

THE ADVENT      SABBATH

# REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS  
DEDICATED TO THE PROCLAMATION OF THE EVERLASTING GOSPEL

## The Spirit of Giving

By GENTRY G. LOWRY

IN view of the statistical reports and articles which appear in our papers from time to time, one cannot help being impressed with the fact that the people of the advent movement are wonderful givers. Other churches and missionary organizations look on in amazement at the way our people give. The voluntary paying of tithes is to them a marvelous thing.

Undoubtedly, as time goes on, we as a people shall be called upon to give more and more. Believing as we do that the end of all things is near, why should we not expect to give all we possibly can for the advancement of God's work in the earth?

While the spirit of sacrifice which manifests itself in giving has taken hold of the church generally, undoubtedly there are many of us who have not yet learned what it means to give as did the poor widow of Christ's day who gave her "two mites." We do not give our all, and we do not give as some Christians, even in heathen lands, are giving today.

A story is told of two wealthy Christians, a lawyer and a merchant, who joined a party that was going around the world on a pleasure and sight-seeing trip. Before they started, their minister asked them to observe and remember any unusual and interesting thing they might see in the missionary countries through which the party was to travel. The men promised to do so.

In Korea one day they saw in the field by the side of the road a boy pulling a rude plow, while an old man held the handles and directed it. The lawyer was amused, and took a snapshot of the scene. "That's a curious picture. I suppose they are very poor," he said to the missionary, who was guide and interpreter to the party. "Yes," was the quiet reply, "that is the family of Chi Num. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the businessman by his side were silent for some time. Then the businessman said: "That must have been a real sacrifice." "They did not so call it," said the missionary. "They thought that it was fortunate they had the ox to sell."

The lawyer and the businessman had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story. "I want to double my pledge to the church," he said. "And give me some plow work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

May we not all learn a lesson from this poor Korean and his son who gave "their all" that a church might be built up in their village, and the light of the gospel be spread abroad in their community!

# HEART-to-HEART TALKS by the Editor

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## God Has Not Abdicated

**T**HE psalmist inquires: "If the foundations be destroyed, what can the righteous do?" Ps. 11:3.

As we look out into the world today, it almost seems that the foundations are being destroyed. Great upheavals are taking place in the social, religious, industrial, and political worlds. Old-time standards are being discarded. We face an unknown and uncertain future. No living man can tell what will be the outcome of conditions we see today. But God knows, and He still occupies the throne of universal sovereignty. This was the hope of the psalmist. He declares: "The Lord is in His holy temple, the Lord's throne is in heaven: His eyes behold, His eyelids try, the children of men."

### Be Still

And the Lord Himself speaks to us in such an hour as this, in an hour when wars are in progress throughout the world and great danger confronts His people.

"He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." Ps. 46:9, 10.

We need to talk less and meditate and pray more. "Study to be quiet," is the admonition of the apostle Paul. And the Lord declares through the prophet Isaiah: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isa. 30:15.

We need to cultivate that seriousness which stops short of moroseness, a cheerfulness which does not descend to levity. We should so live from day to day that we can carry with us the consciousness of divine acceptance, recognizing that God is our Father, Christ our Saviour, and the Holy Spirit our Guide and Counselor. This means renewed consecration daily of all that we are and have. It means submission to the divine will in ways the Master may choose for us. It means faith to believe that "all things work together for good to them that love God." Rom. 8:28.

Enjoying this sweet fellowship with Christ, we shall be able to experience the blessedness of peace in Him, as expressed by the prophet Isaiah:

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

### God Watches Over His Own

So let us realize that God still lives. He is the great ruler of the universe. He keeps account with the nations, and He watches over His own.

The following statement from the messenger of the Lord is well worth reading in a time like this:

"We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. Finite men are not left to carry the burden of responsibility. We need to trust in God, believe in Him, and go forward. The tireless vigilance of the heavenly messengers, and their unceasing employment in their ministry in connection with the beings of earth, show us how God's hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in His work, as He said to Cyrus of old, 'I girded thee, though thou hast not known Me.' . . .

"Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is not now a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal; we have a risen Saviour. He is the King, the Lord of hosts; He sitteth between the cherubim; and amid the strife and tumult of nations, He guards His people still. He who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people will be safe in His hands."—*"Testimonies,"* Vol. V, pp. 753, 754.

## Tithing Advantages

**S**EVENTH-DAY Adventists are not by any means the only ones who follow the practice of paying to the Lord a tithe of their income. Many in other churches do this, and feel that they receive rich blessings in so doing. Under the above heading, we clipped the following statement from a recent number of the *Religious Digest*:

"Anyone who thinks about it knows that the paying of the tithe as a sign of stewardship has nothing whatever the matter with it. It saves the Christian's self-respect. He need not apologize either for doubtful methods or inadequate results. It conserves the energies of the church for the church's real business. It puts a stop to the necessity of the church's becoming a peddler of pies, oysters, ice cream, chicken pie, and junk. It gives the businessmen of the place a new regard for the church as a business institution. It collects itself. It puts a quietus on all display and self-seeking in one's contributions. Nobody can get puffed up over paying his debts. It makes the Christian's financial relation to his church a pleasure instead of a perpetual annoyance, and so does a good work on his disposition. It is the one sure way of proving we are in earnest when we say of God that He owns all we possess. It links us with God in a real and definite sharing of His work. It is the plan our Lord approved. And, every time, everywhere, with rich churches, poor churches, country churches, little churches, big churches—it works!"

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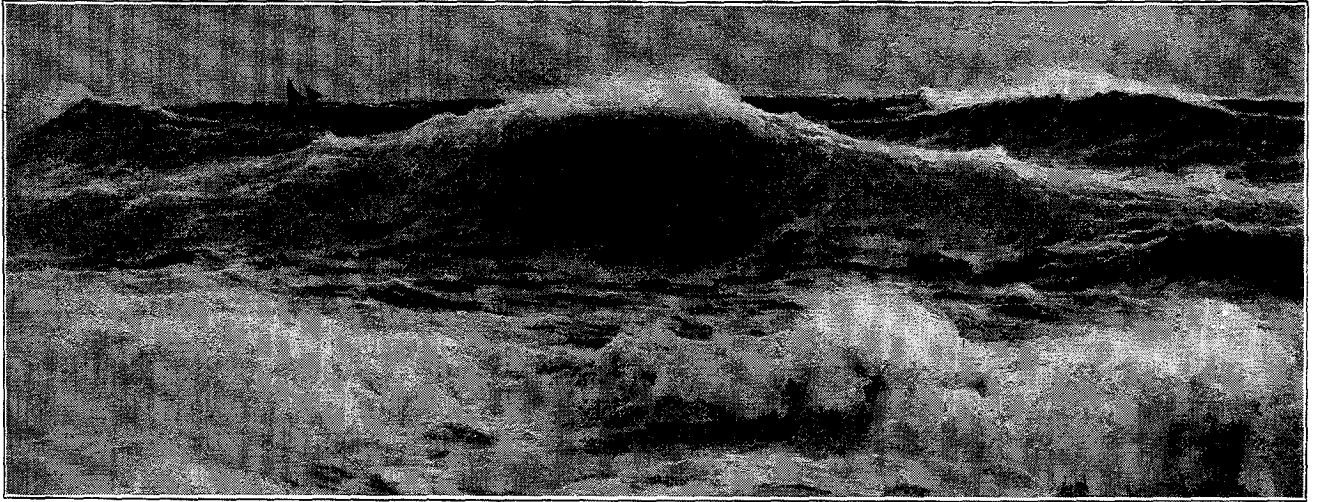
## In Trust

BY ALEX. R. MONTEITH

'Tis strange sometimes, the way the Father leads;  
We cannot fathom every way and mood;  
But this we know, that He makes all His deeds  
To work together for His children's good.

And if we look in trust to heaven above,  
And do our best whate'er our state may be,  
He'll ever lead and care for us in love  
Till heaven's joy and happiness we see.

THE ADVENT REVIEW



DAVID JAMES. ARTIST

# STORMY TIMES

## Facing Hardship With Courage

By A. V. OLSON

**I**N his epistle to the Philippian church, the apostle Paul penned a few lines which have electrified the hearts and spirits of men and women ever since. He wrote: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

The apostle had passed through many hard and trying experiences. Because of his decision to follow Christ, he had lost his position of honor and influence. Even his friends had misunderstood, criticized, hated, and persecuted him. In his work he had met with frustration, suffering, and sorrow. He who had been accustomed to wealth and comfort had become a homeless pilgrim, often experiencing the discomforts of hunger, cold, and nakedness.

Under similar circumstances many men would have been overcome by discouragement. They would have allowed the hardships and the disappointments, the lack of proper understanding and sympathy, to have embittered their souls, to have poisoned their lives. But not so with Paul. Instead of allowing the sufferings which he had endured, and the losses which he had sustained, to weigh down his spirit and to sour his life, he was ready to forget it all, and to joyfully and courageously press forward "toward the mark for the prize of the high calling of God in Christ Jesus" his Lord. He was not willing to allow the troubles of the past to rob life of its joy and sweetness. Neither was he ready to permit the past sacrifices and sufferings to unnerve and weaken him for the race that was before him.

What a lesson there is in this for us! Whether rich or poor, we have all had to taste of the bitter cup of anxiety, misfortune, blasted hopes, pain,

grief, and tears. The last two years especially have seemed more filled than usual with these things. Some have been forsaken by their trusted friends. Others have been opposed and criticized in their own homes. Still others may feel that they have been misjudged and wronged by the brethren and the sisters in the church. If we allow our minds to dwell on all the unhappy and unpleasant experiences that lie behind us, it is easy to become depressed and disheartened. If we are not careful, we may become critical, resentful, bitter. Life loses its felicity and fragrance. We become a burden to ourselves and to others.

Instead of dragging all the tribulations and grievances, all the heartaches and woes, of the past with us into the future to poison our existence and to defeat us in our undertakings, we must, like Paul of old, forget and forsake them. They have no value, and can be of no help or blessing to us; so why should we carry them with us? If we do take them with us, they will impede our progress and darken our lives. They are so much worthless and unnecessary baggage on the journey through life. They constitute some of the weights that we have been admonished by the Lord to lay aside in order that we may run successfully the race that is set before us.

Yes, brethren and sisters, let us forget the afflictions and the injustices, the sorrows and the tears, that have oppressed us along the way! Let us bury them so deep in oblivion that they will never rise again!

Having thus freed ourselves from these impediments and annoyances, let us lift our eyes and fix them firmly upon Jesus, our blessed Master, And with His divine aid, let us press forward toward the heavenly goal!

How cheering, how inspiring, to us who must face the problems and realities of life today, are those courageous and ringing words of the aged

apostle addressed to his Philippian brethren: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus!" Oblivious of the hardships and sacrifices of the past, and undaunted by the difficulties before him, he pressed forward with confidence and determination. When the Holy Ghost testified in every city that bonds and afflictions awaited him, he calmly said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." Acts 20:24. All the wicked host of hell could not turn this man of God out of his course. Like Moses before him, "he had respect unto the recompense of the reward," and "he endured, as seeing Him who is invisible." Heb. 11:26, 27.

As we face the future, we do not know just what it holds in store for each one of us. It may be joy. It may be sorrow. It may be both. Usually the days and the years bring both sunshine and shadow. Both are needed. If the earth is to bring forth fruit, it must have clouds and rain, as well as sunshine. So we, if we are to bring

forth fruits of righteousness, need shadows as well as sunshine in our experiences.

On the strength of God's word, we know that stormy times are before us. But this knowledge must not be permitted to discourage or intimidate us. If we fix our eyes upon God and the heavenly goal instead of upon the clouds and the storms, we have nothing to fear. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10. Hardships, if met in the right spirit, will draw us nearer to God. They will cause us to become better rooted and grounded in the Lord and in His word. They will help us to grow into strong, stalwart, and noble Christians. Therefore, even though the clouds hang thick and low before us, we can confidently say, "None of these things move me."

Whatever the future may hold in store for us, let us courageously and resolutely say with the venerable apostle of old, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

## Is Sunday the Sabbath?

By FREDERICK GRIGGS

**S**UNDAY, the first day of the week, is regarded as the Sabbath by the larger part of Christendom. Our inquiry is whether this belief has Scriptural foundation.

The word of God is the only safe foundation on which to build a religious hope. Any Christian doctrine that does not rest on a "Thus saith the Lord" is not worthy of acceptance. Hence the follower of Christ will ask concerning every religious teaching, "Is it the word of God? Was it taught by the prophets and by Christ and His apostles?" From the time man partook of "the tree of the knowledge of good and evil" in the beginning, until now, there has always been a tendency to mix tradition with the pure truth of the word of God.

The great majority of Protestants who observe Sunday as the Sabbath do so conscientiously. They believe that the New Testament Scriptures authorize the first day of the week as the Sabbath, and that it was observed by the apostles and the followers of Christ because He rose from the dead on that day. However, the first day of the week, now commonly called Sunday, is mentioned only eight times in the New Testament, and in no instance is it designated as the Sabbath.

### Five Scriptures Examined

Five of the eight times in which the first day of the week is mentioned refer directly to the burial and resurrection of Jesus. Matthew says, "In the end of the Sabbath, as it began to dawn toward

the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1. The seventh, not the first, day is here designated as the Sabbath.

Mark speaks twice of the first day. We read, "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2. And again, "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Verse 9. In neither of these statements by Mark is there any suggestion that the first day is a sacred day; he does, however, say that the Sabbath, which is a sacred day, was past when the women came to anoint Jesus.

Luke's account of the burial and resurrection of Jesus is given in the last portion of the twenty-third chapter of his Gospel, and in the first portion of the twenty-fourth chapter. In these scriptures Luke definitely states that Jesus was crucified and placed in His tomb on the day before the Sabbath, and raised on the day after the Sabbath. These texts in no way authorize the observance of the first day as the Sabbath. On the contrary, they say that the disciples "rested the Sabbath day according to the commandment." They also make clear that in His death for us, He who rested on the seventh day, after creating the heavens and

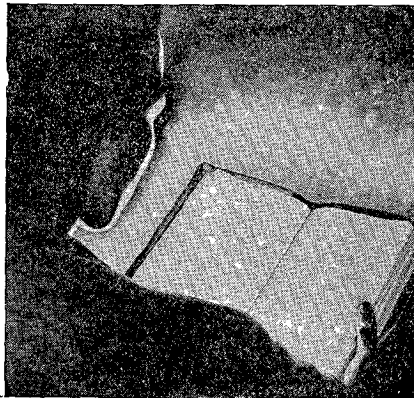
the earth, again rested on the seventh day, after winning our salvation.

The fifth reference to the first day of the week by the Gospel writers is by John in the first verse of the twentieth chapter of his Gospel. He simply recites the fact that Mary Magdalene came to Christ's sepulcher, and there saw that Christ had risen. There is no evidence here of Sunday sacredness.

In these five Scripture references to the first day of the week as the one on which Christ was raised from the dead, there is not the slightest indication that it was a sacred day. On the contrary, it appears that the disciples considered it as the first of the six ordinary working days of the week.

### Gathering of Disciples on First Day

The records of two gatherings of the disciples on the first day of the week are often cited as



### Our Safeguard

BY HARRIETTE B. SCHROEDER

To the law and to the testimony,  
Is the message that we hear;  
For the way is rough for many,  
And their hearts are filled with fear.  
They ask you for directions,  
As bypaths gather more,  
For they cross in different sections—  
Shall they go forward, as before?

Then we hear the only safeguard,  
To the word of God, for light;  
If they speak not according to it,  
They will lead you into night.  
So beware the shaded promise  
Of the mystic by the way,  
But follow God's own guidance,  
For it is the truth, the way.

'Tis the alpha and omega,  
Leading on to heaven above;  
But watch ye, and be steadfast  
To the guidance of His love.  
We need His Holy Spirit  
To teach, reprove, correct,  
And follow on to make us fit,  
Our every need perfect.

Life's path will grow more narrow  
As we near the heavenly goal,  
And Satan oft may harrow  
Or weary those who toil.  
But courage, never falter,  
For our Guide is e'er near by;  
Turn to the word for shelter,  
Let it your every need supply.

evidence that that day was observed by them as the Sabbath. In the nineteenth verse of the twentieth chapter of his Gospel John speaks of one of these gatherings. He writes: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

This scripture makes it clear that these disciples had not assembled to worship, but "for fear of the Jews." Luke, in speaking of this same event, says that the disciples, when they saw Jesus, "were terrified and affrighted, and supposed that they had seen a spirit." They did not believe that Jesus had risen. Mark, in speaking of this meeting, says that when Jesus came into the room "as they sat at meat," He "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark 16:14. From the fact that the disciples were eating when Jesus came into the room, it would appear that they were in their own home (Acts 1:13), and not in a meeting called for worship. The disciples could not have been in a gathering to celebrate the resurrection of the Saviour, when they did not believe He had been raised from the dead.

Another New Testament scripture, the seventh verse of the twentieth chapter of Acts, is also often referred to by believers of the Sunday sabbath as evidence that Christ's followers worshiped on that day. We read, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." From this verse and its context it is apparent that this was a farewell meeting that Paul held on the night after the Sabbath before he left his Troas brethren. While we now reckon the days from midnight to midnight, the Bible day is reckoned from sunset to sunset. Gen. 1:5; Lev. 23:32. So this meeting, according to Bible reckoning, was held the evening after the Sabbath on what we now call Saturday night, for, according to the Bible, the first day of the week began at the going down of the sun at the close of the seventh day. Had it been held on the evening of what is now commonly called Sunday, it would, according to Bible time, have been on the second, not on the first, day of the week. It should be noted that with the day beginning at sunset, as the Bible says it does, those who keep Sunday as sacred from midnight to midnight keep parts of two days which the Bible calls working days.

The last mention of the first day of the week in the New Testament is in Paul's first epistle to the Corinthians. He said: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2. There is no evidence from this scripture that religious gatherings were held on the first day of the week. Taken with the first four verses of this chapter, quite the contrary would be indicated. Each believer is instructed to set apart by himself, at home, not in a

meeting, a contribution for the care of needy brethren in Jerusalem, which Paul was to collect at a later time.

### No Evidence of Sunday Sacredness

It is thus clear that in no one of the eight times the first day of the week is spoken of in the New Testament is there any evidence of the sacredness of that day, or that it was observed by the Christians as a day of worship. There is no blessing pronounced upon it, nor is it sanctified as was the seventh-day Sabbath. If the Lord had changed His holy rest day from the seventh to the first day of the week, He surely would have inspired the

writers of the New Testament to record such a change in a very definite manner. But instead, the New Testament scriptures make it plain that not only Christ, but His disciples, worshiped on the seventh-day Sabbath.

Those who truly observe God's Sabbath on this earth will enjoy the same privilege eternally. "From one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23. The Sabbath now is, and ever will be, "the Lord's day," just as that beloved disciple, John the aged, called it in the beginning of his "Revelation of Jesus Christ" written "in the isle that is called Patmos."

Seventh-day Adventist Finance—No. 2

## Fundamental Principles of Finance

By ROGER ALTMAN

1. *Each Believer a Steward.* Each believer is a steward, not only of the manifold grace of God, but also of such worldly goods as have been entrusted to him. None of his possessions are his own. He has been bought with a price. Every dollar, every acre, became available to the Lord of the harvest at the time he joined the church, and is therefore pledged to the cause of God, to be delivered in accordance with divine leading.

2. *Regularity in Tithes and Offerings.* From his income, every true Seventh-day Adventist pays a full tithe for the support of the ministry, and in addition makes freewill offerings for such projects as the upkeep of the local church, the circulation of literature, relief of the poor, education of the youth, and, as the major item, the support of foreign missions. Both the tithes and the usual offerings are handed in regularly, week by week or month by month, so far as possible, to assure a steady flow of support to the field. In addition to these regular payments, special gifts are made in response to needs presented at important meetings or through our official publications.

3. *Instruction by the Leadership.* It is the duty of the minister or the church leader to instruct those under his charge regarding the vital spiritual connection between faithfulness in tithes and offerings and a healthy Christian life. This is absolutely fundamental to the growth of the church. God forbid, however, that his approach should ever degenerate into merely a constant cry for funds. Let no church member ever have cause to feel that he is obliged to pay tribute in order to maintain his standing. Our people attend services to be fed with the bread of life. Let them not be given the stone of ecclesiastical exaction. There is a more excellent way.

It is urged that unless there is constant, unremitting effort, the funds will not come in, the financial program will fail, and the minister or the conference president concerned will be judged incompetent. True. But the effort is to be along spiritual lines. We do not advocate honest tithe paying and generous offerings simply to get the money. The spiritual development and prosperity

of the Seventh-day Adventist Church is bound up with it. The blessing and favor of God are dependent upon it. No convert can grow in grace unless he practices giving. No preacher is fit to hold credentials unless he emphasizes it. No field leader is worthy of his trust if he fails to stimulate it.

It is a solemn responsibility to stand as a spiritual leader in times like these. The enemy is doing his utmost to stifle liberality, to discourage faithfulness. The devil is never able to spare anything for God's cause. The most subtle, plausible arguments that hell can devise will be used to dry up the spiritual life of the people through the withholding or diverting of sacred funds. No man-made scheme should be allowed to lure us away from the Bible plan. No instance of mismanagement or extravagance should serve as an excuse for us to keep back the Lord's portion and thus bring leanness to our own souls. We believe that our people are only waiting for deeper spiritual instruction by the leadership, to encourage them to make yet larger gifts for the spread of the message of a soon-coming Saviour.

### The Little Secret Place of Prayer

BY MINA E. CARPENTER

THE little secret place of prayer

Invites you in.

There you may leave your load of care,  
And find sweet refuge from despair,  
For God Himself is waiting there  
Your love to win.

He bids you come to Him today

To look and live.

So turn your feet from paths that stray  
Unto the one that leads the way  
From darkest night to brightest day,  
And service give.

Then find this little secret place,

Surrender all

Of worldly cares and pleasures base,  
Of every sin that leaves its trace  
Upon your life, and by His grace  
Obey His call.



# GREATER EVANGELISM

## The Great Centers

By W. H. BRANSON

FOR many years before her death, the messenger of the Lord pleaded with the church to undertake in a much more definite way the evangelization of the great cities. In many of them something had been done along evangelistic lines, and churches had been raised up, but still there were millions, even in these places, who had never heard the advent message. Other large centers of population had never been worked. Cities of ten thousand to one hundred thousand had never had a visit from one of our evangelists. To those who lived in these centers Seventh-day Adventism was an unknown message.

Since the time when the appeals to work the cities in a more determined and earnest manner began coming to the church, through God's messenger, much has been accomplished in many places. Men of God's choosing have been trained and have gone into many of the large cities and accomplished a great work for God. Scores of new churches have been raised up, and many thousands of new converts have been won to the message.

As this work has gone forward, new sources of revenue for the support of the work have been opened up, and it has been possible to carry it on without the respective conferences' becoming involved in debt. But we have not by any means completed our task of warning the cities. Even today there are untold millions in these centers who know little or nothing of our work and message. Many of them are among those who are "looking wistfully to heaven," and from whom "prayers and tears and inquiries go up" to God, because their souls are "longing for light, for grace, for the Holy Spirit." They "are on the verge of the kingdom, waiting only to be gathered in." (See "Acts of the Apostles," p. 109.)

Let us review here some of the earnest appeals that have been sent us by the Lord, through the Spirit of prophecy, to work the large centers of population where the masses of humanity are to be found.

"I am instructed to point our ministers to the unworked cities, and to urge them by every possible means to open the way for the presentation of the truth. In some of the cities where the message of the second coming of the Lord was first given, we are compelled to take up the work as if it were a new field. How much longer will these barren fields, these unworked cities, be passed by? Without delay, the sowing of the seed should begin in many, many places."—*Testimonies*, Vol. IX, p. 123.

"We must not hide the truth in the corners of the earth. It must be made known; it must shine in our large cities. . . . The heavenly messenger who was with us said: 'Never lose sight of the fact that the message you are bearing is a world-wide message. It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the byways. You are not to localize the proclamation of the message.'"—*Id.*, Vol. VII, pp. 35, 36.

"Our workers are not reaching out as they should. Our leading men are not awake to the work that must be accomplished. When I think of the cities in which so little has been done, in which there are so many thousands to be warned of the soon coming of the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit, filled with Christ's love for perishing souls."—*Id.*, p. 40.

"The solemn, sacred message of warning must be proclaimed in the most difficult fields and in the most sinful cities, in every place where the light of the great threefold message has not yet dawned."—*Gospel Workers*, p. 27.

"Behold our cities and their need of the gospel. The need for earnest labor among the multitudes in the cities has been kept before me for more than twenty years. Who is carrying a burden for our large cities? Some will say, We need all the money we can get to carry on the work in other places. Do you not know that unless you carry the truth to the cities, there will be a drying up of means? When you carry this message to those in the cities who are hungry for truth, and they accept the light, they will go earnestly to work to bring that light to others. Souls who have means will be brought into the truth, and will give of their means to advance the work of God."—*General Conference Bulletin*, 1909, p. 136.

"Let us thank the Lord that there are a few laborers doing everything possible to raise up some memorials for God in our neglected cities. Let us remember that it is our duty to give these workers encouragement. God is displeased with the lack of appreciation and support shown our faithful workers in our large cities by His people in our own land. The work in the home field is a vital problem just now. The present time is the most favorable opportunity that we shall have to work these fields. In a little while the situation will be much more difficult. . . . The destruction of these cities, almost wholly given up to idolatry, is impending. In the great day of final reckoning what answer can be given for neglecting to enter these cities now?"—*Testimonies*, Vol. VIII, p. 32.

"For years the pioneers of our work struggled against poverty and manifold hardships in order to place the cause of present truth on vantage ground. With meager facilities, they labored untiringly, and the Lord blessed their humble efforts. The message went with power in the East, and extended westward until centers of influence had been established in many places. The laborers of today may not have to endure all the hardships of those early days. The changed conditions, however, should not lead to any slackening of effort. Now, when the Lord bids us proclaim the message once more with power in the East, when He bids us enter the cities of the East, and of the South, and of the West, and of the North, shall we not respond as one man and do His bidding? Shall we not plan to send our messengers all through these fields and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning the multitudes? What are our conferences for, if not for the carrying forward of this very work?"—*Id.*, Vol. IX, pp. 98, 99.

### Financial Support

Some will inquire: "But where shall we find sufficient funds to make possible the carrying forward of this great program of evangelism in the large cities? To secure good halls, purchase suitable equipment, and properly advertise the meetings, requires a large outlay of funds. To what source shall we look for this money?"

First, we would say that one source of ready income will be from the pockets of our church members who live in the respective vicinities where the efforts are to be conducted. There is

(Continued on page 10)

# EDITORIAL

## The Heresy of Apathy—No. I

**I**t is truly startling to consider how many are the Scripture passages which warn us who are *in the church* of the danger of being taken unawares by the return of our Lord. He Himself warned: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34. Startling, also, are the number of statements found in the Spirit of prophecy to the same effect. We believe the time has come to take these passages very literally, far more literally than most of us have been wont to do. Here we are ninety-seven years after that fateful date, 1844, which marked the beginning of the investigative judgment. We have witnessed an amazing array of developments over the world, the fulfillment of one sign after another, and little or no faith is required to discern the shape of coming events.

Not long ago we looked through a number of books written in past years by various of our prominent writers, and we thought of how completely all that they forecast on the strength of Bible prophecy has rapidly taken place before our eyes today. We see a picture of world trouble and confusion that would have put a tax upon the adjectives they employed to describe the troubles that were coming upon the world. And right at this very hour we are in the midst of another world war, the full dimensions of which no one yet knows, and the full consequences of which only the imagination can measure.

### Are We Startled?

But are we stirred and startled? We are not. And that is truly the most startling fact that confronts this denomination today. We do not say that some in our ranks may not be fully aroused and astir to the realization of what is taking place, to the significance of the sweep of events that have been gaining momentum through the years in relation to the almost one hundred years that have passed since 1844. But by and large, we repeat, our people are not startled. Like the world about them, they have to no small degree lost the sense of shock. Too many tremendous things have been happening in the last twenty-five years since the first World War. Physically speaking, we know that repeated shocks finally fail to produce strong reaction. It seems thus to be also in the spiritual life, though it need not be, because our spiritual nature can be made constantly sensitive to every new development that has a prophetic significance. But that constant sensitiveness is present only when there is a certain spirituality.

We believe that our people generally were far more stirred by the first World War than they are by the present war, even though by every method

of measurement, the world is in a vastly more desperate state today than it was in 1914. The explanation is not hard to find, we believe. The year 1914 presented us with the first great world cataclysm since this advent movement was set on its way. It seemed to bring us rapidly toward the climax of all that we had presented in our prophetic teaching. Naturally and properly we were stirred. We ought to have been stirred even more than we were.

But time has lingered, though events have not. One great upheaval after another has occurred since the close of the first World War. Every year since 1918 provided its warnings of a new gathering storm of far greater dimensions, and with a world less prepared to meet the storm. Yet the constant shock, month in and month out and year in and year out, the startling headlines and dire warnings from statesmen and world commentators, seem to have produced in us finally an appalling deadening of the sense of shock.

### An Unwarranted Composure

It is not a pleasant task to speak in criticism of the spiritual state of the church. We would rather speak cheer and encouragement and declare that progress and advancement along all lines are being made, but we cannot honestly believe that in the light of world conditions today, we are making the spiritual progress that we should, or doing the work for God that we ought. In most of our churches throughout the whole land, we go about our church activities as though everything were well with the world, as though we might look forward to many years of calm, of prosperity, and of stability. Does someone question this statement? Then we would ask such a one, Has our missionary activity increased at a rapid pace in these increasingly desperate years? Has our sacrificial liberality produced a sharp upward trend in mission funds? Or has our own mode of living and our own spiritual state revealed recently a sense of great conviction that the day of the Lord is almost upon us? With certain notable exceptions, the answer to these questions must be, No. This, we believe, is the worst indictment that ever could be brought against the advent movement.

We are quite unaffected by the charges that various of our enemies bring against us from time to time. They seem to us rather petty and puerile, much ado about nothing. Sometimes, of course, they are nothing but bald falsehoods. The charges of those who would say that we have departed from the faith or have become a part of Babylon, for example, seem to us quite ridiculous, besides being unfounded. No, our heresy is not of the kind that our enemies seem to be aware of. We have not departed from the faith, we are not a part of Babylon, we have not surrendered the



primary truth of salvation by faith in our Lord, we are not trying to gain heaven by good works, and despite some specific instances from time to time, the advent movement is not becoming worldly. We have maintained to a remarkable degree the distinctive view of living as well as the distinctive doctrines that have characterized this movement from the beginning.

The real charge that must be leveled against us is that we are guilty of the heresy of apathy, we have failed to give heed to the gospel warning. We "sleep as do others;" at least we are sufficiently asleep, many of us, so that we but drowsily sense how desperately and prophetically significant are the times in which we now live. Some of us, in fact, seem to talk quite casually about the end of the world. We have used the phrase so often that it seems to fail to stir us to a realization of the magnitude of coming events. Repetition has a way of deadening the force of words and ideas, unless the mind is constantly fixed upon the import of their use.

### Gives Point to Scripture Warning

We need not be unduly surprised at this state of affairs on the part of the majority in the church. If this were not so, there would be little point to the repeated warnings in the Scripture and in the Spirit of prophecy concerning the danger that the great day of the Lord may overtake us as a thief in the night.

Nor does this indictment of the church imply the dominance of sin in our churches or an abandoning of ourselves to the pleasures of this life—not at all. Our Lord warned that there was a danger not simply from surfeiting and drunkenness, but also from the "cares of this life." We can be so busy day by day with innumerable honorable tasks in this hurrying world, that we fail to sense what is coming on the world. That, we believe, best explains the strange state of insensitiveness to world happenings that afflicts most of us today.

Go to the homes of our believers everywhere. Look inside your own home, and see if it is not true that your program of living is keyed up to the rapid tempo of these times. There is something to do every minute, some place to go, and we hurry to the car and drive as rapidly as we can to get there, and then back again. Then, if there are a few moments left, we turn on the radio in order to get the latest news, or perhaps some other program. Even the rugged constitutions of Methuselah and Samson could not long stand up under the punishment which we inflict upon body, mind, and spirit today. The "cares of this life"—we put our finger right on the trouble when we borrow this phrase from Holy Writ.

### Increasing Cares

What is still more ominous for this advent movement, is that the cares of this life seem to be increasing every year. The reserves of nervous and spiritual and physical energy left for meditation on the things of God or for missionary labor are thereby constantly and increasingly encroached upon. Furthermore, there is a constant

bombardment of eyes and ears all week long with every kind of advertising and sales appeal to provide ourselves with the latest of this, that, and the other material possession. The result is that it is only a miracle that we do not wholly forget the injunction of our Lord, "Seek ye *first* the kingdom of God, and His righteousness." On the contrary, we are in constant grave danger of seeking first of all the material things that we feel we need or that advertising promotion tells us we need, and giving of what may be left to the kingdom of God. Our spiritual defenses against this constant bombardment to provide ourselves with material things, are often greatly weakened by the fact that our hurrying life has left us too little time to realize the times in which we live, and the great need of devoting all that we have to the successful completion of the work of God.

These are the chief reasons, we believe, why the advent movement today, ninety-seven years after 1844, finds itself, by and large, moving along in a rather measured stride as though another hundred years yet lay ahead in which to finish a task that God gave us to do, and in which to make our own selves ready for the day of God. We believe that it is time for us to be done with any calming, quieting thought that we are making good headway with the amazing task that God gave us to accomplish. We shall never be aroused to do a final great work for God while we feel that we are already doing magnificently.

### Unwarned Areas

The fact is that ninety-seven years after the investigative judgment began, we find not only towns and cities, but whole counties, in which no member of our faith is known to live, and in which no active missionary work is being carried on either by preaching or by literature. The day when such a state of affairs could be explained or extenuated, is gone. There are too many of us in the United States today—and we focus on this land in which the advent movement was born—for us to feel other than conscience smitten over this fact. There are not only too many of us today, but our material resources have grown too large for us to discover even a plausible excuse for the "dark counties" by which we picturesquely describe those areas in which the light of the advent movement is not shining.

We have a historical background of poverty, it is true, and we gain a rightful thrill from thinking how this advent movement was sent on its way in the midst of penury. While it is still true, indeed, that many in our midst have little of this world's goods, yet we cannot honestly say that in general throughout our ranks in North America, we know very much about penury any more. Most of our homes are rather well provided for, and our automobiles, which are very proper and necessary, are quite frequently new and shining and as good as the average on the road.

We have never had much time for those who would bring railing indictments against our people because of comforts in their homes or because of up-to-date cars. We mention these facts simply to prove the point that we are not poor in the

correct sense of that word. Let someone come along with a promotion plan that promises large returns on some business investment, and watch the thousands of dollars come unexpectedly, here and there and everywhere, from the pockets of our people. Sometimes the promotion plan collapses, with nothing established by the venture except the fact that there is quite evidently a remarkable volume of resources within the ranks of our people, and that these resources can be drawn upon without bringing want or penury to our homes.

F. D. N.

## Discouragement and Recovery From It

**A**T the South Swedish Conference session, in Jönköping, a few years ago, we heard of a church that became discouraged and then found a cure for that serious ailment.

"One church reported a good interest in their town," said David Carlsson, the home missionary secretary. "They called and called for a worker to be sent. But they called in vain. Later they wrote to the conference: 'We waited and waited so long, with no result, that we got discouraged. But now we have begun the work ourselves.'

"Already good results are coming," Brother Carlsson told us. "They became discouraged, and then went to work themselves, and now there is not a discouraging word to be heard in that church."

W. A. S.

## "Lo, I Am With You"

**I**N the heart of Africa, with no human companionship that could understand, with fever scorching his life, Livingstone found courage in newly dedicating his heart to Jesus. He wrote in his diary on his birthday:

"My Jesus, my King, my life, my all! I again dedicate my whole soul to Thee."

In the early days, long years ago, on the cannibal island of Tanna—where we ourselves now have a work—the missionary John G. Paton wrote of life under continual threats of death, as follows:

"Without that abiding consciousness of the presence and power of my dear Lord and Saviour, nothing else in all the world could have preserved me from losing my reason and perishing miserably. His words, 'Lo, I am with you alway, even unto the end of the world,' became to me so real that it would not have startled me to behold Him, as Stephen did, gazing down upon the scene. I felt His supporting power, as did Paul, when he cried, 'I can do all things through Christ which strengtheneth me.' It is the sober truth, and it comes back to me sweetly after twenty years, that I had my nearest and dearest glimpses of the face and smile of my blessed Lord in those dread moments when musket, club, or spear was being leveled at my life. O the bliss of living and enduring, as seeing 'Him who is invisible.'"

It is consciousness of a personal Saviour, close by and paying attention to present need, that holds faith steady and comforts the heart. "I am with you," He says today as verily as He said it to those disciples of old.

W. A. S.

## The Great Centers

(Continued from page 7)

nothing that appeals to our people so much as to see strong efforts made to reach those not of our faith. They are always ready to respond liberally when called upon to help in the financing of such a work.

But there is another potential source of income which as yet we have scarcely tapped. It is from those who may be reached through these city efforts. As soon as they become deeply interested in the great advent message, their hearts and their purses will automatically open, and they will become liberal supporters of the cause.

"As we do this work, we shall find that means will flow into our treasuries, and we shall have funds with which to carry on a still broader and more far-reaching work. Souls who have wealth will be brought into the truth, and will give of their means to advance the work of God. I have been instructed that there is much means in the cities that are unworked. God has interested people there. Go to them; teach them as Christ taught; give them the truth. They will accept it. And as surely as honest souls will be converted, their means will be consecrated to the Lord's service, and we shall see an increase of resources."—*Id.*, p. 101.

Recently, in writing to his conference office, one of our evangelists, who during 1940 baptized several hundred people into the advent faith, exclaimed: "What a wonderful day this is for the preaching of the advent message!" How true that is! Never have we had such a day as this, and never will it come again. Today there are literally thousands, perhaps millions, who are perplexed and anxious. They are dissatisfied with Modernistic teachings that have robbed them of their hope in God, and they long for a new revelation and a new hope. They are ready to listen to any man who has a message for their souls. They long for the truth, and are ready to respond to it when they hear and understand it. They "are on the verge of the kingdom, waiting only to be gathered in." Many have read the truth in our literature, and long for someone to come and lead them into the fullness of the light.

In some countries government restrictions, because of war conditions, now make it impossible to gather the masses and conduct public meetings. Similar restrictions may soon be passed in America and other lands. The night is coming, when no man can work. Why not make the most of this day of golden opportunity? Why not press the battle for truth to the very gates while the way is wide open for us to go forward? Why not plan for a great forward advance in public evangelism in the large cities of many countries this very year? Will next year be a more favorable time? We think not. God calls for action *today*. Let us respond in the fear of God and undertake this larger task.

# BEACON LIGHTS

## "Dark Valleys of Decision"

Anne O'Hare McCormick writes in her occasional column in the *New York Times* (April 21): "Like stabs of lightning in a black storm, events like the suicide of Premier Korizis of Greece, following by a fortnight the suicide of Premier Teleki of Hungary, illuminate for a vivid moment the background of strain and agony that lies behind the fighting in this war. . . . We can only surmise the conflict of soul that impels calm and responsible men like Korizis and Teleki to commit an act of desperation that in both cases is contrary to their character and their religious beliefs." How striking a fulfillment we have in the tragic happenings of today of the declaration of Christ that in the last days "there shall be . . . upon the earth distress of nations with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth." And again we are reminded by the title of this column of the words of Joel, "Multitudes, multitudes in the valley of decision."

## College Students More Religious

Chaplain Raymond C. Knox of Columbia University has had thirty-three years to observe the religious inclinations of the students of this great university. In an article in the *New York Times Magazine* (April 20), in reply to a question whether college students today are as religious as were those of the days when he began preaching, he is quoted as saying: "They are more religious. When I first came here, the religious students were looked upon as namby-pambies. Religion was not regarded as manly. That idea is gone. The uncertainty of conditions has made the boys think of eternal things. They need something to cling to, to give them hope, and they find it in religion. It may not be the old-fashioned dogmatic kind, which held its power through fear; it is one which supplies a vision of hope."

No doubt there is to be a great revival of religious zeal in days to come, but it will be a different sort from that which is based upon the simple and certain gospel of Jesus Christ. It will not be one which restores the old waste places and repairs the breach. It will not be one to which God calls us through the prophet Jeremiah: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. It is not such a revival as this that will be popular, but it will be one that is accommodated to human desires and not according to prophetic outline. Let us beware lest we think that the world is changing for the better because of these superficial and temporary stirrings of religious desire.

## "End of a Mission"

Regarding the preaching mission which was held during the winter months and was given such wide publicity in many cities, *Time* (April 14) comments, "Protestantism's most ambitious venture in mass evangelism was weighed and found wanting last week in most of the twenty-two cities visited by this winter's National Christian Mission. It had given the already faithful a notable stirring up, but as a program for 'reaching the unreached' it had barely scratched the surface. With 70,000,000 Americans still outside any church, the best figure the mission could claim was 50,000 new members added to the 40,000,000 already within the Protestant fold—a gain of one eighth of one per cent, or about one per cent of the Protestant church membership of the cities visited."

Somehow the great organized revivals of today lack the definiteness and certainty of the great revivals that built up the Protestant churches in this and other countries. One writer, in discussing the growth of the

"little sects" and what Methodism can do about it, in the *Christian Advocate* (April 24) states: "The church at large has dropped most of its emphasis on the supernatural. And that is where the sects are strong. The plain man expects from the church a word definite and authoritative upon spiritual questions. He wants to know how to be saved from sin, how to obtain inner peace and a sense of security, what will happen to him when he dies. He will desert any religious leader who cannot give him detailed and specific information about these subjects."

John Wesley, the great builder of the Methodist Church did just that. Some are beginning to realize that the diluting of the Christian message by uncertain theologians has worked havoc with the memberships of the large churches. While some might delight in the social distinction of belonging to a church that has become "popular," yet the great masses today as in the days of Christ are looking for one who speaks with "authority, and not as the scribes."

## The New Liberalism

The *Presbyterian* (April 17) editorially declares, "The extremes of theological liberalism prominent a generation ago are no longer the chief perplexity of those who contend for sound teaching. Many of the assumptions dissolved in the light of more recent historical and archeological research, while in the church there has developed a distinct coolness, if not hostility, toward speculative theories concerning the Bible. We appear, however, in the present day to be confronted with a tendency more subtle, possibly more dangerous; namely, the dilution of Christian teaching through an emphasis on ethics to the exclusion of doctrine. . . . What the church now confronts is a humanistic trend: teaching which may be largely true, but wholly inadequate because shorn of the essentials of the Christian message."

## Roman Catholic Statistics

The Roman Catholic Church is marching steadily on, gathering to itself a large influx of adherents from year to year. It has been little affected by Modernist trends, and it seems to answer the soul's craving for authority in religion. But we ask, Are its members following the right authority? If the Bible is true, then we know that they are not. For our part, there is no question regarding the proper choice to make between the authority of the Bible and that of the Pope.

The *New York Times* (April 18) gives the following statistics of the Roman Catholic Church in the United States as recorded in the official directory. There are now 22,293,101 Catholics in the United States, Alaska, and the Hawaiian Islands, an increase of 889,965 over last year. The largest increase was in the Boston area, 456,023 being recorded. The directory lists twenty-one archbishops and 122 bishops. The clergy is listed as comprising 35,839 persons. There are now 269 chaplains on active duty in the Army and the Navy. There are 10,128 educational institutions, including seminaries, universities, colleges, academies, high schools, parochial schools. 2,017,094 are attending Catholic educational institutions exclusive of seminaries and students for religious orders.

## The Sense of Sin

A book entitled, "Morals of Tomorrow," written some ten years ago, has a chapter on "The Vanishing Sinner." It says in part, "The word 'sin' is losing its scarlet color. Even church congregations no longer see red when the pulpits denounce it. There is a change going on within the sanctuary somewhat comparable to that outside. . . . The Divine is no longer thought of as a close-up Being before whom man's misdeeds cast the old sharply defined shadows of guilt."—*Pages 23-25.*

Are we not seeing today the terrible results of this lessening sense of guilt and an offended God? The world needs to hear again the sound old Bible teachings based on the words of Hagar, "Thou God seest me," and the words of Moses, "Be sure your sin will find you out."

F. L.

# IN MISSION LANDS

## "Westward Ho" in Troubled China

(Continued)

By E. L. LONGWAY

**A**FTER four days of faultless weather, traveling through perhaps one of the most beautiful river valleys in China, we sighted the appropriately named city of Li Shui, "Beautiful Water." Two decrepit rickshas were engaged, and soon we were outside the west gate and had contacted the officer in charge of the Road Bureau repair shop, in whose charge Brother James had placed the Hunan Mission Dodge truck.

Li Shui is the terminus of the motor road that connects the coast with Chungking and points interior. With the clearing of the weather our Chinese brethren, who had been left with the truck, had felt impressed to move from the hotel where they were staying outside the west gate to a small village about a mile and a half removed from the city. The truck had also been driven to this new location. Truly the Lord leads His children by His Holy Spirit. Just a day or two after these brethren had transferred themselves and the truck to the countryside, Li Shui was visited by bombing planes. The hotel in which they had been staying was among many other buildings that were burned to the ground in a great fire which was caused by that day's bombing. One demolition bomb struck the Road Bureau repair shed, landing within ten feet of the place where the Dodge truck had been stored.

### Off With First Loads

After learning of these circumstances from the obliging manager of the repair station, Brother James and I proceeded to the village where the brethren were staying. It was a real joy to meet these faithful men, and to observe how their faith had been strengthened by the deliverance which they had experienced. Soon the truck was headed back to Li Shui, and that evening we transferred the first load from the boats to the truck. Early in the morning Brother James drove off with this first load, as we planned to transfer all the goods to Kinhwa, some one hundred and twenty kilometers (74 miles) to the north, from which point we hoped to ship much of the heavier freight by rail to the western terminus of the Che-Kan Railway at Ying Tan (Eagle Rapids), in central Kiangsi.

The writer stayed in Li Shui, planning to have another truckload sorted out and ready on the riverbank when the truck should return from Kinhwa early in the afternoon. By reason of delays caused by air-raided alarms at Kinhwa, Brother James did not return until late in the afternoon. Soon this second load was ready, and both of us accompanied it to Kian, in south-central Kiangsi, wartime headquarters for our mission in that province. It was at Kian, where we arrived on the sixteenth of October, that Brother Z. H. Coberly, of the West China Union Mission, had left a disabled Dodge truck, which we were to repair and use in transporting our supplies to the far west of China.

On the morning of the seventeenth, Brother James opened three cases of auto parts which we had brought along and, with the assistance of Chinese fitters, began the task of repairing the disabled Dodge. The work continued through Friday, the eighteenth, and still was far from completion when the Sabbath drew on. In the meantime, we were also waiting with what patience we could muster for news of the Fargo truck, which Brother Coberly had driven to Chungking, and which was now on the way back to our rescue. Sabbath morning, when I was addressing the little company of students and believers, gathered for service in the little chapel at Kian, my heart was gladdened to see Brother Liu Chi-ming enter the church. Chi-ming is the brother of Dr. Herbert Liu, a Loma Linda graduate and the superintendent of our now-famous Chungking Medical Center. M. E. Loewen, superintendent of the West China Union Mission, had dispatched Brother Liu with the Fargo, and he had been able to bring it through in good time and without incident.



PUBLISHERS PHOTO

The Railroad Station in Alexandria, Egypt

After the Sabbath we made our plans for future action. Lao Hsu, a Manchurian Chinese, an excellent mechanic, who had driven the Fargo from Chungking, would stay on in Kian and supervise the further repair of the Dodge, while Brethren James and Liu and I would start early the following morning on the 1,000-kilometer (620-mile) trip from Kian back to Li Shui, there to meet the Guilds and the Christensens and Miss Rice, and to pick up the last two loads of goods, which we hoped would be thoroughly dried out and waiting for us when we should reach there. How true the proverb, "Man proposes, but God disposes."

### West With the Party

Sunday, October 20, was a rainy and miserable day. We drove from Kian to Nanfeng, and there spent the night and enjoyed, by the way, the sweet oranges for which Nanfeng is famous. Monday we had more and still more and heavier rain. We drove only as far as Shangyao on that day, for more than half of the time was spent in contacting officials of the third war area, and in getting the needed permits to buy the gasoline which we would need on our return trip. Tuesday, the twenty-second, it was still raining. We hoped to make Li Shui by Tuesday night, for, having sent a telegram from Kian to Wenchow, urging the rest of our party to start immediately for Li Shui, we feared that longer delay on our part would bring perplexity to the young people who might thus find themselves stranded.

However, because of floods, we did not arrive at Kinhwa until Friday afternoon. We spent a quiet Sabbath there. Early Sunday morning we drove down to Li Shui, fully expecting to find the party from Wenchow waiting there for us. But we were doomed to disappointment.

Not finding the party, we telephoned to Brother Dinsbier in Wenchow, and were informed that the telegram which we had sent from Kian had been just eleven days on the way! Our party left Wenchow on the twenty-ninth, and the best we could hope for was that they might reach Li Shui by the afternoon of November 1. The river was in flood, owing to continued rains, and the boats made slow time. The motor road from Li Shui to Wenchow had been destroyed earlier in the year, but just at this juncture the authorities were repairing the western portion preparatory to reopening it at Haikow, a point some twenty miles downstream from Li Shui.

On Thursday afternoon Brother James and I drove out on this highway to see what progress was being made in the repair program. By careful driving it was possible to get within five miles of Haikow, at which point a bridge was out, but we were assured by the foreman of the construction gang that the bridge would be passable by noon of the following day. Early Friday forenoon we drove out to the point where the bridge was being repaired, and found that our friendly foreman, possibly with a weather eye open for a tangible expression of appreciation, had fulfilled his promise. We could cross the bridge and proceed to Haikow.

We were happy when the three boats of our

party hove into sight. Then, with a scramble and a rush, the hundred and one cases of personal effects, literature, and what not were carried from the river front to the motor road and tumbled into the two waiting trucks. After a pleasant ride up the river valley, punctuated by a short holdup at the newly repaired bridge, where the wheels of our heavily loaded trucks sank deep into the loose sand, we reached Li Shui, where we spent the Sabbath.

Brother James and I enjoyed that rare pleasure of watching newcomers to China adjust themselves to the Chinese diet served in Chinese restaurants, and were pleased with the results. The recruits ate all that was set before them, and called it all good. Two services were held that Sabbath day with the small company of believers in Li Shui, and then, just at the close of the Sabbath, our party bade farewell to the city of "Beautiful Waters" and drove on to Kinhwa, reaching that place late in the evening.

### Weary Days and Nights

After a tiresome delay on Sunday morning, November 3, we drove on toward the west, hoping to reach Ying Tan, in Kiangsi, that evening. A broken spring caused some delay, so that it was late in the afternoon when we reached Changshan, the border town between Chekiang and Kiangsi. Brother James, with Miss Rice and the Christensen family riding with him, was leading the way with the Hunan Mission Dodge truck. The writer, accompanied by Brother and Sister Guild, followed in the Fargo. We found it difficult to keep Brother James' truck in sight. At Changshan the road forks, one branch turning north to enter Anhwei Province, and the other branch carrying on to Kiangsi and points west. We nearly missed the road at this point, and without waiting to inquire whether the Dodge had passed before us, we hurried on toward Kiangsi.

Just as it was getting dusk, we passed the city of Shangyao, where guards assured us that a Dodge had already crossed the river and was well on its way to Ying Tan. We set off in hot pursuit, but, try as we could, we caught no sight of the Dodge or its party, and when, at eight-thirty o'clock in the evening, we reached Ying Tan, we were more than surprised to find that the Dodge had not as yet reached the place. With all our bedding tucked under the tarpaulin of the Dodge, and with no Dodge in sight, the prospect was not pleasant. After waiting until ten o'clock, and still no Dodge, the writer, with Lao Hsu, who had come through from Kian with the newly repaired Dodge, turned back toward Shangyao in search of the missing truck. Some five miles out of Ying Tan we met the party, which had taken a different road.

Monday morning, November 4, the Fargo truck was turned back to the care of Lao Hsu, and the writer took over the task of driving the rejuvenated Dodge. This truck had been loaded up at Ying Tan with a portion of the cargo that had been shipped through by rail from Kinhwa, but there was still seven tons of cargo left at Ying Tan for future trips. That day we drove to



Ningtu. It was a hard day, with several blowouts. Brother Guild began to show signs of fever. After the writer had left Ningtu for Kian early in the morning of the fifth, Mrs. Guild reported to Brother James that Brother Guild was running a temperature of 104°. But as accommodations at Ningtu were very poor, and as we had assurance of pleasant and clean quarters in the premises of

the "New Life Movement" at Kian, it was thought best for Brother Guild to risk the trip.

We reached Kian late in the afternoon of the fifth. The next day Brother James and I returned to Ying Tan for the freight. On Friday, November 8, we were back in Kian again, but were very tired from the hard trip.

*(To be continued)*

## Another Language Area Entered

By PEDRO S. MAGSALIN

It will be interesting and inspiring for our people throughout the world to know that another territory has been entered by the third angel's message. This is the island of Cuyo, Philippine Islands, a part of the Central Luzon Mission. This island is one among the group that is situated on the north of the big island of Palawan, and has an area of forty-two square miles, more or less, and a population of around 15,000.



Some of the First Fruits of Work on Cuyo Island, Philippines. Man Seated in Center at Left Is Teodulo Mingua, the Pioneer Colporteur and Founder of the Company. Seated Beside Him Is Pastor Pedro S. Magsalin, the Writer of the Accompanying Article

The people on this island speak Cuyunu, named after the island. At present they have only the Gospel of John written in their dialect. The pioneer worker is very anxious to translate the whole Bible into the dialect. He is using at present the Panayan Bible. It is rather hard for him to preach from this Bible, for he must translate it while he preaches. He is now translating the hymnbook into Cuyunu.

The people in this place are very industrious. While the men are engaged in fishing, the women cultivate the soil and do the planting.

The prevailing religion is Roman Catholic. There are some who belong to the Baptist Church.

For a long time these island groups remained unentered, owing to the lack of available workers. This was not because there was a shortage of workers, but because there was no one familiar with the dialect, which differs from the dialects used in the Central Luzon Mission territory. We have prayed for years that the Lord would in His providence prepare someone to pioneer the work among those lonely and benighted people. Finally our prayers were heard. The Lord sent us a man about the middle of the year 1940. This

man came to us and offered to be sent there as a pioneer colporteur. He is from the island of Romblon, and was formerly connected with the work in the West Visayan Mission. He had stopped work for some time, because of illness.

When the mission committee received the offer, this man was given the necessary materials for his use and was sent out. As soon as he landed on Cuyo soil, he began to canvass with his book,

"Tuberculosis," in the Panayan dialect. While canvassing, he searched for those who were hungry for truth. His landlady was among his first converts. Then he found a man in a near-by village who had in his possession a Tagalog "The Great Controversy." This he had bought while he was in Batangas Province. Reading this book made it easier for him to understand the truth. Through the help of this colporteur he converted all his family and his

neighbors, and now there is a good company of Sabbathkeepers in his village.

It was my privilege to visit this island, and I found good prospects for our work. At present about twenty are preparing for baptism, and in addition there are those who are interested in the truth. The worker canvasses part of his time, and the remainder of his time he spends in teaching the Bible to these people. This division of time caused the delay in the preparation for baptism of these precious believers. It will not be long, if it is God's will, before a public effort will be opened in this place to hasten the spread of the gospel throughout the vicinity, in order that the Palawan Island may be entered. This colporteur is earnest, and is desirous that the work in this island group shall be finished soon.

The primary need of the work here in this island is a meetinghouse for these first converts. They are at present holding their meetings in this colporteur's boarding house. A piece of land has already been donated by his landlord. The only thing they need is the means to buy materials for the building. Pray that the Lord's guiding hand may be upon the work in this new place.



## A Patchwork Quilt

By, CAROLINE EELLS KEELER

**P**ACKAGES from home are always intriguing, and this one was especially so; I knew that it contained a birthday present, and it was such a big box. The wrapping cord was cut, and the box was opened. "Oh! Isn't it a beauty?" A patchwork quilt. The gayest colors, so flowery and fine. It had meant hours of patient stitching by mother, and all for me. Somehow you feel humble and very grateful when you open such a gift—sort of unworthy, but so happy that someone thought so much of you.

So symbolic of mothers is a patchwork quilt, in which treasured-up bright bits of life have been made into a thing of beauty. Mothers mix joy with the hardships that come their way, and work out a distinct pattern of living in the various experiences that they pass through, just as surely as

one works out a distinct pattern by making separate blocks that form some unique device when fitted together. Then, too, patching up all the little quarrels that children experience, patching them up to the satisfaction of all.

We can never know the heart of mothers until we become parents, and then we can't fully appreciate what mothers experienced two generations ago, when modern conveniences were little known, when families were larger, when much of the sewing was done at home, when there was no grocery or drugstore around the corner, when there was no telephone to call the doctor when a child was ill, when washing machines at best were only wooden tubs with a wheel that one operated by hand, but in most cases, were a tub and a washboard. Things weren't so easy then for mothers, or for children, but somehow it made industrious boys and girls, respectful boys and girls. So don't bemoan your fate that you must chop and carry wood, or even water, must take the cows to and from pasture, must help make hay and cultivate corn, or bug potatoes, or sell papers, mow lawns, or shovel snow off walks. Let the strength of the hills be yours, the beauty and quiet of gardens seep into your soul, until you become strong, industrious, honest, fearless, with the gentleness that Mother Nature bequeaths to her children.

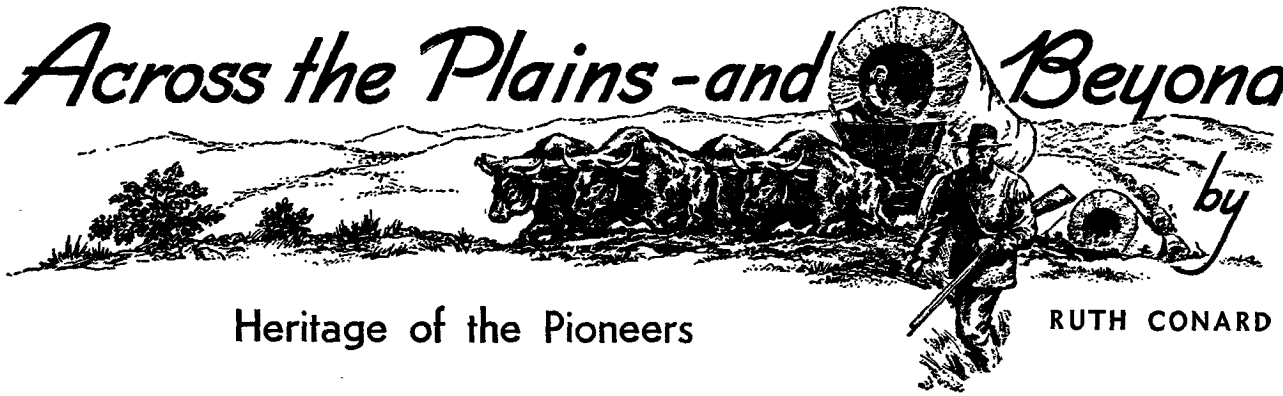
May we on this Mother's Day take a little time to meditate on what mother means to us, how better we can demonstrate our love to her, for love her we surely do. Let us plan those pleasant little surprises that will make it a real Mother's Day for her, and then keep it up the rest of the year. It's strange how very little things can make a mother happy, yes, and even proud of you. You can almost see her with shining, tear-filled eyes, as she reads a letter you have taken time to write, a letter which reveals her boy or her girl to her. Your successes are hers; your defeats she feels deeply, too. Don't think that you have nothing to write her. She is interested in every little thing that you do, in your thoughts and aspirations. Send her some little thing often.

*(Continued on page 18)*



H. A. ROBERTS  
Our Mothers Are Always Planning Pleasant Surprises for Us. Let's Start, on This Mother's Day, Turning the Tables, and Thinking of Ways to Make Our Mothers Happy

# Across the Plains - and Beyond



## Heritage of the Pioneers

RUTH CONARD

This is a true story of pioneer days. In 1852, when Clara Clark was only about a year old, her father brought his family across the plains in a covered-wagon caravan. Surrounded by the hardships of pioneer life, Clara grew up in the Pacific Northwest, went to district school, and married. Five children were born into the home. While they were living at Vancouver Lake, in the western part of Washington State, they accepted the Seventh-day Adventist faith, and in 1892 they moved to College Place, Washington, to secure the educational advantages of Walla Walla College, which was about to be opened. Mother Clara entered the college as a full-time student when her youngest daughter, Alberta, started to school, and was graduated in 1898, the same year her oldest daughter, Ada, was graduated. Then Mother Clara joined the Walla Walla College faculty.

**T**HE next decade brought to Mother Clara deep, lasting joy in the service which she loved best—work for young people. After the hard, weary struggle across the plains of preparation, she had indeed reached the Promised Land of her experience. Though her hair had whitened and lines were etched deeper in her face, the sparkle of youth remained in her brown eyes and a friendly smile still curved her lips. During part of this ten years she was head of the history department at Walla Walla College; some of the time she had charge of the English section; then again, she taught in the elementary school. And for a considerable portion of the time she was teaching, she was, in addition, preceptress of the girls' dormitory.

Yes, she was teacher and preceptress, though a more accurate description of her association with the students might be given in the words "friend" and "mother."

The girls often slipped into the reception room during study period, where Mother Clara sat grading papers, to tell her something or to secure help from her.

"A letter came from home today"—Elinor could not go on with her studying until she had told Mother Clara about it. The preceptress-mother leaned back in her chair and enjoyed with the girl the homely experiences which the letter contained.

"I'm tired of studying. Can't I comb your hair just for a change? Then I'll go back and finish those algebra problems." It was Evangeline speaking now.

Mother Clara seemed to know just how weary a sixteen-year-old girl can get of boning over "*x* equals the unknown," and laughed quietly as Evangeline drew the hairpins out of her hair.

"Your hair is so wavy and lovely. And it's almost white. You should wear it looser—maybe in a pompadour instead of pulled back so tight."

"Well, Evangeline, if I had just two things, I could wear my hair in all kinds of fancy styles—more time, and you to do it up for me. But I just

don't know where in the day I would get the former, even if you could always be around when I need you. There's certainly no time before worship at six-forty in the morning." Evangeline nodded sympathetically. She knew just how short a time there was between getting-up time and worship. "And then, right after worship I hurry down to the house—that's four blocks away—to help with the breakfast and to milk our cow, whenever the boys aren't around to do it."

"You milk the cow?" Evangeline could not quite feature her preceptress doing farmwork.

"Oh, yes, I like to do that. It relaxes me. I learned to milk when I was just a little girl, and was always out at the barn at milking time. Of course, during the years I was teaching school I didn't have very much chance to milk. But after I was married, I certainly made up for lost time. You see, I gave most of the money I received for teaching to my father, and so when I was married, he gave me fifteen cows. My husband had been a miner and a soldier most of his life, and had never learned to milk. I taught him to milk, but he always said that if my ability to teach were graded by his milking proficiency, I would rate very low, for I still can milk a great deal faster than he can."

"Well, you certainly can do anything." Evangeline, from her position behind Mother Clara's chair, looked down admiringly as she ran the comb through the lovely white waves. She looked closer, to part the hair, then still closer.

"Do you feel all right?" she asked suddenly.

"Why, yes, Evangeline. What is the trouble?"

"Well, your scalp has some red spots and streaks on it—as though you had the measles or something. They're all over your head. What do you suppose they can be?"

"I can't imagine. My head has itched while I've been sitting here grading papers this evening. But, why—oh—" Mother Clara burst out laughing as her eyes fell on the red pencil on the table beside her. "I know. I've been scratching my head with the point of the red pencil as I have been working away here."

And Evangeline joined in the laugh. One always wanted to laugh when Mother Clara laughed. Her laughter was so hearty, so genuine, even when the joke was on herself.

"Listen"—Mother Clara suddenly became quiet, and cocked her head to listen—"if I'm not mistaken, there's something going on up on the

third floor that has nothing to do with studying."

"How you ever can hear anything on third floor 'way down here is more than I—"

But Mother Clara had already, with an expert twist, wound her hair into the usual Psyche knot and was on her way upstairs. Her footsteps sounded softly on the steps—she never tiptoed or sneaked up on her girls. However, the third floor was so much interested in its own affairs that it was caught unawares. There were sounds of choked-down laughter and the patter of stockinged feet. Mother Clara reached the top of the stairs to see a full-fledged pillow fight in progress. She stood for one minute—two minutes—watching the fun, and if the light had not been so dim in the hall, one might have been able to see a twinkle in her bright eyes. Mother Clara always appreciated fun. Then a subdued squeal, as one of the girls discovered the small figure of the preceptress standing at one end of the hallway.

"Now, girls," Mother Clara's voice mixed firmness with tolerance, "do you suppose you've had enough exercise, so that you can settle down to studying for another half hour?"

And the girls, with apologetic little grins, felt that they could.

Everyone in the dormitory agreed that Mother Clara had an uncanny way of knowing everything that went on around the building—even up on third floor.

There was the time Avis sneaked into Cordelia's room during silent hour. Now, silent hour, it should be explained, was the time between six and six-forty each evening. During the first half of this period one girl from each room went to the worship room to study while her roommate had the time in her room alone for private devotions, if she so desired. At the end of twenty minutes the girls changed places. It was almost a law of the Medes and the Persians that every girl should be either in the worship room or in her own room during this time.

But Avis simply couldn't wait to tell her very best chum what she had heard just before worship, and noiselessly she made her way down that third-floor hall. The girls sat close together on the bed. In muffled tones the confidences were progressing, when—Tap, tap. The preceptress's little rap was unmistakable. Avis slipped quickly behind the chest of drawers at the foot of the bed, and Cordelia hurriedly picked up a book as she said, "Come in."

Mother Clara opened the door, and, without a word, looked around the room.

"Oh—I hope—I hope," Cordelia was thinking,

"that she doesn't ask me any questions. I wouldn't for anything want to tell a lie."

Mother Clara did not interrogate her. She had never used third degree in her preceptress work, and, in fact, from her vantage point at the door, the evidence was so clear in this case that questions were superfluous.

"Better come on out from behind the chest of drawers, Avis," the preceptress's quiet voice said, and then, with just a trace of a smile in her words—it wouldn't do for the preceptress of all people to laugh during silent hour, though Mother Clara was at the moment having a little trouble keeping down her bubbling sense of humor—"you see, you neglected to turn the looking glass in the bureau, and it has played a trick on you, showing me just where you are. It really doesn't pay to try to hide, does it?" she continued as the crestfallen girl emerged. "And it's just the same way in life. There are many mirrors, so to speak, all around us, which reflect to other people the very things we try to hide. Now, don't you suppose you had better return to your own room?"

And quietly Avis did as she was bidden.

Mother Clara's classes were an inspiration. As she stood before the students each day, a straight, trim little figure, usually dressed in gray or black, she did not stop with teaching the rules of English or the important dates of history. These were necessary, and no one who attended her classes failed to realize their importance. But as she taught the rules of English, she taught also the far more important rules of right living. As she drilled history dates, she brought out the lessons to be learned from the past in carving out successful lives for the future.

There was power in the influence of Mother Clara's quiet, sincere Christian life. Attracted by her gentle manner and friendly ways, the young people brought to her their problems, their successes, their little joys and sorrows. And always Mother Clara was ready with counsel, with sympathy, with understanding. 'Twas a rare nature she had, combining the sterner traits of a teacher with the love of a mother, and her influence for good was felt throughout the entire school.

Mother Clara's fellow faculty members, as well as her students, respected her judgment, and they often sought her counsel in regard to problems of teaching or discipline.

Mother Clara believed in a good time.

It had been snowing all morning, and early afternoon found the ground blanketed with white. Dorothy, working in the tiny room just off the president's office in the college building, got up from her typewriter and walked to the window. Only a stray flake was now sailing through the air here and there, and, looking down the white expanse of the road which led out into the country, Dorothy could think of just one thing—a sleigh ride. Tonight was *the* time. She knew that some of the boys in the village would be ready for it. In fact, George, Mother Clara's son, who worked



A Sleigh Ride in the Early Days of Walla Walla College

afternoons down at the tract-society office, had told her only the day before that he had already arranged for the use of a big bobsled and team just as soon as the snow came. And how four horses could take them flying through the cold air! Dorothy sighed ecstatically.

But—there was that big “but”—in the dormitory there were worship and silent hour and study period. The serious-minded president of the school was almost adamant in his belief that every dormitory student should follow out the evening routine. Dorothy sighed again—this time sorrowfully. Probably by tomorrow the chinook would blow in from the coast and melt the snow with its warm breath. If only—

Dorothy stepped to the telephone.

“George,” she was soon saying, “I can almost guess what you’re thinking about now. . . .

“I think that tonight would be just ideal. . . .

“You know what the president thinks about letting any of us dormitory girls out in the evening. But I have a feeling that your mother would let us go—Mother Clara’s the grandest preceptress there ever was, and she’s one person who appreciates the fact that we should have fun. . . .

“Now, look here, George. She went to your home for dinner, of course, and hasn’t come back yet. But she’ll probably be coming past the tract society almost any minute now. Why don’t you stop her, and see if she can’t arrange for the dormitory girls to go sleighing this evening?”

The young man at the other end of the telephone line agreed enthusiastically. His mother would be in favor of the outing—that he knew. And he had great faith in her ability to intercede with the president. So he watched and waited.

Soon Mother Clara appeared, bundled up in her long black coat and stepping high to keep the light snow out of her storm rubbers.

“Oh, mother,” George hailed her, as he hurried out to the road. His eyes twinkled as he saw a bit of blue calico come into view as her coat blew open. “You’d better be sure to remember to take that apron off when you get to the dormitory. You really made quite a sensation yesterday when you wore your apron up onto the platform at chapel. At least you looked useful, with your calico apron, among the dark-serge and broad-cloth and merino attires.”

Mother Clara threw back her head and laughed heartily. “Well, did you ever! Am I still wearing my apron? Last Thursday evening I rushed off to faculty meeting, and when I got there, I found that I had on my cuff protectors. I insist, though, that I am not really getting absent-minded.”

“Of course you’re not. Anybody with a house to take care of and four classes to teach and a dormitory full of girls to keep track of certainly has a right to wear her apron and cuff protectors anywhere and everywhere. But, look here, it’s about that crowd of girls in the dormitory that I want to talk to you. Don’t you think that at least some of them should have a sleigh ride tonight?”

Mother Clara looked up the inviting white road. “I think that all the girls should have a sleigh ride tonight. Maybe you could take them out in groups, and start in about—oh, maybe about a

quarter to six this evening. I think that that would give time enough for all of them to have a ride. And”—Mother Clara smiled understandingly—“you could save the favorite crowd until the last, and I don’t believe that you’d have to be in by nine-thirty. How would that be?”

“That would certainly be fine. Do you suppose that you could arrange it? You know the president is very strict—”

“I almost believe that I’ll be able to appeal to the youthful instincts of even our solemn president. You get the sleigh and the horses ready, and several boys to help, and I’ll go see him.”

And the little white-haired mother-teacher marched resolutely away in search of the dignified head of the school, to intercede for her girls.

Thus it came about that, after a brief, early worship period, the jingle of sleigh bells was heard outside the dormitory door and all evening relays of bundled-up, bright-cheeked, laughing girls were packed into the straw-lined wagon beds, blankets tucked around them and warm soapstones put at their feet, and they were whisked away over the crackling, icy roads.

And the happiest face of all was that of Mother Clara, watching her girls have a good time.

*(To be continued)*

## A Patch-Work Quilt

*(Continued from page 15)*

Perhaps you have the privilege of being at home all the time. If so, then you can so easily think of something special to do on this Mother’s Day. You young folk can invite a number of your mothers together and entertain them at some home. Plan a very special dinner, and get it yourselves. Have flowers by all means—perhaps a little token for each mother present. Have some songs and readings for them. It need cost very little in actual cash, but do put plenty of time on it. And if you haven’t a sou, you can have her “take it easy” that day, and do the housework for her, and do something just a little extra for dinner; and you can tell by your loving acts that you love her.

You can by yourself make some resolutions—to be more thoughtful, to be kinder, to do your tasks willingly and not grumpily, to bring sunshine into your home, to practice a little harder on those music lessons which she is scrimping to let you enjoy, to study more diligently on those lessons in school.

Many of us who read this article are mothers. Much has been written and sung in our praise, and it all makes us very humble this Mother’s Day. We feel that we haven’t been as good mothers as we should. We hope that we can more easily know the dreams and the desires of our children, and help them to fulfill them courageously and well. May we be strong, that they may be strong. May we bring more faith and love and devotion to our daily tasks, and to the supreme work of bringing up our boys and girls.

And this word to my mother, who, I know, will read this article. God bless you, my dear!



# 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.

## The Florida Sanitarium

It afforded me much pleasure recently to spend, with Mrs. Wilcox, several weeks in a much-needed rest at the Florida Sanitarium. It was my first visit to this fine institution. I found here a very homelike atmosphere, and a fine spirit of co-operation and efficient, faithful service in the sanitarium family.

tion recently is the new, modern hospital building. The inflow of patients during the present winter has fully justified its need. This new unit is of fireproof construction, two stories high, and contains twenty rooms for guests and ample facilities for surgical and maternity work, and rooms on the first floor for the X-ray department.



New Hospital Addition to Florida Sanitarium, Opened December 18, 1940

This institution was established more than thirty years ago. Continuous and steady progress has marked the growth of the institution through the years. From a small beginning, made in one two-story building and a few cottages, the institution now has a large main building, part of which is three stories in height, besides the basement. This contains sixty-five sanitarium rooms and thirty-eight hospital rooms, aside from ample facilities for clinical and diagnostic work, treatment rooms, and space for the various offices. A spacious dining room is provided for the use of the ambulatory guests. The lounge and sun parlor overlook beautiful Lake Estelle on the east.

During the year 1940, 1,773 patients were entered, who came from twenty-seven States, ranging all the way from Maine to California and from Texas to Wisconsin, and from the District of Columbia and South America. In addition to the house patients cared for during the past year, more than 14,000 outpatient treatments were given.

The latest and most important improvement made at the institu-

The old hospital building, which was vacated as soon as the new unit was put into use, has been moved to a new location and remodeled, so that it has become a part of the new hospital unit, making eighteen additional rooms. The total cost of this hospital enlargement, including equipment and furnishings, is approximately \$50,000, all of which has been paid, with the incurring of no indebtedness.

Dr. C. J. Larsen is the medical director. With him are associated Dr. L. N. Christensen and Dr.

George Gartley; Mrs. Ada R. Pickett, director, school of nursing; Mrs. Lucia Lee, preceptress; and Mrs. Helga Forehand, dietitian. R. G. Bowen is the business manager, Leighton T. Hall, credit manager, Pastor H. S. Prenier, chaplain, Joseph Sangster, host, and Mrs. Joseph Sangster, matron. These, with other responsible and efficient workers, are carrying forward the work of the institution in a very successful and creditable manner.

I believe that the Florida Sanitarium is doing a great work as a very responsible unit in this great movement. Many who visit it as guests receive not alone the physical help for which they came, but also spiritual aid from those who are associated with the institution. I was particularly pleased to see the large number of guests who attended the vesper and other religious services under the direction of Elder Prenier.

F. M. WILCOX.

## The Value of a Man

AS His representatives among men, God does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save." —*Acts of the Apostles*, p. 134.

"I was an hungered, and ye gave Me meat," is but an invitation to the laborer who anxiously awaits the call which will tell how to start his Master's work in His vineyard.

While laboring in a Southern city, a member of my church, who was also a city nurse, called my attention to an extremely needy widow with several children. She was without food or fuel, and it was midwinter. I went around to the woodyard with my automobile and



Staff and Faculty of the Florida Sanitarium and Hospital, Orlando, Florida

loaded up the back seat with wood, already sawed for use, and took it to the widow's home and threw it over the fence, so that she could easily get it. I then bought her a basket of groceries and left it in her front room. I did this without making myself known to her.

Later I arranged, through the nurse, an appointment for Bible studies with her. The condition of the household furniture indicated the poverty of the home. I found that a drunken son-in-law had shot her husband dead, in her presence, when he tried to protect his daughter from the abuse of her drunken husband. I found in the bed an invalid child, deformed, blind, and incapable of speech or reason. The mother had spent seven long years trying to nurse her child back to health. But now the eleven-year-old invalid recognized no one, and could not even ask for water or food. It was a most pitiful situation.

Truly, here is one made sad, whom God had not made sad. Eze. 13:22.

Here were needed three phases of ministry bound into one: Ministry to the physical needs; sorrow for

the inroads of death, and for a sickness worse than death; help for a troubled heart that would be as the "balm of Gilead" to an overburdened life, the message of a loving God.

I gave her studies once a week for many weeks. Persistent kindness and increasing clearness of the truth won out after an inward struggle to defend her inconsistent theology. Our sister is more than happy in her new-found faith, for it has been her joy and comfort in all the later trials of life. It has enlarged her faith to forget her present sorrows, and to look forward to the promised "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21.

Does such personal effort pay? Jesus has answered: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:34-40. JOHN E. ALL.

## Georgia-Cumberland Lay Preachers' Institute

THE first conference-wide lay preachers' institute to be conducted in the Southern Union Conference was held March 28-30, in Atlanta, Georgia. More than forty active lay evangelists from the various sections of the Georgia-Cumberland Conference were in attendance, and rendered stirring reports of soul-winning victories.

One of our brethren reported a lay effort in the southern part of Georgia, which started through an invitation from the Methodist Church. There were sometimes as many as 500 present at these meetings, and at the close, 35 persons were baptized. By means of volunteer labor, an attractive stone church building has been erected, and a company of Seventh-day Adventist believers has been organized.

Another brother in North Carolina held meetings in his home. The attendance grew so large that he finally had to resort to the out-of-doors, hanging his charts on the side of the barn. Four hundred people listened to his message at different times, standing or sitting wherever it was convenient. A \$3,000 church building has since been built in this place, and a strong, growing organization perfected. It is one of the finest in the conference.

One of the most inspiring meetings of the institute began at eleven o'clock on Sunday morning. P. C. Cardey, home missionary secretary of the conference, acted as chairman, and a call was made for each lay worker to indicate the number of souls he definitely hoped

to win during the ensuing year. This was written on the blackboard in the form of a prayer list, and copies were made. Each one would then ask God's blessing to rest upon his fellow workers in a daily noon prayer hour. Some listed twenty or twenty-five souls as a goal, although the average goal set was eight. A total of 263 new members was definitely listed. The Spirit of God came very near to these brethren as they joined together in seeking God for power to witness for Him.

J. K. Jones, president of the Southern Union, and R. I. Keate, president of the local conference, were in attendance throughout the session, and gave valuable help and instruction. S. M. Schleifer and A. C. Griffin, pastors of the two Atlanta churches, also assisted in the meetings. We were very much pleased to have Dr. J. R. Mitchell, of Atlanta, attend our institute, and be among the volunteers for service. He gave us a very helpful study on

"Equipment for Service." The home missionary department was represented by B. M. Preston of the union, P. C. Cardey of the local conference, and the writer.

Everyone who attended this profitable and inspiring gathering returned to his tasks with the determination that the theme song of the meeting, "Lord, Lay Some Soul Upon My Heart," would be fulfilled in his own experience during 1941.

W. H. BERGHERM.

## My Hobby for Raising Investment Money

DURING the year 1940, I was able to gather in substantial offerings for Investment by collecting old newspapers and magazines. Many of the members of the Glendale Sanitarium church co-operated with me in this work. The juniors have been very much alive in helping. Three thousand pounds of paper were taken out of their classroom in one quarter.

Miss Anderson alone gathered more than one thousand pounds, and Miss Culver had three hundred pounds gathered at one time.

I am happy to report that twenty-one tons were sold, and we sold \$11 worth of peaches from our tree at home, making an offering of \$200 for the year. We received \$10 a ton for some of these papers. We have already gathered more than five tons this year. I trust that many more will engage in this line of endeavor the coming year to help swell the mission offerings.

Juniors and other folk alike, if ever there was a time when we should lift our eyes heavenward and remind ourselves that the chief aim and purpose of our lives is centered there, this is such a time. Look upon yourselves now, and think of the multitudes whose fortune is worse than yours. In this way you may have peace and comfort in all your sorrows, and live with the world and men content in God. In this way our task will not be so hard. J. FRED CARPENTER.



J. F. Carpenter and Two of His Helpers Exhibit Some of the Old Papers That Helped to Swell the Investment Fund. Left to right: Delores Anderson, J. F. Carpenter, Mary Culver



# North American Division Gleanings

## Atlantic Union

R. G. Strickland, who for the last four years has been connected with the Atlantic Union as home missionary secretary, is joining the staff of the Review and Herald Publishing Association.

On April 19, the church members of the Cocksackie church, in the Greater New York Conference, gathered for the first service in their newly renovated chapel, located on the corner of Ely and New Streets, in Cocksackie.

T. Carcich baptized 13 persons recently as a result of the Dexter-ville, New York, effort.

Fourteen souls were baptized at the Rochester, New York, church recently.

## Canadian Union

Elder and Mrs. Ainsley Blair, who have recently returned from mission service in Arabia, are connecting with the Maritime Conference. They are now located in St. John, N. B., where Elder Blair will conduct an effort in the church.

The largest church in the Manitoba-Saskatchewan Conference is the conference church, made up of more than 700 isolated members, scattered from the Alberta line to Port Arthur.

The Hamilton, Ontario, church members are definitely planning soon to have a church building of their own.

W. J. Blacker, who has been in charge of the College Press, at Canadian Junior College, has taken up work in Oshawa, and Luke Tkachuk is now manager of the College Press.

## Columbia Union

Fourteen souls were baptized recently at the Capital Memorial church, in Washington, D. C. These were won as the result of personal work by Elder G. S. Rapp, pastor, and Mrs. G. E. Wales, Bible worker.

The first fruits of the Boothby-Mansell effort, in Wilmington, Delaware, were seen when 26 precious souls were baptized on April 5.

The Lake Ariel Academy, in the East Pennsylvania Conference, is in the future to have its school term in the summer instead of during the winter months. This program, it is believed, will make it possible for more students to attend, as considerable more work will be available whereby the students can earn their way. The school is located in a land of lakes, around which city people come to spend the summers. The school farm—dairy, orchard, small fruit, and gardens—furnishes a great deal of food-stuff during the summer which can be marketed with real profit, and

which will give work to a large number of students. This year the school will open its session June 15, inasmuch as the present term does not close until the middle of May. In the future it is planned to open the school about the middle of April, and close before cold weather sets in.

## Lake Union

The Michigan Conference is being redistricted. Previously, there have been 16 districts, some of which contained as many as 18 churches each. Under the new plan, there will be 40 districts, and none of them will contain more than 7 or 8 churches, and most of them only 4 or 5. There will be a worker in charge of each one of these new districts, and it is believed that this new plan will much more adequately serve the field.

H. R. Coats, who has been holding an effort in the Michigan Conference, reports a baptism of 15 new believers on March 29.

Bethel Academy, in Wisconsin, is happy to welcome its new farm manager, Lee Eusey, who is now on the job. He comes to them from Oak Park Academy, in Iowa.

## Northern Union

Arrangements are being made for a Minnesota Book and Bible House on wheels.

More than 100 persons have been baptized as a result of F. F. Schwindt's Cedar Rapids, Iowa, effort. He has now started a second series of meetings in this place.

## North Pacific Union

As the first fruits of the Medford, Oregon, effort, with H. A. Peckham, in charge, 23 souls have been taken into the church by baptism.

The White Salmon, Oregon, church membership has outgrown its church home, and plans are under way to erect a larger building.

An improvement on the campus of Laurelwood Academy, in Oregon, is being planned in the erection of a new building to house the bakery and the pasteurizing plant. These two industries have formerly been in the same building with the church school.

Improvements at Columbia Academy, at Battle Ground, Washington, which are soon to be made, include the following: a new floor for the bakery; a covered porch at the front entrance of the administration building; a new floor and furnishings for the girls' parlor, which already is being remodeled and re-decorated as a result of the campaign which the young women and the preceptress have been conduct-

ing; and a first-class "cold" room for the kitchen, which will provide proper storage for perishables.

A new company of believers has been organized at Wendell, Idaho.

H. J. Thomsen has opened a series of evangelistic meetings at Terry, Montana.

## Pacific Union

A new church was organized on April 19 at Weaverville, in the Northern California Conference.

At a service held April 5, at Pomona, California, 16 new believers went forward in baptism.

Work for the 17,000 Hungarians in Los Angeles has been begun this year with the organization of a Hungarian branch Sabbath school, which meets every Sabbath afternoon at 3 P. M. at the Los Angeles German church. J. F. Huenergardt, pastor of this German church, who spent a number of years laboring in Hungary, is in charge of this Sabbath school.

Twenty-six persons were buried with their Lord in baptism on Sabbath, March 29, at Shafter, California.

## Southern Union

The Clanton, Alabama, church members are rejoicing in the completion of their fine, modern church school building. It has two large schoolrooms, with an adjoining library and a domestic-science room. The Clanton church building, which is connected with the school building, has also received attention. The pews and the floor have been refinished, and a new runner, railing, and curtain for the rostrum have been purchased.

L. P. Knecht, formerly of the Iowa Conference, has located in the Greenville district of the Carolina Conference for service. It is planned for him to hold an effort in Spartanburg this summer.

A church was organized at Versailles, Kentucky, on Sabbath afternoon, March 22. There were 19 charter members.

A health unit is to be erected at Southern Junior College. Plans are already being made, and money is being raised. It is hoped that the building will be completed when school opens in the fall.

The fine new Greenville, South Carolina, colored church was dedicated April 5.

The new Lake Worth, Florida, church was dedicated April 26.

## Southwestern Union

On Sunday evening, March 30, a series of evangelistic meetings was opened at Ada, Oklahoma, with Elders R. E. Browning and W. N. Wittenberg in charge. A fine attendance was reported for the first meeting.

Five persons were recently baptized in the Oklahoma City, Oklahoma, church.

## Atlantic Union Evangelistic Convention

A VERY successful evangelistic convention for the workers in the Atlantic Union Conference was held in the New York City Temple church, March 10-13. We were fortunate in having with us at this convention W. H. Branson, of the General Conference, and J. L. Shuler, instructor in evangelism at the Theological Seminary.

Elder Branson spoke at the evening services, and Elder Shuler led out in the convention work during the day meetings. Elder Shuler's studies were very practical. From his rich field of experience as an evangelist, and from his advanced study in this important field, he not only brought to the workers the best of instruction, but he inspired all with a new evangelistic spirit.

It was the unanimous opinion of all those in attendance that this was the most profitable meeting of its kind ever held in this field. We believe that our workers received a new vision of evangelism, and many fine plans for making this vision a reality. Elder Shuler's studies covered every phase of evangelism. Such subjects as securing a location for the meeting, advertising the services, subjects to be presented, securing decisions, use of literature, and many other related topics were fully presented.

The Lord has given special instruction regarding the evangelization of the cities of the East. We have been told that the message is to return to the cities of the East with power. This would indicate that special power will attend the preaching of the message. The better we learn how to follow the Lord's plans in evangelism, the more efficiency and power we can expect in our work.

One hour each day was devoted to round-table discussions and the

question box. A wide variety of topics were considered. Questions were assigned to various ones for answering, and many helpful ideas were presented.

It is our firm conviction that this inspiring convention marked the beginning of a new day in our evangelistic program in this great populous section of the United States.

M. L. RICE.

## A Correction

IN a recent article concerning the Asheville, North Carolina, effort, it was stated that Asheville "is now the largest church in the Carolina Conference." Elder R. E. Griffin writes and asks that this statement be corrected to read, "one of the largest," as the Fletcher church has a larger membership than the church at Asheville.

## APPOINTMENTS and NOTICES

### SEVENTH-DAY ADVENTIST THEOLOGICAL SEMINARY CORPORATION MEETING

THE quadrennial meeting of the Seventh-day Adventist Theological Seminary Corporation will be held in the Civic Auditorium at San Francisco, California, May 26, at 8 A. M., for the purpose of electing a board of trustees and the consideration of such other business as may come before it. The membership of this corporation consists of the Executive Committee of the General Conference of Seventh-day Adventists.

J. L. MCELHANY, President.  
M. E. KERN, Secretary.

## Camp Meetings for 1941

### Atlantic Union

Northern New England (regional) ..... June 27-29; July 25-27  
New York Union Springs ..... July 3-13  
Southern New England,  
South Lancaster ..... July 11-20

### Canadian Union

Ontario-Quebec, Oshawa .. June 27-July 6  
Manitoba-Saskatchewan,  
Saskatoon ..... July 4-13  
Alberta, Lacombe ..... July 11-20  
British Columbia

..... July 23-27  
Vancouver ..... July 30-Aug. 3  
Maritime  
Halifax ..... Aug. 14-17  
St. John ..... Aug. 21-24  
Newfoundland, St. John's ..... Aug. 27-31

### Central Union

Colorado  
Boulder ..... June 12-22  
Western Slope ..... Sept. 14-16  
Wyoming, Casper ..... June 24-29  
Nebraska

Western, Alliance ..... July 1-5  
Lincoln ..... Aug. 14-23  
Kansas, Enterprise ..... Aug. 7-16  
Missouri, Columbia ..... Aug. 22-30  
Union (colored).  
Kansas City, Mo. .... Aug. 27-30

### Columbia Union

New Jersey ..... July 3-13  
East Pennsylvania ..... July 10-20  
Ohio ..... July 24-Aug. 3  
West Virginia ..... Aug. 7-17  
West Pennsylvania ..... Aug. 14-24  
Chesapeake ..... Aug. 21-31

### Lake Union

Wisconsin  
Northern, Spooner ..... June 18-21  
Portage ..... June 26-July 6  
Michigan  
Iron Mountain ..... July 10-20  
Grand Ledge ..... Aug. 12-24  
Youth's Congress ..... June 26-29  
Junior Camp ..... July 30-Aug. 7  
Indiana, Battle Ground ..... Aug. 14-24

### Northern Union

North Dakota  
Jamestown ..... June 13-21  
Butte (regional) ..... July 2-6  
South Dakota  
Huron ..... June 20-28  
Black Hills (regional) ..... July 10-13  
Indiana camp meeting ..... Aug. 7-10  
Minnesota, Anoka ..... June 26-July 6  
Iowa, Cedar Falls ..... Aug. 21-30

### North Pacific Union

Upper Columbia, College Place .. June 18-28  
Montana, Mount Ellis Academy .. June 23-28  
Idaho, Caldwell ..... June 26-July 5  
Washington, Auburn ..... July 9-20  
Oregon, Gladstone ..... July 16-27

### Pacific Union

Arizona, Prescott ..... Aug. 20-27  
Central California, Arroyo  
Grande ..... June 21-28  
Nevada-Utah  
Lake Tahoe ..... July 8-12  
Camp Redcliffe, near Ogden .. Aug. 12-17  
Southern California  
Lynwood ..... July 31-Aug. 10

### Southern Union

Florida ..... Aug. 19-24  
Alabama-Mississippi ..... Aug. 26-31  
Carolina ..... Sept. 2-6  
Georgia-Cumberland ..... Sept. 9-13  
Kentucky-Tennessee ..... Sept. 16-20

### Southwestern Union

Oklahoma, Oklahoma City .. July 31-Aug. 9  
Arkansas-Louisiana  
El Dorado, La. .... Aug. 4-9  
Texas, Keene ..... Aug. 8-16  
Texico, Clovis ..... Aug. 8-16

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the  
Everlasting Gospel

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THE ADVENT REVIEW

## A WORD TO THE WISE

YOUNG people who plan to save money and go to college or to the academy next year would do well to take one or two courses through the Home Study Institute during the present winter; thus they will enter the resident school with advanced credit, and will have more time in which to work for part of their expenses.

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# OF SPECIAL INTEREST

## Early Sabbathkeepers in Ecuador

**I**N 1937 J. D. Replogle, who was then superintendent of the Ecuador Mission, was invited by a Mr. Sam Sauder—an American who received a pension from the United States as a veteran of the Spanish-American War, and who was a gold panner in the Napo and Arajuno Rivers, east of the mountains—to see about opening a school for the Indians he used in his work. These were remains of the Napo and other tribes. Mr. Sauder told Brother Replogle, and he observed it while he was there, that these Indians would not work on the Sabbath, the seventh day.

The Indians were unable to tell how this practice originated, but it appeared to have been a practice that came down from ancient times. Through the influence of the Jesuits, who had been there in the early days of the Spanish rule, and the Catalinos, who in later years had been sent there from Rome, they also refrained from work on Sunday, but no influence has yet been able to get them to give up the Sabbath. They will not work on either day, but hunt on both days.

H. O. OLSON.

## A Strange Approach to the Truth

**S**TRANGE indeed are the avenues through which God sometimes leads the honest in heart in order that they may be brought face to face with the truths of this message. This may be by the road of danger, poverty, or accident. While in South America I was told the following, which illustrates this simple fact:

When one of our workers and a lay brother were traveling up the Amazon distributing our literature, they pulled up to the bank where a house was situated some distance from the river. The worker went ashore and was proceeding to the house when he was faced with two vicious dogs. The worker picked up a dry root of a tree and threw it at one of the dogs, and, striking him just right, killed the dog instantly.

The man in the boat, seeing what had happened, and knowing the owner of the dog to be ill-tempered, called to the worker to return to the boat at once, whereupon the worker threw down the literature beside the dead dog and hastened back to the

boat immediately, and the two rowed away.

The dog was a valuable animal, and highly prized by the owner, who, on seeing what had happened, became very angry. He could not, however, intercept the boat before it left, and so returned to his house. He began to read the papers. As he read he became impressed with the truth and accepted it, and went to his own boat and rowed two days in search for our worker, to get more light, and to ask forgiveness for his great anger because of the loss of the dog. The man has since been baptized.

E. D. DICK.

## Fever Epidemic at Mount Roriam Mission

**W**E have recently had a severe epidemic of fever here among the Indians at Mt. Roriam Mission, British Guiana. We have approximately three hundred Indians on this mission, more than half of whom were sick with the fever. When the fever first started in March we had on hand a fair supply of fever mixture and quinine tablets, which we received free of charge from the Georgetown government medical department.

Mrs. Brooks and I visited the people who were sick and gave them medical treatment. We had to treat from twenty to thirty persons each day, and later on the number increased. All the patients who were not bedfast we told to come up to the mission house for their treatments, and those who were unable to come we promised to visit at their homes. After this announcement was made, in the early mornings we would see mothers with their babies, fathers with their sons, and whole families all on the mission-house veranda waiting patiently for us to serve them.

As there were so many sick people taking the fever medicine, it was all used up by the middle of May. At this time I had already sent an order for more medicine to the Georgetown government medical department through our conference office, but as transportation is very slow up here, although a box of medicine was dispatched promptly from Georgetown, it did not reach us until July. At the time we ran out of fever medicine, we had had only two deaths, but afterward when we did not have any medicine to give them, they began to die off very fast.

It was certainly a pitiful sight to see the people sick and dying with

the fever when there was no medicine to give them. Although many of them were restored to health through prayers which were offered in their behalf, yet we had more than forty deaths. More than fifty per cent of this number were children from six months to eight years old. Soon after we received our medicine we were able to check the fever.

R. E. BROOKS.

## Death of Robert A. Beckner

**W**ORD has been received of the sudden death of Elder Robert A. Beckner, of heart failure, on April 23, at Glendale, California. Elder Beckner had only recently returned with his family from Burma, where he has served the cause of God for thirty-two years. This news will come as a shock to his many friends in this country, as well as to the many believers and fellow missionaries in Burma with whom he was associated for so many years. Elder Beckner's furlough was overdue, and he and his wife were entering upon a period of much-needed rest and change when his sad death occurred. We wish to extend to Mrs. Beckner and her children, and to other near relatives as well, our deepest sympathy in this hour of their bereavement.

## Missionary Sailings

**M**R. HARRY M. LARRABEE, returning to Costa Rica, Central America, from furlough, sailed from New York for Port Limon, April 18 on the S. S. "Talamanca." Mrs. Larrabee and the children will remain in the homeland until the close of the school year.

Mr. and Mrs. R. E. Cash, of the Arkansas-Louisiana Conference, sailed from New York for Port-of-Spain, Trinidad, April 24, on the S. S. "Acadia." Brother Cash has accepted appointment as home missionary secretary of the Caribbean Union Conference.

H. T. ELLIOTT.

**W**RITING from Honduras, Central America, April 2, C. E. Westphal says: "Our work is going forward in spite of difficulties. However, we are thankful that our field is not yet going through the troublous times that other fields are suffering. We enjoy the REVIEW AND HERALD so much. It is our Sabbath afternoon reading material."