Park, Bowen, May 9-21. The first meeting commences Tuesday, the 9th of May, at 7:30 p.m.

There will be a strong Union Conference delegation, and we feel sure the spiritual help from this camp will long remain in the minds of all attending.

In view of the serious times in which we are living, and the perplexing events transpiring daily, we would urge all to make every possible endeavour to be present and partake of the blessings that camp affords.

L. H. Allum, Secretary.

## RECEIVED WITH THANKS

The treasurer of the Tasmanian Conference acknowledges with thanks the sum of £2 for foreign mission work.

"Sympathy—'tis the touchstone to every secret, the key to all knowledge, the Open Sesame to every heart."

## News Notes

Latest reports of the Appeal for Missions effort add a further amount of £372, bringing the total to £12,542, or £512 over the aim of £12,030 for the Home Field.

Since our last "Record" report, North New South Wales and West Australia have completed their work, making six conferences "out." Following the South Australian camp-meeting, that conference commenced its Appeal work, and for the second report has a total of £541, or 63 per cent of its aim.

To have been able to report the attainment of the Union Conference aim for the Home Field before the Easter holidays was indeed a very fine achievement. With bush fires, drought, and other difficulties in the way, the accomplishment is all the more commendable.

We take this opportunity of expressing to all who have participated in the work our heartfelt thanks for the splendid assistance rendered.

### Autumn Council Notes

The Half-yearly Council, which has just been concluded, was an important meeting so far as its actions will affect the work of God in this field. The conditions of the times in which we live were given some very careful study in the relation of their effect upon the work that God has committed to us to do. Some very important decisions were made, and actions taken, which we believe will have a far-reaching influence. As time proceeds our members will be made acquainted with these. Just now we desire to report a number of transfers of workers in which our people will be interested.

Brother C. J. Griffin, of the North N.S.W. Conference, is being invited to connect with the South New Zealand Conference for evangelistic work.

Brother R. Bullas, of the South N.S.W. Conference, is being invited also to connect with the South New Zealand Conference for evangelistic work.

Brother W. J. Richards, of the South New Zealand Conference, is being invited to connect with the South N.S.W. Conference for evangelistic work.

Recently Brother R. R. Gooding, the Assistant Union Conference Auditor, found it necessary to resign from the work for health reasons. The doctor advised him to engage in out-of-door work, preferably on a farm. With regret his resignation was recently accepted. In view of this, it was necessary to give attention to filling the vacancy in the Audit Department. Brother O. Twist, of the Union Conference Treasury Department, is being transferred to that Department.

Brother P. A. Donaldson, of the Head Office of the S.H.F. Company, is being invited to transfer from that department to the Treasury Department of the Union Conference.

Other transfers were made, which will be announced a little later.

Already our readers have been informed concerning the National Emergency Ser-

vice, for which plans have been made by the Union Conference. During the currency of the Council, further very careful and serious consideration was given to this matter, and some very definite actions were taken in reference to it. These will be passed on to our churches and to our membership generally through the local conferences. It is felt that this Emergency Service that is being undertaken is possibly the greatest thing that has ever been attempted in this Division. Having formally planned in reference to it, it is felt that the utmost must be done to carry that plan into effect. It was the conviction of those assembled in Council that if all of our people rally to this service, they will engage in a work for their fellow men that will bring them to the favourable attention of the general public, and will enable them to engage definitely in the kind of work that the Master Himself engaged in while upon earth, and in which He undoubtedly desires all of His people to be occupied in these closing days of earth's history. It is planned to organize our people into this Emergency Service without any delay, and we trust that our people everywhere will respond to this call to very practical Christianity.

May the Lord greatly bless the decisions of the recent Council, and its actions as they are put into effect.

Erwin E. Roenfelt.

### THE DAILY STUDY RECORD IN THE SABBATH SCHOOL PAMPHLET

Due to the fact that there has been some misapprehension as to the intent and purpose of the changed daily study record at the head of each Sabbath school lesson in the Senior Pamphlet, the following notice will appear in a forthcoming number of the "Sabbath School Worker." We place it here for advanced notice and explanation by Sabbath school secretaries:—

"The daily lesson study diagram at the head of each lesson in the Senior Sabbath School Lesson Pamphlet is intended for the purpose of records only, and for all senior Sabbath school pupils. While it indicates that, as recommended in "Education," pages 251, 252, study should begin on Sabbath afternoon for the next week, we recognize that many, due to their religious duties, or to the pressure of services on Sabbath afternoon, cannot fulfil all the conditions. It is not the intent of the Sabbath School Department to change in any way the requirements for a daily study record. This still remains what it has been for years, a daily study for at least ten minutes a day on each day of the week, the time of this study to be left entirely to the choice or convenience of the individual studying. The recitation period in the Sabbath school class may also be included as one of the daily study periods where the pupil so desires."

General Conference Sabbath School Department.

The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.—Thackeray.

# TRACTS

*You Can Use with Confidence*

## NEW ADDITIONS TO THE NEW POPULAR "A" SERIES

- No. 1. Elishu on the Sabbath
- " 2. Christ Speaks to Our Age
- " 3. Sweeping Towards the Crisis
- " 4. The Law and the Gospel
- " 9. "Hard Nuts for Seventh-Dayists"
- " 10. Perpetuity of the Law
- " 11. What Do Seventh-day Adventists Believe?
- " 12. The Two Covenants
- " 13. The Second Coming of Christ
- " 14. The Sabbath of the New Testament

16 pages each. Price 2/9 per 100, or 4½d. per doz. Postage 10d. or 2d. respectively.

- No. 5. Adventists and the Atonement
- " 6. The Ministry of Suffering
- " 7. The Sabbath on a Round World
- " 8. That New Commandment

8 pages each. Price 1/9 per 100, or 3d. per doz. Postage 6d. or 1d. respectively.

### OTHER SUBJECTS TO FOLLOW

Write to your Tract Society, or to  
**SIGNS PUBLISHING COMPANY,**  
 WARBURTON, VICTORIA