



# HEART-to-HEART TALKS by the Editor

## Why Darrow Failed

CLARENCE DARROW, the noted criminal lawyer of Chicago, died some time ago. Before his death, he met with Claude Noble, of Detroit, and they agreed that after Mr. Darrow passed away, if it were at all possible, he would manifest his spirit to Mr. Noble. According to the Associated Press statement, printed in the *Washington Evening Star* of March 14, Mr. Noble arranged for a manifestation, in accordance with their agreement. This is the newspaper story:

"CHICAGO, March 14 [1940].—Claude Noble, the magician, stood on a bleak bridge in Jackson Park, held out a hymnbook, and called upon the spirit of Clarence Darrow to manifest itself if it could.

"Hopefully, he stood in silence for a full minute. A bird squeaked in a naked tree, and outside the park the hum of the city's traffic rose and fell. Then he turned to the newspapermen and said: 'No manifestation.'

"It has been the same story for more than seventy-five years.

"Noble, who came from his home in Detroit to conduct the experiment yesterday, said magicians had been trying to get a glimpse into the great beyond since the days of Conte.

"Herman the Great tried, and then Harry Keller, Houdini, and Howard Thurston. Now it's Noble's turn, and when he's dead, he said, Blackstone would carry on, or Dante, in Europe.

"There are always arrangements made beforehand. In the case of Mr. Darrow, the great criminal lawyer and agnostic, they were agreed on at a meeting in a Detroit hotel three years ago.

"I was there, and so was Howard Thurston,' Noble said. 'Thurston believed in Spiritualism, but Mr. Darrow did not. But Mr. Darrow agreed to try to manifest his spirit if I would give him the opportunity.'

"Just a year ago yesterday, on the first anniversary of Mr. Darrow's death, Noble conducted his experiment in the hotel room where the pact was made. This year he chose the bridge over the lagoon into which Mr. Darrow's ashes were strewn.

"Noble asked his small group of witnesses to bow their heads in memory of Mr. Darrow. Then he said the Lord's prayer and called out:

"Clarence Darrow, I am here in fulfillment of the pact that we made with each other. If you can manifest your spirit to me, do it now.'

"Mr. Darrow had promised to try to agitate the book so that it would fall from Noble's hand. The magician trembled, but nothing stirred the book, not even the wind."

Why did not Mr. Darrow respond? Why did he not come back in fulfillment of his promise, and get in touch with Mr. Noble? To the Bible student the answer is not difficult to find. The word of God declares very emphatically that "the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. They have no knowledge of anything that takes place upon this

earth, no understanding as to the events that befall those they leave behind.

The patriarch Job declares, in speaking of the dead: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

To what place do the dead go? And for how long a time do they remain unconscious? To this question, the patriarch gives a definite answer: "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Verses 10-12.

There will come a time, however, when the dead, both righteous and wicked, will be raised from their unconscious sleep. This is the teaching of Christ when He was here on this earth. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

## An Ancient Fallacy

The belief that the dead are conscious, and that they can return to earth and communicate with their friends, is an age-old error. According to the Bible record, it was believed by the heathen necromancers long centuries ago. The witch of Endor professed to bring up the spirit of Samuel the prophet to communicate with King Saul. An apparition did appear, but it was not the spirit of Samuel. He was resting unconscious in the tomb, awaiting the call of the Life-giver at the last great day, in harmony with the scripture quoted above. Who presumed to impersonate this man of God? None other than the spirit of Satan.

And this has been done through the centuries many times, in both ancient and modern spiritism. In a spiritualistic séance today, it is claimed that the spirits of many of the dead come back to communicate with their friends. When any apparition or resemblance or spirit appears, it is the spirit of an impersonating devil. The evil spirits are well acquainted with men and women living upon the earth. Through all the years of their lives, these spirits have appealed to them, have sought to lead them in ways of evil. They know their secrets, their business affairs and social contacts. They know just how they look, and knowing all this, it is easy for them to represent them after they have passed away.

Spiritualism is one of the great delusions of the last days. We are warned against it very decidedly in the Scriptures of truth. And these evil spirits will have an active part in the last great drama of this world's history. John the revelator declares: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:13, 14.

We need to acquaint ourselves with the word of God, and fortify our souls against this and every other delusion which may confront us. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

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## British Spiritualists' Big "Scoop"

### And the Church of England's Dilemma

By W. L. EMMERSON  
Editor, "Present Truth," England

**S**PIRITUALISTS in Britain have recently carried off their biggest "scoop" in years at the expense of the Church of England, and the authorities of that church have in consequence been placed in a most serious dilemma. This is how it has come about:

In common with many Christian denominations, the Church of England officially holds the doctrine of the survival of the soul after death. This is not a Biblical doctrine, for the Scriptures clearly teach that the dead "sleep" until the resurrection day. It is derived, rather, from pagan ideas which were inculcated into Judaism from Persia and into the early Christian church from Gnosticism. The archbishop of York, in fact, acknowledges in his "Oxford Addresses" that the early Fathers derived their belief in "natural" immortality from Greek philosophy rather than from the New Testament.

#### Implications of Survival

Now once this un-Biblical teaching became a dogma of the church, it was natural that logical minds would study its implications.

For example, if the dead are alive, it may be that we could help them in their progress in the afterlife by our prayers. So the prayers for the dead followed as a rational corollary of the doctrine of survival.

Perhaps also, some Christians began to think, the worthy dead, such as the saints, could help us in our struggle against temptation. And so the doctrine of the invocation of saints gained a footing, not only in the Roman Catholic Church, but also among Anglo-Catholics and others.

Following the implications still further, some came to the conclusion that if we can pray for the dead, and if the aid of the dead can be invoked, perhaps we could communicate with them. And so the way was prepared for the acceptance of the teachings of modern Spiritualism.

The consequence has been that a number of prominent leaders of the Church of England have in recent years come out into the open as advocates of spiritualistic phenomena.

#### Prominent Churchmen Avow Spiritualism

Canon Anson, master of the temple, for example, has declared that Spiritualism is "the scientific explanation of the Christian belief and faith in survival of life after death."—*Quoted in Psychic News, March 2, 1940.*

Dr. W. R. Matthews recently told the Society for Psychical Research that many people had found in Spiritualism "a confirmation of the Christian faith, and even a way from agnosticism to belief."—*Quoted in Psychic News, March 9, 1940.*

The bishop of Grantham is said to be favorable to Spiritualism; and the bishop of Chelmsford has stated, "The evidence for Spiritualism cannot be disregarded."—*Quoted in Psychic News, March 2, 1940.*

The bishops of Liverpool, Lincoln, and Norwich, and the recently retired bishop of Durham have all commended books on Spiritualism to the clergy of their dioceses. The first-mentioned wrote to C. L. Tweedale, whose book, "Man's Survival After Death," he had recommended, saying, "Now we must leave the leaven to work," while Doctor Pollock, bishop of Norwich, is recorded as saying, "The evidence of Spiritualism is too strong, too widespread, and accepted by too many sober-minded people for hasty rejection. Scientific men accustomed to deal coolly and accurately with phenomena have pronounced in favor of the truth of Spiritualism."—*Quoted in Psychic News, March 2, 1940.*

The Archbishops of Canterbury and York, however, realizing how serious the landslide toward Spiritualism would be for the church, have endeavored to say, "Thus far and no farther," to those who seek to follow up the implications of survival. The archbishop of York some years ago made the statement: "It is positively undesirable that there should be experimental proof of man's survival after death," while the Archbishop of Canterbury, in a letter through his chaplain to a Swedish pastor, definitely affirmed that "Spiritualism and spiritualistic services are not countenanced or encouraged in the Church of

England."—Quoted in *Psychic News*, Feb. 24, 1940.

Pressure, however, has evidently been so persistent upon the latter that about three years ago he appointed a commission to investigate the claims of psychic phenomena.

Among the twelve members of the commission were Dr. William Brown, who has devoted twenty-five years to psychical research, and Dr. W. R. Matthews and Canon H. Anson, whose statements in favor of Spiritualism we have quoted, the chairman being Dr. Francis Underhill, now bishop of Bath and Wells.

The commission's work was completed last year, and it would appear that seven out of eleven members (one having dropped out before the work was completed) signed a majority report in favor of the claims of Spiritualism.

The report was circulated as a confidential document to the bishops of the Church of England, but when pressed to publish it, the Archbishop of Canterbury declined on the grounds that "when the report came up for review it was felt that further investigation was required, and that premature publication would be liable to give rise to misunderstanding."

### Spiritualism Avowed in Broadcast Easter Sunday

Doctor Matthews, one of the signatories of the majority report, has protested against the holding up of the report, and on Easter Sunday, Canon Anson broadcast a religious address in which he took the opportunity afforded by this special occasion to avow once more his belief in Spiritualism.

Commenting on this sermon, the *Psychic News* says:

"What must have been the first broadcast Easter sermon in which the case for Spiritualism was put was given on Sunday by Canon Harold Anson, master of the temple, one of the seven members of the Archbishop of Canterbury's committee who signed the majority report in favor of Spiritualism."—*March 30, 1940.*

After recounting the circumstances of Christ's resurrection the canon declared:

"There are many people who feel that if this story is true, one would expect that there should be other experiences of the same kind, especially since the Christian gospel seems to assume that what happened to Jesus should happen to us. You may well ask, 'Is there any well-attested instance of the survival after death except that of Jesus?'

"It would certainly be possible to go on for the whole evening repeating the stories of quite sane and balanced people who are firmly persuaded that they have seen or had messages from those who have passed through that change which we call death."

He then referred to the testimonies of William James, the philosopher, Henry James, the novelist, and Lord Balfour, and added, "I myself believe that such proofs have been given in our time, and, though they need to be criticized and sifted with the utmost care, many, I believe—far more than most people suppose—have survived the test."

### The Church's Dilemma

The official newspapers of the Church of England evidently share the apprehension of the primate as to the consequence of passing on to the church and to the public in general a favorable report on Spiritualism, for the *Church Times* and the *Church of England Newspaper* preserve the strictest silence in the whole matter. The popular Sunday newspaper, the *Sunday Pictorial*, has, however, capitalized the issue by starting a new inquiry with the significant assertion, "Our findings will not be kept secret, whatever the truth proves to be."

The latest word in the controversy, according to a letter from the primate to Mrs. M. A. St. Clair Stobart, chairman of a confraternity of clergy, ministers, and laymen favorable to Spiritualism in all denominations, is that consideration will be given in due course to the question of the publication of the report, until which time the subject must be considered closed.

Whether the report will ever be made public cannot be predicted, but if it is, it is likely to arouse even more controversy than the now celebrated report on doctrine issued a year or two ago.

### Security Only in Truth

To us, the moral is clear.

When doctrines contrary to the Scriptures are tolerated, there is no defense against the onslaught of the enemy of souls, who is seeking by all possible means to lead men away from the faith of the Bible. On the other hand, a clear conception of the Bible doctrine of the sleep of the dead is a sure defense against all the errors which have arisen as implications of survival.

The solid rock of truth is thus again demonstrated to be the only foundation upon which the faith of Christians can rest secure.

## The Controversy Ended—No. 3

By MRS. E. G. WHITE

**T**HE wicked receive their recompense in the earth. They "shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Some are destroyed as in a moment, while others suffer many days. All are punished "according to their deeds." The sins of the right-

eous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is

still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch, —Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah.

### Work of Ruin Ended

Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. "The whole earth is at rest, and is quiet: they [the righteous] break forth into singing." And a shout of praise and triumph ascends from the whole loyal universe. "The voice of a great multitude," "as the voice of many waters, and as the voice of mighty thunderings," is heard, saying, "Alleluia; for the Lord God omnipotent reigneth."

While the earth was wrapped in the fire of destruction, the righteous abode safely in the holy city. Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield.

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, "He had bright beams coming out of His side: and there was the hiding of His power." That pierced side whence flowed the crimson stream that reconciled man to God,—there is the Saviour's glory, there "the hiding of His power." "Mighty to save," through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God's mercy. And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise, and declare His power.

"O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." The time has come, to which holy men have looked with longing since the flaming sword barred the first pair from Eden,—the time for "the redemption of the purchased possession." The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. "Thus saith the Lord . . . that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed.

"The righteous shall inherit the land, and dwell therein forever."

### The Inheritance of the Saints

A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father's house. Those who accept the teachings of God's word will not be wholly ignorant concerning the heavenly abode. And yet, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God.

In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"My people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . Mine elect shall long enjoy the work of their hands."

There, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead them." "They shall not hurt nor destroy in all My holy mountain," saith the Lord.

Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away." "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

### The City of God

There is the New Jerusalem, the metropolis of the glorified new earth, "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "The nations of them which are saved shall walk in the light of it: and the kings of the

## A Camel

BY AMOS R. WELLS

I LOADED my camel rich and high,  
And marched him up to the needle's eye;  
He was laden with riches manifold,  
With bales of silk and with sacks of gold,  
With precious stones and with jewels rare,  
And with vessels lovely beyond compare.

I urged my camel with angry din,  
I pressed the camel to enter in,  
But far too large with his loading high,  
He could not pass through the needle's eye.  
I rode the camel a night and a day,  
And sought to enter some other way.

But though I followed a wearisome round,  
Only the needle way I found.  
I groaned, for I did not have enough,  
But I took from the camel the bulkier stuff,  
And with gold and gems I would fain get by—  
Still the camel stuck at the needle's eye.

Then I left the camel alone outside,  
And all by myself the entrance tried  
With all of my pockets stuffed. Alas!  
The needle still would not let me pass.  
Then at length I threw all my wealth away,  
And sank upon lowly knees to pray.

I begged the Lord to forgive my sin  
And to let a poor traveler enter in.  
Then lo! the marvelous needle's eye  
Grew to an entrance wide and high,  
And poor and glad in beggar's dress  
I passed the portal of happiness.  
But where the camel decided to go  
I did not care, and I do not know.

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earth do bring their glory and honor into it." Saith the Lord, "I will rejoice in Jerusalem, and joy in My people." "The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."

In the city of God "there shall be no night." None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning, and shall ever be far from its close. "And they need no candle, neither light of the sun; for the Lord God giveth them light." The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the holy city with unfading light. The redeemed walk in the sunless glory of perpetual day.

"I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." The people of God are privileged to hold open communion with the Father and the Son. "Now we see through a glass, darkly." We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence, and behold the glory of His countenance.

There the redeemed shall know, even as also they are known. The loves and sympathies which God Himself has planted in the soul, shall there find truest and sweetest exercise. The pure communion with holy beings, the harmonious social

life with the blessed angels and with the faithful ones of all ages, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together "the whole family in heaven and earth,"—these help to constitute the happiness of the redeemed.

### A Land of Never-failing Delights

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.

# EDITORIAL

"Look on the Fields"—No. 1

## Missions of the Southern European Division

"Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."—*Testimonies*, Vol. VI, p. 29.

**E**VERY Seventh-day Adventist should be keenly interested in the progress of the advent message throughout the world. Reports of baptisms in distant lands, of new fields entered, of missionaries being sent out, of victories and triumphs of God's people in the far corners of the earth—this is food to the soul of the true advent believer.

The constantly expanding work of this people is a most fascinating study. It is likewise a rather bewildering study. The task is so great that it is difficult to get a vision of it on one broad sweep. As we see the lights flashing out in so many parts of the world, we are impressed with the wonderful accomplishments of this people. A superficial view might impress us with the thought that the task is now well-nigh done. So many lands have been entered! So many tongues are being used in the spread of the message! Surely we must be almost finished with the task, so far as expanding the work and sending out new missionaries is concerned.

But is this a true picture? We believe it would be well for us to take a closer view of the world field than that which can be given in a study of the world map as a whole. We will look at the mission field by divisions, and endeavor to get a better understanding of the work that has been done, and compare it with the work that must

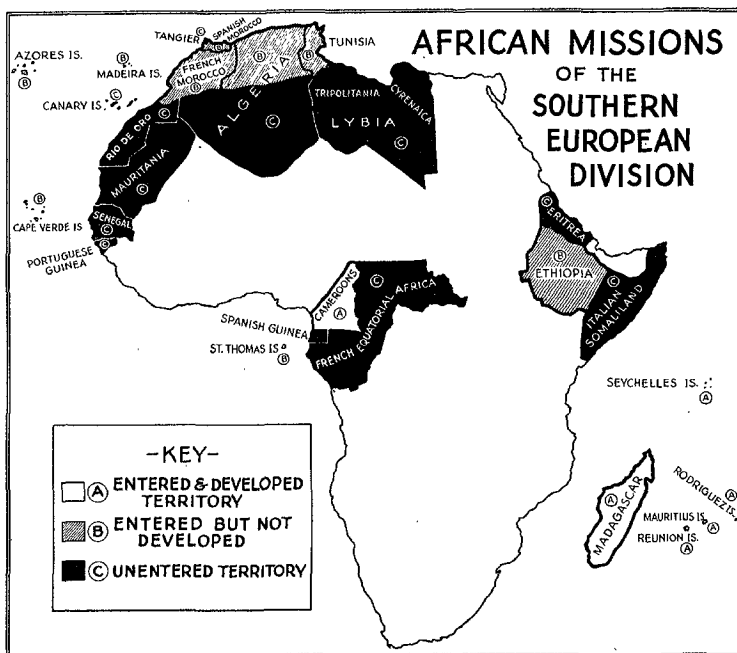
still be done. Even such a study must be quite general, and we will not be able to come to grips with the tremendous problems that face the mission families individually on the far-flung front of foreign missions.

This study will seek to set forth three aspects of our mission program: (1) Mission lands that have been entered and developed. These will be places where we have a fairly representative work, including evangelistic, literature, educational, and medical activities. (2) Mission lands which have been opened, but in which for some reason the work is still undeveloped. It will no doubt be difficult to make an exact distinction in some instances so far as these two classes are concerned, for we have a growing work, and good advances are being made in some undeveloped fields. (3) Mission lands in which we have no work, and which must be considered unentered territory.

In such a study as this we must beware of two dangers. We must be careful not to limit what God can do through a few feeble men and women when they are fully guided by His Spirit. Under the loud cry the Holy Spirit will no doubt do wonders in all the lands of earth where God's representatives are present. On the other hand, we must remember that God has placed upon us the task of giving the third angel's message to every nation and kindred and tongue and people. Christ, too, declared that before the end should come, we must be witnesses of the advent message in all the world. If we are to fulfill this commission, we must properly examine the task, and seek by every means available to us, both temporal and spiritual, to carry it forward. Only thus can we be sure that we are doing all that God expects of us.

### Our First Foreign Missionary

Little did our people realize what a historic moment it was when Elder J. N. Andrews with his two children sailed on the Cunard steamship "Atlas" for Liverpool en route to Switzerland, on the fifteenth day of September, 1874. There was no blaring of trumpets. We look in vain in the pages of the REVIEW for a thrilling announcement of this new move. Elder G. I. Butler in the REVIEW of September 15, 1874, in a brief note states that "Elder J. N. Andrews will probably sail for Europe the 15th of the month." The next issue contains only a note from Elder Andrews himself, saying that he is about to embark, and asking for "the prayers of the people of God that His blessing may attend us in this sacred work."



This was indeed a step of faith. Our people did not see far into the future. If they could have seen what must be done and the sacrifices that must be made to attain it, they would have trembled before the task. It is so today. The work before us is still a great one. Far more must yet be done than we can at present realize. But as we move forward in faith and consecration, God will provide a way for us to encompass the work.

### Division Beginnings and Organization

The Southern European Division as we are organized today, was the first world section that was entered outside of North America. The work, however, was not long confined to Switzerland, where the early workers made their headquarters, but spread quickly to other parts of Europe.

The work in this division began in 1864 in Torre Pellice, in the Piedmont Mountains in Northern Italy, through the efforts of an ex-Polish priest, M. B. Czechowski, who accepted the Sabbath truth in America. The first meeting of Sabbathkeepers was held in Neuchatel, Switzerland, November 1, 1874, after the arrival of J. N. Andrews. The first baptismal ceremony was held in France some time in March, 1877.

It is well, then, for us to begin with the mission problem of this great division. Its territory in Europe consists of Switzerland, France, Belgium, Italy, Spain, Portugal, Jugoslavia, and Rumania. Besides this, there are certain portions of Africa and islands adjacent thereto that have been assigned to this field for mission work.

This territory has been organized as follows:

1. Franco-Belgian Union Conference.
2. Jugoslavian Union Conference.
3. Rumanian Union Conference.
4. Swiss Union Conference.
5. Italian Union Mission.
6. Portuguese Union Mission.
7. North African Union Mission.
8. Indian Ocean Union Mission.
9. Spanish Mission.
10. Equatorial African Mission.

The Southern European Division is now carrying on work in twenty-one countries. The list follows, giving the number of members and workers in each country, as found in the 1938 statistical report (Division workers and general workers of some unions are not included in this list):

1. Rumania .....	18,806 members	204 workers
2. Jugoslavia .....	3,755 "	89 "
3. Switzerland .....	2,420 "	75 "
4. France .....	1,845 "	77 "
5. Italy .....	845 "	55 "
6. Belgium .....	578 "	29 "
7. Mauritius Islands .....	576 "	19 "
8. Madagascar .....	435 "	25 "
9. Ethiopia .....	423 "	10 "
10. Spain .....	403 "	11 "
11. Portugal .....	392 "	18 "
12. Algeria .....	246 "	17 "
13. Cameroons .....	205 "	14 "
14. Madeira .....	94 "	2 "
15. Morocco .....	92 "	7 "
16. Seychelles .....	61 "	3 "
17. Tunisia .....	47 "	5 "
18. Azores Islands .....	32 "	2 "
19. Cape Verde Islands ..	23 "	2 "
20. Réunion Island .....	20 "	2 "
21. St. Thomas .....	6 "	2 "

### Territory Yet to Be Won

The population in the Southern European Division is estimated at 200,000,000. The work is now being carried on in 23 different languages. It is difficult even to estimate the languages in which the message must still be preached. In East and West Africa there are a hundred native dialects in which the message has not been given. The peoples in other large sections of Africa attached to this division can be reached with the use of the Arabic, French, Italian, and Spanish languages.

Although Europe was the first overseas continent to be entered by this people, and the work has been undertaken in all its countries, yet the work of evangelization in a number of these countries is still a very large one. The membership in proportion to population in Spain and Italy is not as large as that in such countries as China and India. There are also great stretches of territory covering hundreds of miles between the places in France where we have representative work. Furthermore, we have no medical work in this part of Europe except that which is being conducted at Gland, Switzerland.

The important countries in the African missions of this division which must be listed as still unentered are as follows:

#### North Africa:

- |                  |                     |
|------------------|---------------------|
| 1. Tripolitania, | population, 543,697 |
| 2. Cyrenaica,    | " 165,000           |
| 3. Libia,        | " 717,000           |
| 4. Tangier,      | " 80,000            |

#### West Africa:

- |                       |                    |
|-----------------------|--------------------|
| 5. Dio de Oro,        | population, 20,500 |
| 6. Mauritania,        | " 322,409          |
| 7. Senegal,           | " 1,584,273        |
| 8. Spanish Guinea,    | " 140,000          |
| 9. Portuguese Guinea, | " 364,929          |

#### French Equatorial Africa:

- |                    |                             |
|--------------------|-----------------------------|
| 10. Gabon          |                             |
| 11. Moyen Congo    |                             |
| 12. Oubangui-Chari | Total population, 3,192,282 |

#### East Africa:

- |                         |                       |
|-------------------------|-----------------------|
| 13. Italian Somaliland, | population, 1,010,800 |
|-------------------------|-----------------------|

#### Islands:

- |                                    |                     |
|------------------------------------|---------------------|
| 14. Comoro in Indian Ocean,        | population, 130,253 |
| 15. Principe in Gulf of Guinea,    | " 59,055            |
| 16. Fernando-Po in Gulf of Guinea, | " 23,000            |

Thus we see splotches of black on the map, which indicate great territories that are still waiting for the light of truth. Some of the fields already entered greatly need added facilities before the work can be considered as being really in progress.

On every hand the spread of the work is hampered for lack of men and resources. Crying needs are apparent in all the fields of this great division. Millions long for deliverance from the thralldom of sin. They wait for the messenger of hope. How long must they wait?

Other African missions attached to the Northern European, the Central European, Section II, and the Southern African Division will be considered later.

F. L.



# Readiness for the Impending Conflict—Part I

**F**OR several weeks we have been considering certain evidence that leads to the conclusion that the stage is being set for the fulfillment of Revelation thirteen. With the fulfillment of that prophecy comes the last hour of conflict and crisis in which the people of God will be involved. It is not sufficient that we should be able to discern the signs of the times and be awake to the fulfillment of prophecy. It is not sufficient that we should simply believe we are in the very last of the last days. The devils also believe and tremble, declare the Scriptures. In fact, Satan and his minions are far better students of the prophecies than are we, but Satan studies prophecy with a view to doing all within his power to defeat the plans and purposes of God and to prolong the controversy. We are to be students of the prophecies with a view to two things, warning men of impending danger and preparing our own hearts for that danger. To do the one without the other is to put ourselves in that deplorable situation in which, as Paul remarked, we might find ourselves castaways after having warned other men.

## Difficult to Realize Truth of Prophecy

The greatest handicap to making ready for this impending conflict is that many of us, at least those who live in this country, find it difficult to realize that a time of darkness and persecution will soon be upon us. We seem to lack either faith or imagination, or both. We read the prophecy and we study the present evidences of its soon fulfillment, and yet how vaguely we realize the conditions that are to develop. We ought to read again that chapter in "The Great Controversy" entitled, "The Impending Conflict." And then we should proceed to do a little thinking about the conflict between right and wrong that has raged through all the long centuries.

We think too much in terms of the immediate moment and the immediate environment. We need to realize that with the exception of the short devastating period of the great World War, we who live in this very modern era, especially we who live in America, have no true realization of how stern life has always been in past ages. Here in America, where Revelation 13 is to have its most clear-cut fulfillment, we have led a sort of artificial life, in a dreamland removed in time and space from all the troubles of the world that have gone before or that are now going on elsewhere. We must see life in the perspective of the century to sense fully how stern life can be, indeed has been.

## Darkness Has Always Hung Heavy

With a few brief and notable exceptions, the darkness of paganism has always hung heavy over the earth, even over most civilized lands. The first picture of civilization after the flood is that of the cities of the plain. Corruption abounded there. The godly man Lot was vexed with the evil deeds of the people. The mob finally attempted to break into his home because he sought to protect the heavenly messengers. The blackness of pagan-

ism hung over Egypt and Babylon and Assyria, those great nations of the ancient world. And the devastating power of Rome's legions crushed everything before it. While for a brief period in the first century there was peace and concord over much of the Roman Empire, it was a Roman peace dictated by Rome's might, followed rapidly by a decadence and collapse of that empire under the disintegrating forces of luxury and immorality. The pagan doctrine, "Let us eat and drink; for tomorrow we die," explains Rome's fall most accurately.

Then after Rome came the barbarians and the Dark Ages. That carries us down almost to our own day, relatively speaking.

And all during this time where were the people of God? the standards of heaven? One must look very sharply on most occasions to find them. Heaven found one godly man, Abraham, and called him out of Ur of the Chaldees; and a just man, Lot, and saved him out of Sodom. A company of slaves were rescued out of Egypt, and forty years elapsed before they reached another permanent home, because they so poorly reflected the principles of heaven.

## Only One Bright Spot

For centuries there was one bright spot at best in a world given over to iniquity. That spot was Canaan, and only infrequently even in that one spot do we find the light of heaven shining, or the principles of heaven in operation among the people. Too often the Jews did worse than the heathen round about them. For a brief time following the advent of our Lord, a mighty work was done, and the light of heaven blazed forth from Jerusalem to the uttermost parts of the earth. Then it must be sorrowfully recorded that the light died down and, except in a few isolated places, finally died out. Those who held aloft the light here and there paid dearly for their courage. To them the Dark Ages were very dark.

Probably Paul was thinking back over a long, sad history when he declared that all who live godly in Christ Jesus shall suffer persecution. The statement is equally true as a prophecy. As one looks over the history of the ages, he senses anew the truth of the Scriptural declaration that the whole world lieth in wickedness.

## No Great Faith Needed

Even so brief a sketch as this ought to help us to believe the prophetic picture painted in Revelation 13, and in the concluding chapters of "The Great Controversy." It is not a strange picture, unlike that ever known before in the history of the world. Rather it is the last of a series of pictures which portray the controversy between good and evil that has raged through six thousand years. The last picture is painted with very dark hues. But so also have been the pictures painted by Bible writers concerning Sodom, Babylon, Egypt, Rome, and the Dark Ages. The picture will in part have the color of blood. So have

the pictures sketched for us in Holy Writ of the sorry history of the past. The pictures that have been painted in black hues, whether paganism or apostasy, are also in colors red with the blood of saints. A trail of blood marks the path of holy men through all the years past. Dungeons have been their homes, and scaffolds their tombstones. They loved not their lives unto the death.

Christ Himself declared that He came not to "send peace, but a sword," and added that the time would come when he that "killeth you will think that he doeth God service." (Matt. 10:34; John 16:2.) The impending conflict is not some new, strange thing without precedent in the world's history. The prophecy of Revelation 13

is not some incredible declaration that calls for a supreme act of faith to have confidence in it. On the contrary, that prophecy simply describes a return to conditions that have dominated our world through a very large part of its history. It would be strange indeed if the prophecy did not disclose some such conflict as this in the last days. God's Spirit is finally being withdrawn from the earth. It is true that this final conflict will have about it an intensity not present in any previous age, but it will be of essentially the same character and nature, for it is an outburst of the same satanic power that has characterized all the attacks upon God's people in past ages.

F. D. N.

Notes About Pioneer Workers and Early Experiences—No. 16

## The Disappointment, and One Who Fleed

**B**EFORE briefly noting the coming in, in the early fifties, of others whom we count with the pioneers, we must glance at the experience of helpers who went through the 1844 experience, and shared the reproach which a scoffing world poured out upon those who had expected to see their Lord, first in the spring of 1844 and then in the autumn. Those who passed through those times loved to tell of the comfort they derived from these words:

"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. . . . Cast not away therefore your confidence. . . . For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:32-37.

### Bearing the Taunts of Scoffers

Both James White and Mrs. White, in their "Life Sketches," have told us how hearts were tried in those great disappointments. Of the first, in the spring of 1844, Mrs. White wrote:

"The scoffers were triumphant, and won the weak and cowardly to their ranks. Some who had appeared to possess true faith seemed to have been influenced only by fear; and now their courage returned with the passing of the time, and they boldly united with the scoffers. . . .

"We were perplexed and disappointed, yet did not renounce our faith. Many still clung to the hope that Jesus would not long delay His coming; the word of the Lord was sure, it could not fail." —"Life Sketches," p. 57.

Soon it was seen that the reckoning that ended the 2300-year period in the spring, was an error; that the period ended in the autumn. The eyes of believers were lifted up again, and they looked even more ardently for their Lord to come at that time. Then came the second disappointment:

"The time again passed unmarked by the advent of Jesus. It was a bitter disappointment that fell upon the little flock whose faith had been so

strong and whose hope had been so high. But we were surprised that we felt so free in the Lord, and were so strongly sustained by His strength and grace.

"The experience of the former year was, however, repeated to a greater extent. A large class renounced their faith. Some who had been very confident, were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. Those who had built their faith upon the evidence of others, and not upon the word of God, were now as ready to again change their views. This second great test revealed a mass of worthless drift that had been drawn into the strong current of the advent faith, and been borne along for a time with the true believers and earnest workers."—*Id.*, p. 61.

It is a lesson, surely, for all of us as we draw near to the times of test after test that will come to prove whether our faith is grounded in personal knowledge of what saith the Scriptures. Among those sorely tried were true men and women who later saw in the sanctuary truth and the third angel's message the light that made clear all their disappointments. We ought to note how the Lord's hand reached after these men, "not willing that any should perish."

### A Discouraged Worker

S. W. Rhodes had been a strong worker in the pre-1844 preaching of the second advent. When the Lord did not come, he felt crushed and humiliated. He fled away from his friends, into a forest wilderness in northern New York, there to live alone by hunting and fishing.

But he was a burden upon the heart of Hiram Edson, of western New York, the brother who first caught the light on the truth of the sanctuary in heaven. Edson talked of his burden, at a meeting at Centerport, New York, in November, 1849. James White and Mrs. White were present. At first Mrs. White cautioned the brethren about going into the wilderness to search for the man,

(Continued on page 19)

# THE GENERAL CONFERENCE

## Spring Meeting, General Conference Committee

By E. D. DICK

**P**RACTICE in recent years has varied somewhat respecting the publishing of the actions taken by the spring meeting of the General Conference Committee. Often the items dealt with in this meeting are of a routine nature and therefore of little general interest in the field. A number of the matters considered in this year's meeting were of a major nature, and are of particular interest to our people generally. For this reason we have felt that we should bring to the readers of the REVIEW an abbreviated report which touches only the principal items.

The attendance at this meeting was limited to the members of the General Conference Committee and certain departmental leaders from the field whose duties brought them to Washington for other meetings held prior to the council. Unfortunately Elder J. L. McElhany, because of illness, was not able to attend. Though he was in the sanitarium he was kept intimately in touch with the meetings, and his counsel was sought on a number of problems.

### Financial Statements

It is customary to receive the audited financial statements of the General Conference and associated organizations at the time of the spring meeting. These reports showed a healthy and encouraging financial position, and reflected favorably the careful and efficient direction of these organizations—the General Conference, the General Conference Corporation, the General Conference Association, and the Washington Sanitarium and Hospital.

### New Church Hymnal

It has long been felt by many that the spiritual tone of our church services would be greatly improved if more attention were given to the type of songs used. At the time of the last General Conference session, action was taken authorizing the bringing out of a new church hymnal. Since that time much work has been done in preparation of the new book by way of selection and revision of song manuscripts, which have been carefully and widely reviewed. In pursuance of the plan to bring out a new book, the spring meeting took action authorizing the publication of the manuscript selected as the denominational hymnal, and also recommended the discontinuance of the publication of "Christ in Song."

### Leadership for North America

On recommendation of the nominating committee appointed by the spring meeting, consisting

of the union presidents and certain of the officers of the General Conference, W. G. Turner was elected vice-president for the North American Division to serve until the next General Conference session.

### Revision of Curriculum of Secondary Schools

Since the Educational Council held at Blue Ridge, North Carolina, in 1937, work has been going forward on the revision of the elementary curriculum. As a result the elementary curriculum which is now being put into operation has been greatly strengthened. It is felt that a similar work should be done for the secondary curriculum. Authorization was given for the appointment of working committees to undertake this task.

### Plans for Future Meetings

Because of unsettled world conditions the General Conference session, which by constitutional provision should have been held this spring, was postponed by the last Autumn Council. Decision as to the time for the holding of the session will be made at the next Autumn Council. Authorization was given for the Minority Committee to make tentative arrangements for the auditorium, since reservations have to be made well in advance.

Since it is probable that the General Conference session will be held next spring, it is desired that the attendance at the forthcoming Autumn Council shall be limited to the following groups:

- Members of the General Conference Committee.
- Presidents of local conferences.
- Union conference secretary-treasurers and auditors.
- Union Negro secretaries.
- Presidents of junior and senior colleges.
- Leading editors from each of the publishing houses.

The question of the time of the holding of the union sessions was also referred to the next Autumn Council.

Plans had already been developed for the holding of a Council of Nurses following the meeting of the National Association of Nurses which is to be held in Philadelphia this spring. In further study of our medical problems it seemed that a council of medical interests, including a wider representation than that previously authorized, is highly desirable. Accordingly the plans for the previous meeting were canceled, and approval was given for the holding of a Medical Convention at Boulder, Colorado, from November 29 to December 4, inclusive. The purpose of this meeting will be to study objectives and purposes of sanitarium work, to seek for greater uniformity of

practice, to elevate standards of service, to improve morale, to study varied problems of common interest, including matters of organization, and to further study matters pertaining to nursing education, especially ways and means of more fully preparing nurses to meet denominational standards.

It is expected that the following classes of workers will attend this meeting: The personnel of the General Conference Medical Department, such General Conference officers as may be able to be present, the chairmen of the sanitarium boards of management, the medical directors, business managers, directors of the school of nursing and nursing service, and the sanitarium chaplains.

No doubt the most important item discussed at this meeting was concerning the—

### Objectives and Spirit of Our Camp Meetings

It is felt that we face great danger lest our camp meetings, which through the years have meant so much to us as a people in deepening the spiritual life, should retrograde into week-end, spiritual chautauquas. A discussion of this important question led to the adoption of the following statement recommended by a subcommittee:

Divine counsel has been given as to the objective of our camp meetings, and in detail has outlined methods that will meet the approval of the Spirit of God. Facing the 1940 camp meeting season, we may well consider this admonition: "Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. . . . Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul."—*"Testimonies," Vol. VI, p. 61.*

Your committee spent much time in constructive discussion of the camp meeting program, and respectfully submits the following recommendations as a general guide in the development of plans for the 1940 camp meetings:

1. In the opportunity that the annual camp meeting provides of meeting with so many of our people, and in facing the seriousness of the hour and the need of all for individual heart searching and consecration, we would stress the thought that the camp should provide for every opportunity wherein the spirit of revival shall be emphasized, that all attending may be refreshed and uplifted in the things of God.

2. As the work has grown, the camp meeting program has outgrown the old-time simplicity, and too often is so congested as to allow little or no time for personal work and quiet meditation. "Do not immediately follow one discourse with another, but let a period of rest intervene, that the truth may be fastened in the mind, and that opportunity for meditation and prayer may be given for both ministers and people."—*Id., Vol. VI, p. 56.*

3. As far as possible there should be greater continuity of the work of those who bear the burdens of preaching at our camp meetings. Some special lines of work may require but one presentation before the worker passes on to other meetings, but those who are called to carry the heaviest part of instructing the people should, as far as possible, remain throughout the

period of the camp meeting in order to have ample time to ascertain their spiritual need, and do effective work to meet such need.

4. Opportunity should be provided for prayer and personal work. Where such arrangement can be made, district the camp, assigning certain tents, or rooms, to one or more workers whose duty it shall be to minister to the spiritual needs of old and young. Time and place should also be provided for individuals to counsel with ministers, Bible workers, or other workers, or to have special prayer.

5. Attendance at camp meeting can be greatly increased by community visitation work by selected workers from among the campers. "At some of our camp meetings, strong companies of workers have been organized to go out into the city and its suburbs to distribute literature and invite people to the meetings."—*Id., p. 36.*

6. One benefit accruing from our camp meetings is the opportunity afforded our people to secure our literature. We therefore recommend that there be at least one good "book sale," but we discourage a growing tendency to make each general service an occasion for selling a book or a pamphlet. Nor do we believe that it is good promotion to decorate the preaching pavilion constantly with a variety of posters or placards advertising our good books and periodicals.

7. With rare exceptions, the evening services should be devoted to the presentation of evangelistic topics. Where pictures are to be shown, let such be presented for twenty or thirty minutes before the time of the evening preaching service, using what would otherwise be the song-service time.

8. Throughout the years our people have gone to camp meeting prepared to respond to an appeal for liberal gifts to foreign missions. This old-time spirit of interest in our world-wide work should be carefully nurtured during the camp meeting, and on one or both Sabbaths of the meeting, an offering for missions should be taken, care being exercised that the appeal for the offering shall be made in such a way as not to spoil the spiritual influence of the meeting.

9. Camp meeting music should be a vital phase of the spiritual work of the meeting. Therefore we suggest that a responsible committee, answerable to the conference committee, clothed with authority, be asked to direct in the appointment of musicians and singers, and to pass on the merits of all special musical contributions to the service programs. We would suggest further that more congregational singing be encouraged.

We believe that if these suggestions could be carefully followed much would be accomplished toward attaining the larger objectives of our camp meetings.

### Spanish School

For years the need for a school for our Spanish-speaking young people whose social and economic background is not such as would permit them to profitably attend our regular boarding schools, has been considered. For one reason or another definite decision has been delayed until this meeting, when these needs again came up for study. Growing out of these discussions, rather definite steps were taken looking forward to the establishment of such a school to be located in a Spanish environment in the southwestern area of the United States. The constituency is to be drawn largely from the committees of the Pacific and the Southwestern Union. Plans were outlined for a study of the problem in El Paso, Texas, with representatives from the General Conference, at an early date. It is hoped that this long-awaited-for institution can be launched in the very near future, if only in a small way.

Considerable study was also given to the—

### Principles of Protestantism and Separation of Church and State

In view of certain recent happenings in this country it seems clear that the positions held by us as a people as related to the prophecies of Revelation 13 should be reemphasized as never before. As a means to this end, it was agreed that the Religious Liberty Department should foster the preparation of a special inexpensive piece of literature dealing with this subject, intended for wide distribution by our people. It is hoped that not less than two million copies of this tract may be circulated.

A statement pointing out the trend of events and the need of preparing ourselves and our people for the crisis hour was adopted by the spring meeting, which reads as follows:

#### The Impending Conflict and Our Responsibility

On every side fast-fulfilling prophecy meets our eyes. Wars and rumors of wars rivet our attention. Calamities by land and sea, and other startling signs, become increasingly the topic of our conversation. All these omens of the end are intended of God to arouse us by their very magnitude and their spectacular nature. But while we are gazing, spellbound, at these tremendous happenings, we should remember that other signs, equally significant, are being fulfilled also, and that there is danger that we may fail to sense their import because of the stealthy way in which they have been creeping upon us. We think particularly of the events that have been shaping themselves for the fulfillment of the prophecy of Revelation 13.

If there is one prophecy above another that ought to stir us, it is the inspired forecast concerning the healing of the "deadly wound" and the making of an image to the beast. Revelation 13 describes the last conflict between good and evil in this world, a conflict in which we shall be called upon to play a most solemn part. And because we believe that this prophecy does portray the very last events, we have always considered that any evidence of its soon fulfillment is an evidence that the end of all things is at hand.

Recent developments provide vivid proof that the day of the complete fulfillment of this prophecy is very near. For example, the collapse of liberty with resulting civil and religious persecution; the growing power of the Papacy; the widespread apostasy in Protestantism, coupled with an almost complete loss of conviction concerning the principles of Protestantism; and, lastly, the sending of an ambassadorial representative to the Vatican by the President of the United States.

If we are to be able to stand in the impending crisis, we must be developing the kind of faith and the kind of character that will enable us to choose prison and persecution, if need be, rather than to deny our faith. There is need also that all of us become more diligent students of prophecy. We must be able to discern rightly the signs of the times if we are to be protected from the almost overmastering delusions of Satan that will finally take the world captive. Likewise, we need to refresh our minds on the basic principles that distinguish Protestantism and concerning the history of its providential beginnings.

We need to sense with new force that if we intend, under God, to accomplish our task of completing the unfinished Reformation, we must put new energy and fervor into our endeavors. As bearers of the third angel's message we are to warn men against worshipping the beast and his image. If ever these words had meaning and timeliness, they do today. We have a message on religious liberty for the world. When could we expect to find the time more ripe for the preaching of that message?

There is nothing in our view of fulfilling prophecy that permits us to sit in resigned piety awaiting the storm. While we should always be resigned to the will of God, we should never be resigned to the will of Satan; and it is the display of Satan's scheming that is revealed in a very special way in the thirteenth chapter of Revelation. Declares the messenger of the Lord:

"Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience."—*Testimonies*, Vol. V, p. 714.

"While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation, and view the contest before us in its true bearings. Let the watchmen now lift up their voice, and give the message which is present truth for this time. Let us show the people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed."—*Id.*, p. 716.

There should be a concerted endeavor on the part of the membership in all our churches to carry out this inspired instruction. But with all our earnestness and vigor in proclaiming the truth of Revelation 13, there should be coupled good sense and prudence. We should not forget that we are dealing with a prophecy not yet completely fulfilled, and we must eschew the alluring temptation to fill in details of future developments that are not clearly revealed in the prophecy. We must never substitute our imagination for divine revelation, for thereby we only weaken our cause and subject it to possible ridicule. We need not depart from the simple outline of the prophecy and the evident facts of current history in order to preach a stirring and convicting message to the world.

Furthermore, we need to be on our guard lest in our preaching of Revelation 13 we appear to be political agitators. The messenger of the Lord warns us "not to say or do anything that would necessarily close up our way."—*Gospel Workers*, p. 390.

The critical happenings of our day and the signs of the impending conflict call all of us to greater holiness in our own lives and greater activity in proclaiming the message God has given to us. Should we not adopt as our own the words of our Lord: "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work"? John 9:4.

All will understand that there were a large number of other matters considered, but the foregoing constitute the major items in which it seems that our people may be particularly interested.

A beautiful spirit of unity and cooperation prevailed throughout the meeting. How good it is that this is true. What a blessing that brethren can sit together and counsel concerning the work of God. "In the multitude of counselors there is safety." God has ordained that there should be a frequent exchange of viewpoints between brethren, that the work of God may go forward from strength to strength. Of this we read:

"The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian, and church to church. Thus the human instrumentality will be enabled to cooperate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God."—*Acts of the Apostles*, p. 164.

This is His plan. In it is the path of safety and progress.

# BIBLE DOCTRINES

## The Two Laws

By L. K. DICKSON

**T**HE abolition of "the law of commandments contained in ordinances" (Eph. 2:15) did not in any way affect the law contained in the ten commandments. This is very apparent when we remember that God's word speaks plainly of two laws, one the "*law of God*," the other the "*law of Moses*."

Of the first law, the decalogue, we read:

"The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deut. 4:12, 13; 5:22.

Of the second law, the law of Moses, we read:

"The Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." Deut. 4:14.

Of the first law we read:

"The Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12.

### A Clear Discrimination

In these two passages discrimination is clearly made between the two tables of stone on the one hand, and that other law which God gave only to Moses, commanding him to give it to the people. These other commands which Moses received of the Lord he wrote in a book. "Moses wrote all the words of the Lord." Ex. 24:4. This book of the law of Moses is again referred to in the following words: "It shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them." Deut. 17:18, 19.

The prophet Daniel understood clearly the difference between the moral law of God and the commandments contained in ordinances, for in his prayer in behalf of his people Israel, then in captivity, he said: "Yea, all Israel have transgressed *Thy* law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the *law of Moses* the servant of God, because we have sinned against Him." Dan. 9:11. Again we read: "Moses commanded us a law, even the inheritance of the congregation of Jacob." Deut. 33:4.

In Joshua 8:30-32 we find this further word:

"Then Joshua built an altar unto the Lord God of Israel in Mount Ebal, as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron; and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings. And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel."

David in giving his charge to Solomon was careful also to make the proper discrimination between these two laws, as shown in 1 Chronicles 22:12, 13. His words made it clear that he wished to have his people ever understand that these two laws were not one and the same, as some modern teachers are fond of declaring.

### The Two Laws and the Ark

This same discussion is made pointed also in the following texts: "There was *nothing in the ark* save the two tables of stone." 1 Kings 8:9. "I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark." Deut. 10:2. (See also Deut. 5:22; Ex. 31:18.) "*Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.*" Deut. 31:26. Thus the Lord, by His own commandment, in directing definite requirements for the placing of two laws in relation to the ark, settled conclusively the fact that He recognized the difference between the law which Moses read and the law of God written by the finger of God on imperishable stone. The law of Moses was local, and limited in its scope, while God's moral law, the decalogue, given to Israel in writing, is universal and everlasting in its jurisdiction and authority.

### Comments of Protestant Authorities

Albert Barnes comments correctly on this matter when he states:

"The ceremonial laws are such as are appointed to meet certain states of society, or to regulate the religious rites and ceremonies of a people. These can be changed when circumstances are changed, and yet the moral law be untouched." (Notes on Matt. 5:18.)

"Although the law given from God by Moses as touching ceremonies and rites, doth not bind Christians; . . . yet, notwithstanding no Christian whatsoever is free from the obedience of the commandments which are called moral."—"Methodist Episcopal Church Doctrines and Discipline," Art. 6, p. 23.

John Wesley declared:

"The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord did indeed come to destroy, to dissolve, and utterly abolish. . . . But the moral law contained in the ten commandments, and enforced by the prophets, He did not take away." "To this bear all the apostles witness; not only Barnabas and Paul, who vehemently withstood those who taught that Christians 'ought to keep the law of Moses' (Acts 15:6); not only St. Peter, who termed the insisting on this, on the observance of the ritual law, a 'tempting God,' and 'putting a yoke upon the neck of the disciples, which neither our fathers,' said he, 'nor we were able to bear;'—but 'all the apostles, elders, and brethren, being assembled with one accord' (verse 10);

(Continued on page 16)

# IN MISSION LANDS

## Work, Struggles, and Victories in the Cameroons

By MARIUS FRIDLIN

FOR five months our missionary work in the Cameroons has been going forward under war conditions. General mobilization, which caught us in the midst of our busy activities, as it did many others elsewhere, has greatly hampered the work that is so dear to us. Three of the six workers present in this territory were obliged to abandon their stations and to leave their families in order to respond to the call of their country.

I was one of the three called to the colors, but after two months of service I was able to return to my missionary post, having secured special leave of absence. The two other workers, P. Bénézech and A. Nion, however, are still mobilized, and seize every opportunity to witness as "good soldiers" for the Captain who has never lost a battle.

I would like to pay tribute here to their gallant wives, who have remained on an isolated mission station in the African bush. Mission life has at all times called for the fortitude of women. Our wives are often called upon to make heroic sacrifices, and in time of war their lot becomes harder. They must suffer constant anxiety for their dear ones, and too often the misery of bereavement. Separation from loved ones is hard to bear even in the homeland, but is doubly so when one is an exile in a heathen land. The wives of these missionary soldiers now must carry on alone in an unfavorable and difficult climate, where their morale is put to the test over and over again. Alone to face the solitude, that invincible enemy of the jungle or the veld! Alone to solve the educational problems of their children, which are complicated by lack of facilities! Alone to face the vices of the basest type of heathenism! Without letting escape one word of complaint from their lips, but armed with quiet confidence and heroic courage, they are continuing to offer both physical and spiritual aid to a vast multitude of dark-skinned men and women who sit in the darkness that surrounds the heathen world. They deserve our admiration and our deep and abiding sympathy.

Notwithstanding these hectic times, when the world seems to have gone giddy and awry, we have not lost our courage. We have firmly placed our confidence in God. Even though the world events happening around us may appear detrimental to God's work, we know it will triumph. In spite of difficulties and hardships, the third angel's message must be heralded to all parts of the earth. It will be heralded in the Cameroons.

The year 1939 was for us a year of great progress in all phases of our work. Twenty-three new secondary stations were added to the twenty-eight which already existed at the end of 1938. More than thirty native teachers and native evangelists were engaged to swell the ranks of the

fifty who have been at work for some time. These native workers render precious aid to the seven European missionary families laboring in our field. We have nearly four thousand who attend Sabbath school regularly, and we have eighteen hundred students in our different schools.

The last few months we have been able to work directly for the lepers, the poor banished-from-society beings. The territorial governor readily authorized us to construct a chapel in the midst of the leper colony situated near Nanga-Eboko. This building was erected in two weeks, and thanks are due for this to all the church members on our main station. Some gave material, and others gave of their money and time. Through the united efforts of all, the chapel was soon built. What a joy to these living dead—stricken as they are with that horrible disease which, imperceptible at first in its ravages, slowly devours the whole body, bringing untold suffering and, at last, death—to possess an assembling place and to learn of Him who had compassion on the leper and made him whole.

A young native teacher, a leper himself, who knew our message, began to preach faithfully the good news of salvation among his fellow sufferers, while teaching their children to read and write. Scores of lepers today are in the baptismal class and are preparing for the better life, which will bring them deliverance and joy.

Our young worker followed a special treatment, and the disease was arrested. Now the doctor has authorized him to leave the leper colony and to return to his village to live among his people. When he came to tell me this, I asked, "What do you plan to do now?" He answered, "Monsieur, I can't abandon my lepers and return to my family. God sent me to them, and with them I shall stay. I shall build me a little hut near by, in order to continue to give them the bread of life." Surely God will recompense such an unselfish spirit by giving a rich harvest of souls.

We are baptizing a regular number right along in our field. The year 1939 ended well, and 1940 began well. On December 23 I had the privilege of baptizing twenty-nine believers in Nanga-Eboko. The next Sabbath in Batouri, with Z. Yéretzian, I was again privileged to bury with their Lord in baptism twenty-four persons. January 7, I. Curmatureanu added twenty-six members to the church on his station at Ndoumbi.

January 21, A. Cosendai and I set out for a ten-day trek in the southern part of the Cameroons. The first part of our journey brought us to Metet, a large village, and at the same time the most important center of the Bané race. It was here that our faithful native evangelist, Daniel Ndi, has been working for six weeks under trying

circumstances. He encountered violent opposition from those of another faith, who did not fail to brand him as a dangerous false prophet; but our good Daniel will not retreat. He knows what it means to follow Christ. He keeps his habitual calm and continues at work, not bothering about the attacks of the enemy. What a pleasant surprise was ours to find, on our arrival at Metet, a school of 150 pupils already organized. From all appearances, this enrollment will soon reach 300. Eighty have already joined the baptismal class. When I asked, "Do you think there will be any ready for baptism by the end of the year?" Daniel replied, "Not less than fifty, sir." May God bless his efforts and reward his faith.

On leaving Metet, we traversed the vast forests that cover the southern part of the Cameroons, finally arriving at Great Batanga, over on the coast. There Antoine Mpfoumi, another native evangelist, has been working with great perseverance since the Bénézech family were obliged to leave because of having contracted a tropical disease which made their immediate departure for the interior necessary. Antoine's face was radiant this time, for he had eighteen candidates ready for baptism. Forgetting the humidity and prostrating heat of the coast, during two days we examined these dear believers, and as they were well prepared, we could accept them all for baptism.

Sabbath, January 27, when the first group of believers was organized in this picturesque place, was an unforgettable day. After the morning service held in our charming little Great Batanga chapel, all the assembly, led by the eighteen candidates, descended in well-ordered formation to the seashore, singing their beautiful hymns in those mellow voices with which God has especially favored His dark-skinned children. It was a scene that deeply touched my heart. Five hundred or more were present and witnessed for the first time a truly Biblical baptism. The impression made by this sacred ceremony was profound. As I baptized one after the other of these dark folk, having before me the vast expanse of the ocean, which was at peace that day as were we, it seemed that my eyes of faith looked beyond to that crystal sea before the throne of God, where someday I hope to prostrate myself and say, "It is Thy work, O my God, Thy work of love!"

The work of the Holy Spirit is not limited to the white race alone. Your sacrifices, dear brethren, are not in vain. It has been well worth while to obey the marching orders of our Captain to go into all the world, even among the most primitive and unpromising peoples, and to lift high the cross of redemption.

And the work we have been able to do because of your generous support, will continue to grow. Two more main stations, one at Kribi and the other at Sangmélina, must be built and opened soon, and we must seek constantly to open more outstations. We cannot continually turn a deaf ear to the numerous calls coming to us.

In these crucial days, it is not an easy task to finance such a work as ours. Serious problems present themselves. Sometimes insurmountable

difficulties seem to obscure our path. But we remember that ours is not a human enterprise. Our work is of God, and His helping hand is ever over it. Therefore we wish to continue courageously and joyfully to carry the missionary's cross, with our eyes fixed steadfastly on Him who has promised not to fail us. But we are looking also to you, dear brethren and sisters, who are holding the ropes in the homeland, and who have been appointed by God to help in the accomplishment of our task. You have nobly sustained the cause in the Cameroons in the past, and we are most grateful for this. We know that these testing times also bring to you cares and perplexities, but we know, too, that difficulties and trials will only strengthen your courage and replenish your hearts with unselfish love. We feel assured that the tribulations of these last days will lead you to make still greater sacrifices, until the sublime march of the everlasting gospel is ended and, having fought the good fight, you can lay off your armor and receive from the pierced hands of the Saviour the crown of life.

## The Two Laws

(Continued from page 14)

declared that to command them to keep this law, was to 'subvert their souls;' and that 'it seemed good to the Holy Ghost' and to them, 'to lay no such burden upon them.' This 'handwriting of ordinances' our Lord did blot out, take away, and nail to His cross."—*"The Works of the Reverend John Wesley," Vol. I, Sermon 25.*

Olshausen wrote:

"How very superficial is the view of these who would place the decalogue in the same category with the ceremonial law, and regard it as given only for the Jews." (Commentary on Hebrews 9:25.)

## The Statements of Paul

With the foregoing thoughts in mind it is plain to be seen that Paul in the following texts made no reference to the abolition of the law of the ten commandments. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31. "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances." Eph. 2:15. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:14-17.

We should not be confused with the expressions "holyday" and "sabbath day," but should remember that there were certain holydays provided by the ceremonial law which had foreshadowing significance regarding things to come, which came to an end with the ceremonial law at the death of Christ, and had no relation whatsoever with the Sabbath of the decalogue. Thus in the word it is clearly seen that the law of God as found in the ten commandments has never been abolished or superseded by anything that Christ or the apostles ever taught or did.



# BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

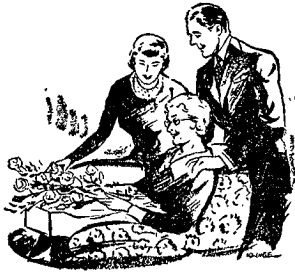
## Bricks for Sale

A True Narrative of the Transformation of a Young Man

By JOSEPHINE CUNNINGTON EDWARDS

*How the Story Began.*—Peter Johnson, his wife, Martha Ellen, and their three children, lived in a tumble-down hovel at Pitman's Landing, Indiana. It was in preprohibition days, and Peter squandered his adequate salary on strong drink and gambling, leaving his family in dire want. A severe accident confined him to his bed for many months, and Martha Ellen had to become the wage earner. She secured a job in a factory. When Peter was finally well enough, he secured work as watchman in a factory in Kansas City, Missouri, and moved his family to that place. Martha Ellen went out to work by the day, in order to secure nourishing food for her children; but she kept secret from her husband both her wage-earning activities and the use she made of the money she earned.

**P**ETE came home in an ugly mood one Saturday. As good fortune would have it, Martha Ellen was not working that day; so her little secret remained inviolate. She hurriedly turned out the



### My Mother's Hands

BY MRS. ELLEN M. H. GATES

SUCH beautiful, beautiful hands!  
They're neither white nor small;  
And you, I know, would scarcely think  
That they are fair at all.  
I've looked on hands whose form and hue  
A sculptor's dream might be,  
Yet are those aged, wrinkled hands  
More beautiful to me.

Such beautiful, beautiful hands!  
Though heart were weary and sad,  
Those patient hands kept toiling on  
That the children might be glad.  
I always weep, as looking back  
To childhood's distant day,  
I think how those hands rested not  
When mine were at their play.

Such beautiful, beautiful hands!  
They're growing feeble now.  
For time and pain have left their mark  
On hands and heart and brow.  
Alas! Alas! the nearing time,  
And the sad, sad day to me,  
When 'neath the daisies, out of sight,  
Those hands will folded be.

But, oh, beyond this shadow land,  
Where all is bright and fair,  
I know full well those dear old hands  
Will palms of victory bear;  
Where crystal seas through endless years  
Flow over golden sands,  
And where the old grow young again,  
I'll clasp my mother's hands.

fire though. She was making a good fruit soup of prunes and apricots and raisins, dear to her children's palates. She had minced up a delicious apple into it, and Johnny had sniffed the air in delight.

"Oh, muvver! When will it be done?" He had cried out ecstatically just before Pete had flung open the door and effected an entrance.

How was Martha Ellen to know that he had been fired from his job and that he was very angry? At any rate, as was his habit, he "took it out" on his family.

"Begin to get packed up!" he bawled out, as soon as he entered. "I'm going to get out of this town!" Then he began to curse the town, the people in general, and his boss in particular.

"Be still, father!" Martha Ellen commanded sternly with more spirit in her voice than Pete had ever heard her use before. Quite aghast at her boldness, Pete looked at her in amazed silence.

"You know you have no business talking in such a way before our little children. Now, don't you let me hear you using such language again!"

Pete took another tack.

"Well, then, all right. Guess it doesn't do any good to swear about it. But I lost my job. The boss is entirely too particular. I was just a matter of an hour late two or three times lately, and he let me go. Now we're going back to Pitman's Landing. I might even get my old job back with the Electric Company. My legs are practically well now."

On Monday little Verna brought her books home from school. She was sorry to leave, for she had been taking domestic science, and she was learning to cook and bake. Last week the lesson had been on how to can fruits and vegetables. Each little girl was allowed to bring home what she had canned, preserved in half-pint fruit jars. Verna had eight of them. She could hardly take her eyes off them, they were so beautiful to her—ruby-colored cherries, apricot jam like distilled drops of pure gold, and berries, black and waxen, floating in a dark, juicy sirup.

Verna carefully packed her own special treasures in a ramshackle straw suitcase. She put her own little sleazy undergarments around the precious jars, so that they would not get broken on their trip.

Then a dirty secondhand man came down to the stark basement apartment and began to hawk out outrageously cheap offers for their meager belongings. They argued and bickered, Pete and he each trying to see who could yell the louder.

At last they came to terms grudgingly, and a terribly ramshackle old wagon, with the wheels pointing off on the oblique, drew up to their door. A bony old horse drooped patiently in the shafts, switching a sparse old tail apathetically, his very inertia making the hitch weight seem redundant. The room was cleaned out at last, and they were at the station waiting for the train.

Verna took personal care of her little suitcase. While father was in buying the tickets and checking the trunks, mother stood patiently on the platform, holding the little boys' hands and waiting for the train. It was due any minute.

Verna carried her little suitcase over to an empty freight cart and opened it to make sure that her jars were all safe and sound. She gazed on them, her little domestic heart nearly bursting with pride and pleasure. She was patting and smoothing the clean glass, when all of a sudden—"Verna! Verna! Come quick! The train's coming!" Mother's voice was sharp, peremptory, excited.

She must have been in too great a hurry to make sure that the catch on the case was secure, for alas! as she seized it to run, it came open—and all her precious little fruit jars lay in a shattered mass on the cement station platform.

Verna stood for an instant paralyzed with horror. There were her precious berries and apricots and cherries and plums! Tears stung her eyes. But mother, who had not perceived the accident, was urging her to hurry.

Just then a large, kindly-looking colored woman stopped and surveyed the catastrophe sympathetically.

"Why, bress yo' heart, honey, dat's a drefle shame. Hit sho' is," she lamented, observing the little girl's tears. "But hit sho' do beat all how good it smells!" And she snuffled audibly and appreciatively with her huge flat olfactory organ.

Verna was to remember her heartbreak, and tell of it with a wan little smile when she was a woman grown. The old woman's compliment had been a sop thrown at her egotism. She was able then to dash away her tears and run to Martha Ellen and the waiting train.

Boarding the train, the family headed back to Indiana without so much as a stick of furniture to their names. Their clothing was meager and very plain. Martha Ellen wondered frequently what they would ever have done if she had not gone out and worked. Even now the children were wearing the clothes she had bought for them. But Pete had not noticed. He was too selfish.

## KNOW YOUR CHURCH HISTORY

### "THE GOOD OLD REVIEW"

*"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.

We believe that it will be of general interest to our people to trace the history of the periodical which for ninety years has been the organ of the advent church. Through changes of name, place of publication, and editorship, it has held true to its initial purpose, and has faithfully held aloft the torch of truth while recording the progress of the message and exhorting the remnant church to faithfulness in the finishing of God's work in the world.

DATE	NAME	NUMBER	PLACE	EDITOR
1849 (July)	"PRESENT TRUTH"	Vol. I	Middletown, Conn.	James White
1849 (Dec.) to 1850 (May)		Nos. 1-4		
*		Nos. 5-10	Oswego, N.Y.	
1850 (Nov.)		No. 11	Paris, Maine	
1850 (Nov.)	Name changed to "SECOND ADVENT REVIEW AND SABBATH HERALD"	New Vol. I		
1851 (Aug. 5)	Name changed to "ADVENT REVIEW AND SABBATH HERALD"	Nos. 1-13		
1852 (May 6)		Vol. II	Saratoga Springs, N.Y.	
		Vol. III	Rochester, N.Y.	
		No. 1—		
1855 (Dec. 4)		Vol. VII	Battle Creek, Mich.	
		No. 10—		
				From 1855 to 1881 (the date of James White's death) the editorship changed frequently between James White, Uriah Smith, and J. N. Andrews; but as Uriah Smith served in the office as "resident editor," while the others were traveling extensively, he bore the responsibility of editing the paper.
1881 (Aug. 23)				Uriah Smith
1897 (Oct. 5)				A. T. Jones
1901 (May 14)				Uriah Smith
1903 (Mar. 24)				W. W. Prescott
1903 (Aug. 20)			Washington, D.C.	
1909 (July 1)				W. A. Spicer
1911 (May 11)				F. M. Wilcox

\* From August through the late summer of 1850 "THE ADVENT REVIEW," a special series, was published at Auburn, N.Y.

## THINK IT OVER

By RUTH NERLUND HOLLEY

*"Trials are the wings which God  
Lets us use for Him;  
They will bear us up from earth,  
Though eyes may be dim."*

Yes, it is the trials that you bear, and the patience with which you run the race which is set before you, that will lead you to the kingdom made new. We are told by God's messenger that "the difficulties and trials that make this life one of toil and care were appointed for his [man's] good, as a part of the training needful in God's plan for his uplifting from the ruin and degradation that sin has wrought."

And so you can be thankful for the trials which come to you, remembering that the Saviour is near to comfort in it all. He speaks to you through His Book. He has promised you trials, but He has also promised that these will not be more than you can bear.

"I thought that when a man gave himself to God his troubles were over," said a man to a Christian blacksmith. The blacksmith thought for a moment, then said, "Do you see this piece of iron? It is for the springs of a carriage. I have been tempering it for some time. To do this I heat it red hot, and then plunge it into a tub of cold water. I do this many times. If I find it taking temper, I hammer it unmercifully. In getting the right piece of iron, I found several that were too brittle; so I threw them on the scrap pile. Those scraps are worth a cent a pound; this carriage spring is valuable."

And you are tested by trials. Someone has said, "Test me in any way you choose, Lord; only don't throw me on the scrap pile." And there is something in that prayer, isn't there?

Your trials may be many, but remember they are appointed for your good. They will develop your character for heaven; they will purify you from the dross of earthliness, prove your faithfulness, and lead you close to Christ and the heavenly Father. Yes—

*"Trials are the wings which God  
Lets us use for Him;  
They will bear us up from earth,  
Though eyes may be dim."*

from heaven for you, that you are not lost. We can make clear to you the cause of the 1844 disappointment. There is a third angel's message, which is now going with great power, of which we will tell you."

After they had told him of the message of hope that they bore directly for him—the message of the vision given at the Centerport meeting—and of the light that had come explaining the disappointment, he consented to come with them the next day. But the next day, when he came back from making preparations to go, Hiram Edson wrote—

"He said to us, 'I thought, by this time, that you had concluded to go without me, and let me stay here.' We told him no; he need not think any such thing. He turned from us and said, 'It is too much; I cannot stand it;' and started for the woods. I feared that he was going away from us not to return again; so I started and ran after him, and found him on his face, asking the Lord what all this meant, why His children should feel so much for him."—*Idem*.

To end the story, they almost "tore" the man away. He soon renewed his experience, took his stand on the message fully, with joy and hope, and went out again to win souls. For years his name was on our paper as one of the publishing committee, and he preached over New England and New York, and in Michigan and the Middle West.

She had packed a lunch for the children. She let them eat it when Pete lounged into the smoker to get thoroughly fumigated anew with nicotine. They ate hurriedly, like scared little rabbits. There were peanut-butter sandwiches and cottage-cheese ones with raisins and nuts. Then there were two marshmallow cookies apiece, and a banana.

Dicky wrapped the trash up in an old copy of the *Kansas City Star*, and little John knelt on the seat by the window and threw it out. Oh, it took such *little* things to make them happy!

"Hurry up and finish that orange, Dicky," she cautioned. "Father will come back any minute, and he'll wonder where we got it."

To Martha Ellen, going back to Pitman's Landing was no joy. It was the same old story of squalor and mean living unless she herself left her little children and took a hand in the wage earning. The worry in Martha Ellen's heart was habitual.

What to do, what to do, what to do.

The wheels seemed to take up the chant of her weary brain and to fling the words back at her. The rhythm of the wheels was like the rhythm of her thoughts. And her worry was tinged with bitterness toward the man whose selfishness and appetite were ruining her life.

*(To be continued)*

## The Disappointment, and One Who Fleed

*(Continued from page 10)*

feeling that Hiram Edson's burden might be due only to mere sympathy. But that night the whole case was opened to Mrs. White. She told them:

"While in vision the angel pointed to the earth, where I saw Brother Rhodes in thick darkness; but he still bore the image of Jesus. I saw that it was the will of God that Brethren Edson and Ralph should go after him. Then I was shown Brother Rhodes' past labors in the advent cause; that he had been mighty in word and in deed. . . . I saw that he had proclaimed the advent with great confidence, and had shown his faith by his works, and when the time passed, the disappointment was very great. Then some professed Adventists wounded his heart, and I saw him overwhelmed with discouragement, and grief, as he left the little flock, and retired to the wilderness.

"I saw that Jesus was pleading His blood for Brother Rhodes, and that the angel was ready to enroll his name, as soon as he would come out of that dark place, and stand on all the present truth. . . . I saw that Brethren Edson and Ralph should make him believe there was hope, and mercy for him, and tear him away."—*Present Truth, December, 1849*.

The brethren found him, and they literally had to "tear him away." He saw them coming and tried to hide away, but they caught up with him. J. N. Loughborough, who talked of the experience with these brethren, told us how Mr. Rhodes cried out, "Let me go; I am a lost man."

"No," they replied, "we have a message direct

# North American Division Gleanings

Compiled by Merwin R. Thurber

## Atlantic Union

UNION SPRINGS ACADEMY, New York, is looking forward to the time when the hoped-for new dormitory can be built.

The New York Conference is mobilizing its Ingathering workers in May this year, in order to finish the task earlier in the year.

## Canadian Union

L. A. Wilcox is broadcasting each Sunday morning over station CJOR, Vancouver, British Columbia. He is planning to hold public meetings also.

E. A. Beavon reports a fine attendance at his meetings in Barriere, British Columbia.

Brother Weis reports 14 new Sabbathkeepers at Trail, British Columbia, as a result of the effort held there.

A second baptism at Hamilton, Ontario, brings the total of new believers from the effort of W. C. Jensen in that city up to 24. Another group are already preparing for the rite, and the fruitage is still being gathered.

Oshawa Missionary College reports a rushing business in their woodshop.

## Central Union

The union committee has voted to postpone the projected evangelistic conference, planned for May 12-16, until some time in the fall. It seemed inopportune to hold the meeting now because the evangelists who are expected to lead out are busy with other appointments.

The union has also postponed its medical meeting at the request of the Medical Department of the General Conference. A meeting for medical men all over North America is being planned for this fall at Boulder, Colorado.

M. H. Schuster reports a baptism of 12 as a result of his Sunday night meetings in Denver this past winter. Others in the baptismal class were prevented from receiving the rite because of sickness. For this reason there will be another baptism soon.

A. E. Lickey and Harold Schmidt are having a good attendance at their meetings in St. Louis, Missouri.

Grant W. Hosford baptized 25 recently as a result of his theater effort in Cheyenne, Wyoming.

## Columbia Union

J. M. Hoffman, of East Pennsylvania, is rejoicing over the conversion of 26 persons, a result of the efforts which he and others put forth at Doylestown, Pennsylvania.

A. E. Holst has started evangelistic meetings in Western Port, Maryland, in the West Virginia Conference. Miss Lillian Halstead

is acting as pianist and Bible worker.

The Chesapeake Conference has passed the 2,000 mark in membership—a gain of 60 per cent in six years.

R. S. Fries, of Baltimore, has accepted a call to New Jersey, and Clyde Newmyer, of New Jersey, is going to the Chesapeake Conference.

G. S. Rapp baptized 10 converts at the Capital Memorial church in Washington, D.C., recently.

## Lake Union

Vincennes, Indiana, church members are planning on improving their present church building—and reducing their present indebtedness on it.

A church member in Indiana placed a copy of *Present Truth* in a bottle and dropped it into the Wabash River. A fisherman picked it up, read the paper, and now he and his wife are receiving Bible studies.

It has long been the hope of the brethren in the Upper Peninsula of Michigan to have an intermediate school for their young people. A farm is being provided, and it is hoped that others will give money, so that a small ten-grade school may be started next year.

At Long Lake, Michigan, the foundations of a new church school building are already poured.

## Northern Union

Plainview Academy, South Dakota, is appealing to its constituents for a fund with which to build an industrial building. The management is planning to begin the making of brooms to provide work for worthy young people.

The South Dakota Conference is working toward the goal of a church home for each organization in the conference. Several buildings are under construction at the present time.

C. E. Smith and H. V. Reed report a good attendance at their Redwood Falls, Minnesota, effort.

N. R. Nelson and D. K. Olson have united in an evangelistic effort at Sauk Center, Minnesota.

## North Pacific Union

Church members at Centralia, Washington, have united with the conference officials in a plan to roll away the debt which rests upon their church. They also pledged \$250 to make needed repairs.

R. E. Finney, assisted by Halvard Thomsen and Mr. and Mrs. Fred Hardin, has opened an evangelistic effort in the new tabernacle at Hamilton, Montana.

F. M. Oliver baptized eight new believers at Moscow, Idaho, recently—six as a result of the effort

at Lewiston and two from Troy, Idaho.

Farmington, Washington, church members are planning a new church building.

As a result of the lay effort at Puyallup, Washington, conducted by Dr. L. E. C. Joers, 12 believers were baptized recently.

The lay effort at Boring, Oregon, is having a fine interest.

The church members at Camas, Washington, are meeting in their newly purchased church home.

## Pacific Union

San Fernando Hall, science building at La Sierra College, was damaged recently by fire to the extent of \$2,000.

The new Shafter, California, church will soon be ready for dedication.

At the Oakland, California, tabernacle effort 500 names have been handed in for literature. The workers are more than busy following up the interests.

C. S. Nicolas and the Spanish American church of Los Angeles, California, are rejoicing over the success which the Lord gave them in raising Missions Extension funds.

H. H. Hicks has been called to the presidency of the Nevada-Utah Conference, and has already taken up his new duties.

## Southern Union

W. O. Reynolds reports that the new church building at Fayetteville, North Carolina, is progressing nicely.

H. E. Lysinger baptized seven new believers recently at the Wilmington, North Carolina, church.

The new church at Ft. Lauderdale, Florida, was dedicated on April 21. J. K. Jones, L. E. Lenheim, and M. C. Guild conducted the service.

J. W. Jones baptized five candidates recently at Knoxville, Tennessee, as a result of a short revival effort there.

The Atlanta theater effort is progressing nicely, with an attendance ranging from 500 to 800.

## Southwestern Union

Ozark Junior Academy board has made definite plans for the improvement of the physical plant. The present buildings will be completed, and heating and water systems installed. Funds to the amount of \$1,500 are needed for this work.

Dr. Earl Reed donated fifteen young trees for the campus of Valley Grande Junior Academy, Texas.

Big Spring, Texas, church members are hopefully looking forward to the time when they will be able to worship the Lord in their new church building.

Our sympathies go out to Rollin Nesmith, Jr., who was injured while delivering tracts on Sabbath. We are glad to hear that he is recovering.

# WORLD-WIDE FIELD

We solicit and welcome reports for this Department from our workers throughout the world field. But our space is limited; so please be brief, concise in what you write.

## Foreign Literature Work in the North American Field

### A Great Unfinished Task

FROM the very beginning of our work to the present day, the literature ministry has been one of the best means of working for, and winning to the truth, the many foreign nationalities living in our midst. Years ago we were urged by the Spirit of prophecy to print the truth in many languages and to scatter our books and papers like the "leaves of autumn." This we have endeavored to do, and the results have been very gratifying. Every year for a number of years there have been gathered into our churches about 1,000 souls from among the foreign nationalities in the North American Division. Much of this good work has been accomplished through our literature.

#### A Large Mission Field

The North American Division has a large foreign mission field to deal with. Practically every union in this division has a foreign population to evangelize. In North America, according to a government report, 1,624 languages and dialects are spoken. There are 1,200 papers published in foreign languages in the United States. In New York City alone the foreign white stock counts up to 4,295,000, a number that is larger than the entire population of Chicago and Boston.

We quote the following from the *Presbyterian*, September 21, 1939: "There are at least one million persons of pagan religious beliefs in this country (U.S.A.). The Mohammedans number 200,000; the Buddhists, 180,000; the Hindus, 150,000; the Confucianists and Taoists, 600,000. There are sections in many of our largest cities in which the English language is scarcely ever heard. Two Buddhist monks trained in the United States were recently sent to Japan to teach their religion. Only 500,000 of the more than four million Jews in this country are enrolled as members of any synagogue. After 400 years of American Christianity there are still 49,000 Indians beyond the reach of any missionary work, while less than one third of the Indian population is related to the various Christian communions. Of the 350,000 Indians in the United States, 214,000 cannot speak English, and only 79,000 are citizens. Only 26,000 are voters. One third of the entire population

of the United States is foreign born or of foreign parentage."

According to the 1930 official census, in practically all the larger cities of America the foreign-born population exceeded the native born. In New York City 65 per cent of the population is of foreign parentage; in Chicago, 59 per cent; in Boston, 62 per cent; in Cleveland, 60 per cent; in Detroit, 48 per cent; and in San Francisco, 47 per cent. In the city of Chicago with its teeming millions are 1,850 churches. Five hundred thirty-five of these churches use a foreign language. To these millions God has bidden us to go and "preach the gospel," and this can be accomplished to a large extent by the circulation of our literature.

#### Evangelizing Foreign-Language Communities

Before us today lies this great unfinished task. The world is sick unto death, and the advent message constitutes the only panacea for its ills. The advent people are represented as "holding in their hands the bread of life for a famishing world." Surely it is high time that the church of Christ should arise and as never before face the task of completing its mission upon earth.

At the last Autumn Council, held at Lincoln, Nebraska, the following resolutions were passed in view of the great need of evangelizing the foreign-language communities in North America.

"*Recognizing*, That in all parts of North America there are large numbers of foreign-language-speaking people in both rural and urban districts, who, when brought under the influence of evangelistic efforts, will respond to the message; and,

"*Recognizing*, That each conference organization is vitally interested in and responsible for the spiritual welfare of the entire population within its territory, irrespective of language or nationality,

*We recommend* to union and local conference committees that they give study to ascertaining the extent and nature of foreign-language populations within their conference territories, and that they put forth renewed and increasing efforts with a view to reaching these various language groups with the message:

1. By engaging foreign-language workers, including colporteur evangelists.

2. Through the systematic distribution of foreign-language literature.

3. Through the enlistment of the cooperation of the officers and members of English churches in an endeavor to establish new groups of believers of the various languages.

At the same meeting it was also voted that Sabbath, June 1, be set aside as home-foreign day. A suitable program has been prepared by the Home Missionary Department of the General Conference to be given in our churches on this Sabbath. This program will be found in the *Church Officers' Gazette*.

Christ's dying wish for the lost world was that His message might be carried to all mankind. He is no respecter of persons. He died for all. Our foreign neighbors are here in the providence of God, waiting for the truth. Let us give them the bread of life.

LOUIS HALSWICK,  
*Associate Secretary, Bureau of Home Missions.*

## A New Church at Arcadia, Kansas

ON March 23 a number of our people from near-by churches were gathered at Arcadia, Kansas, to take part in the organization of a new church. Those who came drove from twenty-five to fifty miles to have a part in the meeting. J. H. Roth, our conference president, and P. W. Ochs, our conference treasurer, were with us. N. J. Aalborg, David Olsen, and E. F. Coy were also present. The day was one which will long be remembered. A deep consecration was manifest in the hearts of all who listened to the stirring morning sermon by Elder Roth. Several folk from the town who attended the service told us that it was good to be with Adventists. There was a basket lunch at noon, and at 2:30 P.M. Elder Olsen gave a short address, after which the company was organized into a working church. Elder Roth took charge and gave very careful instruction to each member who was joining the new church. He found that all were grounded in the truths of the third angel's message and were fully ready to take part in the organization of this church.

Thirty-six had been baptized from a recent effort, and six received by letter. Among the new members are two whole families, one with five

boys, the oldest of whom is twenty-three years of age, and the other family, with a daughter sixteen years old, and two younger children. There is now a fine company for young people's work. Some are planning to enter our academy at Enterprise this fall. After the company was organized, the writer brought forward a large bag of money he had collected during the time the new ones were beginning to keep the Sabbath. We found, on counting this money, that it contained \$106 in tithes and offerings. Officers were elected, and an elder and two deacons were ordained.

J. W. McCOMAS.

## For Sixty-six Years

A MOTHER, who has been practically isolated from other Adventists for many years, tells of what the REVIEW has meant to her through the years in the following letter, written recently to her son, Dr. D. S. Teters, of Bryan, Ohio: "DEAR SON:

"I will be ninety years old June 3. Sixty-six years ago this August, Elder S. H. Lane and his helpers came to Lagrange and pitched a tent and began a series of lectures on the prophecies of the Bible. I accepted the message, and in September, with eight others, signed the covenant to keep the Sabbath.

"The REVIEW AND HERALD just now came, and of course I had to interrupt this letter to look it over and find out the latest world news and progress of the message. For sixty-six years this paper has been my weekly comfort and instructor. It told me years ago how the first canvasser, George King, began his work. Today it tells us of the work of the successful canvassers in every land. The REVIEW AND HERALD told me years ago of the first minister sent to a foreign field, and today it tells me that missionaries are going to all parts of the world, giving the message in over eight hundred languages. It invited me to help build the Dime Tabernacle, in Battle Creek, and a little later it told of the destruction of this great structure by fire. Today it tells me that President Roosevelt has sent his representative to Rome, to work with the Pope in an endeavor for world peace.

### "BIBLE WORKERS SCARCE"

"In these days good Bible workers are scarce." So said a conference president; and then he went on to express his appreciation of what the Home Study Institute is doing to train Bible workers for the field. A thorough knowledge of the Bible, and of the best methods of imparting that knowledge to others, can be gained by studying at home under the guidance of our corps of experienced instructors. Not a few of the workers who are doing acceptable service today in various parts of the field were trained in this way.

For further particulars, address—

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

"Without the REVIEW AND HERALD I would know nothing of the progress of this work. It should be in every Seventh-day Adventist home today.

"Love to all,  
"MOTHER."

## APPOINTMENTS and NOTICES

### Emergency Relief Fund

APRIL 28, 1940

Total previously reported	\$3,200.18
Atlantic Union	51.21
Central Union	45.15
Columbia Union	31.20
Eastern Canadian Union	16.00
Lake Union	41.80
David Larson	4.25
Alma Larson	5.00
Bemidji church	2.36
Minneapolis First church	3.00
Duluth First church	1.00
Anoka church	2.00
Iowa Conference	3.50
South Dakota Conference	1.00
North Pacific Union	135.55
Pacific Union	137.48
Southern Union	35.91
Southwestern Union	34.34
Dorcas Society, S.D.A. Swan Lake church, S. Dak.	5.00
Brother and Sister King, Devon	1.82
K. A. Hermanson	1.00
Dorcas Society, Olean, N.Y.	5.00
A sanitarium friend	5.00
Mr. and Mrs. McClanahan	3.00
Two friends, Los Angeles	3.00
Mr. and Mrs. R. I. Keate	5.00
Dorcas Society, Temple church, Philadelphia, Pa.	5.00
Mrs. Ethel M. Hyde	5.00
Mr. and Mrs. J. C. Reese	5.00
W. R. Hall	2.00
Myrtle V. Maxwell	5.00
Mrs. Berty Koch	5.00
James and Velma Ramsey and children	10.00
Elder F. Bohner	5.00
Dorcas Society, Ann Arbor, Mich.	5.00
Total to date	\$3,826.75

Please make all checks payable to  
GENERAL CONFERENCE OF S.D.A.,  
Takoma Park, Washington, D.C.  
W. E. NELSON, Treasurer.

## Camp Meetings for 1940

### Atlantic Union

Northern New England,	
Lewiston, Maine	June 20-23
White River Junction	July 5-7
Southern New England, South	
Lancaster	June 26-July 6
New York, Union Springs	June 28-July 7

### Canadian Union

Ontario-Quebec, Oshawa	June 28-July 7
Alberta, Lacombe	July 12-21
British Columbia	
Rutland	July 17-21
Vancouver	July 24-28
Manitoba-Saskatchewan,	
Winnipeg	July 4-8
Saskatoon	July 9-14
Maritime, St. John and Halifax	Aug. 8-18
Newfoundland, St. John's	Aug. 21-25

### Central Union

Colorado, Boulder	June 6-16
Wyoming, Casper	June 18-23
Nebraska	
Hemingford	June 25-29
College View	Aug. 16-24
Kansas, Enterprise	Aug. 2-10
Missouri, Columbia	Aug. 23-31
Union colored meeting, Kansas City	Aug. 21-25

### Columbia Union

Potomac, Takoma Park	June 20-30
Potomac (colored), Wash. D.C.	June 20-30
New Jersey, Flemington Fair ground, Flemington	June 27-July 7
E. Pennsylvania, Wescosville, Allentown	July 4-14
Chesapeake, Catonsville, Md.	July 18-28
Ohio, Mount Vernon	July 25-Aug. 4
W. Virginia, Parkersburg	Aug. 8-18
W. Pennsylvania, Ridgeview Park	Aug. 15-25

### Lake Union

Illinois, Brookfield	May 30-June 9
Wisconsin, Portage	June 20-30
Indiana, Battle Ground	Aug. 15-25
Michigan, Grand Ledge	Aug. 20-Sept. 1

### Northern Union

North Dakota	
Jamestown	June 14-22
Butte	July 3-7
South Dakota	
Huron	June 7-15
Black Hills, Custer	July 11-14
Junior Camp	July 14-21
Minnesota Youth's Congress, Anoka	June 19-21
Minnesota, Anoka	June 21-30
Iowa, Cedar Falls	Aug. 22-31

### North Pacific Union

Idaho, Caldwell	May 31-June 8
Upper Columbia, College Place	June 7-15
Montana, Mt. Ellis Academy, Bozeman	June 14-22
Idaho Senior Camp	June 23-30
Oregon, Gladstone	July 18-28
Washington, Auburn Academy, Auburn	July 25-Aug. 4

### Pacific Union

Central California	
Fresno	May 23-June 1
Santa Cruz	July 18-27
Northern California, Lodi	May 30-June 8
S.E. California, La Sierra	June 6-16
Southern California	July 26-Aug. 4

### Southern Union

(White)

Alabama-Mississippi, Meridian, Miss.	May 17-25
Georgia-Cumberland, Collegedale, Tenn.	May 24-June 1
Florida, Forest Lake Academy, Maitland	May 24-June 2
Carolina, Lake Kanuga, N.C.	May 30-June 8
Kentucky-Tennessee, Nashville, Tenn.	May 30-June 8
Union Junior Leaders' Camp	June 13-20
Georgia-Cumberland Jr. Camp	June 20-30
Kentucky-Tennessee Jr. Camp	July 11-21

### Southwestern Union

Texas (regional)	July 25-28; Aug. 1-4
Oklahoma, Highland Park, Guthrie	Aug. 1-11
Arkansas-Louisiana (regional)	
New Orleans	Aug. 9-11
Texarkana	Aug. 16-18
Gentry	Aug. 23-25
Texico	Aug. 16-24

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the  
Everlasting Gospel

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THE ADVENT REVIEW



# OF SPECIAL INTEREST

## This Number

THIS number of the REVIEW presents a fine array of interesting and instructive articles. You will want to read, "British Spiritualists' Big 'Scoop,'" on page 3, from W. L. Emmerson, editor of the *Present Truth* in England. The inroads being made by Spiritualism at the present time, even among the prelates of the Church of England, are truly startling.

In this number we conclude the fine series of articles from the pen of Mrs. E. G. White, taken from her book, "The Great Controversy."

"Missions of the Southern European Division," on page 7, begins a series of editorials from Frederick Lee on the missionary work being carried on in our various world divisions. Brother Lee tells not only what has been done, but of the great unentered fields to be found in every part of the world. A careful reading of these articles will reveal to us the task awaiting us in the giving of the gospel message to those who know it not. These articles will appear every other week.

You will want to read the report of the spring meeting of the General Conference Committee, by E. D. Dick, the secretary, which begins on page 11. At this meeting some very important questions were considered and plans were formulated which will vitally influence the prosperity of our work.

We know that our readers are following the Bible Doctrines studies given in each number of the REVIEW. The discussion this week is on the subject of the two laws, by L. K. Dickson.

## "And the Sons of Strangers Shall Build Up Thy Walls"

IN South India the members of one of our local churches felt a burden to provide themselves with a suitable church building. A building plan was worked out, and everyone was willing to do everything possible to assist. The one big difficulty was the question of where they could get the needed money for this work. The mission treasury was unable to supply the funds.

One of our zealous lay brethren decided that he must appeal to his Hindu and Muslim friends to donate the required money. But he could not undertake such a difficult task without someone to introduce and help him. As there was no member of the church who could go with him in soliciting funds, he invited a Hindu and a Muslim friend to accompany him. They spent a number

of days in this work and succeeded in raising a large sum of money. Of course, these two friends are now much interested in the new church building, having worked so hard for it, and they frequently attend meetings. Such experiences encourage us. We think of the promise, "The sons of strangers shall build up Thy walls." Isa. 60:10. The faithfulness and zeal of many of our lay people in South India are a joy and an inspiration to us.

N. C. WILSON.

## Opposition Fails

IN one of the few republics in South America where there is complete separation of church and state, a worker recently located in a large city where no Protestant church had ever entered.

Upon hearing of his coming, the priests opened a great fiesta, inviting all the people to attend. Many of the citizens were present and were addressed by opposers. These leaders told the people of the coming of the Adventists, and endeavored to impress upon them that what all the Adventists had to say was a joke, and should not be taken seriously.

The particular day on which the first meeting was advertised to be held, the opposition arranged for another fiesta and procession, but when the hour arrived for the procession, a great storm broke and drove the people back to their homes. Some went to the Catholic church, where further words were spoken advising none to attend the Adventist meeting. It was claimed that the devil was fighting the Catholic Church in helping the Adventists, but the people need never fear his ways.

At 5 P.M. the storm ended, and when the Adventist meeting opened, the people who had stayed in the Roman Catholic church during much of the day turned to the Adventist meeting, and in a little time the building was crowded and hundreds more were gathered in the street. A most attentive hearing was given, and a number of people requested that a larger hall be secured. A building seating six hundred people was hired, but it was far too small. The interest continued, and already we have a growing church in this city. No longer are the Adventists laughed at, but rather the Catholic church is attempting to employ our methods in circulating literature, visiting the people, and using their church members in laymen's efforts.

In much of South America today the people are ready for the message of a coming Saviour.

Sincere, earnest men and women in this great land long for light and truth, and are willing to sacrifice much, if necessary, as they follow their Lord.

W. G. TURNER.

## Ambassador to the Vatican

THERE appears on the first page of this issue of the REVIEW a newspaper account of the action of the Methodist General Conference asking President Roosevelt to recall Myron C. Taylor as his personal envoy to the Vatican. This action by the Methodists lines them up with an increasing number of Protestant bodies who have recorded their opposition to the President's action. This opposition seems to be mounting and is now taking definite shape in an endeavor to arouse all the Protestant forces of the country to the dangers threatening religious liberty.

Seventh-day Adventists have long recognized this danger; consequently the General Conference Committee met within a few hours after the announcement of the President's appointment, to record our protest. Nothing that has taken place subsequently has given any reason for the withdrawal of our protest or a change in our attitude. We were one of the very first religious bodies to file such a protest. We made our protest on the ground that the President's appointment contravened the principle of separation of church and state. It is interesting to observe that the basis for the protest of other Protestant bodies is on the same ground. They are coming more and more to recognize the dangers we have pointed out.

The danger is very real, nor is it past. We do well to take heed and to be vigilant and watchful. What has taken place in other countries in the past may happen here.

J. L. McELHANY.

## Missionary Sailings

MISS GRACE JOHNSON, of Wisconsin, sailed from Baltimore, April 26, on the S.S. "City of Newport News." Miss Johnson is connecting with the Inter-American Division for work in the division office in Balboa.

Elder and Mrs. Ainsley Blair, of British Columbia, Canada, sailed from New York on April 27, on the S.S. "Excambion." Brother Blair has been called by the Central European Division, Section II, for evangelistic work in Transjordan.

Mr. and Mrs. Gilbert M. Krick, of the Upper Columbia Conference, responding to a call from the Central European Division, Section II, for work in Syria, sailed from New York for Jaffa, April 27, on the S.S. "Excambion."

E. D. DICK.