

The Advent and Sabbath  
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## The Winds of Universal Strife Held in Check

By W. A. SPICER

THE prophecy of Revelation pictures the angels holding the winds of universal war in order that the gospel message may reach every truth-seeking heart. Four angels, at the four corners of the earth, are shown restraining the winds. When, in the vision, it appeared that the angels were about to let the elements of destruction loose, the prophet saw another angel entering the scene.

"I saw another angel, . . . having the seal of the living God: and he cried with a loud voice to the four angels, . . . saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

That is the chief thing to watch—the progress of Christ's work of saving men. We cannot begin to read all the intricate patterns wrought out in the providential overrulings of international events, with changes and overturnings permitted all about. But we are to read the providences that keep open doors of access and give opportunity still to carry the gospel of salvation to men. That is the thing of eternal import.

Again and again in the life of this special advent movement the believers have known that anew the restraining angels must have intervened to hold the elements in leash.

With the year 1848 there came such an overturning that within a few months it seemed the nations of Europe would go into dissolution. Then, suddenly, a steadying hand was laid upon them; and out of those overturnings came wider-open doors for the spread of the gospel. It was just after those stormy days that a view was given our pioneer workers by the Spirit of prophecy. It was on January 5 and 6, 1849, that Mrs. White had views of the angels holding the winds.

"Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, . . . crying with a loud voice, 'Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.'

"I asked my accompanying angel the meaning of what I

heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father, and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads."—*Early Writings*, p. 38.

This view, coming out of the stormy times of 1848 and 1849, gives us a hint of activities in heaven while the winds of war threaten to destroy on earth. It is to "save some," that as yet Heaven does not withdraw a restraining hand and leave men to their own ways.

One speaker in the British Parliament, following the tense days that recently saw Europe again on the brink of war, seemed reverently to recognize this restraining hand of Providence. Speaking on October 4, Earl Baldwin, former Prime Minister, said:

"Today is Tuesday. It was only last Wednesday that the Prime Minister spoke in the House of Commons. I sat next to Lord Halifax, and up to the middle of the Prime Minister's speech I do not believe there was any thought in the minds of any one present but that war was inevitable. . . . I thought the skies were completely black. . . .

"In the midst of that speech the Foreign Secretary was handed a telegram, and he showed it to me. It was the long-expected answer to the Prime Minister's invitation. It was just as though the finger of God had drawn a rainbow across the sky and had ratified again His covenant with the children of men. The children of men of all nations have a part to play now in these fleeting hours that are before us."—*New York Times*, Oct. 5, 1938.

While the earnest statesman sees in the situation a call for men to play a serious part in national affairs, it is for believers who know the times to be in dead earnest in working to win souls to Christ, in whom, we well know, is the only refuge in the swiftly approaching "time of trouble, such as never was since there was a nation."

# HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

## The Autumn Council

I AM writing from the Autumn Council, in session in Battle Creek, Michigan. This is the session which comes once in four years midway between the meetings of the General Conference. This session is counted the most important one of the series, because of the far-reaching questions to be considered. At the meeting representatives from overseas divisions are present.

As I write, I see before me N. P. Neilsen, president of the South American Division; A. V. Olson, president of the Southern European Division; A. Minck, president of the Central European Division, Section I; W. H. Branson, president of the Central European Division, Section II; W. E. Read, president of the Northern European Division; J. F. Wright, president of the Southern African Division; E. B. Rudge, president of the Australasian Union; G. A. Roberts, president of the Inter-American Division; F. Griggs, president of the China Division; and V. T. Armstrong, president of the Far Eastern Division. It is to be regretted that N. C. Wilson, president of the Southern Asia Division, was detained in his field. This division is represented by A. Edwin Nelson, the secretary-treasurer.

There are many expressions of regret that C. H. Watson of Australasia is not present at the meeting. The brethren remember his faithful and efficient administrative labors as president of the General Conference. He and his family are endeared to thousands in North America with whom they came in touch when his work brought him to Washington. Elder and Mrs. Watson have not been very well of late, but we are glad to know that they are better, and we pray that they may have strength and health to labor on even unto the coming of the Lord.

The following representatives are present from the European divisions: Northern Europe, J. I. Robison, H. W. Lowe, G. A. Lindsay, L. Muderspach; Central Europe, M. Voigt, M. Budnick, J. Wintzen; Southern Europe, F. Brennwald.

In addition, the following missionaries on furlough in North America are among the delegates: From China, S. L. Frost, K. H. Wood, N. F. Brewer, M. C. Warren, O. A. Hall, J. C. Shull, Mrs. B. Miller; from the Far East, C. L. Torrey, E. A. Moon, E. M. Adams; from Inter-America, J. W. Cole, M. E. Lowry, H. L. Neilsen; from Africa, A. N. Tonge, M.D., J. G. Slate, and B. W. Abney; from Southern Asia, T. J. Michael, O. A. Skau, E. M. Meleen.

From the North American field the general officers and other members of the General Conference Committee resident in North America, including the presidents of the North American union conferences, are present. There are also in attendance the presidents of local conferences in North America, and representatives of leading institutions.

Many important questions will come before this meeting. Chief of these is that of appropriations to the various mission fields. This question, perhaps, more than any other one brings the representatives from the overseas divisions. Each man comes with a

great burden of heart for funds with which he may enter the opening doors of opportunity which present themselves on every side. Then, too, it is the question of appropriations, particularly, which brings to this meeting the presidents of local conferences. These men above all others must get under the burden of raising mission funds. They can do this more intelligently as they listen to the earnest appeals for help made from the mission fields.

The Council has been preceded by several pre-committee meetings, and in these there has been manifested an earnest spirit of devotion. It is recognized at this Council, perhaps as never before, that we are faced with great problems in the carrying of the advent message to the world. Before us are great obstacles and barriers, and not by any wisdom of men can these barriers be overcome. The brethren feel, as never, perhaps, in the past, that they must have divine help, even the Spirit of God, to give power and strength to the message and to furnish wisdom for the laying of plans in the prosecution of the work. We shall publish a little later a more detailed report of the meeting and the important actions which may be taken at the Council.

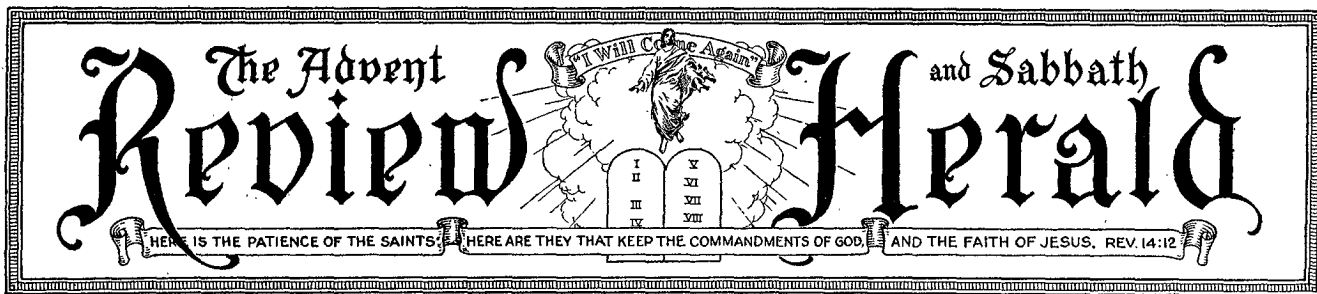
Battle Creek is the old headquarters of the work. It was the privilege of the editor to live in this great center for seven years, and many fond memories come to him as he attends the Council in this place. A little way from where the meeting convenes is the cemetery in which some of the old pioneers in this movement are resting from their labors. Here are the graves of James and Ellen White, he a great leader in this movement, she the special messenger of the Lord. Well do I recall the ringing testimonies I heard from her in the old Battle Creek Tabernacle and in other places where I heard her speak, urging our people to renewed consecration, to a maintenance of their simplicity, and to lives of sacrifice in the completion of the task God has given them. Much emphasis is being placed upon her writings in the meetings that are being held at the present time, and I am glad to say that our leading brethren are looking continually to those writings for divine guidance.

The Battle Creek Sanitarium has generously opened its doors for the entertainment of the delegates, and here many of them are finding rooms, with board at the cafeteria.

Before this brief report reaches our readers the session will be in the past. We pray that God may bless in the making of important decisions that must be made at this Council.



As the sunbeam imparts to the flowers their varied and delicate tints, so does God impart to the soul the beauty of His own character.—*"The Desire of Ages,"* p. 313.



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## Our Greatest Need<sup>+</sup>

BY J. L. MC ELHANY

*President, General Conference*

It is customary in the opening session of the Autumn Council for the president to make an address to those who are present. I wish before doing so to read some portions of Scripture.

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and who-soever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:6-12.

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" 2 Peter 3:10-12.

### This Significant Time

One of our editors has written a book entitled, "These Tremendous Times." That may sound a bit superlative, but you cannot describe these times in common language. You really have to use strong terms to describe this time in the world's history. This is an uncommon time. I believe that from the time of creation down to the present hour, there has never been a time like this. These are really tremendous times. They are times to which we have looked forward and about which we have preached and written. From our earliest history our pioneers and those who have followed them have pointed to these times. They are the times mentioned in the word of God. These times are a subject of divine prophecy. Let us this evening take just a glimpse of these times, and see

what kind of world we live in at the present hour.

It is a world filled with the spirit of hate and anger. It is a world mad with the war spirit, a world in which the forces of sin and evil are in the ascendancy, a world in which paganism as an organized force is uniting in opposition to the Christian religion and is becoming very aggressive, a world in which religious intolerance is increasing, as is evidenced by the fact that while we meet here, many of our brethren are languishing in prison cells because of their faith. It is a world in which Modernism, infidelity, and unbelief are increasing, a world poised upon the precipice of doom, and yet wherein the spirit of worldly pleasure seems to intoxicate nearly all. In the midst of all this, in such a world, and at such a time we are gathered here as the representatives and leaders of God's final movement and message.

It seems to me that there has never been a more solemn hour in our history than the present. It is a time that speaks clearly and unmistakably, not only telling us where we live in the stream of time, but pointing out to us the kind of people we ought to be in this hour.

We have come to this Council in such a time as this, and it is not enough for us merely to stand by and watch the passing of events. But, as the representatives of God's last message to the world, we ought to be making history. We ought to be on the march. Through the tumult and the noise and din of this world ought to be heard the tramping of the children of God as they march on toward the kingdom. We should not be bivouacking in the tents of carelessness and idleness. As a militant force we should be on the march. We should be accomplishing mighty things for God and for His truth. We ought to cry out, "O God, give us the voice of leadership. Give us the will and ability to set the battle in order. Give us the hearts of the people to respond to the orders to advance."

### A Time for Prayer

In these tremendous times how shall we act here in this Council? What shall I do? What should you do? How should we be occupying our time? Have we come up to this place merely to greet the brethren, to renew our acquaintances, to have a good sociable time? I believe that at this Council there ought to be more intercession than there has ever been before. There

\* Sermon at the opening session of the Autumn Council, Tabernacle, Battle Creek, Michigan, October 18, 1938, at 7:30 P.M.

ought to be more importunate prayer. There ought to be a mighty crying out after God. If not now, when? We all realize, I am sure, in our innermost hearts, that it will take just such a response on our part. O brethren, let us not wait until some more opportune time in the future.

I believe that God wants to begin a deep work, and to begin it now. Would to God that every heart here might respond. What influence shall we leave in this city as we depart from this place? God forbid that the voice of any unbeliever should be raised in blasphemy of the word of God because of our conduct while here. May God help us to guard our influence and set a right example. Are we fulfilling our divinely appointed mission, or do we stand impotent before a world chanting its own requiem of doom?

Yes, it is in such tremendous times that we are here tonight to study the interests of the cause of God. And what do we expect to accomplish? To me this is a very important consideration. Perhaps you have already thought about this and have wondered what we really would accomplish. Some may be interested in one feature, some in another. You may be anxious to know what plans and resolutions will be brought forward through the Committee on Plans. Some will doubtless be interested in the recommendations made by the Budget Committee. But I think there are some higher considerations than even these. There are many with longing hearts who are looking toward this meeting tonight, praying and hoping that God may visit us in a mighty way. There is a feeling in the ranks of the people of God that something should take place to set us on a new and straight course toward the kingdom of God. I am thankful that since I have been in this place I have received a number of letters from people who have a great burden upon their hearts that God may visit us here with great blessing.

For the sake of the brethren and sisters in our churches let us not disappoint them. Let us give ourselves to prayer and to intercession. I would like to suggest that whenever any man finds himself with a little leisure time on his hands, he spend that time on his knees before God, praying for an outpouring of the Spirit of God upon this session. Yes, our people are hoping and praying that this may not be just another meeting or another session; they are praying that it may be a turning point in the spiritual life of this movement. God grant they may not be disappointed.

We have here the leaders of our world divisions, except Elder Wilson of Southern Asia. As has been already explained, he remained in the field because of the few workers in the division at this time. These leaders have come from fields in which need abounds. They come from fields wherein live waiting millions who sit in darkness. They come from fields in which doors of opportunity, long open, are now beginning to close. We must make haste, for before long these doors will swing shut, and thousands of souls will be debarred from the hearing of the word of God. They come from fields where many of our fellow believers are in prison and suffering persecution for the truth's sake. They come from fields where facilities are few and meager, and people are impoverished and destitute. They come from fields where the peoples are often divided and separated by prejudices and racial or national feelings. They have come here to join us in this Council.

Personally, I am praying and hoping that some defi-

nite things may come out of this Council. May I mention some of these? I am praying that as a result of this meeting, there may be a fuller measure of emphasis put on the unity and the oneness of this advent movement. That is much on my heart. As I look out over the world today, where so many conflicting and clashing interests disturb the people of the nations, bringing alienation and bitterness between peoples, I am praying that throughout the world-wide field in all the ranks of God's people, there may be a spirit of unity, a spirit of oneness, a fine fellowship, the communion of saints.

### A World Movement

This is a world movement, and what we need is a world vision. We need to heed those words of Jesus, when He bade His followers: "Lift up your eyes, and look on the fields; for they are white already to harvest." May God help us to enlarge our vision and see the whitening fields of earth.

We are just as responsible for the work in other lands as we are for the work in any of the home fields of the earth. I am very thankful that God's love is for the whole world, and that it embraces every human being upon the globe, regardless of race, nationality, or condition. Every believer in this message ought to have a world vision and see the needs of all peoples.

I am thankful for the earnest attitude that we see on the part of so many in doing their utmost to support the cause of God throughout the world. I have thought of it as the brethren here have told us of the really remarkable efforts that are being put forth at this time by so many of our churches in the Harvest Ingathering, and in the way they give of their means to support the work throughout the world. I want to say tonight that I greatly appreciate such an attitude.

How wonderful it is, really, that amid the clash of interests in this world, the people of the advent movement can fellowship one with another the world around. I have thought of it as I have traveled about the earth. I was over in Europe some years ago. I went up through Northern Europe, through Scandinavia and over into Finland, and I shall never forget the day I took the steamer in Helsingfors to sail away. There stood on the dock a group of our believers, and the last thing I saw was their handkerchiefs waving, and I heard their shouts in their own language, "Good-by, Brother." Well, somehow I felt I was parting from our own brethren in the faith, and so I was.

I went down into the East Indies and visited among our people in that part of the world, where just a few decades ago cannibalism was being practiced, and human flesh was being sold in the markets. I went back in the jungles to visit one of our churches. The sisters there, with the true spirit of hospitality, provided a meal for us. They had cooked some rice in bamboo tubes, and they brought it out and cut off some pieces for us. Then, as an extraordinary evidence of their hospitality and good will, they brought out a can of California fruit and opened that and gave it to us to eat without spoons. We had to eat it with our fingers. But it tasted good, especially as we thought of the loving hearts behind it all.

### The Boy and His Bible

When I was in the Republic of Colombia, we went to the city of Barranquilla and spent some days there in meetings. I shall never forget one of my acquaintances upon that occasion,—a young lad by the name of

Ricarte Escandon. His mother was a widow, and his father, who had been a colporteur, had recently died, leaving that mother with eight children. This lad, about fourteen years of age, was one of the very first persons with whom I became acquainted in that place, and he and I became great friends while I was there. I liked to spend all the time I could with him, and we would trade information, he in Spanish and I in English.

Finally he came to me one day having a very serious look on his face, and told me in Spanish, "I have no Bible, and I feel very sad about it." The lad's mother was too poor to buy him a Bible. I saw to it that he had a Bible, and, oh, what joy came into his boyish heart as he clasped the Book to him. Yes, it was a great joy to the lad to have a Bible of his own. As I came away from that place, one of the last figures I saw was that boy leaning against the gatepost, weeping. Some months ago that lad, with some of his companions, went swimming in the Magdalena River. Ricarte dived in, and they took his body out several miles down the river. I believe that boy was a real Christian, that he died in the love of the Lord Jesus, and that I shall meet him in the resurrection.

Wherever I go I meet people like that, and there is a spirit of fellowship in the faith that binds us together in unity. And so it is the world around. Wherever we go, wherever we find a believer in this message, we are bound together in a sweet, precious fellowship. I am glad that it is so. It is the most wonderful thing there is about this message, so far as the human side of it is concerned.

#### A New Emphasis

I believe that there ought to be a new emphasis here in this meeting on the world-wide unity of this movement; and I am praying for that. [Voices: Amen.] It pays to put emphasis upon that. It pays, my friends, in a dividend of souls.

There is another thing that I am hoping for, that growing out of the influence of this Council there may be a new emphasis on the need of firm adherence to all the fundamental principles of this message. [Voices: Amen.] As I heard Elder Spicer pray this evening about some of those days of old when the pioneers of this movement gathered in this very place and laid the foundations of this work, I could not help remembering that we today are three or four generations removed from those men. As I read the history of other movements, as I read the history of God's people of old, I realize that that very fact constitutes a real danger. Those of us who are younger, who did not have that intimate contact with these godly men, who do not realize the great sacrifices they experienced, are in danger of deviating from the great fundamentals of this message. May God help us to stand true and firm. No turning aside now. No compromise with those who would undermine the truth. No, my friends, let us have nothing to do with this modern philosophy. Let us be free of it. O, may God help us to rid ourselves of this influence in our ranks, and to stand firm and true upon the great principles that have made this message what it is.

Another thing that I am hoping and praying may be emphasized here is that there will be an earnest endeavor on the part of every leader to give to the people, in his own life and in his own practice, an example of the great principles for which this movement stands. Dear brethren and sisters and fellow

workers and leaders, let us put away all our liberal tendencies, and learn what it means to be out-and-out Seventh-day Adventists—truehearted followers of our Lord and Master. This is no time to allow the spirit of worldliness to permeate our ranks. It is the time for firm adherence to the great Christian principles given to us in this message. Let us be true leaders in example as well as in precept.

These world leaders who have come to this meeting will tell you something of their great needs. I will not attempt to speak for them tonight. They will do that for themselves. You will learn from them that their needs are many and great. But as we come to an occasion of this kind, we are again reminded that our material resources are altogether too limited. How we wish that we could answer every call and fill every need. I often ask myself the question: Have we reached the limit of what this people can give for the finishing of God's work in all the world? I do not believe we have. I believe that if the importance of our great world task and the responsibility that rests upon us is kept before the people, they will rally to the support of this work. It is necessary for us as leaders to help them understand what this responsibility means.

#### Our Unseen Resources

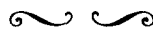
Of this I am very positive, that we have not yet availed ourselves to the fullest extent possible of the unseen resources that are at our command. If we never secured another dollar in addition to what we are now getting, God could finish this work through a church fully surrendered and consecrated to Him. So far as God is concerned, I do not believe it is a question of money; it is a question of consecration. May the Lord help us really to understand what it means to live in these tremendous times, and to be leaders in such times.

Our greatest needs are spiritual, rather than material. I wish we could at this Council put the emphasis on the unseen resources that are so freely given us for the asking. I want to invite you all to unite in praying to God for an outpouring of that power.

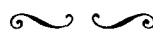
In these tremendous times we need to be a group of very serious, earnest, godly men. Are you afraid, brethren, of being regarded as pious, as godly, or do you prefer to be known rather as a good fellow? I fear that reputation will not do us much good in the day of God. Brethren, we do need to be serious, godly men. Do you believe it? [Voices: Amen.] Do you believe it, brethren? [More voices: Amen.]

We need to pray for a visitation from on high. Whatever else we fail to do here, let us not fail in this all-important thing of praying for a great outpouring of God's Spirit upon us.

*(To be concluded)*



WE should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time.—"Testimonies," Vol. VI, p. 356.



DIE when we may, I want it said of me, by those who knew me best, that I always plucked a thistle and planted a flower, when I thought a flower would grow.  
—Lincoln.

## Appeal of the Budget Committee

WE are in the midst of the biennial session of the Autumn Council. This is the Autumn Council held midway between the sessions of the General Conference. To these meetings come our representatives from mission fields to report on the progress of our world-wide work, to tell us of the wonderful providences of God in the spread of the advent message, of the many open doors of opportunity beckoning them to enter, of their great desire for help in the way of missionaries and mission money to supply these needs. They come to us with their hearts greatly burdened. They have been given a vision of a lost and dying world such as we, in more favored lands, do not possess. They see yearly thousands going down into their graves without a knowledge of Christ, and the great burden of their hearts and of the hearts of their associates is to rescue these men and women from the pit of sin and destruction.

The Budget Committee has been appointed by the Autumn Council to listen to the appeals of these mission field representatives. The committee is made up of fifty-five leading and representative men, including the home officers of the General Conference, union and local presidents from the North American field, and representatives of institutions. None of the mission field representatives are on this committee. As far as possible, the committee is impartially constituted, in order that it may weigh equitably and without bias the various calls that are presented before it.

We wish you could listen to these appeals from these mission lands. We are sure it would deeply stir your hearts and lead you, as never before, to realize the great and important work that God is doing among the nations of men.

The needs presented to the Budget Committee are many and varied. Our missionaries plead earnestly for evangelists to be sent to their fields. They want strong, devoted young men and young women who can go to the various countries of the world, learn a new language, and devote their manhood and womanhood, their strength and energy, to the giving of the gospel to those who know it not.

The appeal is for medical missionaries, for godly physicians and nurses, who can show the people better ways of living, who, in their ministry to the physical needs of those in darkness, can reveal to them the Saviour of their souls, and thus lead them to Christ the Lord.

The appeal is for teachers, for those who can instruct the youth and the children and turn their young hearts to the Lord, and through them reach their parents who are in heathen darkness.

The appeal is for money with which to erect school buildings, small hospitals and clinics, where the sick can be treated. The appeal is for money to erect church buildings, houses of worship which will give stability to the work—a rallying place for worship from day to day. The appeal is not only for money to sustain the work already established, but to answer the opening calls from every quarter.

There also come appeals from such lands as China and Spain, where some of our workers have sacrificed their lives in behalf of this message, where some of our buildings have been destroyed. In these war-stricken countries there must be carried on a work of rehabilitation. Tens of thousands of dollars will be required to restore that which has been destroyed.

These appeals bring sore perplexity to the Budget Committee. The mission funds are limited. There is scarcely enough to sustain the work that is now going forward, and practically nothing to answer the calls for new work. Shall we send these missionaries back to their fields disappointed and disheartened? Shall we say to them, We cannot aid you in this hour of great need? We cannot feel that this is the message God would have us return to our brethren and sisters out on the firing lines. They are our representatives. We have sent them out in our stead to carry the gospel message to those who know it not. We have lowered them into the pit of heathen darkness and superstition, and we must stand by and hold the ropes. We must furnish the sinews of war, that the work may go on and not languish. We can answer these calls and render this help only as you who read this message sustain us in our efforts.

In some of our mission fields, our workers are living on a reduced wage. Our mission funds have not permitted us to restore the cut in salary given them several years ago in the depression period. This inequality must be remedied and relief furnished some of these devoted and faithful missionaries.

In this hour of need in our missionary operations, the Budget Committee appeals to the rank and file of our people. Will you not come to the aid of our missions in this great hour of opportunity, in this crisis hour in our work? You have faithfully done this many times in the past. You have loyally stood by and have sacrificed and toiled that this message may be carried to the world, but there can be no cessation in our warfare. It must go on unceasingly until the final victory, until the day of harvest when the Lord shall come to gather His children home; and what joy will then be ours to see in the kingdom some who have been brought there through our efforts, through our sacrifice.

We must give and give again to the support of this work. We must give until it hurts. We must sacrifice, even of our penury, in order that those who have nothing may receive the gospel of salvation. We must bind about our supposed wants, economize in every possible way, that this message may be carried to the world. We know that we can depend on you. We know that you will not disappoint us in supplying the calls which our missionaries are now making.

We appeal especially to the men and women of wealth among us, who possess a comfortable competence. Can you not turn some of your possessions into money in such an hour as this? Christ exhorted the disciples, "Sell that ye have, and give alms." In this time of great world crisis, when we know not what a day may bring forth, has not this message, "Sell that ye have," an application to some who read this appeal? We believe it has. Will you not earnestly pray that God will reveal to you what you should do.

The Budget Committee, with great burden of heart, sends out this earnest appeal to our brethren and sisters. The Mission Board in this hour needs your aid. Our missions need your support. Our missionaries need the encouragement which you can give by your prayers and by your gifts, and may God lead you to do the best you can to enable the advent message to enter the open doors now awaiting it.

THE BUDGET COMMITTEE,  
W. E. NELSON, *Chairman*.



# The Two Laws

BY M. L. ANDREASEN

It will be remembered that the first six times the first day is mentioned in the New Testament it is distinctly declared that the first day follows the Sabbath, and that hence it is not the Sabbath. The Sabbath is mentioned as being "according to the commandment" (Luke 23:56); it is said to follow the preparation day (John 19:31); it is said to come before the first day of the week (Mark 16:1, 2). The women who followed Christ rested on the Sabbath, and "when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him." Mark 16:1. Concerning the gathering together of the disciples in the evening, that it should not be understood to be a meeting to celebrate the resurrection or the Lord's supper, the record states that the disciples were together for fear of the Jews; that the doors were shut; that they did not believe that Jesus had risen from the dead; that they were full of doubt and unbelief; that Jesus rebuked them for this; and that they ate fish and honeycomb and were not celebrating the Lord's supper. John 20:9; Mark 16:13, 14; Luke 24:42, 43.

## Clear Evidence Concerning the Sabbath

These texts all give evidence of having been put there for the specific purpose of telling us that the first day of the week is *not* the Sabbath, and that the seventh day of the week *is*.

The other two texts bring the same testimony. Paul holds a meeting Saturday night as he is about to begin a long journey. The meeting is recorded to tell us of a miracle which Paul performed that night, but the author takes occasion to inform us that the next day, Sunday, Paul walked nineteen miles on his journey, a thing he would not have done on the Sabbath. Acts 20:6-12.

The last text, 1 Corinthians 16:2, tells us that on the first day of the week "every one" was to "lay by him in store, as God hath prospered him." This was to be done "at home," as noted when we discussed the text. Hence it was not a public meeting. Moreover, each was to lay by as God had prospered him. This would necessitate going over the records of the week, so that each would know how much he had been prospered, that he might lay by accordingly. Many of the people were traders, and only by examining their accounts could they know their financial standing. This work was not to be done on the Sabbath, but they were to wait until the first day of the week. On that day they could do their bookkeeping and balance their accounts.

God could have omitted all record of the first day of the week had He so desired. But that would not have helped matters any. There would have to be a historical record of some kind, and God chose to do it this way, the best of all possible ways. As God in the beginning began His work on the first day of the week, worked six days, and rested the seventh, so in the new creation Christ finished His work on the sixth day, rested the seventh day, and arose the first day of the week to begin His new work of redemption. No more than the first day was made the Sabbath in the beginning because God began His work that

day, is the first day made the Sabbath in the New Testament because Christ began His work that day. In each instance it is made very plain not only which day is the Sabbath, but also which day is *not* the Sabbath. God Himself could not make it plainer.

It should be noted that while we have mentioned every text where the first day of the week occurs, we have by no means mentioned every text where the Sabbath is discussed. Eight times the first day is mentioned in the New Testament. We do not know how many times the Sabbath is mentioned, but in our study we have found sixty-one texts mentioning the Sabbath and the seventh day. We presume that this number is nearly correct, though there may be others which we have not discovered. Each one of these texts is a mighty argument in favor of the perpetuity of the law and of the Sabbath. We understand that mere number is no argument, and we are not making any special point of it. But it is interesting at least to know how many times the Sabbath is mentioned and how many times Sunday is mentioned.

## Reason for Confusion Regarding Sabbath Issue

It now becomes our duty to mention one reason why some apparently earnest Christians have become confused on this issue. They seem not to have noticed the distinction between the law given on Sinai and the regulation and precepts given by Moses. In a certain sense the two kinds of law are both of God. The ten commandments were given by God Himself and by Him written on two tables of stone, and hence, in a special sense can by preeminence be called the law of God. The ordinances given by Moses, containing directions with regard to the offering of sacrificial animals, were also in a sense given by God, that is, they were God-directed and were written by Moses in a book. They were, however, totally different from the law of God both in wording and in intent, and are ordinarily differentiated by being called the law of Moses, in contradistinction to the ten commandments, which are called the law of God. The law of God written on stones was placed *in* the ark; the law of Moses written in a book was placed outside "in the side" of the ark. Deut. 10:2-5; 31:26.

The law of Moses was of a temporary nature, intended to function only as long as the sacrificial ordinances were in force, that is, until the great sacrifice was made on Calvary. Then it would naturally cease, having served its purpose. This law of Moses was definitely abrogated at and by the cross. Not so with the law of God. Heaven and earth shall pass away, but one jot or one tittle shall in nowise pass from the law. Matt. 5:17-19.

The law of Moses included all that has to do with the Levitical ordinances, which found their fulfillment in Christ. There were certain feasts and sabbaths that belonged to this law, such as the great Day of Atonement, the tenth day of the seventh month, also the feast of tabernacles, the feast of weeks, and others. Let us take an example.

"Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation." Lev. 23:24. The first day of the month might be any day of the week, Sunday, Monday,

or any other day. Whatever day it came on was to be a sabbath. The tenth day of the same month was also to be a sabbath. "On the tenth day of this seventh month there shall be a day of atonement." "It shall be unto you a sabbath of rest." Verses 27, 32. It is clear, of course, that the first and the tenth day of the same month could not come on the same day of the week. Yet each of them was to be a sabbath. All such ceremonial sabbaths were distinct from the Sabbaths of the Lord, which came every seventh day of the week. The same chapter from which we have been quoting, Leviticus 23, after enumerating the different ceremonial sabbaths belonging to the Mosaic code, says that all these sabbaths and feasts are "beside the Sabbaths of the Lord." Verse 38. God is very careful to make a distinction.

Now, all these ceremonial sabbaths and feasts are done away in Christ. This is what has caused confusion to some when they read, as in Colossians, second chapter: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Verses 16, 17. Note how this text combines meats and drinks,

new moons, holy days, and sabbaths in one. They are all done away in Christ. All these are "beside the Sabbaths of the Lord." The seventh-day Sabbath is distinct from all ceremonial feasts and sabbaths. The latter are done away with. The Sabbath of the Lord stands.

The informed Christian will not be confused by specious arguments concerning a purported change of the Sabbath. He knows that the Jews had many ceremonies and customs that have no application to the new dispensation. He knows the difference between these temporary ordinances and the eternal and unchangeable law of the Most High. He will not confuse the blood of bulls and calves with the precious blood of the Lamb of God. He will not confuse the carnal ordinances of the Jews with the spiritual law of Jehovah, which is holy, just, and good. Rom. 7:12-14. He will know that even the Jews, with their many ceremonies and feasts and sabbaths and holy days, were asked to distinguish between them and the true Sabbaths of the Lord. Lev. 23:38. He will highly reverence the day which His Master kept here on earth, and will refuse to believe that Jesus gave men a wrong example in the day which is to be kept holy.

## The Church's Great Need

BY MRS. E. G. WHITE

A REVIVAL of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy Spirit, they cannot appreciate the preaching of the word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home, will be prepared to exert a healthful influence.

The old standard-bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with

a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. Unbelievers have a right to expect that those who profess to be keeping the commandments of God and the faith of Jesus, will do more than any other class to promote and honor, by their consistent lives, by their godly example and their active influence, the cause which they represent. But how often have the professed advocates of the truth proved the greatest obstacle to its advancement! The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices.

The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions, Satan would be defeated; for he could not prepare his specious temptations to meet the case. But how often do professed Christians, by their lack of self-control, open the door to the adversary of souls! Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word that Satan can take advantage of. As soon as an alienation of feeling arises, the matter is spread before Satan for his inspection, and the opportunity given for him to use his serpentlike wisdom



and skill in dividing and destroying the church. There is great loss in every dissension. Personal friends of both parties take sides with their respective favorites, and thus the breach is widened. A house divided against itself cannot stand. Criminations and recriminations are engendered and multiplied. Satan and his angels are actively at work to secure a harvest from seed thus sown. Worldlings look on, and jeeringly exclaim, "Behold how these Christians hate one another! If this is religion, we do not want it." And they look upon themselves and their irreligious characters with great satisfaction. Thus they are confirmed in their impenitence, and Satan exults at his success.

The great deceiver has prepared his wiles for every soul that is not braced for trial and guarded by constant prayer and living faith. As ministers, as Christians, we must work to take the stumbling blocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that He may come into our assemblies and impart His rich grace. The world, the flesh, and the devil must be overcome. We cannot prepare the way by gaining the friendship of the world, which is enmity with God; but by His help we can break its seductive influence upon ourselves and upon others. We cannot individually or as a body secure ourselves from the constant temptations of a relentless and determined foe; but in the strength of Jesus we can resist them. From every member of the church a steady light may shine forth before the world, so that they shall not be led to inquire, What do these people more than others? There can be and must be a withdrawal from conformity to the world, a shunning of all appearance of evil, so that no occasion shall be given for gainsayers. We cannot escape reproach; it will come; but we should be very careful that we are not reproached for our own sins or follies, but for Christ's sake.

There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out His presence from the assemblies of His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by My Spirit, saith the Lord of hosts."

We are in the great day of atonement, when our sins are, by confession and repentance, to go before-hand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord.

In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of

the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important, are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final irrevocable decision is to be pronounced upon every case?

What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scriptures, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.

We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands His servants, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

The work is before us; will we engage in it? We must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes. The world is to be warned. What are

*(Continued on page 12)*



## “My Lord Delayeth His Coming”

THE Bible pictures two types of scoffers who will appear when the coming of Christ is imminent. Peter tells us of those scoffers who are outside the waiting watching church. They are those who make no profession of godliness or do not believe in the personal return of Christ. Of these we read:

“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:3-7.

While it is a pity that men should thus turn their backs on the sure word of God to their own destruction, the church need not be greatly disturbed over the scoffing of this class of skeptics.

### Danger Within the Church

There is another class of scoffer, however, that should greatly alarm us. It is that class who abide within the church, professing to believe in the coming of Christ someday, but who say within their hearts and by their actions, “Christ is not coming as we have preached He would. My Lord has delayed His coming, and will possibly continue to do so for a long time to come.”

Christ pictured a class of people who would be waiting for His coming, but who, because of some delay in His return, would become weary with watching. He said of them:

“But and if that evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” Matt. 24:48-51.

What a sad picture this is! Here is portrayed a group of people who will be within the church, waiting for the Bridegroom to come, professing the blessed hope, even working to hasten the message for these last days, but who for one reason or another will not be following out the instruction of their Lord when He said, “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.”

It is no doubt this group who are referred to in Matthew 7:21-23, as follows:

“Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.”

It is true that we often apply these verses to those who are not keeping God's commandments, but profess Christ as Lord. This is a proper application. Many in the Christian churches will wake up someday to find that they have not made that preparation that is necessary for those who will be welcomed by their Lord.

Nevertheless, these words also picture a condition even within the remnant church, and we do well to think upon them in that relation.

No sadder words have been penned than these, “Depart from Me.” This word is final, and it is said to those who deceived themselves into thinking they would have some part in God's glorious kingdom. They had come even to the very borders of the heavenly Canaan, but were finally shut out. How true the words must be that “there shall be weeping and gnashing of teeth.” At present, when disappointments arise, we know they are not final; there is always hope for the future, and we rise to go forward with new courage. But these words of the Master end all striving, all hoping. “It is finished,” indeed!

### Some to Be Taken Unawares

Why is it that even those who have united with the people who profess to be waiting for Christ to come, and who have been given great light regarding the needed preparation, are taken unawares, and are unready when the last trump shall sound? Is it not because of that insidious suggestion that constantly arises within the hearts of the advent believers, “My Lord delayeth His coming”?

The evil one is very active among God's people. These are they upon whom he is centering his attention and his wiles. If he can cause them to hesitate and wonder, and even question the truths which they have believed hitherto, he has done all that is necessary to weaken their faith and cause them to stumble and fall. Faith is not weakened because Satan thrusts these insinuations upon the children of God, but it is weakened if they yield to these suggestions. One does not sin because he is tempted, but because he yields to the temptations. The whisperings that we hear concerning the delay of Christ's appearing should be banished from our minds. It is enough for us to know that Christ's coming has been delayed through the mercy of God, but dare we, upon this fact, build up a new outlook that puts off the coming of Christ far into the future?

It is this that is sinful and dangerous, and which is becoming a stumbling block to many believers. When we live in a day in which the full will of God is being revealed, when all that the prophets have declared is coming to rapid fulfillment, when the sky, the sea, and the land are filled with the signs of the end, and the time has come of which Christ said, When ye see “these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh,”—at such a time as this should we not

be watching for His coming with greater expectancy?

It is of this waiting time that Christ has warned, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

### Lessening Conviction

Much instruction has come to this people regarding the dangers that we face as we wait and watch. In "The Desire of Ages" we read:

"The evil servant says in his heart, 'My Lord delayeth His coming.' He does not say that Christ will not come. He does not scoff at the idea of His second coming. But in his heart and by his actions and words he declares that the Lord's coming is delayed. He banishes from the minds of others the conviction that the Lord is coming quickly. . . .

"The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling halls. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied, and estranged, until the day of probation shall be ended, and the door of mercy be forever shut."—Pages 635, 636.

### Engrossed in the Cares of Life

The most subtle danger which we face as a people is that which causes us to be engrossed in the cares of this life. It has to do with the ordinary things of life, eating and drinking, planting and building, marrying and giving in marriage, buying and selling. To become engrossed in these earthly things so as to neglect the spiritual life will be sufficient to cause many to lose heaven. While we must necessarily continue to perform our social and family responsibilities, yet we must do it with an expectant eye upon the coming kingdom.

"While the attention of worldlings is turned to various enterprises, ours should be to the heavens; our faith should reach farther and farther into the glorious mysteries of the heavenly treasure, drawing the precious divine rays of light from the heavenly sanctuary to shine in our hearts, as they shine upon the face of Jesus."—"Testimonies," Vol. II, pp. 194, 195.

### Spirit of Criticism to Be Shunned

Another danger is pointed out in these words, "And shall begin to smite his fellow servants." Here is brought to view a situation that is developed during the waiting watching period. It is not without significance that patience is mentioned as an outstanding characteristic of the waiting saints. Patience is required, not only in waiting for our Lord to appear, but in enduring the "smiting" of fellow brethren.

It is natural for people to be united in love, when waiting expectantly for some great blessing or deliverance. But when that expectation is disappointed, when the deliverance is delayed, how natural to the human heart to begin then to find fault, to murmur and complain, and even to question.

Should we not realize a grave danger in this? Contentions will most certainly arise. Condemnations will be uttered freely. Doubts and surmisings will arise. Criticism will abound as we look at one another. Then it is that some shall begin to smite their fellow servants.

Is not this spirit to be shunned even as much as the spirit which entices the evil servants to eat and drink with the drunken? How careful we should be to cherish the unity of God's people in such a time as this! How we should pray that love and tender fellowship one for another should abound while we expectantly wait for our soon-coming Lord! The expectant, hopeful spirit will do more than anything else to unite the little flock who shall inherit the kingdom. But it is also true that the spirit which magnifies the delay of Christ's coming will do as much as anything to destroy that fellowship and love which are necessary to prepare the saints for a home in the kingdom to come.

Thank God for the assurance found in these words, "While all the world is plunged in darkness, there will be light in every dwelling of the saints. They will catch the first light of His second appearing."—"Christ's Object Lessons," p. 420.

How anxious we should be to be among this happy group. We are not children of the night, for abundant light has shone upon our pathway. Let us heed this light as we wait and watch for the glorious dawn of the eternal world.

F. L.

## No National Salvation

THE *Christian Statesman* is the official organ of the National Reform Association, which has sought so militantly through the years to reform the United States by securing civil statutes to enforce certain religious views, notably Sunday laws. This organization has also sought to write into the American Constitution an acknowledgment of God as the ruler of the nation. The presumption seems to be that by this procedure some mysterious transformation would get under way in the whole country. This is the organization also that has insisted repeatedly that America is a Christian nation, and has sought to prove this claim by citing a parenthetical observation of the Supreme Court to this effect, in the Holy Trinity Church case.

### A Gloomy Picture

On the editorial page of a recent issue of the *Christian Statesman* is quoted a description by John Parkhill of our present times, as follows:

"We are living in days such as no mortal ever witnessed. The whole world is in distress and perplexity. Fear has laid hold on the people. . . . Our country is in an alarming condition; crime rampant, unemployment and financial chaos and social unrest growing daily, business seriously crippled by taxation.

"It is time for our ministers to awake. They are supposed to know the cause of the nation's distress and the remedy, and to make it known to the people, in order that they may find a way of escape.

"This sad condition will continue and increase in severity until this nation repents and accepts the Lord Jesus Christ as its exalted Lord and King, or at last goes down under the judgments of the Almighty."

### Endorsed by National Reformers

The editorial heading to this is, "We Say, Amen." Quite evidently the editors agree fully with this quotation. In fact, we can agree with it in a very large

measure. Certainly "our country is in an alarming condition," in the field of crime and finance, and social unrest, etc. And in view of this we believe that it will take much more than the parenthetical remark of even a Supreme Court to cause us to feel that there is anything very Christian about a country that can be described as the *Christian Statesman* now describes it. Of course, in a former day, when the National Reform Association was more powerful, it promoted with greater success the claim that America is a Christian nation. This was because the whole religious world was still under the spell of late-nineteenth-century idealism and a flourishing liberalism that assured us that the world was steadily getting better. Today the claim that America is a Christian nation sounds patently foolish, if not fantastic.

It is hardly necessary to say that the idea held by the National Reform Association and other allied organizations that some move can be made that will lead the nation to repent and accept the Lord Jesus Christ as its exalted Lord and King, is one that has no warrant in Scripture. The plan of salvation deals with individuals. It is men and women one by one who give their hearts to God. No national collective act reflecting itself in constitutional amendment or legislative statute is going to accomplish redemption for any nation.

Therein lies the fundamental difference in viewpoint between us and organizations like the National Reform Association. We believe salvation and acceptance by God is something wholly unrelated to national acts. It is true, of course, that if all the citizens of the nation accepted Christ, the collective expression of their will as revealed in their laws would certainly be something wholly pleasing to the Lord, and in a sense we might speak of the whole nation as being acceptable to God, and as being saved. But that is not the sense in which the National Reform Association understands the phrase "national salvation."

#### Few That Be Saved

Instead of the Bible's teaching that a whole nation can or will turn to God, it declares that there are few who will be saved. Many are called, but few are chosen. In view of all these facts, Seventh-day Adventists have consistently stood out against the rather popular doctrine that some mass endeavor could successfully be made by the church to turn a whole nation to God, and that in such an endeavor one of the

## The Church's Great Need

(Continued from page 9)

we doing as individuals to bring the light before others? God has left to every man his work; every one has a part to act, and we cannot neglect this work except at the peril of our souls.

O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for His presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."—*Review and Herald, March 22, 1887.*

effective ways could be constitutional amendments and legislative acts. Passing years have provided no reason for us to change our belief. On the contrary, the increasing wickedness and confusion in the world, as confessed by this statement we have quoted from the *Christian Statesman*, only strengthens our conviction that our task in the world is to save men out of this world and to prepare them for a better one. And only when that better world is ushered in will the scripture be fulfilled that the kingdoms of this world shall become the kingdom of our Lord and Saviour Jesus Christ.

F. D. N.

## By the Bible Only

### Taught by the Scriptures in Far Dutch Guiana

A FEW years ago the president of the Guiana Conference, which means British Guiana, Dutch Guiana, and unentered French Guiana, told of meeting a young woman who had been marvelously guided into the advent truth by reading the Bible. A. A. Carscallen found her in Paramaribo, capital of Dutch Guiana. She came to our meeting and applied for baptism. He says:

"The Sabbath, baptism, state of the dead, punishment of the wicked, coming of Christ, etc., she understood well. This girl had never met an Adventist until that morning, and had never read one of our books, but she was an Adventist, through and through. I asked her where she had learned these things, and she replied, 'God has taught me. I always have the Bible with me and am ever studying it.'"

Think what this means, with millions of copies of the Bible, and portions of it, speaking in a thousand languages now, in all the earth. And every copy is saying, "The seventh day is the Sabbath of the Lord thy God." And every copy is saying, "Behold, I come quickly."

W. A. S.

## A Call to Sacrifice

BY MARJORIE LEWIS LLOYD

On the other side the ocean,  
With the homeland far behind,  
Pressing ever on and outward  
Other souls to seek and find,

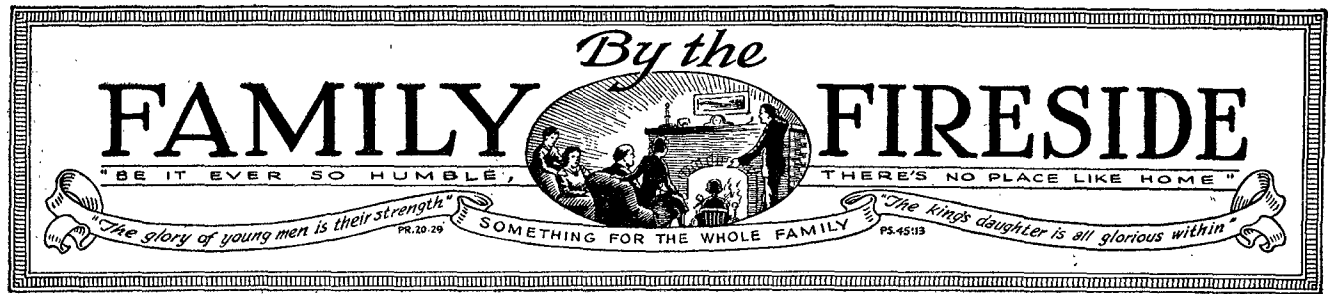
Workers over there have given  
All that they possess for Thee;  
Yet untiring are their efforts  
Better laborers to be.

Hardships come, with grief and sorrow,  
War is raging in the land;  
Yet, though even death o'ertake them,  
Firm and true to Thee they stand.

Saviour, let us catch the spirit  
Of the dear souls over there—  
Those who, while we sit in comfort,  
Have the burdens still to bear.

For the homeland they are waiting;  
Help us willingly to share  
In the burdens of the workers  
Who are struggling over there.

Give us, Lord, a broader vision  
Of the work across the sea;  
Let us sacrifice for others,  
Make a covenant with Thee.



## The Parent's Prayer.

O JEHOVAH, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say and to answer all their questions kindly. Keep me from interrupting them, talking back to them, and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask of them forgiveness, when I know that I have done them a wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment. Let me not tempt my child to lie and steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the meanness in me. May I cease to nag; and when I am out of sorts, help me to hold my tongue.

Blind me to the little errors of my children and help me see the good things that they do. Give me a ready word for honest praise.

Help me to grow up with my children, to treat them as would those of their own age; but let me not exact of them the judgments and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose, and make decisions.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them all their wishes that are reasonable, and have the courage always to withhold a privilege which I know will do them harm.

Make me so fair and just, so considerate and companionable to my children, that they will have a genuine esteem for me. Fit me to be loved and imitated by my children.

With all Thy gifts, O great Jehovah, give me calm poise and self-control.—Garry Cleveland Myers.

## Music in the Home—II

BY H. B. HANNUM

ONE of the best ways to bring sacred music into the home is through the use of hymns. Before the modern age of multiplied books, magazines, and other attractions, the hymnbook was an important book in the home, one which was read and studied by the entire family. Many of the early statesmen of America and England memorized hymns during their youth. In those days the hymns of Watts and Wesley were well known.

Jesus often met temptation during His earthly life by repeating the words of a song. His voice was often lifted in the words of song, which cheered and gladdened His life. It is well for us today to learn hymns which will be of help to us in hours of discouragement or temptation. The power of song will

do much to help raise us up in periods of darkness and sorrow.

Often we feel that it is necessary to teach children something which is childish, or which will appeal to the child mind. It is true that children are unable to comprehend all that the adult mind can understand, but often we underestimate the power of children to appreciate the true and the beautiful. Some of the very best hymns of the church are well within the comprehension of little children. In fact, some of the hymns which we think are written for grownups were originally written for children. "Onward, Christian Soldiers" was written for children. So was the hymn, "Now the Day Is Over."

The dignified language and the beauty of such hymns as "O God Our Help in Ages Past," by Isaac Watts, and "When I Survey the Wondrous Cross," by the same author, make a deep impression upon the child mind. "Hark, the Herald Angels Sing" and "Fairest Lord Jesus" are two classic hymns which every child can enjoy singing. Just as children are encouraged to learn some of the psalms from memory, so they can be encouraged to learn some of the church hymns which will be of use to them in later life.

The playing and the singing of hymns in the home make this kind of music a more intimate part of the experience of the child. Then when such music is heard in the church service, there is a feeling of familiarity with it, which makes the church service more appealing and attractive. The place to become familiar with church hymns is in the home. Such hymns learned at home have meaning and power.

We need to guard in these days the tendency of commercial gospel songbooks to cheapen the hymns of the church with a trivial type of verse, and a rhythmic and worldly type of music. This element crept into the gospel songs a number of years back when evangelists sought to catch the ear of the worldling by clothing the gospel message in words and music which resembled the worldling's music. At first this was shocking to the church members, but familiarity with this type of music has made us somewhat unconscious of how far this influence has gone.

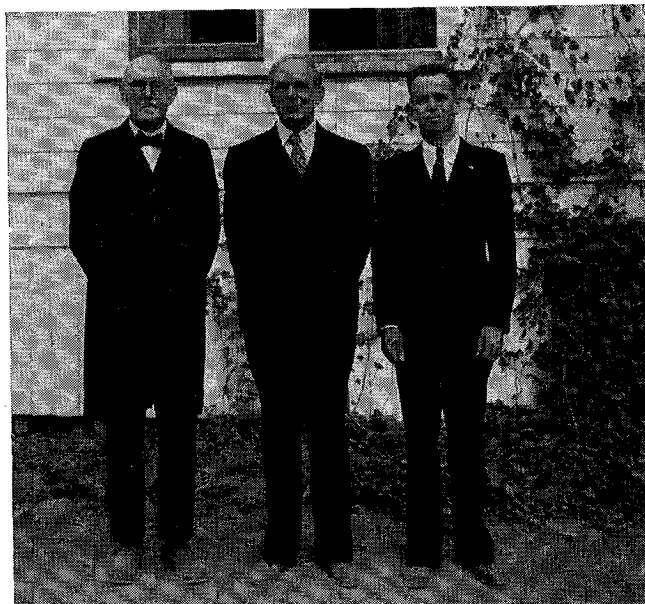
As a church we would be better off if we would forsake entirely the music of Babylon, and seek to cultivate only that which rings true to the great message of the gospel which we preach. The solemn truths of the second advent of Christ, and the message of salvation, calls for a dignified type of hymn which does not remind one of the dance hall or the trivial rhythms of the world. We have a great many fine hymns in our hymnals which we are sometimes inclined to feel are out of date or not modern enough for our young people today. We would do well to return to the old paths, and seek the genuine values that are found in the great hymns of Luther, Wesley, Watts, Montgomery, Heber, Bonar, and a host of other spiritual hymn writers.

In the choice of hymn tunes we should seek those which have melodic beauty rather than sweet sentimentality. We should look for a dignified and stately rhythm which is compatible with the words, rather than a catchy or jerky rhythm which makes an independent appeal in no sense connected with the message of the words. We should seek for beautiful harmonies, rather than a monotonous alternation between one or two chords which form the basis of the entire tune.

Some excellent songs which may be used as examples of what is meant by good hymn tunes are the following from "Christ in Song:" Nos. 312, 318, 324, 327, 334, 335, 349, 360, 470, 516 (omit chorus), 911, 817, 775, 716, and 682. These are only a few of the many that might be named. All of these are worthy of study, and can be appreciated and learned by children. In fact, when these are learned, they are preferred to the lighter type of tune. It is only those who have never entered into the spirit of this type of hymn tune who prefer another type. It is in the home that a love for this kind of genuine church music can and should be fostered. It will be a kind of seed sowing which will reap a harvest of appreciation for the finer things in sacred music.

It is dangerous to use in the home as an instrument of education a type of music which is so closely linked up with the spirit of popular secular music. It is well to develop a feeling of distinction between secular and church music. We can honor God best by offering in His worship music which is not tintured with any of the elements of the world. When the worldling hears the hymns we use in our homes, he should recognize in them a clear separation from the world, rather than a semblance to worldly music.

This statement in behalf of religious music does not mean that we should seek to make our religious music dull, monotonous, or slow. Religious music should by all means have all the elements of beauty. It should have power and rhythmic vitality. It should be



Three Generations of Missionaries to Africa. A. T. Robinson, 1891-97; D. E. Robinson, 1921-28; Virgil E. Robinson, 1936-

attractive and appealing. While some hymn tunes, such as "Old Hundred," should be sung and played slowly and with great breadth, other tunes, such as "Ellacombe" (No. 324), should be sung and played with life and vigor. Such hymns should by no means be killed in spirit by being dragged and sung slowly.

Our one supreme desire should be to be consistent in making a greater use of hymns and hymn tunes which are truly in the spirit of religious music and in harmony with our great message of truth. We should avoid the cheap imitations and the counterfeits of the genuine. The real emotional experiences which the truly great hymns awaken in the soul cannot be gained through the weak imitations. It is because of real merit that Wesley's hymn "Jesus, Lover of My Soul," ranks today as one of the great hymns of all time.

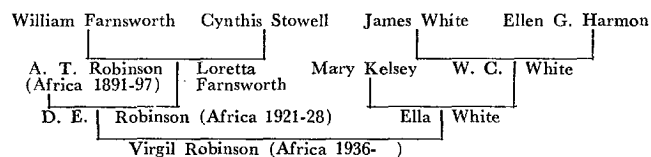
## In the Third Generation

BY STELLA PARKER PETERSON

THE other evening I made inquiry concerning a young man who is now a missionary in Africa. My inquiry released bits of information which link into a remarkable chain of Seventh-day Adventist history in which, perhaps, other Adventists may be as interested as I am.

Though we do not wish to exploit any family, yet anything that has to do with Ellen G. White assumes denominational significance. So do not pass this genealogy by with merely a casual glance of curiosity; look this family tree over carefully, for it shows that the sturdy pioneer stock of this message is maintaining its vitality, even unto the fourth generation!

Every person appearing in this family tree has been an Adventist, and has remained true to the message until death, or, if living, until the present.



Here we find William Farnsworth, one of the orig-

inal Sabbathkeepers of the advent movement, and a member—as was also his wife—of the historic first Seventh-day Adventist church at Washington, New Hampshire. It meant more than we of this day can possibly appreciate to step out and discard the accepted religious tenets of that day. It meant ridicule, it meant mockery, it meant derision and jeers and taunts, it meant persecution; hardest of all, it meant ostracism by relatives and friends and associates. It cost something in those days to be a Seventh-day Adventist. But side by side William Farnsworth and his wife stood together, bearing ridicule and censure and hardship for His sake, and rearing a large family in the message.

Here we find Ellen Gould Harmon White, whose frail hands, under God, held aloft the unfailing torch of truth—the Spirit of prophecy—which led this people through darkness and difficulty on the way to the city of God for seven decades, from her first vision in 1844 to her death in 1915; threescore and ten years of unremitting, tireless service, through sickness and deprivation and hardships which we of this day of comfort and convenience cannot possibly understand.



And when she laid down her task, at eighty-seven, to rest until Jesus comes, she left the church she had untiringly fostered a monumental supply of instruction, upon a remarkable variety of subjects, which, with the Bible, is sufficient to meet the needs of God's people until Jesus comes.

Here is James White, thrice General Conference president; pioneer editor of message-filled periodicals; originator of Seventh-day Adventist Sabbath school lessons; powerful preacher—all this through the hardest days the message has ever known. There was no laziness in the make-up of James White; God had called him to a definite pioneering work, and he was always in labors abundant for his Lord.

And when they two, James and Ellen White, were given their rest after their long labors, their son, William C. White, carried on.

With the linking in marriage of Elder W. C. White's daughter, Ella, and Elder A. T. Robinson's son, Dores, there came to be three generations of missionaries to Africa! There is a record!

That young man upholding, with his companion, the torch of truth in dark Africa today, has "a goodly heritage"—yes, a godly heritage. Perhaps few, if any among us, can equal that ancestry. Not many Seventh-day Adventists can trace their lineage back to even one pioneer of the advent movement.

But let that discourage no one.

The Lord Jesus, you know, overcame even the handicaps of the tainted blood that flowed through His veins.

Whatever your ancestry, "Whosoever will, may come;" whosoever will, may serve.



## The Sweeter Singer

MARY was out in the kitchen singing very softly. But while she sang and hummed, she also worked. Her sister was in the front room singing and playing, and the neighbors could hear her. They often said, "How sweetly she plays and sings!" And Mary was really glad that her sister had musical talent, but she wished she could do as well herself. However, she kept on with her duties.

When her daddy came home that night, she made known to him the wish of her heart. She told him how she longed to be able to sing. But father said, "Little daughter, I just love to hear you sing."

"Why, daddy! I can't sing, and you know it!"

"Oh," he said, "when I came into the house, I heard you say to Bobbie, 'Let me help you with your arithmetic,' and even though you were busy with your own work at home, and the homework from school, you were willing to help him."

"But, father, that isn't singing!" said Mary.

"Well, Mary, it sounds very sweet to me. And when mother was so tired last night from house cleaning, you said, 'I'll wash all the dishes.' And almost every day I hear you saying some nice things about some one else. So I call you my happy songster."

And Mary went about her duties humming a little tune—a merry tune. She was happy because she had made others happy. She felt happy because her father had noticed her work and was satisfied.—*Author Unknown.*

## Cure for Worry

WORRY is like the grit that gets into the oil in your motorcar; as the grit wears the machinery out, so worry gradually wears your life out. Worry is like the rust that slowly eats into some part of the works, until, under some strain, there is a "snap," and often a tragedy. Worry has doubtless broken more, crippled more, killed more, than famine, pestilence, and war combined; and history is filled with the havoc wrought by this ghastly trio.

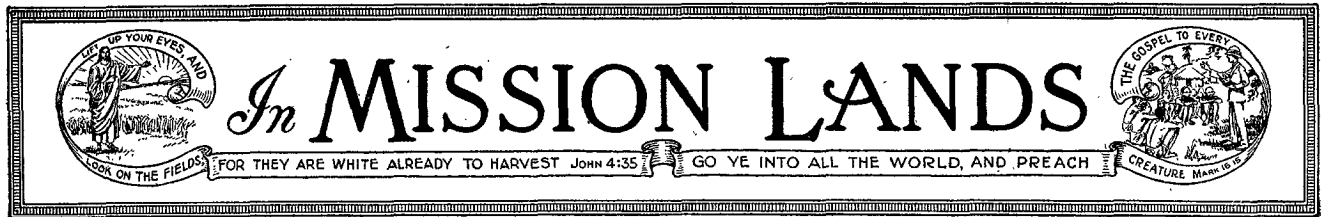
Worry does not blow a bugle, or beat a drum, or leave rows of dead on the battlefield as does war; it does not scorch fields as does famine; it does not attract public attention as does pestilence; yet, as the corn borer silently attacks and destroys corn, as the boll weevil quietly blights and ruins cotton; as the thief with muffled tread steals into your mind and heart, begins its deadly work—a work of devastation which, unless checked, may end in disease and death.

Make the cause of your anxiety known unto God. It may be something to do with your business; it may be something to do with your relationship with others; it may be something to do with your home; it may be something to do with your mind; it may be something to do with your body; it may be something to do with your soul. Whatever it is, make it known unto God. He already knows about it, but He wants you to take Him into your confidence. He wants you to talk it over with Him. You have heard the expression, "Two-way prayer." You talk with Him, and He talks with you. That is vital prayer. Have you never discovered, when you are worried, that you find comfort in sitting down and talking your troubles over with a friend, with one who understands?

You talk with your friend, and your friend talks with you, and, as a result, you feel encouraged. Tell it all to God, and listen while God talks to you out of His word, out of your heart, and you will receive a more abundant life—you who are burdened and depressed and careworn. Never mind the words, the phrases used; don't try to be literary. Talk from your soul with words or without words; be earnest; be thankful; and don't be in a hurry. Take time as you would with any other friend. He may not say "Yes" to all your faulty petitions; but, if you pray in faith, He will withhold no good thing as He sees your need viewed both in time and from eternity. But of this you may be sure: He will grant your greatest request; He will give you "peace." Remember: "The effectual fervent prayer of a righteous man availeth much."—*Author Unknown.*

"HEAR twice before you speak once."

"REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12:1.



## Revival of Mt. Roraima ("Davis" Indian) Work

BY A. R. OGDEN

SINCE taking up work in the Caribbean Union Conference one year ago, we have given considerable study to, and are putting forth a special effort for, the revival and strengthening of the work among the Roraima (Davis) Indians. A. A. Carscallen, who was a pioneer worker in Africa many years ago, and who has given valuable service to the cause of God for more than a third of a century, has recently been appointed director of the Roraima Indian Mission work. Having preceded his family from furlough, on return to British Guiana, where he had served for several years as president of the conference, he went to Mt. Roraima and spent a few months in preliminary work preparatory to more advanced endeavors among the Indians. At Georgetown in July, he met his family—his wife and four daughters—as they were returning from the States. It was arranged to invite Brother and Sister R. E. Brooks, graduates of the former West Caribbean Training School, Canal Zone, to connect with them in this work. Brother Brooks has served as secretary-treasurer of the Guiana Conference for the last several years.

### A Caravan of Fourteen Start for Mt. Roraima

In a letter dated August 17, Elder Carscallen writes in detail of their eleven days' journey from Georgetown, British Guiana, to Mt. Roraima, in the interior. He says: "We all left Georgetown, fourteen strong, on the morning of July 19, according to schedule, and that day we went to Bartica by the regular Georgetown-Bartica service. The new oil motorboat "Pomeroon" was on the run that day, and we had quite a pleasant trip. We left Georgetown at six in the morning and arrived at Bartica a little after four in the afternoon."

The fourteen whom Elder Carscallen mentions consisted of himself, his wife, and their four daughters ranging in age from about five to twelve, and Brother and Sister Brooks and their two children, the remainder of the number being made up of servants and an Indian boy who had come out with Elder Carscallen to be with him on his journey. We believe the following itinerary, as described by Elder Carscallen, contains enough of interest to show to our readers that the pioneer missionary's life and work is not all romance and an easy time.

"Wednesday morning, July 20, we left Bartica by truck and traveled all day until nearly dark, and only made the 100 miles to Apanachi. There we stayed overnight in the resthouse. The next morning we went by truck over to Issanu, the end of the road, and all were glad to have that truck ride over with. Since the road is very rough, the ride is a very trying one. The women were very tired, but the children seemed to stand the trip quite well.

"We stopped for a few hours at Issanu, for all the goods had to be unloaded from the trucks and loaded on the boats. Thursday afternoon we left Issanu, and continued our journey by boat up the Mazaruni River. We went almost to Tebocu Cataract, and camped for the night on the bank of the river. We were off again Friday morning, and after some hours we reached the government station at Kamakusa. Then we moved on to Oranapai, where we called for a few minutes only, and then went on to Enachu, where we camped for the night. I have friends in this place, who did all they could to make us comfortable. In fact, they were expecting us, for on my way down, I had arranged with them to help us.

"Sunday morning the same launch took us and all our goods two hours farther up the Kurupung Creek to the falls, or to the foot of the mountain, where we landed, with all our goods. On arriving at the base of the mountain, we found about one hundred Indians there to meet us, and we soon had everything landed from the boat. We started at once to open the big heavy cases and divide up the goods into lighter loads that could be carried by the men. It was a beautiful day, and we all worked hard, so that we would be ready for the trail early the next morning. Our camp was quite comfortable, and we had a good night's rest.

"Monday morning, July 25, we started on that long, hard trail. We had three chairs carried on the backs of Indian women, so that the children could ride most of the way. We also had the baby's swing tied to a board, and that was carried by a woman. We had that so arranged that we could cover it to protect the baby from the sun, or from the rain. Flora Brooks had to be carried all the way, for she is too small to walk. Our oldest girl, Muriel, walked all the way, and made the trip well. The second girl, Leona, had to ride quite a bit, and Viola, one of the twins, rode a great deal of the time; but Vivian, the other twin, walked all the way. She determined from the first that she would walk, and she did, and had no trouble in keeping up with the rest of us. I think she is the youngest person ever to walk that trail, except Indian children.

"Monday morning we started out in pleasant weather, and we certainly hoped it would be fine for us all the way. But, alas, we made the first hard climb to the very top of the first mountain, and the hardest pitch on the trail coming this way, and then it started to rain, and rained most of the day. When it was not raining, the forest was dripping; so we were all soaked in a very short time, and remained so till the end of the day. Baby was the luckiest of us all, for she seemed to rest the entire way. At camp that night, we

put on dry clothes, built a good fire, and soon felt comfortable again.

"Tuesday it rained all day, and we were soaked again. The trail was nothing but slush and mud most of the way. We did not make very good time, as traveling was hard. We almost gave up hope of reaching the mission on Friday, and became reconciled to sleeping out two more nights than we had counted on. We wanted to reach the mission on Friday, but we feared we would have to spend Sabbath on the way, and not get in until Sunday. However, Wednesday was a fine day, with almost no rain, and although the road was bad from the rains of the previous few days, we made better time.

"One thing that helped on Wednesday was the fact that Mrs. Brooks 'lost' her baby and thought it was on ahead of her; so for a few hours she hurried on to catch up with the baby and its carrier, and the rest of us hurried to catch up with her. Hence, we made good time. At last she sat down and waited for us to come up, and we had a little rest, and then went on again. That night we crossed the divide, and reached the lowland again, with only a two hours' march to the end of the trail. Hope revived again, and that night we did our best to rest. However, two of our camp beds were missing, for one man was taken ill on the trail and another man had to stop with him, and this latter one had the beds. Some of our pots were also missing, and some of the bags of clothing did not turn up. So we had a real taste of camp life, but we got through it all right.

"Thursday we hurried on to the end of the trail. Well, it took us over three hours to make the distance that I alone can do in an hour and a half when walking is good. We were all glad when it was over, and we got our goods into the boats as soon as we could, and started down the Membaru River. We were soon out into the Mazaruni again, and we pushed on to the mouth of the Kamarang, and camped there for the night. Well, this was worse, for some of our goods did not arrive. We had no cooking pots at all, and had to borrow a vessel from an Indian. Part of the carriers did not come, and a good deal of the bedding and some of the hammocks did not turn up; so we were placed in a predicament. What we had was wet, and there was very little food, and no place to sleep. Some of our men came; so we had enough canvas to put up to keep us dry, but the situation looked bad.

"Of course, I had to talk courage, and tell the group that we would get along. But the truth is, I did not know what we were going to do. However, we fixed things up as well as we could, and got through the night all right. Brother Brooks sat in a chair all night, rolled up in my overcoat. Mrs. Brooks slept with the two children in a single bed, and all the children were piled in close quarters. Mrs. Carscallen and I slept in one hammock, which is certainly different from a five-foot bed. However, the night finally ended, and we were all quite well the next morning.

"Friday the water was high and the river was running swiftly, and we had a long pull before us; so we started early. Six o'clock found the boats under way, and we worked away until five at night, at which time we reached the mission. Not only were we glad to arrive on schedule, but we were very thankful that that hard trip was over. I have crossed on that trail nine times, five up and four down, and never before had I experienced such a trip. I think the women all did well to endure to the end of the journey.

"Even though we were at the mission, we were not too well supplied with blankets, etc. Some bedding that we were using on the trail did not arrive for two days or more, and what did come through with us was wet, and hardly fit to sleep in. However, we had beds, and we soon fixed ourselves up so that we were able to get a good night's rest.

### New Mission Work Established

"Our trip from Georgetown to the mission had taken us eleven days, and we had slept ten nights on the way. One day by steamer, Georgetown to Bartica; one day and a half by truck on the road, Bartica to Issanu; two and one-half days by launch, Issanu to Kurupung; one day by launch up to the foot of the mountain, and dividing goods; three and one-half days walking over the trail, and one day and a half by paddle boats up from Membaru to the mission.

"We were glad to rest and meet with the people here on the Sabbath, July 30. Sunday, July 31, we had to put most of our goods out in the sun to dry, and by night we had things quite comfortable for us all. Brother and Sister Brooks stayed with us for a week, and then on Sunday, August 7, they started by boat for Paruima Mission. That is generally a two days' trip, but the water was very high and was flowing strongly; so it took them four days to reach Paruima.



Pastor A. A. Carscallen and His Family and Others Lining Up in the "Take Off" for the Trail, En Route to Mt. Roraima Indian Mission

"This trip has convinced us more than ever that we need a motorboat for our traveling up here. If we had had a motorboat, the workers could easily have made the trip from here to Paruima in one day, and they would not have been so worn out as on a four-day journey.

"We are all trying to get settled now. Mrs. Carscallen has started school, and is conducting it five days in the week. Our goods have not all arrived yet, but the Indians are still out after them, and we hope that all the goods will soon be over the trail, so that they can be brought upriver in the boats. So many men are out that our numbers at the mission are greatly reduced.

"Well, I must close this report, as I have some other things to write about. Anyway, we are all well, except the two girls who came with us. They are having a little trouble with fever, but they will soon become acclimated, and will then get on all right. The children seem to like it up here. None of them wish to go out over that trail for some time to come."

A few weeks later, after the mission family had got into working order, Elder Carscallen wrote as follows, under date of September 11:

"Nearly two weeks ago I left for Paruima, arriving there September 1. I spent six days with Brother and Sister Brooks. They have opened a school. There were sixty-seven on the roll while I was there, and the

number was increasing almost every day. They are going to have a fine work there in a short time. They found the trip from Kurupung hard and trying, but they are rested now and are happy. They will soon have a good garden growing, which will meet most of their own food needs. The Indians are happy to see such a good school started."

Speaking further of the work at the mission headquarters, Elder Carscallen says: "Here at Waramadong, Mrs. Carscallen has sixty-eight on her roll, and they are all enjoying the school. We are sure that in a little while we shall have the work here progressing well. Mrs. Carscallen is teaching the women to sew, and they all seem to want to learn. I think we shall have to get another sewing machine. There will soon be more life in these missions than there ever was before. I think there is a great work before us, and we fully expect to see things develop rapidly up here."

Thus it will be seen that two good mission schools from two to four days' apart, depending on the river navigation, are already in operation. These cannot but be the laying of the foundation of a stronger and more permanent work than has been undertaken in the past for these Indians. We ask a continued interest in the prayers of our people in the homeland for the blessing of God upon this field, that God will especially care for the lives and the health of the faithful workers who are willing to make such sacrifices in behalf of the dear souls for and with whom they are laboring.

Our workers are willing to give their lives in service. How willing should all of our people be to give of their means in support of the cause and work of God. Let us thank God for loyal, self-sacrificing workers who are willing to give themselves in unstinted service for the advancement of the gospel wherever the Master leads the way.

## Refugee Work in Amoy, China

BY GORDON L. WILLIAMS



Mrs. Williams and Students and Teachers Who Helped in Refugee Work

DURING recent hostilities at Amoy, a large part of the civilian population fled to the international settlement of Kulangsu, which is situated on an island half a mile out in the bay from Amoy. About 70,000 men and women came to Kulangsu in two days, doubling the population of the island, which is less than a square mile in area.

The coming of these refugees presented the serious

problem of how to house and feed such a large group, many of whom were penniless, and all of whom had only the possessions they themselves could carry. A relief committee was organized under the direction of the foreign residents of Kulangsu, which undertook to find temporary quarters for this multitude, and to feed those who were destitute. Cooked rice was prepared at two large canneries and distributed to over 45,000 people daily. All schools, churches, and vacant buildings were pressed into service to serve as refugee camps for those who could not leave for other places.

Our Bee Hwa Training School, and the South Fukien Mission, the headquarters of which are located on Kulangsu, carried their share of the burden during this emergency. When the call for housing space was made, the entire boys' school was vacated, and was turned over to those who were helping to find shelter for the needy. Only space actually needed for dormitory students was reserved in the girls' school. The older students of the school assisted in aiding panic-stricken refugees, returning lost children to parents,

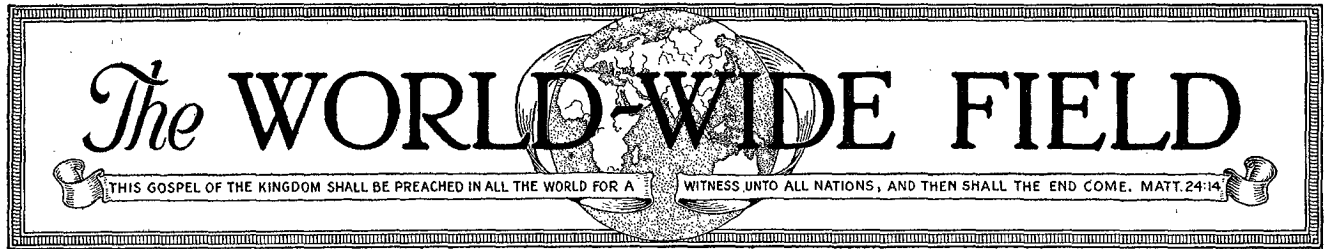
and helping feeble, elderly persons to places of safety. Over 700 refugees were housed in our school buildings. These were organized into as orderly a group as was possible under the circumstances.

After a week of such activities, classes were reopened in limited quarters in the girls' school for the duration of the term. Although many of the refugees in Kulangsu returned to Amoy, more than 20,000 are still being fed daily, and several hundred still occupy portions of our school property. It is not definitely known when they can leave.

As soon as possible after order could be obtained in our camp, evening services were begun by C. Y. Hung, pastor of the Amoy chapel. These were well attended by a number of the refugees, many of whom showed a deep interest in the truth. Nearly 2,500 tracts were distributed among those who were interested and could read, and native Bible women read to those who were unable to read. Bible studies are now being held with those interested, and a real effort is being put forth by Pastor Ang to bring a good group into a baptismal class as a result of their stay here. It is indicated that between twenty and thirty persons are definitely interested in joining such a group.

Students of the school also conducted classes for children of the refugees, teaching them to read simple characters, to learn Bible verses, and to sing gospel songs. The children were enthusiastic in their response to these classes. Some of the classes later presented parts in various Missionary Volunteer programs.

Physical help was also given the refugees. Over \$60 worth of milk from the school dairy was given small babies, many of whom were undernourished because their mothers did not have proper food during the emergency. In the first ten weeks, more than 1,000 people were treated for sores, boils, and skin diseases by Mrs. Williams, who was assisted by older girls from the school. Regular periods two and three times weekly were devoted to this work. Altogether, we feel grateful that in their hour of need we were given an opportunity to help those near us in both physical and spiritual ways.



## A Vast Stretch of Unoccupied Fields

THE advent message got its first European foothold in the Southern European Division. But it soon followed the course of least resistance, spreading rapidly over Central and Northern Europe, and leaving Southern Europe practically untouched. Very little was done in the countries of Southern Europe until later years. In fact, as late as 1914, the year of the outbreak of the World War, only a small beginning had been made in most of our countries, and, with one or two exceptions, our fields outside of Europe had not been entered. As late as 1920, there were only about 6,000 baptized members in the territory now comprising the Southern European Division.

Since 1920, more men and means have been directed toward this neglected territory, and, under the prospering hand of God, the work has made very encouraging progress in many lands. Notwithstanding this, the Southern European Division still presents a large stretch of unoccupied fields. The situation should be considered from two different angles: first, the untouched millions of continental Europe; and second, the vast unentered fields of Africa.

On our request, the different union offices of Southern Europe have prepared maps showing the present development of the work in their respective fields. These maps are a striking revelation, for they tell a pathetically eloquent story. Rumania and Switzerland excepted, we have only begun our task of warning the unevangelized millions of our populous cities and provinces! Nine tenths of our European territory is still practically unoccupied.

In France, for instance, we find a great number of large cities in which the message has not yet been proclaimed. Traveling from Paris, headquarters of the union, to Marseille, headquarters of the South France Conference, one covers about 600 miles, and finds only two churches on his way, the first at Lyon, a small one of thirty members in a city of nearly one million inhabitants, and the second at Valence, where D. T. Bourdeau began to preach in 1876. In Marseille, the great Mediterranean seaport, also a city of nearly one million, we have a church of some fifty members. One can cross France from north to south, from Paris to Nimes, a distance of 600 miles, without finding one Adventist believer. The result is the same when the traveler follows the northern boundary, skirting Belgium and Luxemburg, from the Pas-de-Calais to Alsace. Again, from Paris to Strasbourg, or from Paris to Mulhouse, in either case a distance of 300 miles, there is not one Adventist church or group to be found.

Such is the situation in France after sixty years of valiant labor. However, it is in this land that workers must be found to carry the message to France's great empire beyond the seas. Yes, workers must be found largely in France for North Africa, Madagascar, Indo-China, Cameroon, etc.

And Italy! This country counts forty-four million inhabitants, fifty thousand to every Adventist. That sounds like China and India, doesn't it? In fact, it is worse than China. We have a few believers scattered among fifty provinces, but there are forty-four provinces with a population of sixteen million, with not a single representative of the message. Italy has vast unentered regions, and neither sanitarium nor school has yet been established. Our work in Italy is still only a few bright flashes of light in the darkness of midnight.

And then we certainly should not forget Spain, for it is also typical of Southern Europe's untouched millions. In this country there are 398 Adventists among over twenty-three million people; there is one Adventist to about fifty-eight thousand inhabitants. This parallels the situation in Italy, for Spain is also without a school or a sanitarium. Today the country is war torn, and the work is at a standstill.

What shall we find in Spain when the civil war is ended? That we do not know. We do feel confident that God will protect His people in the hour of trial, but on the other hand we are not unaware of the fact that disaster has attended our churches and that at the close of the war we shall have to practically begin over again in Spain.

Now let us consider Africa. Southern Europe's territory in the Dark Continent is confined to North, West, and Equatorial Africa; viz., Tripolitania, Cyrenaica, Tunisia, Algeria, Tangier, Morocco, Rio de Oro, Senegal, Mauritania, Portuguese Guinea, and French Equatorial Africa south of latitude 10° north. It can readily be seen that this is a very vast territory; what is more, it is still practically unentered.

In North Africa we have established work in Tunisia, Algeria, and Morocco. The church of Casablanca, at one extremity, is 1,500 miles from the church in Tunis, at the other extreme point of activity. Between these two points, eight churches and a few groups are valiantly spreading the light.

It is here that Islam devastated the heritage of Christ and swept like a sirocco blast from the Nile to the Atlantic, wiping out all the Christian churches. Throughout the Dark Ages and until today, the Moslem has been the religious dictator in North Africa, forming from 82 per cent in Algeria, to 97 per cent in Morocco, of the population. The crusades did not shake him. The only missionary of Christianity at that period was the lonely but undaunted Raymond Lull, martyred in Algeria 1315, who was ever true to his own motto: "He who loves not, lives not." This same spirit is necessary today if spiritually destitute North Africa is to receive the "everlasting gospel."

Our West African territory is still untouched by the message. Rio de Oro, Mauritania, Senegal, and Portuguese Guinea are a vast spiritual desert, where the followers of Mohammed have dried up the very wells of conscience. Rio de Oro is 100 per cent Moslem, Mauritania, 99 per cent, and Senegal, 68 per cent. Islam has made its inroads from the north into Senegal and Portuguese Guinea, even down into Equatorial Africa. In many villages, formerly pagan, the call of the muezzin floats from the minaret. Today Islam is extremely active and aggressive. In French West Africa alone, there are 7,583 Koran schools, with 59,378 pupils. The program embraces a plan for the religious education of all Africa. Societies are being organized for the purpose of holding "revival meetings" and penetrating into non-Moslem regions. A leader of this movement in West Africa recently outlined the program of these societies thus: "The darion call of Islam will be the subject of the future at each center."

All these lands of West Africa are a Gibraltar of the enemy of souls. We all know that. But has not the time come to establish strong bases in these lands where the banner of the "everlasting gospel" never has been unfurled? As we wait, Islam pushes forward its program of spiritual devastation and renders our task increasingly difficult. Yes, French West Africa is a tremendous challenge to the vital force of the advent movement.

French Equatorial Africa has been entered, but our efforts to the present time have been confined to the unchristianized tribes of central-east and north Cameroon. The Southern European Division operates three main stations situated on the old slave route leading from the savannas of the interior to Yaoundé, the present capital. These three main stations are the administrative centers for the operation of about thirty outpost stations. Aside from this work in the Cameroon, French Equatorial Africa is unoccupied. We have nothing in the Gabon, the Moyen Congo, or the territory of Oubangui-Chari.

We cannot say that French Equatorial Africa is an easy field. On the contrary, it is the stronghold of Catholicism in Africa. Rome claims four million Catholics in Africa, more than half of whom are in Equatorial Africa. But



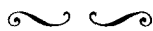
notwithstanding this, French Equatorial Africa is a promising field, and with the necessary men and means we could build up a most marvelous work. My recent visit to this field has brought home to my heart this definite conviction. Furthermore, I believe that we are on the eve of a mighty expansion in Equatorial Africa. The message is flying from lip to lip, and providential interests are springing up in distant parts. The Cameroon work could become rapidly the center of a work that would spread quickly over all French Equatorial Africa. I feel that we must step in and follow up God's opening providences before the doors close.

I could still speak of the unentered islands of the Atlantic and Indian Oceans. They, too, "wait for His law," and could tell a heart-stirring story of appeal. Yes, from the banks of the Dniester and the Black Sea in the East, to the Azores in the West, and from the shores of the North Sea to the silver-belted islands of the Indian Ocean, we have, I believe, an unparalleled stretch of unentered territories. The giving of the "everlasting gospel" to these lands is a task challenging enough to call out all the energies and enthusiasm and adventure of the advent people. In fact, at the close of this review of our work, I query in my heart, How can this territory be reached in this generation? In response, a living memory of college days comes to mind.

It was a Friday-evening foreign mission service. The speaker, a missionary on furlough from Africa, arrested our attention with these forceful words:

"The only reason I dare to go to Africa is this: I believe in the Holy Spirit. I believe He is the same today as in the days of the Acts, and can do the same things as then." Our belief in the powerful workings of the Holy Spirit in our hearts for generous giving and living, and in the darkened hearts of the unwarned millions of the Southern European Division, for salvation, is the only reason we dare believe in the ultimate triumph of the "everlasting gospel" throughout our unentered territory. But, believing in the Holy Spirit and His ability to do today what He did in apostolic times, yes, greater things, we have full confidence. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Is not the prophet's message of yore for Southern Europe at this hour of need and opportunity? I believe it with all my heart.

W. R. BEACH, *Secretary,*  
*Southern European Division.*



## News From the Schools

THE children and youth of the church constitute its greatest treasure and its hope for the future. What they are doing and thinking is represented in the activities of our schools. The church will be interested in these items of news gleaned from various sources here at our office. Not all can be represented in this report. Others will speak later.

*Atlantic Union College.*—Although South Lancaster was a scene of devastation and ruin on Thursday morning, September 22, after the tropical hurricane of the evening before had uprooted and leveled most of the magnificent big trees that have been the pride of inhabitants of the town for years, the providence of God had spared every human life. Student crews worked day and night along with the townsmen to clear the main roads of debris and to remove obstructions on the campus. School was dismissed on Thursday and Friday while the young men worked to repair the damage. South Lancaster was completely isolated by the storm. There was no outgoing or incoming mail for three days. Telephone communications were cut off. Electrical power was gone, and candles became a luxury often sought for in vain. The school buildings alone throughout the town had lights, for the electrical power that the college provides for itself was unaffected by the storm.

On Friday evening, students and teachers gathered in the chapel with thankful hearts for their regular Sabbath evening vesper service.

*Lynwood Academy.*—To date 324 academic students have enrolled. There are 107 in the freshman class. One hundred forty-one students are in the first-year vocational classes. It has been necessary to add a few teachers to help care for an enrollment beyond our expectation. A number of the classes have had to be divided into three sections. Of numbers and comfortable buildings we do not boast.

We know that "except the Lord build the house, they labor in vain that build it." Quantity without quality will surely mean failure. The faculty are united wholeheartedly in upholding the high standards set for all our schools. Our schools cannot be cities of refuge for our sorely tempted and tried youth unless the demoralizing influences of the world are kept out of them.

*Pacific Union College.*—With an enrollment crushing all previous records, Pacific Union College opened its doors on September 7. According to Miss Anna J. Olson, registrar, the college enrollment now stands at more than 500; while the preparatory school has reached an all-time high, enrolling about ninety students. Filled to capacity are Graf and Grainger Halls, women's and men's home respectively, as rosters show a total of 196 in Graf Hall and more than 200 in Grainger Hall.

*Emmanuel Missionary College.*—Again E.M.C. has surpassed a record. The enrollment to date is in excess of that of the same period a year ago, which was the largest attained in years. Attendance, however, is not always a criterion in judging the success or failure of an institution.

*Campion Academy.*—Enrollment at Campion Academy has filled both the girls' and boys' dormitories to capacity, and rooms in the village have been rented for some of the boys until their new home is completed. One hundred fifty-nine bushels of Colorado peaches were put up in the cannery during the first week of school. Boys and girls worked three separate shifts to keep the peaches from spoiling. Work on the new dormitory is progressing steadily. The boys are looking forward eagerly to the time when they will be able to occupy their new home.

*College of Medical Evangelists.*—The object of the school is to develop not only scientifically well-trained men and women, but those who will go forth as apostles of true medical evangelism. To this end the various classes have entered upon the year's work with an excellent spirit and determination. In addition to the students now in school (340), there are 109 who are now in their fifth or intern year, making a total of 449 students in medicine. There are fifteen in the School of Dietetics.

*Yakima Valley Academy.*—We have been enabled to wipe out all the indebtedness on the academy and to make a number of major improvements during the last two years. A new bakery oven has recently been installed at a cost of several hundred dollars. Through the student campaign last year, a new front was put in the chapel. Two small cottages have been purchased and paid for as homes for our teachers, in order that much-needed room for students might be provided in the dormitories. It is planned this fall to build the new dairy barn which has been one of the outstanding needs at the school.

Both dormitories are overflowing with students. They seem to be a fine group, and there is every prospect of a good school year.

*Union College.*—The chapel at "Old Union" is crowded this year, as also are both dormitories. To date, September 22, there are 180 women in North Hall and 165 men in South Hall, including the annex, and sixty-six students from the village. The enrollment is 411 college students and forty-eight academic students, making a total of 459. A few students are still expected. This enlarged attendance brings to the institution a genuine "Union" spirit. The chapel walls vibrate with the volume of song, and seats are almost at a premium. Some of the classes are truly capacity classes.

*Siam Mission Schools.*—There are two flourishing mission schools in the territory of the Siam Mission. These are located at Bangkok and Ubol. The Bangkok school is operated in a modest building not far from the church. In this small building there are now 140 students enrolled, in space originally planned for about half that number. At present three students occupy a single bench; so more seats are being provided.

The Ubol school, situated at the capital of the most populous province in all Siam, has grown steadily, so that there are now 281 students in attendance. The school is very highly regarded in the community. Several of the teachers of the government schools send their children to the mission school because they believe that it has higher standards than do other schools in the community.

*Malayan Union Seminary.*—Our total enrollment this year has reached nearly 300, the boys' dormitory in particular being well filled. A good spirit exists among teachers and students alike, and we believe that the seminary will yet fill its place in this field in an even stronger way than it has



in the past. Our teachers have a vision of the needs of the field our school represents.

The high scholastic standard that has always marked the work of the seminary is being maintained. The results obtained by our students in the Cambridge University examinations were well above the average for Malaya last year.

*Philippine Union College.*—Last Sabbath we had a beautiful service. There were forty baptized here at the college, twenty-three of them from our student body, and seventeen from the tent effort recently conducted by the college in the city of Manila. We have more candidates awaiting the ordinance, both from the student body and from the effort in the city.

From a former series of meetings held in Manila, nineteen were baptized. This makes a total of fifty-nine souls baptized from the college efforts this year (1937-38). Furthermore, the college has several hundred attending their branch Sabbath schools.

The students have all had their physical examinations, and Doctor Vizcarra will stay at the college for about a week, taking out tonsils and giving other medical assistance to the student body. Preceptor Cerezo has ninety-nine boys in his dormitory, and Preceptress Villanueva has thirty-three girls. The enrollment thus far is, elementary, 129; high school, 130; college, 122; and special, 6; making a total of 387. The number will undoubtedly pass the 400 mark before the year is over.

The woodworking shop has orders on hand for six thousand chairs, and can hardly keep up with the demand.

W. H. TEESDALE.

## Persia Needs Our Help

In late years much has been written about Persia, or Iran, as it has been called for some time. Its twelve million inhabitants live in an area of about 1,650,000 square miles. Persia is a plateau surrounded by mountains, which hide steppes and salt deserts. Today one can cross these on a network of highways where formerly horses and camels trod.

Persia formerly had a high culture, and has seen times of the greatest magnificence. Here and there ruins still bear witness to past power and glory. One of the most noted ruins is in Persepolis, which was the splendid residence of Darius and his successor.

It was the Persian kings who gave the Jews permission to return out of captivity and rebuild Jerusalem and the temple. This event marked the beginning of the 2300 prophetic days.

In Hamadan, the Biblical Ecbatana, the grave of Esther and her foster father, Mordecai, are located. As wife of the King Ahasuerus, she was successful, with the help of Mordecai, in saving her people from the murder plot of Haman. When we visited her grave, an old rabbi told us all about this, with great pride.

Today the inhabitants of Persia are 99 per cent Moslem. Christianity found its way here early. At the Pentecostal sermon of Peter we find Parthians, Medes, and Elamites. During the first centuries after Christ, up to the Middle Ages, there were good, strong Christian churches to be found in this region. Bloody persecutions and the rise of Mohammedanism have completely eradicated Christianity. But a new day is dawning for Persia. Under the energetic and wise leadership of the present shah, Persia faces a bright future. Old traditions and customs are being set aside. Old prejudices are falling. The doors are opening for Christianity. Bibles can be read and distributed. Interest in the gospel message is active.

Mohammedans do not wish to hear empty words. They want to see the deeds of Christianity. As in all our mission fields, our medical mission is the entering wedge for the gospel, but so far our medical mission in Persia is small. In this far-flung district, we have only two doctors and not even our own hospital. We have rented a building, but it certainly cannot live up to the name of hospital. Our equipment and instruments are far from sufficient. Our doctors are laboring under trying circumstances. They cannot look after all the sick they should. This makes the work hard, and lessens the influence that we might otherwise exert. We would be able to reach more people, especially the better class, if we had the equipment which we really need.

Sickness and poverty are prevalent among the people, largely because of their ignorance and consequent negligence of the simplest laws of health.

Here in this country the fields are white unto harvest, but we lack workers and means to bring in the sheaves and to store them in the granaries of the Lord. Won't you help this needy field with your donations? On Sabbath, December 31, 1938, an opportunity will be given to all our people to contribute to this work through the Thirteenth Sabbath Offering. We appeal for help toward the establishment of a small medical center in old Persia.

ALB. HESSEL, Sec.-Treas.,  
Persian Mission Field.

## The Overflowing Blessing

RECENTLY it was my privilege to spend a never-to-be-forgotten day with a friend in the country; and because I feel the blessing I received is too big for me to keep, I am taking this opportunity of passing it on. Of course there is something about a personal blessing that is difficult to explain, and the consciousness of this is often the cause of our neglecting to make the attempt.

Perhaps it was the definite knowledge that this particular visit was of providential arrangement that marked the day with such sweet benediction. But the outstanding impression was the visible evidence of the surety of God's promise to those who are faithful in returning to Him His own.

The family consists of the father, the mother, and three sons. Although only the mother and one boy are members of the church (they were baptized about two years ago), all of the family are faithful in paying their tithe, and the father is even paying back tithes. And the Lord is rewarding them by the literal fulfillment of His promise, as recorded in Malachi 3:11: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

The two-and-a-half-acre place, consisting largely of a nut-and-fruit orchard, presents a wonderful appearance, in contrast to the blighted, insect-infested orchards that are so much in evidence these days. Even the rosebushes which have had no spraying whatever are covered with the most healthy-looking leaves of living green, with no sign of blight or pest. They are the subject of many remarks by those who see them from time to time, and no one can tell what influence these silent witnesses are exerting.

What a pity that all of God's professed people are not surrounded with these tangible evidences of His presence and blessing! What a witness it would be to a skeptical world, and much more so at this time when faith in God has so greatly waned!

"Ye have robbed Me," says God, not only of the actual monetary value of the tithes and offerings, but most of all of the glory that would come to Him if He could bestow His blessing as a result of our obedience. And how many others are robbed of the blessing that would come to them as it came to me that day.

"Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. . . . And all nations shall call you blessed: for ye shall be a delightful land."

This overflowing blessing entered into my heart as I walked about among the visible evidences of God's faithfulness to His word. I am hoping that some heart may receive a little of the overflow through these lines in a renewed determination to be faithful to God in this as well as in every other divinely appointed privilege and duty; that the blessing of the Lord which maketh rich and addeth no sorrow with it may be experienced in the fullest possible measure, to the glory of the great Giver and the salvation of many souls.

BERTHA UNRUH COOLEY.

### SHE DIDN'T THINK IT COULD BE SO INTERESTING

"I ENJOYED my Home Study course," wrote one of our students recently, "and am planning on taking another soon. I didn't think correspondence work could be so interesting." Many other students of ours have found themselves surprised and delighted over the experience of studying through the mails. There is something very cozy and pleasant about studying at home in these long evenings. One studies for the joy of it and not just to get by in the class. Write now for a catalogue, and give yourself an opportunity to look over the many tempting courses.

THE HOME STUDY INSTITUTE  
Takoma Park, Washington, D.C.

## Appointments and Notices

### PRAYER FOR HEALING

A NEBRASKA sister requests prayer for healing of mind and body, also for her husband.

From England comes a request from a troubled sister who desires prayer for the healing of her daughter and herself.

An aged Pennsylvania sister requests prayer that her grandson may be healed of epilepsy and that a growth on her eye will disappear.

A brother in Mississippi who is in ill-health, desires the prayers of his brethren that the Lord will give to him recovery from this illness.

An isolated sister in Montana requests prayer that her daughter may recover from an illness without operation, and that a neighbor may be healed. She also wishes prayer in behalf of her husband and herself that they may improve in health.

### LITERATURE REQUESTS

MRS. GEORGE B. McCLURE, Pine Forest Academy, Chunky, Mississippi, would like to obtain the books "How to Live" and "Healthful Living," written by Mrs. E. G. White. These books are now out of print.

Mrs. K. E. Theunissen, 16 Baronial Street, Kimberley, South Africa, would like to get used copies of the *Youth's Instructor*.



### ANTONIO FERNANDEZ

ANTONIO FERNANDEZ was born near Madrid, Spain, in the year 1886, and passed away in National City, California, August 22, 1938. At an early age he left his native land of Spain, going to Mexico, and later coming to the United States. In 1918 he married Miss Rosario Zamarano, and they both were baptized, having fully accepted the truth early in 1922. He attended the Spanish-American Training School, then located at Phoenix, Arizona, and soon became an active worker and soul winner. He labored as an evangelist in Arizona and California among the thousands of Spanish-speaking people, and God blessed his earnest efforts with the fruitage of many souls. He was well along in another well-attended evangelistic effort in San Diego, California, when he was suddenly stricken with paralysis, and died after a brief illness.

His passing is a great loss to our Spanish evangelistic work in the South-eastern California Conference, where he was laboring with growing success. He leaves to mourn, but not without hope, his beloved wife and a family of seven children. Words of comfort were spoken by the writer, assisted by Elders E. F. Hackman, S. T. Borg, Burt Bray, A. G. Nelson, C. A. Robaina, and C. S. Nicolas. Many other ministers and gospel workers, and a host of friends and relatives, were present at the services. Our comrade has fallen in the battle. We that remain must rededicate our lives to the completion of the task among earth's millions, not only among those who speak the Spanish tongue, but in "every nation, and kindred, and tongue, and people."

HOMER D. CASEBEER.

### W. H. EDWARDS

WILLIAM HERBERT EDWARDS was born at Danvers, Massachusetts, April 6, 1854. There he spent his boyhood and young manhood, attending high school in Danvers, and later graduating from business college in Boston. At the close of his business course he was employed for a time in Boston.

In 1877 he, with his father and mother, accepted the Adventist faith at a series of meetings in Danvers, conducted by Elders D. M. Canright, C. W. Stone, and D. A. Robinson. The next year he was invited to connect with the Review and Herald Publishing Company in Battle Creek, Michigan, as manager of the wholesale and retail book department. He continued in that work until 1888. He was then appointed secretary and cashier of the Review and Herald, serving until 1891. During the following years, until 1901, he was at different times treasurer of the General Conference, secretary and treasurer of the General Conference Association, treasurer of the Foreign Mission Board, and also, for a time, treasurer of the Michigan Conference.

At the time the Foreign Mission Board was moved from Battle Creek to Philadelphia, in 1897, he was elected treasurer, which position he held until the Mission Board was united with the General Conference in 1901. During the next seventeen years he was connected with the Lake Union Conference and the Northern Union Conference as treasurer of those unions, and in 1918 was invited to connect with the General Conference office in Washington in one of its departments. This position he held until failing health brought to a close fifty-two years of continuous service in the cause that he loved so dearly. His death occurred on the morning of September 23, 1938, at Takoma Park, Maryland.

He was married in 1878 to Mary A. Bierce, of Iowa, who was also employed in the office of the Review and Herald in Battle Creek, and who shared in his labors during the entire fifty-two years. Her death occurred March 6, 1936.

The only near relatives remaining are one daughter, and a nephew. The daughter, Mrs. Ethel Edwards Anderson, of China, had returned from the mission field to be with her father in his last days.

W. A. SPICER.

## Special Committee Visits President of Brazil

OUR denominational work, in its world-wide scope, is an endeavor of such magnitude that our efforts are constantly being brought to the attention of many governments. The medical, educational, publishing, evangelistic, and other phases of missionary work have elicited much favorable comment on the part of public officials and the press.

In these days when public opinion is so rapidly molded by the press, and by radio, its counterpart, we find that God has used these agencies to assist in the swift distribution of news affecting the affairs not only of nations, but also of remote mission stations caught in the throes of tragedy, and also in spreading the gospel itself in the columns of the daily press.

As new governments come into existence, the loyalty of nearly all civil and religious groups is put to a test. Seventh-day Adventists are ever ready to proclaim their loyalty to governments, for they believe the words of the apostle Paul:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." Rom. 13:1-6.

Our people have been greatly favored when the duties of citizens who are Seventh-day Adventists, have come up for review by governing heads. Not many months ago our believers in South America presented a statement to the president of Brazil. A committee of Brazilian Seventh-day Adventist believers, composed of Professor Domingos Peixoto, Professor Mauro Cesar da Silveira, Dr. Americo R. Coelho, Galdino N. Vieira, Pastor Gustavo Storch, and Haroldo P. Lobo, visited Dr. Getulio Vargas, the president of the United States of Brazil.

This visit was heralded widely by the Brazilian newspaper, *A Noite*, which has the greatest circulation in Rio de Janeiro. A transcript of the memorial delivered to the president was displayed conspicuously on the front page of this paper.

The memorial submitted to the president stated briefly the attitude of this people toward constituted governments, and their appreciation of the principles of religious liberty. It was well received both by the president and by the Brazilian press.

CHARLES A. RENTFRO.



Devoted to the proclamation of "the faith which was once delivered unto the saints."

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## OF SPECIAL INTEREST

### Refugee Relief Fund

Professor W. E. Nelson,  
Treasurer, General Conference

DEAR BROTHER NELSON:

The cruel war which has raged in Spain for more than two years has caused terrible destruction of life and property. Unnumbered towns and villages have been laid in ruins, fruitful fields and lovely gardens have been laid waste, and thousands of lives have been lost. Multitudes have been made homeless and destitute. In some sections food is almost unobtainable at any price.

Some of our own people have lost their lives in the bombardments, and many more have lost all their earthly belongings. From many of our brethren and sisters in Spain we have received appeals for help. In order to supply their need, we have taken up offerings in the churches of our division. Our people have given liberally for their suffering brethren and sisters, and they will continue to do so.

But as the war continues, the needs are constantly increasing, and the load is becoming too heavy for us to carry alone. We therefore must turn to you for help in our distress at this time.

Thanking you for your sympathetic consideration of this our appeal, and wishing you the blessing of the Lord, I am,

Sincerely your brother,

A. V. OLSON,

*President, Southern European Division.*

Amount previously reported .....	\$124.00
Dr. and Mrs. H. M. Walton .....	10.00
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David E. Bell .....	10.00
J. A. Crary .....	2.00
J. C. Zimmerman and daughter .....	10.00
B. R. Elliott .....	5.00
Total to date .....	\$286.50

### The Peace of the Christian

MANY of our people in Mexico have had their faith and Christian experience tested by disasters through which they have been obliged to pass. If you find a man calm and in an attitude of prayer during the time of catastrophe, it is a sure indication that he has a real Christian experience. Many were tested during the terrible cyclone that swept over the Tampico district a few years ago, when thousands lost all their earthly possessions as the result of the storm and flood. When the Panuco jail was partly destroyed, so that a way to liberty was before the prisoners, they made no effort to escape, but joined the rescue workers in their efforts to save others. The citizens of the town were so grateful that they asked the state to pardon the prisoners. One of our workers described the terrible disaster as follows:

"On September 24 a black flag was raised on the customs building of Tampico, Mexico, indicating that a second cyclone was about to strike the city. The elder of the church, Rafael Ortega, and his wife, who is the missionary secretary of the church, have their home in Colonia Tamulipas. In the house in which they live, they have two small apartments, which they rent. Our brother is a carpenter by trade, but his age prevents him from following his vocation; so he and his family were dependent upon the rent from the house to sustain them.

"As a good Samaritan, he was doing his bit in helping the visiting colporteurs who happened to be in Tampico, by

providing them free lodging. At the time the cyclone struck the city, they had several colporteurs with them.

"About noon that day a strong northwest wind blew at the rate of eleven miles an hour. By four o'clock in the afternoon it had increased to forty-eight miles an hour. The rain came; it was really a cloudburst. Houses began to move like matchboxes, people ran to and fro, and the water in the lakes and rivers kept rising higher and higher as the water from the ocean rushed up the Panuco River. The wind now howled through the streets like some terrible monster let loose, tearing and destroying everything in its path. Blinding sheets of water filled the air as the people fled to higher ground.

"Inside the home of Brother Ortega there was no confusion, and the calmness and confidence of our brethren greatly impressed the visitors. While the wind roared outside, our brethren raised their voices in song and prayer for deliverance.

"By seven o'clock in the evening the cyclone had increased in fury. The wind whirled bricks, timber, trees, people, and houses to and fro. Some people struggled down the streets, screaming with panic, others were praying, and still others were cursing God.

"Next morning the city presented a dreadful sight. Great piles of wood and bricks lay where on the day before had stood beautiful homes and buildings. Beneath these ruins, in many cases, lay the owners, and others, lifeless. In the Tampico district none of our members lost their lives, for which we praise the Lord. A later report brought the sad news of the death of two of our brethren in the interior, as the result of this terrible storm.

"During the first hours of the storm, many neighbors came to take refuge in the home of Brother Ortega. All were made welcome, and it reminded our brethren of the story of Noah and the ark, as they brought their pet animals with them. On the outside porches the chickens came to seek shelter.

"It was necessary for our brethren to help one another out of the house as the water reached the level of the floor. By means of a cable they were able to cross the water and seek refuge in houses on higher ground. But before abandoning the home, all knelt in prayer, asking for divine help and courage, and asking one another's forgiveness for their shortcomings." CLARENCE E. WOOD.

### A Turkish Student

In Macedonia, a Turkish boy of seventeen years accepted the truth. He wanted to do Harvest Ingathering work before he was baptized, but as he could not read the paper, which was printed in Serbian, the church members passed him by. There the papers are sold. The lad asked for ten copies. Arriving at a café filled with people, he went to the owner and told him he had a message for him. The man said: "Good; what is it?" "It's in this paper," tactfully responded the future colporteur. The man bought it; so the boy asked if he could offer his papers to the café patrons. Obtaining permission, he sold his ten copies, and ran back for more. Last year he sold eighty.

We gathered money to put him in our school for a year. The problem was to get permission of his Mohammedan parents. But he solved the problem himself. He was working for an Adventist, and he persuaded the Adventist to discharge him. This was accomplished, and he went home. He remained at home a few days, but the father said: "You cannot stay home and not work." Quick to grasp the idea, he said, "I'll find myself a job."

He returned to the Adventist, and this good brother paid his fare to the conference headquarters. The president of the conference got a ticket for the young man across the country to our school.

The next thing his parents heard of him, he was hundreds of kilometers away. He wrote that he had a good place and was learning the Serbian. But the parents wanted earnings. They secured a lawyer, and soon the police appeared, asking for the Turkish boy. On hearing his story and seeing the type of school he was in, the police said: "He shall remain here and get an education, but you should send a bit of money monthly to the father until the boy is eighteen years old, so that the father will be satisfied."

The boy is very intelligent and is learning rapidly.

HENRY F. BROWN.