

Loyal in Tribulation

By A. V. OLSON, *President, Southern European Division*

(Portion of an address at the Autumn Council)

I MUST tell you about a certain country, a land in which we have had more difficulties than in any other, but one in which God has done marvelous things. There it had seemed that all the evil hosts could not stop the work of God. But a new wave of persecution broke out early in the year. Churches were being closed to the right and to the left. Our people were being arrested and thrown into prison. Some of them were being sentenced to as much as two years' imprisonment for attending prayer meetings. One of the teachers in our training school went out one Friday afternoon last January to visit one of our small churches not far from the school. He went to the home of one of the families of this little church to spend Friday evening and night. When he had been there only a few moments, there was a rap at the door, and a priest and several policemen entered. They handcuffed our brother and marched him to the prison. Then soon the police began to bring in other Adventists, until they had nearly all the church members in the prison, all crowded in one little room. There was no heat in the room, and remember, it was January of a winter as cold as it ever is in North Dakota. It was fortunate, really, that they were all placed in the same room, for they were thus able to keep warm.

The following morning the door opened, and in marched the same priest and the same policemen and also a police officer. Well, our good brother teacher was asked to stand up in the midst of the rest. Questions were directed at him. He answered as best he could. Suddenly the order was given by the priest to beat him, and several began to lay the blows over his head. They had sticks, and they beat him until he fell to the floor bruised and bleeding and unconscious. As soon as he regained consciousness again, he was taken by two large men and placed up against a stone wall. These two men kept thrusting the back of his head against the wall until he thought every moment his head would burst open.

He wrote to me about his experience a little later when he was able to write. He told me all that he had passed through. He said, "Brother Olson, that morning I never expected to see my wife and children again, but I kept praying every moment that I was conscious and could pray, that God would give me grace to be true, even unto death." And he added, "I thought that my wife and my children would have the joy of telling the world in future years that husband and father died as a martyr for God." The young man was very happy

when I met him. He said, "Brother Olson, you do not understand, but I feel thankful to God that He has accounted me worthy to suffer for Him who suffered for me."

I know that is the way the disciples felt when they were likewise persecuted. This is just one little experience. I could tell you scores of others, but they are all much alike. They are all stories of suffering and loyalty, of faithfulness to God in witnessing and in being ready to give even life itself for the Lord and for this great message.

Since I have been here I have received several letters from this country to which I am referring. Here is one that came just the other day. Pinned to the corner of the letter there are three pictures, all of the same man, one of our ordained ministers. One shows a large bandage around his head, and his coat and his shirt soaked with blood. Here is another that shows the blood spilled all over his clothes. And the third picture shows his arm and his shoulder all bruised and swollen and the arm broken. I could have brought dozens of pictures like this.

Dissolution of Our Work Decried

Worst of all, I hold in my hand here this evening a copy of a ministerial decree that was issued just a few weeks ago, a decree which stipulates that on December 15 of this present year, our union conference, our six local conferences, and our six hundred local churches will be dissolved automatically. Furthermore, it says that on December 15 all of our ministers will lose their right to preach. All of our colporteurs are forbidden from that day to sell another book. They will lose their licenses. Our publishing house will become inactive. The intention is that from that date, not one voice shall be lifted in the proclamation of the third angel's message.

In order to save their face before the world, they go on to say in this same decree that after the dissolution has taken place, Seventh-day Adventists and Baptists will be permitted to reorganize churches, but on the following conditions: First of all, we must have one hundred married men as baptized members. I wonder how many churches in Michigan could qualify under that clause. Oh, I am sure you would here in Battle Creek, and I suppose in a few other places. But I have visited a number of your churches, and I have visited churches from New York to California, and I know that right here in North America, under

that clause of this decree, there would not be a very large number of Seventh-day Adventist churches that would be able to organize again.

But that is not the only condition. The decree also says that we must have our own chapels. Out of the six hundred churches in the country, only two hundred have their own chapels. We are glad that so many do. Then it says further that we must also have our own burying grounds. Now I wonder how many Seventh-day Adventist churches in North America would be able to qualify under that clause.

I know some would, but in this country, not one would qualify. Then there is another stipulation. It says that after we have found in one place the one hundred married men, and we have our own chapel and our own burying place, all those who submit their names to become members of the new church must also submit a birth certificate. In order to test the matter out, I asked a number of our members in different places to apply for birth certificates, and in every case they were told, "No. You belong to one of these condemned sects, and we refuse to give you a birth certificate."

There are several other clauses, all very difficult, if not impossible; so you will understand that there is absolutely no way that we can organize after the dissolution takes place. We have had Doctor Nussbaum in the capital of this country working for weeks. He has made friends with some of the government officials, but the great difficulty is this: The man who for many years has been our archenemy and who has plotted our destruction and who has served notice on government officials again and again to take steps to destroy Seventh-day Adventists, now sits as prime minister, with power in his hands to do much as he pleases. And the doctor told me that, humanly speaking, there is no hope. There is yet a God in heaven, however, who lives and rules, and our hope is in Him.

Solemn Responsibility

We had a meeting of the union committee in the capital of this country two days before I left to come across the sea. Brother Calkins was there in this committee meeting. There were these men sitting in a circle—men who have suffered much for God. There sat one man who once spent two long years in prison for his faith. There were others who have been imprisoned for shorter periods, and all were men who have suffered for their faith at the hands of the enemy.

The great question was, What shall we do with this decree? Shall we serve notice on the authorities that we humbly accept, that we take steps to dissolve all churches and send home our preachers and colporteurs, and fold our hands and do no more? Or shall we serve notice that we cannot accept, that while we promise to be loyal citizens and true Christians, we cannot accept or comply with this decree?

You may be sure there were earnest prayers ascending to God in that meeting. You may be sure there was no lightness or trifling in that committee. If you brethren should sit in a committee like that, knowing that you were responsible for the future welfare of 25,000 Sabbathkeepers, you would want to be sure not to make a mistake. They kept asking me, "Brother Olson, what shall we do?" Briefly, we studied the question. We all came to the same conclusion—that there was only one thing to do, and that was to let all know that we would have to obey the command of our God. But just before the vote was to be taken

one man arose, and said, "Brethren, just wait a moment, something must be done, something must be done."

"What Shall We Do?"

"Well, brother," we said, "what shall we do?"

He said, "I don't know, but something must be done," and the tears were trickling down his cheeks. I did not know exactly what was troubling him the most.

Then he said, "Brethren, you know me, you know that I am not afraid of prison. If I know my own heart, really, I am ready to die for my Lord."

But he said, "What I want to know is this: After we have made known our position to the authorities and this decree is enforced, and as ministers we are all in prison, and many of our church members are in prison, and our churches are all closed, and there is no more money being gathered, and our wives and our children are sitting at home without their husbands and fathers, without food, without money, and without fuel in the cold winter, then what?"

What could I say? I said, "My dear brother, you know that this denomination has never folded its arms or closed the doors to its members if the members in one field were suffering." Then I gave them one experience after another which showed how this denomination has always tried to come to the rescue of the poor, suffering members in different places. Then the tears were still rolling down his cheeks, but a smile spread over his face, and he said, "Brother Olson, now I am ready."

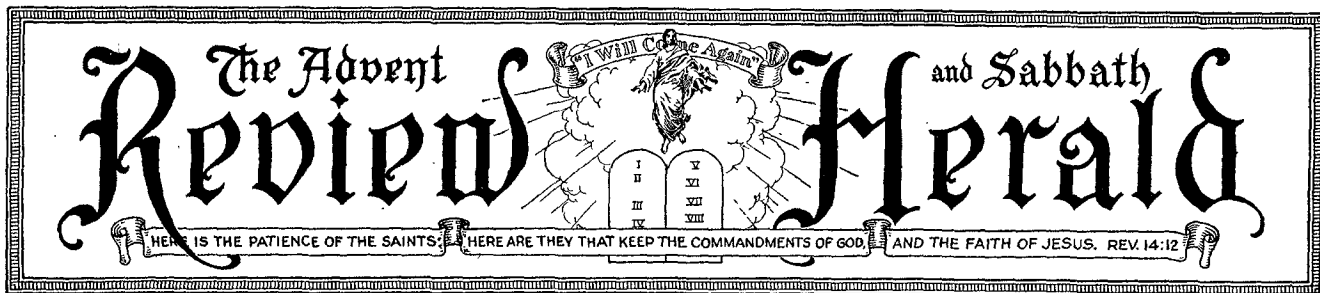
I don't know what we shall be able to do, brethren and sisters, for the law even says that we must not bring one single dollar into that country for religious purposes, and if I should try to go in with money for the women and children and I should be found out; no one knows what would happen to me. That is not the important thing. But I wanted to assure those dear people over there that we would try at least, and the good brother said, "I am willing now to go to prison, to suffer anything for God, when I know that somebody will take an interest in my family." It was only a few hours after that that the time came for me to leave. As I stepped up to shake hands with the members of that committee, I confess my heart was bleeding.

I love those men. I have worked side by side with them for many years. They are true and loyal men. But as I looked into their faces and said good-by, the question kept ringing in my ears, "Will I be able to see them again? When I come back, will I be able to meet them as freemen, or will I find them behind prison bars?" I even asked myself the question, "When I come again, will I be taken by some brother or sister to some new-made grave to look at a martyr's resting place?" We have martyrs sleeping in their graves over in that country; and I know not, brethren and sisters, what the future holds. I know not what I shall find when I return to my field and go over to visit that country.

"We Are of Good Courage"

Now, dear friends, these are facts. I am telling you straight facts. But let me tell you what the president of that union said as I held his hand in mine. He said "Brother Olson, you are going over to America. I want you to tell the brethren and sisters over there that we are of good courage." And he meant it. Then he added this, "Tell them also that, with the help of

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In the Day of Adversity

THE twin evils of intolerance and persecution are again shaping the course of large sections of the world. Everywhere subtle forces are at work undermining the precious principles of personal liberty. For well-nigh a century the gospel has had free course among the nations, even finding its way among the non-Christian peoples of many lands. Multitudes have listened to the story of Christ's redeeming grace and have found a new hope.

Today we are beginning to see many avenues being closed to the gospel. Restrictions are being placed in the way of Christ's emissaries. The way of truth is being hedged about, and God's people are coming into great jeopardy.

It matters not how the truth is hindered. The enemy of truth is glad to use any means to stay its progress, and to confuse those who love the truth. It is well for us, at a time when the perplexities facing those who have a message of truth to bear to the world are increasing with each passing day, to remind ourselves that man can do nothing against the truth, but for it.

However, we must realize that in the days to come the preaching of our message to the world will be accompanied with great danger to the preacher and the believer alike. One church leader addressing the Oxford gathering of Christian representatives last year stated that "the church which dares to be Christian today will doubtless be a martyr church."

This people, whose interests reach to every land, will more and more have to face tremendous and difficult problems. Our hearts will be made to bleed in sympathy with brethren and sisters who live in lands where religious privileges have been restricted and where persecution has reared its head. We know, too, that soon the whole world will be in a turmoil of strife and affliction. The word of the Lord has declared this, and we can now see the first signs of that rising tide of intolerance that will sweep the world into the final conflict with God's people.

What should be our relation to the trial that awaits all those who love the truth of God and which even now threatens to engulf many of God's children? Shall we try to run from it as it approaches? Shall we fear and tremble before it? Shall we, in anticipation of it, become joyless and gloomy in our experience?

We have much instruction to help us answer just such questions as these. There is nothing more reassuring than the promises of God. When everything else has been taken from us, and we stand alone, God's promises will still ring in our hearts to be our comfort.

"Heaven and earth shall pass away, but My word shall not pass away," said Christ. It is good in these changing and unstable times to find something sure and steadfast upon which we may confidently center our hopes.

There are two courses which God can pursue when we come face to face with adversity. He may deliver us from the trial, or He may give us strength to endure it. The one who is willing to trust an all-wise and loving Father should not be too anxiously concerned as to which of these means of help God will see fit to use. Not all will be delivered from persecution and great trial. But it may be that God will permit the present trial to pass, knowing that we are not yet able to bear it. We do know that when God's people are called upon to suffer great tribulation, as some even now are suffering, God through His heavenly messengers will be there to bless, comfort, and sustain.

We are told that Christ as the Son of man learned obedience and became perfect "by the things which He suffered." Heb. 5:8, 9. Second Peter 1:4 states, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." If it is through suffering that we are to become perfected according to the divine nature, and the promises of God are a means in the accomplishment of this work, we should cherish these promises and not shun the way of adversity.

God's Promises a Steadying Influence

Just how the promises of God are a means to our perfection may not at first be apparent. But we can readily see how these promises will hold us steady in the day of adversity, and thus permit the trial to do the work of perfecting the character that it is intended to do. Christ declared, "He that endureth to the end shall be saved." Preparing to meet the Lord is not a matter of idly waiting for Christ's coming in as safe and convenient a place as we can find, hoping to avoid all trials. The word "endure" emphasizes the thought that trials and afflictions await those who are to be saved, and the warning is given that only those who do endure will be among the redeemed.

We may feel at times that we shall not be able to endure the trials that await God's people, but if one will meditate upon the marvelous promises of God which are found in the Bible and the Spirit of prophecy, his mind and heart will be comforted, and fears will vanish as the mist before the bright beams of the sun.

Take your Bible and read these references: (1) Prom-

ises that God will give strength for every trial. Isa. 32:2; 33:14-17; 40:29-31; 41:10; 2 Cor. 12:9; 1 Cor. 10:13; Phil. 4:19; Ps. 55:22. (2) Promises of deliverance. Isa. 43:1, 2; Ps. 34:19; Job 5:19; 2 Tim. 4:18; 2 Peter 2:9 (Testimony of deliverance. 2 Sam. 22:2; Ps. 18:17; 34:4). (3) Promises of complete and final deliverance. Psalm 91; Rev. 21:4. These are but a few of the precious words of assurance found in the Scriptures.

Through His messenger the Lord has sent the following word of comfort to His people in these closing days:

"Obstacles to the advancement of the work of God will appear; but fear not. To the omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of the work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable. . . .

"When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name."—*"Testimonies," Vol. VIII, pp. 10-12.*

"In the darkest days, when appearances seem most forbidding, fear not. Have faith in God. He knows your need. He has all power. His infinite love and compassion never weary. Fear not that He will fail of fulfilling His promise. He is eternal truth. Never will He change the covenant He has made with those who love Him. And He will bestow upon His faithful servants the measure of efficiency that their need demands."—*"Prophets and Kings," pp. 164, 165.*

What more can we add to these wonderful words of hope! In the words of one whose trust was ever in God, I would say, "Let these blessed promises, set in the framework of faith, be placed in memory's halls. Not one of them will fail. All that God has promised He will do."—*"Testimonies," Vol. V, p. 630.*

F. L.

By the Bible Only

The Sabbath Comes to a West Virginia Home

OUR colporteurs are the vanguard workers who most often come across isolated souls whom God has been preparing, by direct working of the Spirit, to accept this advent message. I think it is the Spirit of prophecy that suggests the part the colporteurs have in fulfilling that prophecy of Jeremiah 16, which describes the hunters of souls, who would be sent by the Lord in the latter days to search out this people "from every mountain, and from every hill."

From the mountains of West Virginia, Colporteur E. G. Belcher reported how particular one elderly woman was about the time of his delivery of a book ordered. He reported:

"She told me not to deliver the book on Saturday, for her husband, she said, studies the Bible and finds Saturday is the Sabbath and Friday the preparation day. This surprised me, you can imagine. I asked her how long her husband had been keeping the Sabbath, and how he had become convinced of the necessity for so doing. I wondered if he had got the light from one of our books. I found he had been observing it about three months and had none of our books, having learned the Sabbath truth from his study of the Bible alone. Near by I found another family believing

the Sabbath truth. I shall visit these families again. Surely we are in a wonderful work."

Again it shows how, far beyond our own efforts, the Spirit of God and the angels of God are at work, preparing hearts for the full advent message. When the Lord tells us that "He will finish the work, and cut it short in righteousness," we may well understand that He has infinite resources and power to do that thing. God has more angels in heaven, let us never forget, than there are people in the world. And it is written of them: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

The activities in this closing work exceed all that we can conceive of.

W. A. S.

Loyal in Tribulation

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God, we shall be true even unto death." I want you to pray for that man. I want you to pray for his committee members. I want you to pray tonight for all our dear members over there whose churches are closed, and especially for those who are tonight behind cruel prison bars, in loathsome dungeons, suffering for their faith. What that good president said to me and I repeat, is true. "We are of good courage." I want you this evening to know, brethren and sisters, that in Southern Europe we are of good courage. Why should we not be? First of all, it is in a time such as this that we need courage. You need no great courage when the sun shines and everything is going well. You need courage when everything is dark, when the difficulties are everywhere. But, brethren and sisters, we are of good courage, not simply because we need to be, but also because God says, "Be of good cheer. I have overcome the world," and because He has promised to be with us. We are of good courage, too, my dear brethren and sisters, because we have had so many evidences of God's presence and of God's miraculous working in our behalf.

SOME of the early workers in the cause were impressed through Bible study that the seventh day is the true Sabbath. They knew of no people who observed it. There was J. Clarke, a frequent contributor to the early REVIEW. Of his own acceptance of the Sabbath, he once wrote:

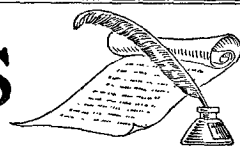
"When I first commenced keeping the true Sabbath, I had never seen a person who kept the seventh day, nor any work advocating the true Sabbath, but the Bible. With this alone as my guide, I laid aside my infant baptism, and papal Sunday, and was baptized by immersion and adopted the true Sabbath at the same time. This was in 1852, I think."—*Review and Herald, Jan. 7, 1858.*

A year or more afterward he found a copy of the REVIEW, and by reading this he came erelong into the full message. His short, pointed articles on various themes of Bible truth were very helpful, and were given publicity in others of our papers across the sea.

How could any one find a basis for Sunday observance by reading the Bible alone? I never heard of such a case. It is by custom alone, tradition, that the Sunday belief comes to people. They see it observed all about, and follow the custom. Not a word for it can be found in all the Bible.

W. A. S.

GENERAL ARTICLES



Correct Wrong in the Spirit of Meekness

BY MRS. E. G. WHITE

THE course to be pursued toward the erring is plainly marked out in the Scriptures. Paul writes: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." To convince one of his errors is most delicate work; for erroneous modes of action or thinking, by being constantly indulged, become second nature, and the moral taste is confirmed in evil. It is very hard for those who err to see their faults. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of repentance and reformation for the one who recognizes that he has faults; but many who recognize their errors when they are plainly pointed out, are yet too proud to confess that they are wrong. In a general way they will admit that they are human, and therefore liable to err; but such confessions count nothing with God.

Confession and Forgiveness

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin."

It is not safe to do as did Saul,—walk contrary to the Lord's commands, and then say, "I have performed the commandment of the Lord," stubbornly refusing to confess the sin of disobedience. It was Saul's stubbornness that made his case hopeless, and yet how many venture to follow his example. The Lord in mercy sends words of reproof to save the erring, but they will not submit to be corrected. They insist that they have done no wrong, and thus resist the Spirit of God. The Lord declared this principle through His prophet: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."

Danger of Self-Justification

It is very discouraging to labor for those who stubbornly refuse to acknowledge their transgressions. When their wrong course is pointed out to them as being dangerous both to themselves and to others, they excuse their actions, laying the blame on circumstances, or heaping the censure which justly belongs to them upon others. They are filled with indignation that any one should regard them as sinners, and the

one who reproves them is looked upon as a personal enemy who has done them a personal injury.

The very ones who are blind to their own faults are often quick to note the faults of others, quick to criticize their words, and condemn them for something they have or have not done. They do not realize that their own errors may be much more grievous in the sight of God. They are like the man whom Christ represents as seeking to remove the mote from his brother's eye, while he has a beam in his own eye.

The Spirit of God makes manifest and reproves sin that is concealed in darkness, sin that, if cherished, will increase and ruin the soul; but those who are willing to be self-deceived resist reproof, and will not yield to the influence of the Spirit of God. Yet they are quick to correct others; and in dealing with the erring, they do not manifest patience, kindness, and respect. They do not show an unselfish spirit, and manifest the tenderness and love of Jesus. They are sharp and rasping, and utter words of reproof in a wicked spirit.

Every unkind criticism of others, every word of self-esteem, is "the putting forth of the finger, and speaking vanity." The lifting up of self in pride, as if you were faultless, the magnifying of the faults of others, is an offense to God. It is breaking the law which says, "Thou shalt love thy neighbor as thyself." The injunction is given, "Be kindly affectioned one to another."

We have no right to withdraw our confidence from a brother because some evil report comes to our ears, some accusation is made or supposition is suggested that he has done wrong. Frequently the evil report that is brought to us is made by those who are at enmity with God, those who are joining the enemy in his work of accusing the brethren. Those who are unmindful of the Saviour's words, "Take heed therefore how ye hear," allow their unsanctified ears to hear wrong, their perverted senses to imagine wrong, and their evil tongues to report wrong.

Accusers of the Brethren

Many who are accusers of the brethren will not come out openly and talk with those who they think are in error, but will go to others, and, under the mask of friendship for the erring, will cast reflections upon them. Sometimes these accusers will openly agree with those whom they covertly seek to injure. They will state as facts, accusations which are only suppositions, and fail to give those whom they accuse a definite statement of what they suppose to be their errors, so that they give them no chance to answer the charges against them.

It is contrary to the teachings of Christ to make accusations against another, and give him no chance to clear himself in the matter. To act in this way is to pursue the subtle course which Satan has always pur-

sued. Those who do these things have set themselves up as judges, through admitting evil thoughts. He who engages in this work communicates to those who listen to him a measure of his own spirit of darkness and unbelief. He sows in the minds of others seeds of bitterness and suspicion, and plants enmity in the hearts of those with whom he associates against one whom God has delegated to do His work. If the servant of God makes a mistake, it is seized upon, magnified, and reported to others, and in this way many are led to take up a reproach against their neighbor; they watch eagerly for all that is wrong, and close their eyes to all that is commendable and righteous.

Sympathy for the Erring

When the sinner, in view of all his transgressions, exercises faith in God, and believes that he is pardoned because Christ has died as his sacrifice, he will be filled with gratitude to God, and will have tender sympathy toward those who, like himself, have sinned and are in need of pardon. Pride will find no place in his heart. Such faith as this will be a deathblow to a revengeful spirit. How is it possible for one who finds forgiveness, and who is daily dependent upon the grace of Christ, to turn away in coldness from those who have been overtaken in a fault, and to display to the sinner an unforgiving spirit?

Every one who has real faith in God will crush pride under his feet. A view of the goodness and the mercy of God will lead to repentance, and will create a desire to possess the same spirit. He who receives the Spirit of God will have clear discernment to see the good

there is in the characters of others, and will love those who need the tender, pitying sympathy of forgiveness. The repenting sinner sees in Christ a sin-pardoning Saviour, and contemplates with hope and confidence the pardon written over against his sin. He wants the same work to be done for his associates; for true faith brings the soul into sympathy with God.

May God pity those who are watching, as did the Pharisees, to find something to condemn in their brethren, and who pride themselves on their wonderfully acute discernment. That which they call discernment is cold, satanic criticism, acuteness in suspecting and charging souls with evil intentions, who are less guilty than themselves. Like the enemy of God, they are accusers of the brethren. Whatever their position and experience, they need to humble themselves before God. How can they pray, "Forgive us our trespasses, as we forgive those who trespass against us"?

"With what measure ye mete, it shall be measured to you again." "He shall have judgment without mercy, that hath showed no mercy." God grants no pardon to him whose penitence produces no humility, and whose faith does not work by love to purify the soul. We need to study the example of Him who was meek and lowly, who, when He was reviled, reviled not again. A vindictive spirit will not be indulged by a true Christian. Parents should teach their children to be patient under injuries. Teach them that wonderful precept in the Lord's prayer, that we are to forgive others as we would be forgiven. He who possesses the Spirit of Christ will never be weary of forgiving.—*Review and Herald*, May 7, 1895.

Satan's Counterfeits—No. 2

BY GREG C. ROBINSON

THE organization of the remnant church, effected under the guidance of God, is not to be weakened or unsettled. On the contrary, we are instructed:

"Let none entertain the thought that we can dispense with organization. It has cost us much study and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. . . . Let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause."—*Testimonies to Ministers*, pp. 27, 28.

This instruction deals specifically with the present organization of the Seventh-day Adventist people. The Lord has decreed that it is to "stand, strengthened, established, and settled." It is ordained of God "for our prosperity and success in advancing His cause." And there is a special warning against any message that will "unsettle minds in regard to these things."

No New Organization

Therefore, there can be no other organization of His appointment to carry God's last message to the world. Any other organization claiming to do the work committed to Seventh-day Adventists cannot be of God, but must be of human devising. It must be one of Satan's counterfeits, and those who desire to be in complete harmony with God's plan for His peo-

ple will refuse to have part in any such spurious organization. Its promoters may have much to say of righteousness, and may point to real or imputed defects in church members or even in the leaders, but, if they call for a separation from the organized body of believers, they may be recognized as "false teachers."

The enemy of righteousness will rejoice if he can by any means separate souls from the organization of God's appointment, and lead them to support another organization by their energies and means.

The following words written by Mrs. E. G. White in 1905, are so plain that they cannot be misunderstood:

"We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth."—*E. G. White MS 129, 1905; quoted in North Pacific Union Gleaner*, Sept. 28, 1937.

The Name for the Remnant Church

In the selection of the name by which this denomination was to be known, there was clear evidence of God's leading. At that time there were some who felt that it would be following in the footsteps of Babylon to take a denominational name, and who were troubled because of the action that was taken in adopting the name Seventh-day Adventists. The following counsel was then given to the church:

"No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshippers of

God and those who worship the beast and receive his mark. . . . The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ."—"Testimonies," Vol. 1, pp. 223, 224.

With such plain instruction, how can we accept the conclusions of those who would urge the formation of a new organization, with a "new name," even though their contention is based upon a private interpretation of Scriptural expressions?

Wheat and Tares Grow Together

It is well for us constantly to bear in mind that the church in its present state is the church militant, not the church triumphant. Her triumph is assured, but there is still the last battle to fight, the final victory to win, the anguish of Jacob's trouble to pass through. (See Jer. 30:4-7; "Early Writings," pp. 36, 37, 272, 283, 284; "The Great Controversy," pp. 619, 620.)

"God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat. . . . The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are His."—"Testimonies to Ministers," p. 61.

In the church militant there are two classes—the wheat and the tares, the good and the bad. These two classes will be in the church until the work of the gospel is finished, until the end of probationary time, until every case is decided for eternity. (See "Christ's Object Lessons," pp. 72, 73, 122, 123.)

In the parable of the ten virgins, the wise and the foolish were associated together; they were united in the condition of slumber, until the warning cry was sounded. In the parable of the wheat and tares, it was the angels who were bidden to separate the *tares from the wheat* at the end of the world. Matt. 13:39-41.

It is well to remember that God is guiding His work in the earth. We can safely trust Him to do all things well. He can bear with His people's Laodicean condition, patiently enduring their backsliding, until, in His own way, He can cleanse and purify them spiritually. He will lead those who reach the higher Christian experience to which the remnant church is called, to be as leaven, patiently and with Christlike forbearance and godly example, helping others of their brethren to rise to the heights of spiritual power. It is the enemy of the church who would cause any to feel that they have imbibed so much of the divine nature that they are worthy to be called by God's "new name," and denounce their fellow believers, seeking to tear down the organized church that is giving God's message to the world today.

Even when the majority of their brethren had turned against them and tried to put them to death, Moses, Caleb, and Joshua stayed with their brethren in the movement that God had inaugurated. They did not start another small organization, and call upon those who were ready to follow them to join them, under a different ensign from that the Lord had given to Israel. They remained with the movement upon which God had placed His seal of approval. In spite of the many apostate rebels in the company, they knew that if they lived lives of holiness and obedience, they would finally triumph.

On the other hand, those who were not willing to permit the Lord to take charge of His affairs, and who

The Old Home on the Hill

BY R. HARE

I SEE it rising through the mists
That shade the passing years,
Bright in the light of early dawn,
Or dimmed by falling tears.
Round it the gloamings swiftly rest,
While memory lingers still;
And brightest stars still shine above
That old home on the hill!

Echoes from woodland, crag, and steep,
Breathing their spirit balm,
Float all around and o'er the plane,
In twilight's holy calm.
A mother's smile lends queenly grace,
Ruling with kindly will,
And making glad all hearts that love
That old home on the hill!

And father, with a gentle hand,
Points to life's duty plan,
Inspiring youth, of thoughtless days,
To rise and play the man;
While sister voices whisper yet,
Songs that my spirit thrill,
Till memory gives me back again
That old home on the hill!

Linger, fond memory, linger yet,
Though suns and stars decline,
Still mirror on the passing years
A vision so divine.
Linger, and let me view again
The green fields and the rill.
Bring back to tearful eyes once more
That old home on the hill!

adopted a condemnatory course toward Moses, Caleb, and Joshua, never set foot upon the banks of Jordan. Thus will it be in the closing days; for the remnant people are the antitype of ancient Israel, and the same principles of truth which were worked out in the experience of the latter, will be exemplified in the experiences of the former.

Seventh-day Adventists have been given a great work to do before the Lord comes; they have been given a wonderful system of gospel truth to give to those who sit in darkness; they are entrusted with the conduct of a marvelous organization for the prosecution of this work; they have the promise of the cooperation of the holy angels and the Holy Spirit; and they are assured of a glorious victory and final triumph before God's throne.

But to realize all this, they must follow the Lord's blueprint with exactitude; they must be loyal to the principles of the organization which He has established. They must remain with this great movement, regardless of how many Laodicean apostates there may be in its membership. They must live godly lives of obedience to God's truth for these last days, exemplifying in their lives the great principles of righteousness which He has committed to the remnant people. Then at the last, when Jesus comes, they will be counted worthy to be reckoned among those who will receive that glorious name, "The Lord our Righteousness." Those who finally receive that name will not be found linked up with Satan's counterfeit movements, some of which we have been considering. May the Lord help every one to seek the Lord diligently for the anointing of the spiritual eyesight by which he may be able to detect the false from the true, and avoid being ensnared in any of Satan's traps.

Not Room Enough

BY G. A. ROBERTS

"Not . . . room enough to receive it." These are the words of our God concerning His blessing upon those who are truly faithful to Him. This promise has to do with the tithe. He says to bring all the tithes into the storehouse, and He will "pour you out a blessing, that there shall not be room enough to receive it." What does this mean? Does it mean that we are to become very wealthy, have more money than our neighbors, better homes, larger bank accounts, be surfeited with the good things of this life?

No, dear friends, none of the above is the meaning of that promise that there shall not be room enough. God never intends generally such things for His people on earth. However, He does say that if we are faithful to Him, all our needs will be supplied, and there will be an added blessing that we cannot possibly rightfully receive. Notice that the promise does not say that there shall not be room enough to hoard, or no place to invest, or no extravagant way to waste it, but that there shall not be room enough to receive it.

God has made us capable of receiving just about so much financial and material blessing. He has made us in such a way that we need to consume food, wear clothing, live in properly constructed, health-conserving homes, and be "diligent" in our business. He intends also that we may enjoy the good things of God in the privileges He brings to us in His work and in service to the world. The surplus above our actual needs, that which it is above our room to receive, is intended by God who gave it to be passed on by us for the service of His cause.

Some, in their understanding of this text, have felt that they should become immensely wealthy or that they should themselves have and retain more than others, but all that is withheld by us from the service of our fellow men and the service of God, above what we can receive and properly use for ourselves and the proper sustenance of our families and the conduct of our business, is withheld to our hurt. The Bible gives us an example of this. We have no record that the rich man whose barns would not hold his crop was a tithepayer, but we presume that he was, for God blessed him abundantly. But instead of using that which he himself could not receive to bless the poor and needy, and to advance His cause in the earth as God intended, he proposed to pull down his barns and build greater, intending to hoard what he could not receive. God said to him, "Thou fool," and required his soul of him that very night.

The writer is personally acquainted with a number of doctors, farmers, and others who work continually on the principle that their income above what they can receive belongs to God and His cause. A prosperous doctor who, till he was called to rest, gave from one to five thousand dollars a year to missions, stated to me that he wanted nothing left at the coming of Christ. He had his office, his home in the city, and his home in the country. These were conducted and operated for the benefit of the cause of God. He gave his income, above his needs, to the cause. We know a rancher and his good wife who have ten acres of orchard, and who, in addition to their tithe, give from one thousand to three thousand dollars a year to mis-

sions. He has a delightful location and a modest little home, well provided with the necessities of life. This man and his wife have been giving more or less for thirty-five years. He has been kept in health and strength and in continued prosperity. Another brother brought to our office a number of valuable books, placed them on the desk, and said, "These are dedicated to the cause of God. I want nothing when Christ comes. I may lose my own soul, but Christ shall have everything I have." This man takes from his income sufficient for his modest support, and consumes only that much. The rest he has dedicated to the cause of God.

If all our successful business and professional men and women with means would catch this vision, what great blessing would come to the cause of God. If those who are faithful in paying tithe and who are continually giving to the cause of God could catch this vision of the meaning of these words, "not . . . room enough," what joy and comfort it would bring to their hearts to know that though they are not wealthy in the things of this world, they are immensely wealthy in the sight of heaven. Their treasure is laid up above.

What an exalted privilege is ours in tithe paying, for "the Saviour offers to share with us the work God has given us to do. He offers to use the means God has given us to carry forward His work in the world. Only in this way can He save us."—*"The Desire of Ages,"* p. 523.

Men in this world are very glad when some great and successful corporation that pays large profits will allow them to place their money in the corporation's business. What shall be said in comparison when the

Arise and Go

BY T. EDWARD HIRST

God calls to you, "Arise and go,"
Yet not alone His seed to sow;
The reaping time has come at last,
The sowing time is almost past.
The work which others did so well,
The truths which took the years to tell,
You must now do as moments fly,
For souls are waiting now to die.
And ages in their sum have told
The precious truths you dare to hold.
And if you hold them selfishly,
Nor speed to tell these souls, "Go free,"
What shall you say when they are lost
For whom our Lord paid love's great cost?

Arise and go, in faith believe.
Oh, dare you now the Spirit grieve?
The furrows wave with ripened grain;
Count not thy toil, think not of pain;
The Master bids thee speed thy way.
Haste, haste, for comes the reaping day,
The clouds grow dark, the storm will fall;
O messenger, now heed My call.
Awake, awake, how dare you sleep?
Is this the way My charge you keep?
Would you deny thy calling great?
Awake, My child, the hour is late;
Go forth, in faith thy story tell,
Nor fear the evil host of hell.

True Faith Compensated

BY LETTA STERLING-LEWIS

'Twas yesternight. I dreamed a dream,
Stood pleading at a gate
For entrance to the realms of bliss.
One from within said, "Wait;
How couldst thou hope to enter here,
To light and wealth and bliss,
When thou art blind and poor and garbed
In clothing such as this?"—
Apointing to my filthy rags.

"Yes, Lord, 'tis true. My sight is dim,
My clothing mean," I said,
"And nought have I to recommend
My entrance, but I've read
Of eyesalve Thou hast promised all,
And robes of purity,
And wealth beside, for those who call,
And I have come, you see,
Thy promises most sure to claim.

"Thy promises can never fail!
So patient here I'll wait."
"Oh, childlike faith," said He to me,
Then flung aside the gate.
"From all defilement thou art cleansed.
Come in; thy name I bless.
Thy trusting faith I now impute
To thee for righteousness.
Thy faith so pure hath saved thy soul."

My rags agone, my sight restored;
In robe of dazzling white
I followed through the pearly gate
My Lord, my guiding Light,
On, out past fields of waving grain,
And flowers of every hue;
Then suddenly came back to earth—
Oh, wondrous earth made new!
Here to abide eternally.

The thrill this wrought awakened me.
My heart was beating fast.
Though but a dream, it taught a truth
That I had grasped at last.
And turning to the wall, I prayed
(First thanking Him anew
For love and mercy's pardoning grace),
"Oh, may my dream come true!"
And doubting nought, I breathed, "Amen."

Saviour offers to use our means in His own cause?

"He that hath pity upon the poor lendeth unto the Lord." It seems also that he that payeth his tithe lendeth unto the Lord. Notice the following:

"When Christ's followers give back to the Lord His own, they are accumulating a treasure which will be given to them when they shall hear the words, 'Well done, good and faithful servant; . . . enter thou into the joy of thy Lord.'"—*Ibid.*

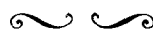
Are the very poor included in this promise of "not . . . room enough"?

"Never should the laborer who raises up little companies here and there, give the impression to those newly come to the faith, that God does not require them to work systematically in helping to sustain the cause by their personal labors and by their means. Frequently those who receive the truth are among the poor of this world; but they should not make this an excuse for neglecting those duties which devolve upon them in view of the precious light they have received. They should not allow poverty to prevent them from laying up a treasure in heaven. *The blessings within reach of the rich are also within their reach.* If they are faithful in using what little they do possess, their treasure in heaven will increase according to their fidelity. It is the motive with which they work, not the amount they do, that makes their offering valuable in the sight of heaven.

"All should be taught to do what they can for the Master; to render to Him according as He has prospered them. He claims as His just due a tenth of their income, be it large or small; and those who withhold this, commit robbery toward Him, and cannot expect His prospering hand to be with them. Even if the church is composed mostly of poor brethren, the subject of systematic benevolence should be thoroughly explained, and the plan heartily adopted. God is able to fulfill His promises. His resources are infinite, and He employs them all in accomplishing His will. And when He sees a faithful performance of duty in the payment of the tithe, He often, in His wise providence, opens ways whereby it shall increase. He who follows God's arrangement in the little that has been given him, will receive the same returns as he who bestows of his abundance.

"Great objects are accomplished by this system. If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world."—*Gospel Workers*, pp. 222, 223.

"Christ will keep the names of all who count no sacrifice too costly to be offered to Him upon the altar of faith and love."—*Testimonies*, Vol. III, pp. 250, 251.



Do You Pray?

BY ALBERT N. SHAFER

PRAYER is communion with God. It is a two-way proposition, a two-party conversation. Is your prayer such, or is it merely a monologue?

Let us say you have a very talkative neighbor. She calls on you for a "visit." But the whole time she is with you she talks incessantly, giving you no opportunity whatever to get one word in anywhere. Would you call it communion? She tells you all her trials and troubles, about her aches and pains, and this and that, but you have no chance to offer a word in sympathy or suggestion. Would you call it a conversation? She asks you questions and makes requests, but her mind runs so fast that, ere she has one question asked, she switches onto some other line of thought, giving you no possible chance to answer. Would you call it a visit?

Of course you wouldn't. You'd call it a tiresome ordeal, and would be glad when it was over, for it would not be a communion, a conversation, or a visit, to you.

Prayer should be all of these. It should be a most pleasant visit with the Father of all, a conversation in which occasion is given for the Father to talk, also.

But how many of us, like the talkative neighbor, get on our knees and talk incessantly, asking questions, making requests, telling of our aches and pains, our troubles and trials, and, with the "Amen," immediately arise and go about something else! This is not prayer—anyway, it is not successful prayer. It is little more than a monologue.

Many have wondered how one could pray for even an hour, let alone all night. Where could one find so much to say? Ah, but those who have prayed all night, or for long stretches, did not insist on doing all the talking. They no doubt knew the secret of successful, effective praying. They let God do most of the talking.

"What do you mean?" some ask. The answer is simple. Try it the next time you pray. You will find yourself spending more time on your knees; you will find more power in your life; you will find communion with God sweet indeed. When you have made one request, or have asked one question of your Maker, then pause and listen for Him to answer

before you go on to the next. It is in the silence of meditation that God speaks to the soul. It will surprise you sometimes how He will speak to you. His voice will seem almost audible at times.

Do you wonder why God does not answer more quickly than He does? It may be that you are in the way. Give Him an opportunity. He will speak. And how blessed will be His visit with us! Let us *commune*, and not insist on doing all the talking. Let us make prayer a joy and a privilege, not a haunting duty.

Musings: A Sonnet

BY FRANK LAWRENCE CHANEY

TIME'S hours are closing, and the day draws on
When Christ shall come again to claim His own.
The morning star appears; I see the dawn;
Soon, soon the pilgrim will be welcomed home.
Sometimes, in fancy, I can hear the choir
Of angel voices sing triumphal praise;
Melodious strains are born from harp and lyre,
More sweet by far than all of earth's low lays.
Yet can it be such strains for one are sung
Whose life thus far so void of fruit has been?
Whose failures oft the Master's heart hath wrung?
Whose garments oft have been defiled by sin?
"Fear not, My child," that voice still says to me,
"Hope on, the blood of Jesus Christ was shed for thee."

Are You a Living Stone?

BY J. E. FULTON

CROSSING the trackless desert wastes, we see strewn about stones, stones, stones—just stones, with no relationship one to the other. Perhaps, in the dim past, they were a part of some mountain; but, thrown out and away in some upheaval, they are now apparently just useless, disjointed, disassociated, disorganized masses of matter—just stones of stumbling. As our train drew near a green spot, an oasis, as it were, I saw a building erected of this very type of rock. Near by was a crushing mill, grinding these rocks into fine particles, thereby transforming them into useful building material. Just beyond this point are the mountains, the framework of which is these same rocks blended together. In union there is strength, and these hitherto unuseful rocks, associated and organized, form a sure foundation. Separate, they seem to have no value, but together with their fellows they grow into a monument of usefulness and beauty.

"Ye also, as lively stones, are built up a spiritual house." 1 Peter 2:5. And it is our high privilege to be a part of that great spiritual building of which Christ is the "chief cornerstone; in whom all the building fitly framed together groweth into a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." Eph. 2:20-22.

Are any of us stumbling stones—separated, disassociated stones, not built into anything, not helping form a useful edifice? The Master has need of thee. "Well," says one, "let the Master take me if He wants me." But, different from the inert matter of the stones, we are "lively," or "living," stones. We must make the choice, we must yield to that power of attraction, be drawn to the Rock of Ages, and be built with Him into the house of God. Some vainly reason

that they can make progress all alone, apart from the body, or church, of Christ. But such reasoning is as false as to think a limb torn from the body can live and be useful.

"The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its builder and maker is God." —"Testimonies," Vol. IX, p. 180.

The True Artist

BY EDA A. LOVESTEDT

I HAVE not seen the paintings of the masters, but I have seen the paintings of the Master. Sunsets in delicate pastel shades too exquisitely beautiful for description; sunsets in gorgeous, flaming colors, laid with lavish hand upon the canvas of the sky; sunsets so clear, so brilliant, it seemed as if the very gates of Paradise were open and the glory of the Eternal was streaming through. Mountain and valley, prairie and ocean, star-studded sky, and soul-thrilling dawn. Paintings of the Master, that hang in unfading colors on memory's walls.

I have never seen the work of the great sculptors, but I have seen the perfect form of a little child, designed and fashioned by the divine Sculptor.

I cannot understand or appreciate classical music, but I can understand and enjoy the music which God has set ringing in the earth—the song of birds, the laughter of little children, the rippling of the brook, the whispering of the wind among the trees,—the music of nature.

The art and the music of the Master! Priceless, yet free; within reach of most of us to enjoy if we have a seeing eye, an understanding ear, and a heart open to all the beautiful influences of life. They speak to our innermost souls, bringing calm and peace to troubled hearts, shutting out care and annoyance, and lift us, it seems, a little nearer to God and heaven.

Let us, then, look for the beautiful in our surroundings and remember that it is all an expression of infinite love. To those who do this, "the earth will nevermore be a lonely and desolate place. It will be their Father's house, filled with the presence of Him who once dwelt among men."

"HENRY VAN DYKE once said, 'Remember that what you possess in this world will be found at the day of your death and belong to some one else; what you are will be yours forever.'"

Teach Us to Pray

BY ELVA ZACHRISON

THE appalling magnitude of the issue before us in contrast with our own insignificant puniness reveals a supreme need. "Our great need is our only claim on God's mercy."—*"The Desire of Ages,"* p. 317. Our need is great, overwhelmingly great, but, thank God, it is no greater than our claim on His abundant mercy.

When Jacob was face to face with a great emergency, he prayed. We read in the thirty-second chapter of Genesis that Jacob was greatly afraid and distressed. This great fear that chilled his heart, congealing the very springs of thought, brought him to his knees. In the extremity of his distress he wrestled with God, not wavering or giving up until he had obtained the assurance and the blessing.

Jacob recognized his great need. Do we recognize ours? Do we know that there come to meet us forces far stronger and mightier than Esau with his four hundred men? Do we realize that the final scenes in the mighty conflict of the ages, so stupendous, so awe inspiring, so overwhelming, are upon us? The gray streaks of dawn are already lighting up the eastern horizon. Have peace and confidence and assurance entered our souls? Have we obtained the blessing against the approaching conflict? Lord, teach us to pray.

When Daniel understood by books that the years of their captivity had almost expired, he set his face "unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Daniel was a man of prayer, a man greatly beloved of God. At another time he prayed for three whole weeks. Then he received a vision, a vision of Jesus. That is what we need, a vision of Jesus, in whose spotless life there is righteousness, and in whose death there is

redemption full and free. Today, as two thousand years ago, there is salvation in no other name. The story of His second coming stirs the heart, but only the story of His first coming converts the heart. The story of the love of God as revealed in the life of Jesus can alone bring penitence to the sinner, and grant forgiveness and peace and pardon. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14. Lord, teach us to pray for a vision of Jesus.

With the glorious vision of Jesus comes the realization of our own unworthiness. This is what it did for Daniel, and this is what it will do for us. It is then that we can claim the strength that is made perfect in weakness. Too long have we dwelt on the lowlands, when just above us are the exhilarating air and the unsurpassed scenery of the eternal mountains. Too long have we been cashing penny checks, when the bank of heaven has inestimable treasure credited to our account. Too long have we been satisfied with an occasional glimmer of light, when we might be dwelling in the eternal sunshine of His love. Too long have we been satisfied with small things, when the Father heart longs to give us "exceeding abundantly above all that we ask or think." Eph. 3:20. The greatness of the need of the hour demands that we have greater power, greater faith, greater strength, greater love. Lord, teach us to pray.

The vision of Jesus will beget in our hearts the love of Jesus. This love will constrain us to pray for the unnumbered millions for whom the great heart of the Master was moved with compassion. Like sheep without a shepherd, they wander over valley and plain and mountain, seeking, ever seeking for that something that will satisfy the intense longing of their hearts. With the great longing still unanswered, and with a chilling fear gripping their souls, they enter the valley of the shadow, not knowing Him who made a pathway of glory on the other side of the portals of the tomb. Lord, teach us to pray.

The following quotations are from the chapter, "The Power Promised," in "Testimonies," Volume VIII, pages 19-22:

"God does not ask us to do in our own strength the work before us. . . . He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. . . .

"It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. . . .

"At this very hour His Spirit and His grace are for all who need them and will take Him at His word. . . .

"The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant. . . .

"The divine power . . . which would bring all other blessings in its train is lacking. . . .

"For the baptism of the Spirit every worker should be pleading with God."

Lord, teach us to pray. Teach us when to pray, teach us to pray without ceasing. Teach us where to pray. Teach us the hidden path to the secret place of

A Meditation

BY CLIFFORD B. HOWE

I HEARD the voice of Jesus say, Come follow Me today,
For night is fast approaching, and there's danger in delay.
Arise and shine, thy light is come, make haste and now
obey;
And turn to Me with all your heart, and ye shall learn to
pray.

The final hour of earth is come, and time shall not be long.
Go forth, ye volunteers, with prayer; then God shall make
you strong.
For God shall bare His holy arm in this His day of power,
That men may know that Jesus saves in this last judgment
hour.

O, help me, Lord, one soul to win, from Satan's snare of sin.
O, may Thy Spirit dwell within as I salvation bring.
O, fill my heart with love and grace from out Thy bound-
less store.
As I go forth from door to door, let angels go before.

Be near to me, O Lord, I pray, to make me know the right,
And teach me just the word to say to make some dark life
bright;
For soon the harvest work will end, the grain all gathered in.
May I now prove I've been with Thee, and songs of victory
sing.

I will, dear Lord, arise and go, and join the workers' band,
To sow the seed with prayer and tears, in every place I can.
May I rejoice in that glad hour, when Jesus comes to reign,
Be dressed in garments pure and white, and cleansed from
every stain.

The Web

BY MRS. J. F. UNDERHILL

A SPIDER spun a silken web across the corner of the room,
A perfect pattern, interlaced; how patiently he crossed the loom,

As hour by hour, all night he toiled;
And yet, in one swift stroke I spoiled
His masterpiece, his refuge—with the broom.

I spun a golden cord of love across the heartstrings of a friend,
Of kind regard and tender grace, a web I thought too strong to rend.

And yet, one day I did not heed
One careless word, one thoughtless deed
That broke the web, which time alone can mend.

the Most High. Teach us how to pray. Teach us to pray with a love more fervent and a desire more intense than we have ever known before.

Teach us for whom to pray. Teach us to pray for the perishing millions for whom the Master requested us to pray.

Teach us for what to pray. Teach us to pray for the infilling that refreshes, revives and overflows; teach us to pray for the divine blessing that brings all other blessings in its train; teach us to pray for the mighty agency of the Holy Spirit that will qualify us for effectual service in the finishing of God's work in the earth. Lord, teach us to pray.

A Test of Love

BY G. W. WELLS

THE joy of loving, the joy of giving, the joy of serving, are graces divine. To have these heavenly characteristics implanted in the heart and manifested in the life should be the supreme desire of each soul. Everything that loves and gives, grows and lives. Our capacity for receiving is measured by our willingness in giving. "Give, and it shall be given you," is the divine rule.

The art of loving, giving, and serving originated in heaven. God loved; therefore, He gave. He gave the best. The plan of salvation that brings life and joy to millions is the result of God's great gift. The Saviour likewise loved. He gave His life a ransom for all. He came to serve all. He poured out His own blood on Calvary, that we might be uplifted, enriched, and saved.

The gracious God and His beloved Son were united in their loving service; therefore, the Holy Spirit, the third Person of the Godhead, was sent to minister to our needs. He came to teach and to guide and to make effectual what was wrought out by the world's Redeemer. Through the mighty working of the Holy Spirit, the heart of man is made pure, his soul is regenerated, his character is beautified.

The wonderful Father, the mighty Saviour, the blessed Holy Spirit, and the angelic hosts cheerfully give and serve. What a high privilege is open to us earthborn creatures, who are constantly receiving to become more heavenly minded and to learn to give and serve. Our supply may be meager—"five barley loaves, and two small fishes." It may be but two mites; but in answer to the call of God, through the glorious privilege of giving, the spiritual needs of humanity may be supplied and our own heart's desire satisfied.

God loves a cheerful giver; then why hesitate to give? Our gifts may be large or small, but coming from a heart filled with love for the Master, they are consecrated gifts, priceless offerings, acceptable in heaven, and God blesses them for the advancement of His work. The love and integrity of every man is tested. The command and challenge is: "Love one another; as I have loved you." "By love serve one another." "Bring ye all the tithes into the storehouse, . . . and prove Me, . . . saith the Lord of hosts." God is not impoverished or lacking in love. His treasure rooms are full of riches untold, but He wants us to share cheerfully, liberally, and honestly the great joy of giving and serving.

It is a sacred obligation laid upon us all to return to God's treasury the full amount due in tithes and offerings. It is not how much we have, but how much God has; and do we willingly yield to what Heaven requires? Those who really love and give and serve will be enriched by God's grace, and to them will be fulfilled the full measure of prosperity promised to those who will honor the name of God and advance His cause in all the earth.

My Needs

BY VERA BEALL

I NEED Thy precious promises
Fulfilled in me today,
That Thou wilt hear and answer
As in Thy name I pray.

I need a heart so clean and new,
A spirit just like Thine,
That I may keep Thy law each day,
And do Thy will divine.

I need a love for sinners,
But hatred for all sin;
I need to live a Christlike life,
That others I may win.

I need a self-forgetfulness,
A will to sacrifice,
The grace to help my fellow men
Whatever be the price.

I need a thirst for righteousness,
That I may claim Thy grace,
Sufficient grace to stand each test,
Whate'er the time or place.

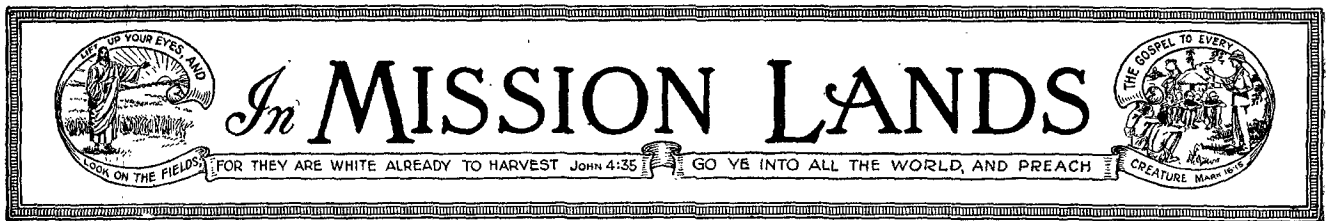
I need some task too big for me,
To keep me by Thy side,
That in Thy holy presence I
May evermore abide.

I need more of forgiveness,
Contentment, patience, too;
A faith that seeks Thy guidance
For all I say and do.

A calm assurance of Thy love
That keeps me every hour,
A closer walk with Thee, my God,
That I may know Thy power.

And so I come, my Saviour,
Relying on Thy love
To send me all the things I need
From Thy great store above.

Because I feel my many needs,
I've come to Thee again,
To ask this in His precious name,
Who loves us all. Amen.



A Day With the Klamath Indians

BY J. A. LELAND

WE wanted to get an early start on our journey to visit some of the Indians living about twenty-five miles up one of the valleys in northwestern California. At the foot of a mountain, near the Klamath River, we left the car parked under a tree and took our luggage, together with the doctor's outfit, under our arms and started toward a landing place where we might secure the use of a small boat to take us across the river, which, owing to the recent heavy rains, was on a rampage.

We stopped first at the home of an old Indian chief who, because of his many aches and pains, was glad to see the doctor. In conversing with this old Indian we learned, from his memory of events well known to history, that he was very near to the century mark in age.

Next we stopped at the house of another Indian, who had recently undergone an operation. Then we took up our luggage again, went to the bank of the river, and, in a rowboat, were "set across" the river. After clambering up the steep bank on the other side, we came to a small cabin in which lived an Indian family. The wife was out in the yard, sitting on the ground, stripping the bark from tiny branches preparatory to using them to make baskets. The women of this tribe are very proficient in making baskets in very artistic patterns, and their work is much sought after by the tourists from the East. This woman had stepped on a piece of glass, and her heel was very badly swollen. The doctor made a careful examination of it and decided that it was necessary to open it, as there was evidence of infection. So the heel was lanced very carefully, disinfectants were applied, and then it was bandaged. She was told to soak her foot first in hot water and then in cold water, repeating the procedure several times twice a day till the doctor could come back.

Then we picked up our baggage and went on up the valley to a place called Pecwan, where was located a school for the Indian children. Here the doctor found a boy about ten years of age who had a tooth that was giving him some trouble. We turned our steps down the river again, the boy with us, to the place where the doctor had left his bag of instruments. There, by the side of the road, he took out the tooth that had been causing the boy pain.

Next, the doctor trudged up the side of the mountain to a hut in which lived an old woman whose teeth had been giving her a great deal of trouble. After looking them over carefully, the doctor decided that to remove her teeth then, in the open air, was too much of a task. He told her to get ready to go with him to the dentist at Crescent City, who would remove all her teeth, as nearly all of them seemed to be in bad condition.

As soon as we had visited several more families, we went back to the river, where we were joined by the

old woman who was waiting to be taken to the dentist. The same man who brought us over took us back in his boat. When we arrived at the place where we had left the car, we were met by another old woman, who begged the doctor to take her with him over the mountain to a place on the main highway where she could catch the bus which would take her to Eureka. So she was crowded into the car, and we started the steep ascent again, arriving at the main road just in time to see the bus starting off. With a little extra speed we managed to get alongside the bus, where we could motion for the driver to stop, so that the old woman might get aboard.

Then we turned our faces toward Crescent City, to leave the old woman at the dentist's office, and from there we went on up another valley to visit another settlement of Indians. Here we found an old man whose failing eyesight was causing him much anxiety. After comforting him with the thought that Jesus would soon come and give us all new eyesight, we went to another house. The man there was troubled with rheumatism.

At one house we saw the symbols of the Shaker meetings. There were several candlesticks below a small crucifix, and in front of the crucifix were several bells like those used in the country schoolhouses.

I asked him what they did with the bells. He said, "We ring them before we pray at mealtime, and again when we pray after the meal is over."

I asked him, "To whom do you pray?" He answered, "To Jesus."

I said, "Who is this Jesus to whom you pray?"

He said, "The same Jesus to whom the white man prays."

Knowing from previous contacts that these people are moved by emotion, and that some of their principal leaders are not able to read a word, I said to him, "It will do no good to pray to this Jesus unless we do what He tells us to do."

He answered, "Yes, that is so."

Then I said to him, "We should read His word in the Book He sent to us, to find out what He has said and what He wants us to do."

He said, "Yes, we should do that."

As we went from place to place among these people and saw the superstition and ignorance, together with the vices of the white man that are making deep inroads into their vitality, and realized that many of the older generation are really devout in their devotion to the old Indian religion, we sent up a petition to the God of all nations that He would send forth laborers into this part of His vineyard, to reap the many sheaves that surely must be there waiting the coming of the reaper.

May God open the way that consecrated laborers may be sent into this large and very needy field.

First Fruits Among Europeans of Angola

BY L. L. MOFFITT

THE baptism of Senhor and Senhora Shaves and Senhor and Senhora Guardado, the first fruits to be won to the message from among the Portuguese nationals in Angola, was one of the outstanding features of the 1938 camp meeting season in the Angola Union, and an occasion of special rejoicing at Bongo Mission, where the baptism took place at the close of the camp meeting, September 4. These four Europeans were followed through the waters of baptism by 109 native converts.

Senhor Shaves has connected with our training school at Bongo as Portuguese instructor. Senhor Guardado is planning to engage in colporteur work among the Portuguese in near-by towns. Our missionaries in Angola are much encouraged by this first ingathering of Europeans from the colony, and look forward to further accessions as the influence of our work extends.

The medical work is exerting an ever-widening influence for good among both Europeans and natives.

The hospital at Bongo, under the direction of Dr. R. B. Parsons and Nurse R. Johnson, is full practically all the time. A new wing is being added to the hospital to accommodate the increasing patronage. Usually there are a number of European patients under treatment. The dispensary at Nova Lisboa, the union headquarters, is in the efficient hands of Mrs. C. W. Curtis. With the help of two or three natives, she treats from thirty to seventy patients a day. Influential persons of the town patronize and sing the praises of that little dispensary.

Our Portuguese colporteurs are also scattering our literature far and wide over Angola. Elder Curtis is hoping that a Portuguese Bible worker may be secured for Nova Lisboa, and other cities and towns, where the honest in heart await the message of truth. May this first baptism of European believers at Bongo be an earnest of a much larger harvest among the Portuguese people of Angola. This is a needy field. May the Lord continue to bless it.

The Message in Papaimento

BY A. E. HEMPEL

WHILE on one of my recent trips through the islands of the widely scattered Leeward Islands Conference, I was stopping at the Dutch island of St. Eustatius. One day, while I was visiting with a woman in her little shop, two women came in to make purchases. In conversing they spoke a language entirely unfamiliar to me. It seemed to be a mixture of Spanish with other tongues. After their departure I asked what language these two women were speaking. "Papaimento, spoken in Curaçao, Dutch West Indies," was the reply.

Papaimento—my mind went to Revelation 14:6: "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." "To every . . . tongue"—Had the message yet been given in Papaimento? Quickly turning to the list of languages in which the message is being given, I found to my joy and happiness that the message is indeed being given in the Papaimento language.

Our hearts rejoice here in the islands of the Caribbean, as we find men and women responding to the message from every class and condition of life.

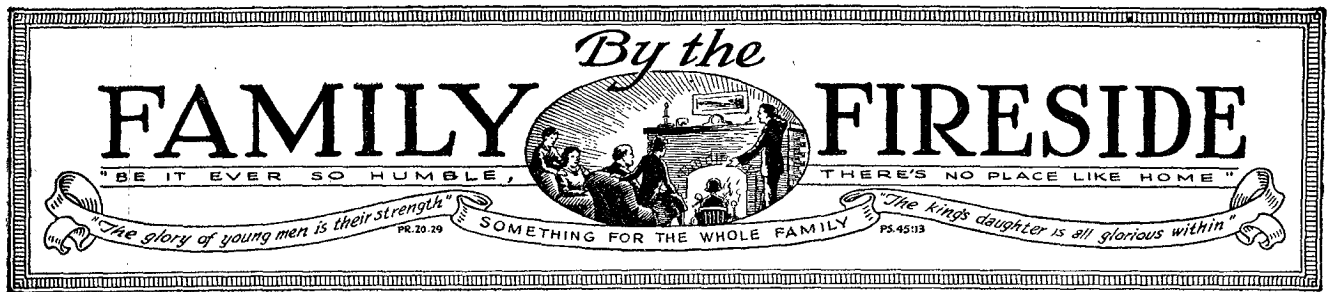
Last week it was my privilege to visit the leper home here in Antigua. There in the little chapel sixteen of the thirty-six inmates of the home gathered together. Physically they were in a sad condition, their hands and feet were eaten away with the dread disease, but how they were rejoicing as a result of finding their Saviour, who saves from the leprosy of sin. We have only one baptized member among them, but as a result of his faithfulness, along with visits from members of our near-by church and with what time our only minister on the island, A. E. Riley, is able to give them, twelve are awaiting baptism as soon as permission is granted by the officials.

Pray for the work in this island field as we press on in our God-given task.



First Fruits Among Europeans in Angola—Two Portuguese Couples Baptized at Bongo Mission, September 4, 1938.

Left to right: Front Row, Mr. and Mrs. Guardado, Mr. and Mrs. Shaves; Back Row, L. L. Moffitt, Dr. R. B. Parsons, C. W. Curtis



"How Old Ought I to Be?"

"DEAR Mother," said a little maid,
 "Please whisper it to me—
 Before I am a Christian,
 How old ought I to be?"

"How old ought you to be, dear child,
 Before you can love me?"

"I always loved you, Mother mine,
 Since I was tiny wee.

"I love you now and always will,"
 The little daughter said,
 And on her mother's shoulder laid
 Her golden, curly head.

"How old, my girlie, must you be
 Before you trust my care?"

"Oh, Mother dear, I do, I do—
 I trust you everywhere."

"How old ought you to be, my child,
 To do the things I say?"
 The little girl looked up and said,
 "I can do that today."

"Then you can be a Christian, too,
 Don't wait till you are grown;
 Tell Jesus now you come to Him
 To be His very own."

Then, as the little maid knelt down
 And said, "Lord, if I may,
 I'd like to be a Christian now."
 He answered, "Yes, today."

—Author Unknown.

"Thank You"

BY MRS. O. E. PHIPPS

So often we mothers emphasize the words, "thank you," in the training of our little ones. Whenever we do anything for *them*, we are sure to remind them to say, "Thank you." But do we forget to *thank them* when *they* do nice things for us?

Perhaps it doesn't seem important; mothers may think that babies don't notice. Say, listen! Haven't you done things of which you have felt very proud? How anxious you were for some one to see or hear about it, and notice for himself what you felt so sure he'd consider well done. But when your work was passed unnoticed and you finally had to call attention to it—and even then nothing important was said—can you remember how you felt? Can you recall your disappointment? Your joy died.

Well, just remember that a child's heart is much more tender than your own. In his little heart he wants to help you. If you let him, encourage him, thank him, praise him, he will continue to enjoy helping you.

He runs for this little thing, picks up that little thing, for you when he is small. If you forget to be as polite to him as you are trying to teach him to be to others, he will soon stop trying to help you. Praise is all the pay he asks, and to him that is worth more than gold.

Mothers so often wonder why their children are so eager to help while they are small, and hate to help when they are large enough to do things really worth while. I believe it is our own fault, because it takes only a few disappointing frowns from us to kill that joy of helping in their little hearts.

Every One Makes Mistakes

If a child makes a mistake, remember he was only trying to help. If you scold him for trying, or say that he is "more bother than he is worth," or make him feel that he is in your way, how can you expect him to enjoy your company or to want to help you? If he scatters dirt or bits of wood over the floor while getting in the wood, thank him, anyway. Praise him! Tell him he is helping. Make him feel that he is appreciated. He will soon learn to do it better. What is a little dirt now to the loss of your child's trust and confidence? What if he does break a cup or a glass while trying to do the dishes! Better lose a whole set of dishes while he is little and keep his confidence, than to crush him and turn him from you. Remember, he is *trying* to help you. Say, "Thank you." Be patient, mothers! Be patient. If the children make you five times more work now while they are little, don't scold and fuss. Don't ever make them feel that you do not enjoy their presence or their help.

When baby tries to help you,
 Then what do you say?
 Do you frown and scold,
 And push the dear away?

Or do you tell him, "Thank you;
 That's mother's helper boy,"
 Remembering his little heart
 Is easily filled with joy?

You never fail to teach him
 To thank for what you do;
 But remember that he likes
 To hear that thank word, too.



The Camel and the Bird

BY MILDRED BRYANT CASE

THE camel boasted to the bird,
"I think you've surely never heard
That I am very, very strong.
My back can carry heavy loads
Along the dustiest of roads,
And I can bear them all day long."

The bird replied, "It may not be,
That I can carry loads, you see;
But then perhaps my song can cheer
Some one who bears a heavy load,
Along a lonely, dusty road,
And make him know that God is near."

A Family Peace Recipe

TAKE one lump of adjustability, mix well with a sense of proportion, and spice with plenty of humor. Use liberally as often as friction arises in the family.

I remember reading of a woman whose husband was often late for meals in spite of her entreaties or indignant protests. She dutifully tried to keep his supper warm, but one evening when she was serving it in frigid silence, her husband looked up and said, "Oh, serve it cold with a smile!" Another woman found that her husband liked her to be ready on a minute's notice to go away with him. She was the kind who liked to prepare every detail beforehand, and for a while the two ways did not harmonize, but finally

the woman found she could get ready in a minute, and that she always had a good time as a result; so she adapted her ways and found peace. There seem to be certain traits in people which they cannot change very much, and it is like knocking one's head against a stone wall to try to do it for them. Why not climb over the wall, or wiggle a way through, or train flowering vines of patience and tolerance along it to soften its harsh appearance. As Doctor Conwell says, "To learn early to change what *can* be changed, and to put up happily with what *cannot* be—what a blessing that is!"

A sense of proportion is a great help in this matter of keeping the peace. One should ask, "Is this really a big thing that will make or mar my happiness, or am I making a whole sand dune out of a grain of sand?" Shall I scold about the peculiarities of my family, or concentrate on their loyalty and courage? Shall I stress the little, petty pinpricks of everyday living, or look at the bigger, finer things the months bring? Did I marry John Henry to reform his table manners, his careless habits, or did I marry him for his unselfishness and tenderness? A little nagging now and then will spoil the nicest of the men. A sense of proportion gives one a power and poise to balance the real and the fancied, the larger and the smaller.

Every family should have a set of special family beatitudes for daily living, and the first one might be, "Blessed is the member of the family who useth a sense of humor in the right place." A mother was angrily complaining of the faults of another person, when her daughter interrupted her with, "Never mind, don't you lose your religion just because she lost hers." This amused the mother, cooled her wrath, and became a family byword in times of storm.

One morning the family came to the table feeling much abused, as bad weather and baby's teeth had made the night anything but pleasant. "My! My!" said the father, as he glanced at the cloudy faces, "I haven't met these people before, but they must be Mr. and Mrs. Grouch and all the little Grouches."

"No," said mother quickly, "this is Mr. and Mrs. Smiles and all the little Smiles," and sure enough they were!

"Blessed is the person who keeps a cool disposition in warm weather," was the motto of one gay family, who knew that when people are uncomfortable it is hard to be cheerful, and that the weather easily leads us into irritability if "we don't watch out."

A merry heart doeth good, and a little laughter leavens the whole family lump. Adjustability, a sense of proportion, and a gracious humor are a trio that cannot be surpassed.

The Peace Recipe for family ills
Will save old Doctor Misery's bills.

—Lydia Lion Roberts, in the
Better Home.



H. A. ROBERTS

Making Pictures

ELLA's auntie came to stay at Ella's home on a visit, and before she went away she said she would like a picture of Ella to take away with her. So one morning Auntie took Ella and her dear old playmate, Rover, to Mr. Franks, who would take her photograph.

Ella's father knew Mr. Franks very well, and Mr. Franks often came to see him; so Ella was not a bit afraid, but sat up in a big chair with a smiling face, and tried to look just as she would like to see herself when the photograph would be finished.

"Did you ever think," said Mr. Franks, "that you are making pictures always?"

"Oh, no, we aren't; we don't know how!" said Ella.

"You can't help it, Ella," said Mr. Franks. "You leave a picture in the mind of every one who sees you. Every sweet, loving look on your face leaves a picture that will do good, while every evil look will harm some one. There is a picture in my mind of your face yesterday, when you were angry with Sue and tried to strike her; it is an ugly, wicked face, and if I should look at it long, it might make me feel wicked, too."

Ella looked ashamed, and she made up her mind not to make any more cross pictures.

Little girl, or little boy, what kind of pictures are you making on people's minds?—*Our Little Ones.*

Job's Singing School

AN old deacon greatly surprised his good wife one cold winter evening by saying to her, "My dear, I am going out to organize a singing school." In astonishment she looked up and said, "Why, you can't sing a tune; how can you teach music?"

He made no reply, but left the house, harnessed the horses, took a good supply of provisions and fuel, and started for the home of a poor widow with six children. He found her in a destitute condition, with no fire, and the children crying for something to eat. When he made known the object of his visit, and laid before the family what he had brought, heartfelt thanks were showered upon him.

When he returned home, his wife inquired how he had succeeded in organizing his singing school, and he replied, "First class." Then taking from the shelf the family Bible, he read, "The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy."

"That is the kind of singing school I have started, one of Job's singing schools," he said, "and it was a success."—*Author Unknown.*

A MINISTER, who was my neighbor in the City of Brotherly Love, told the following story to a large congregation:

"We had in the city of Philadelphia a man who was secretary and treasurer in one of our great institutions. I suppose there is scarcely a man in this city who would equal him as a financier, certainly not one who could surpass him. He was a college graduate, and had all the fine instincts of a gentleman. But strong drink claimed him as its victim. He drank and drank until he had to move into a very humble home. When his baby died, they had no clothing to put on him to make him ready for the grave. We furnished the clothes.

"Somebody said that although the child's feet were hidden by the dress, they were bare; and that we should put shoes on the little feet. I got some white-kid shoes and slipped them on the little icy feet.

"An old-time friend said, 'Get the father and bring him in. Maybe if he sees the baby, he will come back to himself.'

"We brought the father in. He stood beside the little casket for a moment, and looked down into the sweet face of his child. Then he began to shake with great emotion. The tears ran down his cheeks. The friends said to us, 'Leave him alone,' and we went out and left him alone with his child. He ran his fingers over the folds of the little white dress and underneath, and took off from those icy feet the white-kid shoes and crammed them in his pocket.

"When I took his baby to the grave, the father was insensible from drink. He had pawned the little white-kid shoes and had spent the money in a saloon. This man's heart had at one time been as large and as full of love as your father's heart."—*J. M. Farrar, in Christian Herald.*

The Village Is the People

A STRANGER halting at a village spoke to one of the inhabitants:

"What kind of people live here," he asked. "I have it in my mind to settle here."

"What kind of people did you live with before?" inquired the villager.

"Oh, in the town I come from the people are mean and narrow."

"Then I'm sorry," said the villager, "but you'll find the same kind of people here."

The stranger drove on, and somewhat later another stranger accosted the villager and inquired about the people of the village.

"What kind of people did you live with before?" the villager again asked.

"The finest in the world," the stranger said with a smile. "Only business reasons forced me to leave."

"Then," said the villager, "you'll find the same kind of people here."—*The Canadian Baptist.*

The Bridge Builder

AN old man going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength in building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build this bridge at eventide?"

The builder lifted his old, gray head;
"Good friend, in the path I have come," he said,
"There followed after me today
A youth whose feet must pass this way.
This chasm that has been as nought to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim;
Good friend, I am building this bridge for him."

—*Anonymous.*

The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS, AND THEN SHALL THE END COME. MATT. 24:14

A Word From Upper Egypt

WHEN, two years ago, the writer visited Upper Egypt where, at Zuwak, C. H. Rieckmann had just started evangelistic work among the fellahin, or peasants, in this central place that had as yet not been entered with the message, we had crowded meetings every evening, and the prospects of a future harvest seemed most promising. Recently word has come that the first fruits have been gathered in, so that a church of fifteen members could be organized. Others are in the baptismal class in preparation for baptism. Work has been started also in another place, where a branch Sabbath school is established.

It is encouraging to note that during the two years prior to their being received into church fellowship, these brethren contributed \$165 in tithes and offerings. In view of their poverty and of the fact that according to their conception it is more proper to receive support than to give to the cause of missions, this is indeed an evidence of real conversion and of their love for this message.

The meetings are being held in a primitive mud house which is entirely inadequate for the purpose. A modest building is greatly needed to provide accommodation for a church and a school. There is only a small Moslem school at this place, and hence there is no possibility of training for our children. No doubt a strong educational work could be built up at this important center. The leaders of the field are calling for \$750 to purchase a suitable lot that has been offered them in a good location near the market place, where some 5,000 people gather each week from the neighboring thirty villages that are within easy reach of this place.

As the overflow of the thirteenth Sabbath of this quarter goes to the fields of Section II of the Central European Division, it is hoped that a liberal offering will make it possible, among other enterprises, to provide this sum for ancient Egypt, with perhaps a generous surplus toward the cost of erecting the necessary building that will give stability to our work in Upper Egypt.

W. K. ISING.

Our Work in Bulgaria

THE Greek Orthodox religion is the official church of Bulgaria. The Bulgarians are zealous of their religion, and are firmly convinced that the church was instrumental in liberating them from the yoke of Turkish rule, which had lasted for some five hundred years. For this reason they take little interest, if any, in other evangelical truths. They are firmly convinced that their religion is supreme, and consequently believe that our teachings are false, or even dangerous for the masses. Hence the laws enacted against our activities are multiplying more and more, but nevertheless, we still make progress, with the help of the Lord, as He will not permit His cause to suffer grief. The threefold message found entrance here some thirty years ago. It was first proclaimed by foreign missionaries who had been carrying on their work with great self-abnegation and sacrifice. But in spite of this, progress has been rather slow here in comparison with some of the neighboring countries.

Our Sabbath school work is of late making encouraging progress. Still greater improvement could be made if we were not so handicapped in providing our own meeting places. In fact, we have but two chapels of our own in all Bulgaria, where we can meet in peace and quiet. All our other meeting places are of a very primitive character in rented quarters. Some of our brethren, constrained by the love for the work, have been placing a simple room of their modest dwellings at our disposal for the proclamation of the message. What we need, however, is larger, more

representative, and more hygienic meeting places. Chapels should be built in many cities and villages throughout the country, in order that our work may become better established and be placed in a much more favorable light before the public. When there are beautiful cathedrals, the idea of gathering in a private home in some poor section of the city to worship causes many to hesitate. If we had a few representative meeting places, the work would go much faster and would be much more favorably considered by the government.

But our people, for the most part, are exceedingly poor, and it is impossible for them to erect these chapels without help. We appeal for a large Sabbath school offering on Sabbath, December 31, 1938, as a part of the overflow, for the fourth quarter this year, will come to this field. We thank all our brethren and sisters everywhere in anticipation of what you will do at that time to help us.

JORDAN MIHAILOFF, Supt.

Anniversary Commemorative Service

SABBATH, October 22, 1938, was appropriately observed by a thousand believers on Barbados in commemoration of the ninety-fourth anniversary of the beginning of this great message in that island. Special all-day union services were held in the Empire Theater, at which practically every Adventist of the ten churches on the island, with a goodly number of interested friends, were in attendance. The theater, with a seating capacity of a thousand, was filled to overflowing at both the forenoon and the afternoon services.

Dr. Charles J. B. Cave, who was one of the early believers on Barbados, and who has been an active church worker during the years, has since 1921 arranged appropriate services at Bridgetown on each anniversary, when October 22 has fallen upon a Sabbath day. Several months ago, on a previous visit to the island, the doctor invited the writer to plan his work, if possible, to be in attendance at this meeting in the 1938 gathering. I can truthfully say that it was one of the most solemn and most inspirational meetings that I have ever had the privilege of attending and participating in during the more than forty years of my ministerial work in this cause.

Hanging high and extending across the platform in large letters was displayed the statement from the Spirit of prophecy: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196. These words were a source of encouragement and inspiration during the day's services, and should be a continual impetus to the Adventist Church to review and restudy the prophetic settings of the great advent message and movement. A failure to thus fortify ourselves in the certainties of God's leadership in the past, opens the way for the devil to turn aside faith and confidence.

In the forenoon service, following the Sabbath school, Pastor A. E. Hempel, the president of the Leeward Islands Conference, gave an interesting and comprehensive view of the history of the advent belief from the time of the Reformation until 1844. This presentation was both interesting and illuminating, showing God's providence and His leadership of the great Reformers in laying the foundation and preparing the way for the definite "advent message" of the three angels of the Revelation.

The sermon of the morning service was given by the writer on the topic, "The Sanctuary and Its Cleansing."

It may be of interest to the readers of the REVIEW to know in this connection that there will not be another such anniversary falling on a Sabbath for eleven years, not

until 1949. This fact is due to certain leapyears, one of which causes an October 22 to "leap" over a Sabbath. The work of God on earth may be finished before that date, at least eventful changes will have taken place in world conditions.

In the afternoon service, Pastor O. P. Reid led out by giving a brief, though very thorough and comprehensive, review of the 2300 day-year prophecy, as depicted on the large chart especially prepared for the occasion which was stretched across the stage of the theater.

The writer then gave the afternoon sermon on the topic, "The Origin of Seventh-day Adventists and the Place and Influence of the Spirit of Prophecy in the Development of the Third Angel's Message." God's special providence in the laying of the firm platform of truth in the setting of God's last message was emphasized. Special reference was made to the self-sacrificing spirit and devotion of the founding fathers in the work of the great advent message. Special reference was made to the work and faithful labors of James White, Mrs. Ellen G. White, J. N. Andrews, Joseph Bates, J. N. Loughborough, Uriah Smith, and Annie Smith. Truly God led and greatly blessed these noble, self-sacrificing workers in laying a "firm platform" of truth that is to result in the finishing of God's work on earth, and the gathering of the "remnant" church, "that keep the commandments of God, and the faith of Jesus." Rev. 14:12. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

While the devil has ever worked in opposition against the truth of God, the message has made steady advance since the time of its birth, and has, during these ninety-four years of its history, triumphed over every obstacle and difficulty. Persecution has not been able to stay its progress. Ridicule and opposition have been made steppingstones to greater advance until today, on this the ninety-fourth anniversary of the message, it is being proclaimed in more than 700 languages and dialects of the earth. Hitherto has God led us. He who has begun the work will bring it to a speedy and glorious consummation in all the earth.

This great gathering of a thousand believers on the island of Barbados today is a very definite fulfillment of the prophet Isaiah's word: "He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law." Isa. 42:4. A. R. OGDEN.

The Theological Seminary

THE opening exercises of the Theological Seminary were held in the Takoma Park church, November 23. A goodly number of students representing our work in several parts of the world were present.

The president of the seminary, Professor M. E. Kern, presided and made brief introductory remarks to the evening's program. Professor M. L. Andreasen, one of the Bible instructors, gave a short address. A. H. Johns, pastor of the Sligo church, and D. W. Hunter, chaplain of the Washington Sanitarium, who had attended the school in previous years, spoke of their high appreciation of the work which the seminary is carrying forward.

The principal address of the evening was given by Elder

J. L. McElhany, president of the General Conference. Some of the fine principles he enunciated relative to Christian education will be of interest to the readers of the REVIEW. His remarks follow.

The Purpose of the Theological Seminary

The word of the apostle Paul to Timothy, as recorded in the second epistle, the fourth chapter and the fifth verse, is full of meaning: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." These words, inspired as they were by the Spirit of God, were written by a veteran worker in the gospel to a young worker. The statement in the latter part of this scripture, "make full proof of thy ministry," deserves, it seems to me, more than ordinary emphasis.

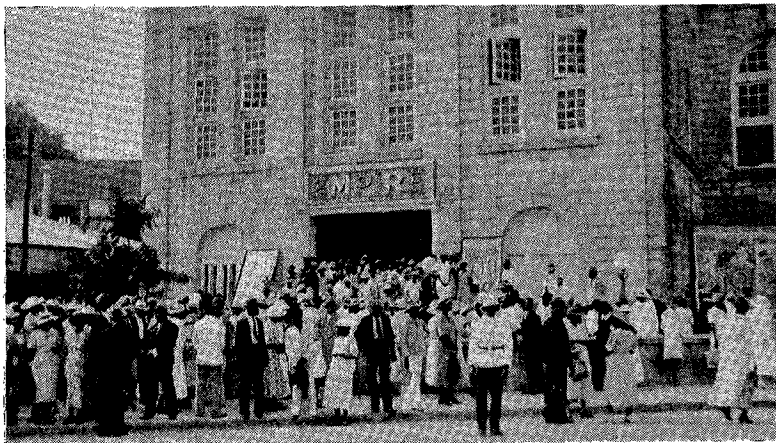
Then we may also put with this statement two others, one found in the first epistle, the fourth chapter and the thirteenth verse, where we have these words: "Till I come, give attendance to reading, to exhortation, to doctrine." That verse, if it were fully analyzed and studied in all its meaning, would reveal to us, I am sure, the need of profound study. "Give attendance to reading, to exhortation, to doctrine." Then again in the second epistle, the second chapter and the fifteenth verse, we read: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

If I had time tonight to speak at length regarding these scriptures, we could draw from them many useful illustrations regarding our need today. If the need as set forth in these verses existed in the early church, surely it exists today in connection with the work of the remnant church.

This is the seventy-fifth year of the organization of the General Conference. Seventy-five years ago this year, in 1863, the General Conference was organized. The records show that at that time we had thirty workers connected with the work of this cause, and those workers were all located in this country. It was nine years later that the first denominational school was organized. From the beginning of this work in its very earliest days down to the time of the organization of the General Conference and for nine years thereafter, this movement was without a school of its own. The organization of this first school came about in response to an imperative need. Workers had to be trained to proclaim this message. When the work was small and the working force was few in number, it was possible to get along without the facilities that later came to be recognized as imperative. The training of workers had to be given in an atmosphere of the movement itself, had to be given in surroundings that were influenced by the very spirit of the message. The pioneers recognized very clearly—and this is borne out by their voluminous writings of the time upon the subject—that this cause could never prosper, that this movement could never accomplish its divinely appointed work, by looking to the world to train its workers. They therefore set about earnestly and diligently to establish a school for the training of workers.

A Phenomenal Development

There is today nothing connected with this movement more phenomenal than the expansion and development of our educational work. How can we explain this? This development all came about in answer to a great need, and was fostered by the opening providences of God Himself. It is well worth any one's time to read the messages that came to us from the messenger of the Lord back in those days, to read those statements that were written by Elder James White and other pioneers of that period, to see how they were led step by step in the development of our educational work. Those men did not, perhaps, fully realize or foresee the expansive development of this work or the lengths to which it would be carried in the world. But, led by the Spirit of God, and acting in the providence of God, they built better than they knew. I say again, because I believe it is true, that there is nothing



Empire Theater, Where a Thousand Adventists Met on Barbados in a Ninety-fourth Anniversary Commemorative Service, Sabbath, October 22, 1938

more phenomenal in connection with this cause than the development and expansion of our educational work.

In the year 1880 we had a total of 505 students enrolled in all our schools. Our latest figure gives us a total of 120,118. Quite a growth, I think we will all agree. If those 120,118 young people were to march by, even four abreast, it would be a long procession. What an army, the army of the advent youth! What a great potential force! More than 120,000 young people connected with this movement who today are in our own schools, to say nothing of other thousands, and perhaps tens of thousands, who should be gathered in to receive instruction by our own consecrated teachers.

Today we depend entirely upon our colleges to give ministerial training to our young men who go forth into the ministry, who go forth to the ends of the world as missionaries. These schools are called upon to give a Christian education, not a worldly or a secular education, not merely a non-Christian education, but to give a positively Christian education, to this great army of young people and to establish them in the great principles of truth and righteousness for which this movement stands. You will agree with me, when you think of that great army, that there is resting upon the leaders of this cause today a solemn responsibility in preparing an adequate force of teachers, of trained men to assume the burden of guiding and helping and training these young people in spiritual matters. I can conceive of no greater responsibility than that of providing a trained force of teachers to undertake this great work.

From among the young men who are educated in our colleges, who receive their ministerial training, we must select other young men who in turn will go into our schools to carry on the same work of education. We must select young men to go out into the ministry as evangelists, pastors, and missionaries. These Bible teachers, as they receive their training at the hands of godly Christian teachers, must in turn help to mold and to guide and to develop the lives and the characters and the spiritual experience of the young people who are still coming on and are awaiting this training. They must help to turn the feet of other young men into the ministry, for this work will continue to need devoted and consecrated young men until the very close of the work.

Scholarship and Spirituality

I need not take time to speak of the demands that are now being made upon all the teachers in our schools. We are all more or less familiar with those conditions. I need not discuss them. We hear much today about scholarship. I sincerely hope that the day will never come when the emphasis upon scholarship will overbalance the emphasis upon spirituality and godliness. But we do hear a great deal today about scholarship. Our Bible teachers and our history teachers feel the same pressure that our other teachers do for advanced training. I have had a number of our Bible teachers tell me that they must either drop out of schoolwork or else be permitted to secure advanced training in order to keep pace with the growing demands that are made upon all our teachers. Sometimes it is a matter of great perplexity to them to know how to shape their courses.

Where shall they go for this training? Where shall we send these teachers for advanced study in the Bible and in subjects related to Bible teaching? Shall we send them to the universities of the world? Shall we send them to the theological seminaries of other denominations? Both these plans have been tried, but when we weigh the results in the balances of God's word and of His truth, we have to concede that such a recourse is a great and terrible failure. We see the wrecks along the way that have grown out of such a course.

I say again, Where shall we send these men for this training? to the universities of the world? to the theological seminaries of the world? It is the purpose of our own Theological Seminary to provide a place where men who desire this training can come and receive it under circumstances that will preserve and deepen and build up their faith in the great truths for which this movement stands. I thank God tonight for such a school. When I think of the great and appalling responsibility resting upon us to guide and train the great army of young people in this movement, and then reflect upon the need of specially trained men to do this work, I feel, from the bottom of my heart, that

we should all rejoice that in the providence of God we have been led to found this school. I believe we should rejoice in it. The purpose of this school is to meet such a need as I have outlined.

The Lord has been good to us in that by His providence He has led to the establishing of this school. I wish to take this occasion to emphasize what I have said on other occasions, that this school does not in any way compete with our other schools, but it is intended entirely to supplement the work and functions of our colleges, by providing a place for advanced study for our Bible teachers and our history teachers who come from these schools.

A New Day

Today we face a new world. The world we live in now is entirely different from the world in which the pioneers of this message began their work. Today organized paganism is sweeping down on the world with as devastating effect as that of the barbarian hosts that swept down upon Europe in past ages. Paganism as a militant force is rising up to dispute and to impede the progress of the gospel. We cannot send our workers out into such a world to meet these conditions, without surrounding them with the kind of training that will enable them to meet the situation.

We go out to meet the heathen in his blindness, sometimes forgetting the fact that some heathen to whom we go are highly trained men, well versed in all the philosophies of heathenism, of paganism, in all the anti-Christian philosophies that the enemy can devise to combat our work. Ask some of our workers from India how they face the Hindu philosophers, and whether they feel it requires some degree of training to meet their sophistries and philosophies. We must not make the mistake of thinking all the people to whom our workers go are raw heathen, savages in the jungle. Far from it.

I wish again to emphasize that we are living in a new day, which insistently demands the strengthening of the ministry of our denomination. I express the hope that no man will put himself in the way of the fulfillment of such a need. I hope that no man who counts himself a Seventh-day Adventist will yield his influence or his efforts to impede such a work. The great need of this cause is a well-trained ministry made up of spiritual, godly, pious men who can go forth to meet the conditions of this time in the world's history, and combat the conditions in the world. To help do this work of training, the Theological Seminary has been organized. My own conviction is that we should have had this school years ago, but I am thankful that even in this late day God has led the leaders of the work to establish it.

Our General Conference leaders have recognized the need of such a school, and by the help and grace of God they purpose to maintain this school and to help it do the work that I believe God is calling for at this time. They purpose to maintain this school on a high level of spirituality, not merely upon a high plane of scholarship or intellectuality, but upon a high level of spirituality, and to maintain it free from the taint of Modernism or paganism. It is to be a school in which the vital, fundamental principles of this message are taught. It is to stand for these principles, and make them mean something in the lives of the men and women who attend this school. It is to be a real Seventh-day Adventist school, one which will help to supplement the efforts of all our other schools. To do this we invite the cooperation of every loyal Seventh-day Adventist the world around, in realizing the purpose for which the Theological Seminary has been established.

"AS COLD WATERS TO A THIRSTY SOUL"

"As cold waters to a thirsty soul, so is good news from a far country." It has indeed been good news to hundreds of our hard-working foreign missionaries to know that through the ministrations of the Home Study Institute their children can remain with their parents in the mission field, and there carry on successfully correspondence courses in the grammar and high school grades, and also take a certain amount of college work, with the certainty of receiving full credit for it when they return to the homeland. The ground thus pleasantly covered lays a firm foundation for later work. Young people who do considerable studying at home, are not behind those who do all their work in residence. The Home Study catalogue ought to be in the home of every foreign missionary. It is yours for the asking. Address—

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A Harvest Ingathering Experience Worth While

WE had an unusual experience in connection with our Harvest Ingathering work in High Point, North Carolina. The local elder of the High Point church, U. D. Bowers, and another member, Brother Yountz, both work at the Diamond Hosiery Mill, a small full-fashion hosiery mill in High Point. Both have worked there almost as long as the mill has been in existence, which is about ten years.

The owner and president of the mill has in the past given \$10 to our Harvest Ingathering fund, but this year when Brother Bowers and the pastor went to see him, he could not give. One of the vice-presidents gave them \$2. The other vice-president was a new one, and had not been solicited before. He could not give, but was deeply impressed with our work.

Brother Bowers went back to this new vice-president who had never been solicited before, and got permission from him to solicit the mill workers and for the money to be taken out of their checks at the mill office. He seemed very glad to give this permission.

Brethren Bowers and Yountz decided that they would not solicit the mill workers at the mill, but would go to their homes.

The result was surprising to all. They found that no one flatly refused. Only four or five out of the entire working force said they would see what they could do later, or they would think it over. These were the only refusals they had. One gave \$5, two gave \$3 each, one gave \$2.50, twenty-three gave \$2 each, two gave \$1.50 each, fifty-one gave \$1 each, three gave fifty cents each, and two gave twenty-five cents each; making a total of \$115.50. Of this, \$43 was given in cash to the solicitors, and \$72.50 was given in one check by the office, which amount was taken out of the personal checks of those who gave.

To me this shows what the Lord can do with two consecrated Seventh-day Adventists who have lived this message consistently before their fellow workers, and who are willing to spend every spare moment in going out and working for Jesus.

R. L. WINDERS.

Pitcairn Island

SUCH persistent reports have been circulated by the daily press, the radio, and otherwise, that there was an epidemic of typhoid fever on Pitcairn Island, that I wrote to a personal acquaintance of more than forty years ago, when I was one of the crew of the Seventh-day Adventist ship "Pitcairn," and spent time on the island, and under date of October 21, 1938, this descendant of the mutineers of the ship "Bounty" writes of present conditions there. From her personal letter I cull the following:

"DEAR BROTHER FITCH:

"You are anxious to know about the widespread rumor of an epidemic of typhoid fever on our island. First of all, let me tell that this has been a false report, for nothing of the kind has taken place as yet. True it is that the report got started, and at the time there were several in the community who had colds, but not many at one time. These colds among our people got started from contacts we made with passing ships.

"We have no doctor on the island; so our people have to depend on their knowledge of water treatment. Many resorted to the use of hot and cold water, and all who did so wisely, and promptly, were soon all right. But the spread of an epidemic of typhoid fever has not taken place.

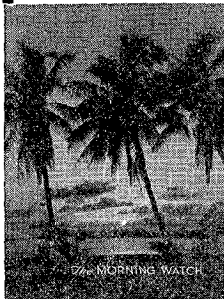
"I want to thank you for all your kind thoughts for us here on Pitcairn. You are sending us a good supply of literature. This is well used—is read and then placed on board the passing ships.

"[Signed] MRS. EDITH CHRISTIAN,
"Pitcairn Island, Pacific Ocean."

Many others might send their REVIEWS and other used denominational literature, well wrapped in rolls not weighing more than four pounds and six ounces—one cent and a half for each two ounces—to Mrs. Edith Christian, whose complete address is Pitcairn Island, South Pacific Ocean.

D. D. FITCH.

Watch



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REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

NOTICE is hereby given that the thirty-fifth annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the Seventh-day Adventist church, Takoma Park, Maryland, at 10 A.M., January 17, 1939, for the election of eight trustees for a period of two years to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

F. M. WILCOX, President.
L. W. GRAHAM, Secretary.



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H. E. FORD

HARRY EUGENE FORD was born at Vincennes, Indiana, October 7, 1889, and died at Hinsdale, Illinois, November 9, 1938. Between those two dates stretched a golden odyssey of noble Christian living and righteous works. He received his education at Beechwood Academy, completed the nurses' course at Wabash Sanitarium, and then took studies at Purdue University, leading to the degree of bachelor of science, which he received in 1913.

Brother Ford's career as a roentgenologist began in La Fayette, Indiana. There he worked as laboratory and X-ray technician and served an apprenticeship that was to lead to far greater service for the suffering in the years that lay ahead. It was during this period that he was married to Ida Parker, who shared his load and lent him strength till death divided them. Later there was X-ray work in Des Moines, Iowa, interrupted by service in the army during the World War. Even in the Medical Division of the armed forces, Brother Ford's worth was quickly recognized, and he was given the rank of sergeant.

After the hostilities, he returned to Des Moines, but was soon called to the Hinsdale Sanitarium to install their first X-ray equipment and become roentgenologist for that institution, a position he held from July, 1919, till December 31, 1936, when he was selected to head the Riverside Sanitarium at Nashville, Tennessee. As medical superintendent of the Riverside Sanitarium and Hospital he was given the responsibility of developing the only institution of its kind for the colored people of the United States. Here he said simply that he was doing his work with a high degree of efficiency when he was called from his post.

While serving in the Hinsdale Sanitarium Brother Ford also served as one of the local elders of the Shiloh church in Chicago, and was for a number of years a member of the Illinois Conference committee.

On the way to the Autumn Council Brother Ford stopped off at the Hinsdale Sanitarium for rest and medical attention. Here he fell asleep, with the courage of the Christian and the knowledge and assurance of the resurrection. The funeral services were held in the Shiloh church in Chicago, where a thousand people paid tribute to one whom they had learned to love.

He is survived by his wife, two sons, his mother and father, a sister, a brother, and other relatives who, with a multitude of friends, honor his memory.

F. L. PETERSON.

CAPTAIN C. R. HYATT

CLAUDIUS ROSCOE HYATT was born January 30, 1884, at Jonesville, Virginia. May 11, 1910, he was married to Mary Elizabeth Gibson, also of Jonesville. To this union were born two children, Mary Elizabeth and Claudius Roscoe, Jr., the latter of which died in infancy. Captain Hyatt's early education was obtained in the Jonesville Institute and later in the Virginia Military Institute. His fine career in the United States Navy covered a number of years. He was advanced from one rank to another until finally he was given the position of captain. For his meritorious service in behalf of his country he received very high commendation from Calvin Coolidge, then President of the United States.

When he retired from service his mind turned more definitely toward religious interests, and in the summer of 1936 he affiliated himself with the Seventh-day Adventists, receiving baptism and uniting with the Seventh-day Adventist church in Takoma Park, Washington, D.C. His love for young people led him to accept a position on the faculty of Pacific Union College, where he taught during the school year of 1937-38. On his return to the East he connected with the Washington Missionary College in a similar capacity.

He was an earnest Christian, and in his religious experience he sought earnestly to please his heavenly Commander even as he had obeyed the commands of his superiors while in service for his country.

Following his brief illness, he died November 14, 1938. His death is mourned by his devoted wife, his daughter, Mrs. Wilfred Eastman, and other relatives, and by his many friends. Funeral services were held at the Fort Myer Chapel, November 18. Interment took place in Arlington National Cemetery.

ELDER W. A. WESTWORTH

WILLIAM A. WESTWORTH was born in Chicago, Illinois, March 29, 1871. His parents moved to England soon after his birth, and there he spent the first ten years of his life. When he returned with his mother to Buffalo, New York, at the age of fourteen years, they left the Episcopal Church and became charter members of the Buffalo, New York, Seventh-day Adventist church.

Brother Westworth's first work in this cause was in the State of New York as tent master. He attended Battle Creek College one year and then went back to New York to work. Ordained in 1895, he was transferred to the West Virginia Conference, later served as pastor of the Washington, D.C., church, was transferred to the Vermont Conference, and then to the British Conference, where he took charge of the work in Scotland and organized the first three churches: Glasgow, Edinburgh, and Kirk Cady.

On his return to this country he became president of the Southern New England Conference and then president of the Southeastern Union Conference. In 1909 he and his family moved to China, but on account of sickness, they returned in 1911. Following this, he served as president of the Upper Columbia Conference, as pastor of the Pittsburgh church, and as acting president of the West Pennsylvania Conference in the absence of R. A. Underwood, and then as pastor of the Battle Creek church.

In 1915 he was called to the presidency of the Northern Illinois Conference and in 1916 to the presidency of the Indiana Conference. Transferred to the East Michigan Conference in 1919, he served there until 1922, when he again became president of the Illinois Conference. In 1926 he was called to the radio work in connection with Station WEMC at Emuau Missionary College. When the radio was discontinued, he moved to Indianapolis, Indiana, as pastor of the churches there, and closed his work in Indiana with the pastorate of the South Bend church.

While he did some work after discontinuing his service at South Bend, Indiana, he gradually failed in health until he fell asleep Tuesday morning, November 1, at La Fayette, Indiana. His resting place is in the cemetery in the city of La Fayette, which was of his own choosing. He leaves to mourn his beloved wife, his son, and a host of friends.

S. E. WIGHT.

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OF SPECIAL INTEREST

Writing under date of September 29, R. R. Figuhr, superintendent of the Philippine Union Mission, says:

"Our workers of this union, Americans and Filipinos, greatly appreciate the REVIEW. It is filling a real need among our English-speaking national workers."

No Paper Next Week

OWING to the large amount of work required in getting out our seventy-two-page Anniversary Number, dated December 29, it will be necessary for us to omit next week's REVIEW under date of December 22. We regret this omission, as we know our readers will, but we believe they will feel quite willing to forgo this number of the REVIEW when they receive the large Anniversary Number the week following.

The "Review" for 1939

You will be surprised, but we hope not unpleasantly so, when you receive your first number of our church paper for 1939. It will come to you in new type, with new title page, and with new article-head letter. The type is a heavier face and will therefore be more readable. But although the REVIEW will come with these new features, it will be the same old REVIEW in spirit and teaching and objective. It will carry the same message as in the years gone by, only we hope it will give the message with added emphasis. In the year to come, we plan to present a larger variety of matter. We shall have an occasional page devoted to Lay Evangelism, another to Christian Education. We shall have from time to time a Physician's Page and a Minister's Page, and other special pages. We hope to present a larger variety in that our general articles and reports from the field will be shorter and more concise. And may we not ask our contributors kindly to cooperate with us to this end.

With the demands now made upon our columns, we can no longer devote an equivalent of two or three typewritten pages of copy to the dedication of a church or to the report of some single meeting. And this is true of general articles. We cannot continue to print in the REVIEW articles equivalent to six or eight pages of typewritten matter. From one to three, or at the most four, pages should be sufficient to compass the average topic. We do not have room for long serials. It will be much more satisfactory to our contributors to compass their thoughts in shorter space than to make it necessary for the editors to shorten their articles.

We say all of this not arbitrarily, but most kindly, and because it seems to be absolutely necessary. We plan to print an occasional sermon. These of necessity will be longer than the average article.

Missionary Sailings

DR. and MRS. ROGER W. PAUL and their daughter Era Belle, returning to China from furlough, sailed from Los Angeles for Hong Kong, on the S.S. "Tatsuta Maru," October 17.

Mrs. F. H. Loasby and her daughter Lucille, returning to India, sailed from Los Angeles, November 11, on the S.S. "Lurline."

The S.S. "President Coolidge," sailing from San Francisco November 18, had on board a number of missionaries returning to their fields from furlough, as follows: Elder and Mrs. K. H. Wood, returning to China; Mr. and Mrs. B. B. Davis, returning to the Philippines; Miss Emma Binder, returning to India. Dr. Vera Honor and her two children, of California, sailed also on the "President Coolidge," booked for Manila, Doctor Honor's husband, Dr. Herbert Honor, who is in charge of the Manila Sanitarium, having preceded her to the field.

Mr. and Mrs. F. L. Harrison, of the Southwestern Union, and Elder H. O. Olson, of the Bureau of Home Missions, sailed from New York for Buenos Aires, on the S.S. "Brazil," November 19. Brother Olson has been appointed secretary, and Brother Harrison treasurer, of the South American Division.

Mr. and Mrs. M. E. Lowry and their four children, returning to Colombia, South America, from furlough, sailed from New York, November 19, on the S.S. "City of Baltimore."

Elder and Mrs. Stephen C. Pritchard, of Oklahoma, sailed from Los Angeles for Mollendo, Peru, on the S.S. "Bokuyo Maru," November 21. Brother Pritchard has been appointed a mission station director in the Lake Titicaca field.

Miss Sophie Busenberg, returning to Egypt from furlough, sailed on the S.S. "Excalibur," from New York, for Alexandria, November 22.

Elder and Mrs. W. H. Branson and their son Jack, of Takoma Park, sailed from Los Angeles for Shanghai, China, on the S.S. "Asama Maru," November 21. Elder Branson, while retaining his position as general Vice-President of the General Conference, will serve as acting president of the China Division until the time of the coming General Conference session.

Mr. and Mrs. C. E. Townsend and their daughters Marylyn Marie and Alice Joy sailed from San Francisco, on the S.S. "City of Norfolk," December 2, en route to Balboa. Brother Townsend will connect with the Panama Conference as field missionary secretary.

Pastor A. E. Nelson sailed December 2, on the S.S. "Queen Mary," returning from furlough to India, where he will resume his duties as secretary-treasurer of the Southern Asia Division.

E. D. DICK.

Refugee Relief Fund

DECEMBER 2, 1938

Previously reported	\$1,791.77
Missouri Conference	1.60
Nebraska Conference	7.00
Ohio Conference	5.00
Potomac Conference	22.00
West Pennsylvania Conference	1.00
P. W. Wiebe	2.50
British Columbia Conference	15.60
Michigan Conference	3.00
Wisconsin Conference	3.00
Mrs. F. W. Gaffney	2.00
Mrs. Esther Pitzlin	2.00
Idaho Conference	10.00
Washington Conference	5.00
Northern California Conference	15.50
Southern California Conference	22.50
Georgia-Cumberland Conference	3.00
Kentucky-Tennessee Conference	2.00
Arkansas-Louisiana Conference50
Texas Conference	1.00
Upper Columbia Conference	1.00
F. T. Jacobs	2.00
A friend	20.00
Harold Becker	25.00
Mr. and Mrs. W. O. James	10.00
Nevada Brickley	6.00
Mr. and Mrs. David Larson	5.00
Nellie Collins	5.00
C. L. Percival	50.00
Mr. and Mrs. David Stone	5.00
Mrs. Anna Poorman50
Miss S. Johnson	10.00
Mary Christensen	2.00
Charles Mintzer	15.00
Anna E. Myers	1.00
Mr. and Mrs. F. E. Corson	10.00
Just Gillis	1.00
Alfred J. Christensen	5.00
E. A. Manry	10.00
J. B. and Carrie Stuyvesant	5.00
Mr. and Mrs. C. E. Knight	5.00
Mrs. John A. Markle	5.00
A lay member	35.00
Edna Edeburn	5.00
J. A. Stevens	5.00
Faith Perry	5.00
Eva L. Kisor	1.00
Knutte J. Nelson	10.00
Bessie M. Cummings	5.00
Edward Scholetzke	5.00
Hazel L. Sharon	1.00
Mr. and Mrs. E. S. Lyon	4.00
C. B. Marshall	5.00
Mr. and Mrs. J. H. Behrens	5.00
Mrs. Mary L. Cooper	5.00
Elder Daniel Nettleton	5.00
Doris Abrams	2.00
Mrs. E. M. Laferty	2.00
Mr. and Mrs. C. J. Rider	5.00
Mrs. Burkitt	2.00
Walter H. Siemsen	2.00
Dr. Estella G. Norman	15.00
A sister	1.00
Fred E. Bacher	6.85
Mr. and Mrs. H. H. Cole	10.00
A friend	45.00
Total to date	\$2,300.32