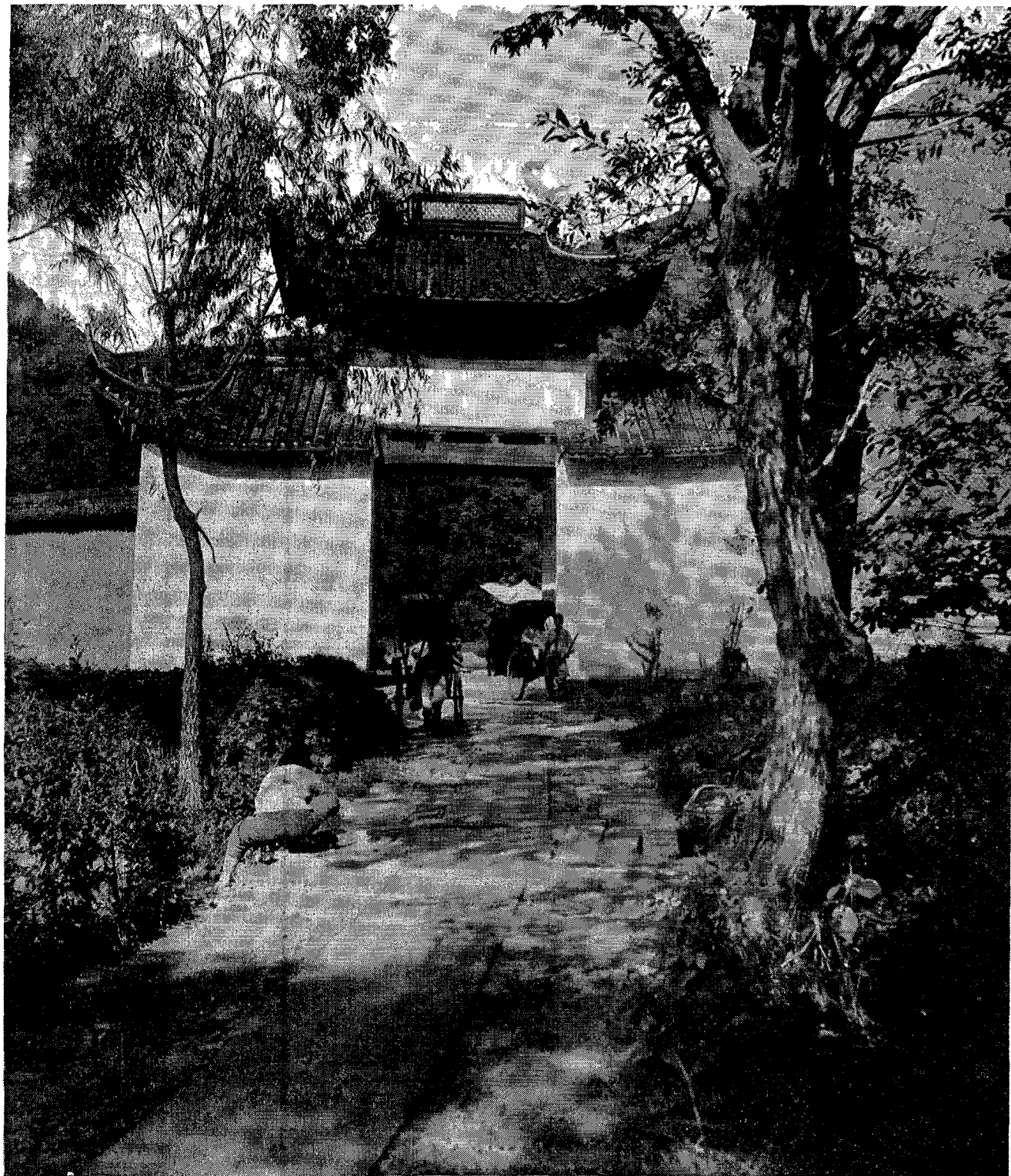


THE ADVENT SABBATH  
**REVIEW AND HERALD**

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



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# HEART-to-HEART TALKS by the Editor

## Minimizing Our Differences

I HAVE spoken recently in these columns about the danger of magnifying little differences of belief until they become walls of separation between us and our brethren. We should cherish and work for unity in essentials, and exercise generosity toward our brethren in the matter of nonessentials. There never should be a compromise of truth and righteousness.

God has given to Seventh-day Adventists a great gospel message for their fellow men. It is His message for this day and generation. They must not prove recreant to their sacred trust. They must not permit their own energies to be vitiated, and their own forces to be divided, by magnifying little points of difference, thus bringing in the spirit of discord, dissension, and division. Christ prayed that His children might be one.

This great principle is taught and emphasized many times in the Sacred Word. It is expressed by the psalmist in that beautiful statement found in the one hundred thirty-third psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" And the great Master Teacher admonished His disciples just before He was taken from them, "By this shall all men know that ye are My disciples, if ye have love one to another."

The apostle Peter takes up the refrain and enlarges upon this principle stated by the Lord:

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing." 1 Peter 3:8, 9.

The apostle Paul adds his great influence to this symposium. He exhorts:

"Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." 2 Tim. 2:23, 24.

Through the years special instruction has come from the messenger of the Lord to this church, emphasizing this same great principle of brotherly love and Christian unity, emphasizing the great essentials of Bible truth, of minimizing little differences over disputed points.

### "The Daily"

About thirty years ago a controversy arose among some of our ministers over the interpretation of "the daily" of Daniel 8:13. Under the title of "Our Attitude Toward Doctrinal Controversy," the following instruction was sent from Sanitarium, California, under date of July 31, 1910. We quote from Elmshaven Leaflet, Vol. 2, No. 1:

"I have words to speak to my brethren east and west, north and south. I request that my writings

shall not be used as the leading argument to settle questions over which there is now so much controversy. I entreat of Elders —, —, —, and others of our leading brethren, that they make no reference to my writings to sustain their views of 'the daily.'

"It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of 'the daily' is not to be made a test question.

"I now ask that my ministering brethren shall not make use of my writings in their arguments regarding this question ['the daily']; for I have had no instruction on the point under discussion, and I see no need for the controversy. Regarding this matter under present conditions, silence is eloquence.

"The enemy of our work is pleased when a subject of minor importance can be used to divert the minds of our brethren from the great questions that should be the burden of our message. As this is not a test question, I entreat of my brethren that they shall not allow the enemy to triumph by having it treated as such.

"The work that the Lord has given us at this time is to present to the people the true light in regard to the testing questions of obedience and salvation,—the commandments of God and the testimony of Jesus Christ.

"In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soulsaving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith, and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be."

We omit the rest of the statement, which does not pertain to or discuss "the daily."

Three days later, under date of August 3, 1910, the following instruction addressed to "my brethren in the ministry," emphasized still more strongly the great mistake which some of our ministers were making in placing unwarranted emphasis upon details of prophetic interpretation. This instruction was not addressed alone to either side of those engaged in the controversy, but to all concerned. And let it be observed that it did not deal with the merits of the controversy, but with the unfortunate experience which had arisen—the contention between several of our ministers over a point of minor importance. We quote again from the Elmshaven Leaflet:

### "Not a Test Question"

"To My Brethren in the Ministry:

"Dear Fellow Workers,—

"I have words to speak to . . . all who have been active in urging their views in regard to the meaning of 'the daily' of Daniel 8. This is not to be made a test question, and the agitation that has resulted from its being treated as such has been very unfortunate. Confusion has resulted, and the minds of some of our brethren have been diverted from the thoughtful con-

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## Love Among Brethren

By MRS. E. G. WHITE

**T**EXT: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

The dealings of God with His people often appear mysterious. His ways are not our ways, nor His thoughts our thoughts. Many times His way of dealing is so contrary to our plans and expectations that we are amazed and confounded. We do not understand our perverse natures; and often when we are gratifying self, following our own inclinations, we flatter ourselves that we are carrying out the mind of God. And so we need to search the Scriptures, and be much in prayer, that, according to His promise, the Lord may give us wisdom.

Our work is aggressive. We are to be awake and discerning as to the devices of Satan, and to press the triumphs of the cross of Christ. While Satan is planting his dark banner among us, perhaps even in our families, we should not be indifferent and inactive. But though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon His ministers to be one in doctrine and in spirit.

### Suspicion and Mistrust

Brethren sometimes associate together for years, and they think they can trust those they know so well just as they would trust members of their own family. There is a freedom and confidence in this association which could not exist between those not of the same faith. This is very pleasant while mutual faith and brotherly love

last; but let the "accuser of the brethren" gain admittance to the heart of one of these men, controlling the mind and the imagination, and jealousies are created, suspicion and envy are harbored; and he who supposed himself secure in the love and friendship of his brother, finds himself mistrusted and his motives misjudged. The false brother forgets his own human frailties, forgets his obligation to think and speak no evil lest he dishonor God and wound Christ in the person of His saints, and every defect that can be thought of or imagined is commented upon unmercifully, and the character of a brother is represented as dark and questionable.

There is a betrayal of sacred trust. The things spoken in brotherly confidence are repeated and misrepresented; and every work, every action, however innocent and well meaning, is scrutinized by the cold, jealous criticism of those who were thought too noble, too honorable, to take the least advantage of friendly association or brotherly trust. Hearts are closed to mercy, judgment, and the love of God; and the cold, sneering, contemptuous spirit which Satan manifests toward his victim is revealed.

The Saviour of the world was treated thus, and we are exposed to the influence of the same malicious spirit. The time has come when it is not safe to put confidence in a friend or a brother.

### Destroyers of Unity

As in the days of Christ spies were on His track, so they are on ours now. If Satan can employ professed believers to act as accusers of the brethren, he is greatly pleased; for those who do this are just as truly serving him as was Judas when he betrayed Christ, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will represent his spirit.

Floating rumors are frequently the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto seems to be, "Report, and we will report it." These talebearers

are doing the devil's work with surprising fidelity, little knowing how offensive their course is to God. If they would spend half the energy and zeal that is given to this unholy work in examining their own hearts, they would find so much to do to cleanse their souls from impurity that they would have no time or disposition to criticize their brethren, and they would not fall under the power of this temptation. The door of the mind should be closed against "they say" or "I have heard." Why should we not, instead of allowing jealousy

or evil surmising to come into our hearts, go to our brethren, and, after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? While we cannot love and fellowship those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master,—a love that thinketh no evil and is not easily provoked. This is a matter that rests between God and our own souls.

(Concluded next week)

## Promulgators of the Faith

### A Contrast

By W. E. HOWELL

A SHORT time ago I wrote two articles for the REVIEW, "Detractors from the Faith" and "Modern Detractors from the Faith." I now desire to write briefly on a better theme, "Promulgators of the Faith."

A detractor is one who "swerves from the faith," and invariably seeks to draw others away after him. A promulgator is one who is "steadfast in the faith," and labors to "draw all men" to the faith. The detractor confines his work largely to breaking down the confidence of his former fellow believers in the faith he once cherished himself, leaving the outright sinner and the believer in unsound doctrines of other religious bodies, stranded on the shore of unbelief or misbelief. The promulgator seeks always to build up and perfect a knowledge of the faith, and extends his labor of love to all people of whatever persuasion. The detractor reads the publications of those who support the faith, only to criticize and condemn, while the promulgator places the literature of the faith in the hands of all for their salvation and edification.

These words about the detractor may sound ungracious to some ears, and they are not pleasant to write, albeit they are only too true. The purpose of writing this short article is not to hurt any, but to point out the better way—"turn away" from detractors and detraction from the faith, as Paul advises, and "give thyself wholly" to promulgation of the true faith, as Paul exhorted Timothy.

### The Unity of the Faith

Now we learn from the Scriptures that there is only "one faith," as there is also only "one Lord, . . . one baptism." That one faith is defined to us by the Holy Scriptures and by what "God hath spoken by the mouth of all His holy prophets since the world began," as Peter so forcefully declares in Acts 3:21. Not only must that one faith be the truth, but also it must comprehend all the truth that it has pleased God to reveal. The Unitarian may believe in one God, but if he rejects Christ, his faith is divided. The Methodist may accept the doctrine of atonement through the blood of Christ, but if he rejects the true Sabbath and obedience to God's law, he has only a half faith. The Baptist may accept and practice the true

form of baptism as a symbol of the death and resurrection of Christ, but if he believes Satan instead of God on the immortality of the soul, his faith is self-contradictory. The Jew may keep the true Sabbath, but if he rejects Christ, the Lord of the Sabbath, how can he obtain salvation? The Catholic may exalt Christ in the crucifix and many outward forms, but when he breaks the law of Christ in the substitution and exaltation of Sunday, and presumes to create the presence of Christ in the eucharist, how is it possible for him to claim possession of the true faith?

Faith, in order to be "one faith," must be a pure faith and an all-inclusive faith. Hence when Seventh-day Adventists preach the true faith, they preach not only to the outright sinner, but also to every man whose religion includes a part of the one and only faith. Some charge us with being "sheep stealers" and detractors because we include in our preaching of the gospel all those in other religious bodies who accept and practice only part of the true faith. Far from being detractors in such a case, we are rather promulgators of the one faith.

### Teaching the Truth

The best proof of our title to being "promulgators of the faith" is the fact that, as far as we know, we teach the true faith, we teach the entire faith, and, especially, we teach the entire true faith to *all people*. If, therefore, we preach the last-day message to unbelievers and to believers alike—to heathen, to the civilized irreligious, to Unitarians, Methodists, Baptists, Jews, Catholics, Mohammedans—we cannot justly be called detractors from their faith, but aptly promulgators of the true faith—the faith delivered once and complete to those who are "called to be saints." So far from being detractors from the faith, we are *attractors*—drawers to the faith, the only "one faith" there is.

The apostle John declares: "Whosoever transgresseth [any of the commandments], and abideth not in the doctrine [all the teachings] of Christ, hath not God," for "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." 2 John 9; James 2:10. As Paul declares, we are debtors to all. We have therefore a duty to preach the true faith, the entire true faith, to all people.

In so doing we become truly "promulgators of the faith" to every man.

In contrasting this noble work with the ignoble work of the detractor, John gives the following instruction: "If there come any unto you, and bring not this doctrine, receive him not [nor his literature] into your house [nor his teaching into your confidence], neither bid him godspeed [do not wish him well, nor give him your sympathy]." But concerning the teachings of the true faith the apostle exhorts: "Look to yourselves, that we lose not those things which we have wrought ["gained," margin], but that we receive a full reward," that is, the reward of keeping the full faith, and of not being drawn away by detractors to "another gospel: which is not another." 2 John 10, 8.

Concerning the method of the promulgators of the faith, instruction is very clear: "Go ye into *all the world*, and preach the gospel [of the true faith] to *every creature*"—of whatever religious belief or of no belief. Mark 16:15. "Daily in the temple, and in *every house*, they ceased not to teach

and preach Jesus Christ." Acts 5:42. To every creature and in every house, is the watchword for promulgators of the faith, in the aggressive, constructive work of giving the last gospel call in all the world. The purpose of the detractor is obviously to go to every creature in every house where may be found a "regular" member of the faith he himself once cherished, but has now repudiated. The admonition of Scripture to us regarding this class is equally clear: "From such turn away," and "receive them not" in your houses through a personal call or by literature. But to the promulgators of the faith comes the plain direction: "Go, stand and speak in the temple [or in the hall or tent or outdoor meeting] to the people all the words of this life."

How much more inspiring and ennobling it is for us instead of feeding on carping criticism of the brethren and the faith, to engage in distributing the loaves and the fishes to hungry and perishing multitudes in all the world. We have nothing to fear from detractors as long as we diligently do our part as promulgators of the true faith.

## Partakers of Christ's Glory

By H. L. RUDY

**H**IS glory shall be seen upon thee" (Isa. 60:2), is the direct promise to the church of Christ living in the time when "darkness shall cover the earth, and gross darkness the people."

In His prayer for the church, the great High Priest said: "The glory which Thou gavest Me I have given them." John 17:22.

Here is evidence that Christ is determined to share the glory which He had received from the Father with those who would go forth as His witnesses in the world. But if we would become partakers of the glory of Christ, we must first partake of His spirit of sacrifice, "if so be that we suffer with Him, that we may be also glorified together." Rom. 8:17. We shall partake of the glory of Christ in proportion to the sacrifice we bring for Him. It is because God wants us to share in the glory of His Son that He has entrusted His work of mercy to us to do in the world. Had God not planned a work for us, He could not have planned joint inheritance of the reward with His Son.

To what extent, then, are we sacrificing for God? Truly there are those in the church who have placed all their possessions upon the altar of Christian service, their own strength and talents, their money, their children, their hopes and ambitions. Their light causes the world to glorify God, and that glory will be kept in store for them in heaven.

But how is it with those in the church who have been blessed with the bounties of life but fail to make the sacrifice that counts in the sight of God? The work of God is languishing in many lands because of a lack of funds, which is due to the failure of many to give of their means to the work.

On the writer's recent trip through the ancient Bible lands and many European countries, he saw

places where the work of God must be carried on under the most disheartening conditions; this is due to the fact that the means which God has entrusted into the hands of His people in the homelands have been withheld from places where financial assistance might have accomplished great good. Much of the suffering and persecution experienced by God's people in distant lands can be traced directly to a lack of the spirit of sacrifice by those who might have helped.

Brethren in the Lord, if you are blessed with means that can be used in the cause of God, do bring such resources to Him now before it shall be forever too late for you and for the work of God! How can we hope to become partakers of the glory of God in the world to come if our present failure results in heaping disgrace upon the Lord's work? As long as God blesses us with the necessary means for the advancement of His work, He makes the success of the work largely dependent upon our willingness to give. God's work will be finished, with or without our means; but not until His children have been deprived of the privilege of giving, will He find other support. At present He is still prospering us in material things, and in order to save us from them, He requires a supreme sacrifice.

The Midsummer Offering, which will be taken on July 15, is another opportunity for us to share in the glory of Christ by bringing a sacrifice that measures up to the blessings bestowed and the crying needs of the Lord's work.

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EVERY man should have a fair-sized cemetery in which to bury the faults of his friends.—*Henry Ward Beecher.*



# EDITORIAL

## The Manner of Christ's Coming

**C**HRISTIANS hold many different beliefs concerning the manner of Christ's return. These may be summed up in two general views: (1) The coming of the kingdom of Christ will be the result of historical movements; (2) The establishment of this kingdom must be through a miraculous interposition of God Himself. The first group spiritualizes all Scripture references to the coming of Christ. They believe His coming will be only in a spiritual sense. The second group take the promises of Christ's return as literal, and believe in the personal advent of Christ.



gone amiss in their program for the establishment of the kingdom of God. They now admit that they have removed God too far from their scheme of things, and that without some divine interposition in the affairs of men, there is little hope for a betterment of world conditions. Just how God is to play His part in clearing up the evils that are wrecking all the hopes of men, they do not know.

### Scriptural Teaching

The child of God need not be in darkness concerning the manner of Christ's return and the establishment of His kingdom. The wise of

earth shall not understand; but those wise in the Scriptures shall understand. The Bible speaks very specifically concerning the manner of Christ's return. So definite is the language used by Christ and the apostles that it does not seem possible that men could misunderstand the meaning of the words.

Christ spoke very clearly and definitely to His disciples. "I will come again," said He. And lest they misunderstand the manner of His coming, Christ sent His angels to declare to them just after He had ascended, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

All other references to the coming of Christ in the Scriptures must be interpreted in the light of these two statements. Christ and His angels were not talking in parables or in prophetic symbolism when they uttered these words. They must be taken in their literal meaning, even though they do indicate a miraculous act. The coming of Christ is to be a literal and personal coming.

The apostles and early leaders of the Christian church so understood the promises of Christ. Paul preached the literal return of Christ, and many hoped to witness His return in that early day. They were not mistaken regarding the manner of Christ's return, but some had a wrong view concerning the time it would take place. Paul wrote his second letter to the Thessalonians to enlighten them on this question. Certain developments must first take place before Christ would return. Prophecy must first be fulfilled before the day of the Lord should come.

The hope of the personal return of Christ, however, was very precious to the apostles. Paul referred much to this subject. Note the following statements which seem so definite and positive.

### Modern Theological Belief

The general modern belief among the Protestant bodies is expressed in the following statements:

"It is thought to be more consonant with the genius of Christianity . . . to look for a triumph of the gospel in the earth by moral forces and by the agency of the Holy Spirit within the souls of men, than to expect the stupendous miracle of Christ's reappearance as a Ruler on this globe."—*M'Clintock and Strong's Biblical Cyclopedia*, article "Millennium."

"Recent Theological Thought.—History has offered the authoritative commentary on the prophecy of the parousia of Christ. The presence and power of His Spirit, the spread of His gospel, the progress of His kingdom have been as much a fulfillment of the eschatological teaching of the New Testament as His life and works on earth were a fulfillment of Messianic prophecy."—*Encyclopedia Britannica*, Article, "Eschatology."

When the gospel was making rapid headway throughout the world, and great philanthropic organizations were springing forth here and there; when continuous progress seemed certain, and social reform was making phenomenal headway; when democracy and freedom were becoming the watchwords of a new generation, and the day of material abundance for every man seemed rapidly drawing nearer, it appeared that the kingdom of God was making definite progress throughout the earth, and that it would increase more and more until the reign of evil would go down before the increasing might of a righteous majority.

However, recent years have given this unscriptural hope a serious setback, for democracy—the hope of free people—has collapsed in many places. Paganism is in the ascendancy in the very strongholds of Christianity, and the effects of social reform are being nullified by the promotion of class and racial hatred.

Many liberals in Christian thinking are distinctly baffled. They realize that something has

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

He likewise speaks of the time "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7, 8.

Again he writes that "we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

### First and Second Comings Compared

The Scriptures compare the second coming of Christ with the first. If the first coming was literal, then we must conclude that His second coming will likewise be a literal coming. This is clearly the view of Paul, for he states: "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:27, 28.

Note the comparison between the two comings of Christ as revealed in the above quoted scriptures and other texts.

1. The Son of God was born among men and lived among men. The resurrected Christ was seen by many who had personal contacts with Him. This was at His first coming.

So far as the appearing of Christ is concerned, His second coming will be just as personal as the first. Said the angel, "This same Jesus, . . . shall so come in like manner as ye have seen Him go into heaven."

2. The first coming was in great humility and self-sacrifice.

The second coming will be with power and great glory. Matt. 24:30.

3. Christ was born while angels sang His praises and announced His coming. Angels likewise attended the Redeemer as He ascended to heaven.

The Saviour of men returns, as it were, on a white cloud of angels, for an unnumbered host of heavenly beings attend Him at that time. Matt. 25:31; Rev. 14:14.

4. Christ came to be a victim of cruelty and degradation in order to bear "the sin of many." Isaiah 53.

He comes the second time to destroy sin and all its works and to bring immediate salvation to those who have accepted of His redemption. Isa. 25:7-9.

### A Definite Hope

One who reads the Bible with a faith undimmed and unhampered by earthbound theories cannot help but see the glorious message throughout its pages that a literal deliverance of man from a world of iniquity is being planned by a personal God who is unwilling to allow the creatures of His hand to be destroyed by the intrigues of the devil. The renovation of the world will be just as literal as its creation. Just as truly as God said in the beginning, "Let there be light"—just so truly will He dispel the moral darkness that now enshrouds the world, and call forth "a new heaven and a new earth." Isa. 65:17; Rev. 21:1, 5.

If there is any reality at all in the record and promises of the word of God, then the second coming of Christ is the greatest and most important reality of all the Book. It is this that inspires our hopes, as we see the world sinking deeper into sin. God grant that we may more and more sense the actuality and positiveness of the advent belief. May we not permit any spiritualizing sentiment to rob us of the positiveness of our hope.

With a strong assurance let us declare, "For yet a little while, and He that shall come will come, and will not tarry."

F. L.

## Growth of the Sabbath Doctrine in Protestantism

### Part IV, Are Adventists Orthodox on the Law?

IN the light of the facts already presented, which show how definitely the great Protestant bodies have expressed their belief in the binding claims of the ten commandments, the question may naturally arise, Why did they not also express a belief in the seventh-day Sabbath? A clue that helps us to understand the mystery of how the early Reformers failed to proclaim the Sabbath, as a logical deduction from belief in the decalogue, may be found in the observation by the church historian Philip Schaff, from whom we have been quoting:

"Protestantism in its joyful enthusiasm for the freedom and all-sufficiency of the gospel, was strongly tempted to antinomianism [no-law-ism], but restrained by its moral force and the holy character of the gospel itself."—*Vol. I, p. 277.*

The first truth that burst upon the minds of the

Reformers as they emerged from the shadows of the Dark Ages was that of righteousness by faith, the unmerited grace of God as the sole means of salvation. As Schaff observes, the temptation was to forget about the law entirely, to repudiate it, to believe that any sort of religious requirement on the part of the believer was a holdover from the Church of Rome. It was doubly easy for this mistaken idea to present itself in the matter of Sabbath days, for the Church of Rome had added one holy day to another, until holy days were a very distinct mark of the Catholic Church, and the proper celebration of them was regarded as a pious work.

And of course we need hardly add that it was not alone on the matter of Sabbathkeeping that the first Reformers failed to come all the way out from Rome. Protestantism today, as a result of

the natural outworking and application of certain basic principles set down by the Reformers, has come a long distance farther from Rome than the Reformers did. We believe that a consideration of the history of Protestantism in regard to the fourth commandment will present a specific illustration of this transition in thinking on the part of those who sought to build upon the basic principles set down by the Reformers.

Luther had a very lax idea regarding the observance of a weekly rest day, and Calvin is reported to have declared that he would bowl on the green on Sunday just to show his Christian liberty in the gospel. But such an attitude toward a weekly rest day is not the attitude of Protestantism in general, and the interesting fact stands out from an examination of church history that the doctrine of the sanctity of a weekly rest day gained strength only as increasing emphasis was placed on the truth that the fourth commandment is morally binding on Christians. Without this emphasis Protestantism would never have had stamped upon it that measure of regard for a weekly holy day that has quite definitely distinguished Protestant churches from the Catholic Church. In support of this general statement we wish to quote again from Schaff:

"[Chapter] XXI. 'Of Religious Worship and the Sabbath Day' [of the Westminster Confession, 1647 A.D.], must be mentioned as (next to the Irish Articles) the first symbolical endorsement of what may be called the Puritan theory of the Christian Sabbath which was not taught by the Reformers and the Continental Confessions, but which has taken deep root in England, Scotland, and the United States, and has become the basis of a far stricter observance of the Lord's day than exists in any other country. This observance is one of the most prominent national and social features of Anglo-American Christianity, and at once strikes the attention of every traveler.

"The way was gradually prepared for it. Calvin's view of the authority of the fourth commandment was stricter than Luther's, Knox's view stricter than Calvin's, and the Puritan view stricter than Knox's. The Prayer Book of the Church of England, by incorporating the responsive reading of the decalogue in the regular service, kept alive in the minds of the people the perpetual obligation of the fourth commandment, and helped to create a public sentiment within the Church of England favorable to the Puritan theory, although practically great desecration prevailed during Elizabeth's reign. The 'judicious' Hooker, who was no Puritan, says: 'We are bound to account the sanctification of one day in seven a duty which God's immutable law doth exact forever.'

"Towards the close of Elizabeth's reign the Sabbath question assumed the importance and dignity of a national movement, and of a practical reformation which traveled from England to Scotland and from both countries to North America. The chief impulse to this movement was given in 1595 by Dr. Nicholas Bownd (or Bound), a learned Puritan clergyman of Norton in Suffolk. He is not the originator, but the systematizer or first clear expounder, of the Puritan theory of the Christian Sabbath, namely, that the Sabbath or weekly day of holy rest is a primitive institution of the benevolent Creator for the benefit of man, and that the fourth commandment as to its substance (that is, the keeping holy one day out of seven) is as perpetual in design and as binding upon the Christians as any other of the ten commandments, of which Christ said that not 'one jot or one tittle' shall pass away till all be fulfilled.

"The work in which this theory was ably and earnestly vindicated proved to be a tract for the times. Heylin, a High Church opponent, says 'that in a very

little time it grew the most bewitching error, the most popular deceit that had ever been set on foot in the Church of England.' Fuller dates from it 'the more solemn and strict observance of the Lord's day.' . . .

"The Puritan Sabbath theory was denounced and assailed by the rising school of High Churchism as a Sabbatarian heresy and a cunningly concealed attack on the authority of the Church of England, by substituting the Jewish Sabbath for the Christian Sunday and all the church festivals. Attempts were made by Archbishop Whitgift in 1599, and by Chief Justice Popham in 1600, to suppress Bownd's book and to destroy all the copies, but 'the more it was called in, the more it was called on;' its price was doubled, and 'though the book's wings were clipped from flying abroad in print, it ran the faster from friend to friend in transcribed copies, and the Lord's day, in most places, was most strictly observed. The more liberty people were offered, the less they used it. . . . It was sport for them to refrain from sports. . . . Scarce any comment, catechism, or controversy was set forth by the stricter divines, wherein this doctrine (the diamond in this ring) was not largely pressed and proved; so that, as one saith, the Sabbath itself had no rest.' "

Finally, as Schaff explains, "King James I brought his royal authority to bear against the Puritan sabbatarianism, so called, and issued the famous 'Book of Sports,' May 24, 1618, which was afterwards republished, with an additional order, by his son, Charles I." This unusual book, or rather order from the king, "formally authorizes and commends the desecration of the evening of the Lord's day by dancing, leaping, fencing, and other 'lawful recreations,' on condition of observing the earlier part by strict outward conformity to the worship of the Church of England." All ministers, whether Anglican or nonconformist, were required under threat of penalties to read this royal order, or book, to their congregation. The net result was that greater impetus was given to the cause of those who believed that one day in seven, which they understood to be Sunday, should be kept holy to the Lord throughout its twenty-four hours, because the fourth commandment solemnly required men to "remember the Sabbath day, to keep it holy."

### The Triumph of the Puritan Idea

Summing up the results of the Puritan fight against the religious laxity in England, Schaff declares:

"On the Sunday question Puritanism achieved at last a permanent triumph, and left its trace upon the Church of England and Scotland, which reappeared after the licentious period of the Restoration. For, although the Church of England, as a body, never committed itself to the Puritan Sabbath theory, it adopted at least the practice of a much stricter observance than had previously obtained under Elizabeth and the Stuarts, and would never exchange it for the Continental laxity, with its disastrous effects upon the attendance at public worship and the morals of the people.

"The Westminster Confession, without entering into details or sanctioning the incidental excesses of the Puritan practice, represents the Christian rest day under its threefold aspect: (1) as a divine law of nature (*jus divinum naturale*), rooted in the constitution of man, and hence instituted (together with marriage) at the creation, in the state of innocence, for the perpetual benefit of body and soul; (2) as a positive moral law (*jus divinum positivum*), given through Moses, with reference to the primitive institution ('Remember') and to the typical redemption of Israel from bondage; (3) as the commemoration of the new creation and finished redemption by the resurrec-



tion of Christ; hence the change from the last to the first day of the week, and its designation 'the Lord's day' (*dies Dominica*). And it requires the day to be wholly devoted to the exercises of public and private worship and the duties of necessity and mercy.

"To this doctrine and practice the Presbyterian, Congregational, and other churches in Scotland, England, and America have faithfully adhered to this day. Yea, twenty-seven years before it was formulated by the learned divines of Westminster, the Pilgrim Fathers of America had transplanted both theory and practice, first to Holland, and, finding them unsafe there, to the wild soil of New England. Two days after their landing from the 'Mayflower' (December 22, 1620), forgetting the pressing necessities of physical food and shelter, the dreary cold of winter, the danger threatening from wild beasts and roaming savages, they celebrated their first Sunday in America."—*The Creeds of Christendom*, Vol. I, pp. 776-782 (4th edition, in 3 volumes, Harper & Brothers).

F. D. N.

## Children's Loyalty

IN reporting the progress of the king and queen of England through Canada, more than one journal has emphasized the fact that under constitutional provisions for the empire the throne is the tie that binds all the separate commonwealths to Britain and to one another. This is the tie that is powerfully strengthened by such a visit as the reigning sovereigns have made. One journalist told of the doubling of the population of one great city as the people poured in from the surrounding areas to see their sovereigns and to give them loyal greetings. The school children demonstrated by the thousands.

"It was a touching display to see along the routes the thousands of little children, some clinging to parents, others so small they were held aloft by fond mothers and fathers to see their king and queen go by. Too small now to realize the meaning of it, as they grow up they will be told how they saw the king and their gracious queen; and the story will beget in their hearts the spirit of personal loyalty to king and country, which is the strength of the empire."

This picture drawn by the journalist, impressed me anew with the necessity of putting into the hearts of our little children, the facts of Jesus' life and His love for children, so that they may grow into a spirit of personal loyalty to Him. The disciples once were about to send away a company of mothers who wanted their children to see Jesus. But Christ intervened. He understood children and mothers. We read of the later results:

"The mothers were comforted. They returned to their homes strengthened and blessed by the words of Christ. They were encouraged to take up their burden with new cheerfulness, and to work hopefully for their children.

"Could the afterlife of that little group be opened before us, we should see the mothers recalling to the minds of their children the scene of that day, and repeating to them the loving words of the Saviour. We should see, too, how often, in afteryears the memory of these words kept the children from straying from the path cast up for the ransomed of the Lord."—*Ministry of Healing*, p. 41.

The times surely call for the teaching of loyalty to law and order, and respect for "all that are in authority." And above all these earthly considerations comes the supreme necessity of teaching respect and loyalty to God. W. A. S.

## Minimizing Our Differences

(Continued from page 2)

sideration that should have been given to the work that the Lord has directed should be done at this time in our cities. This has been pleasing to the great enemy of our work.

"The light given me is that nothing should be done to increase the agitation upon this question. Let it not be brought into our discourses, and dwelt upon as a matter of great importance. We have a great work before us, and we have not an hour to lose from the essential work to be done. Let us confine our public efforts to the presentation of the important lines of truth on which we are united, and on which we have clear light.

"I would bring to your attention the last prayer of Christ, as recorded in John 17. There are many subjects upon which we can speak,—sacred, testing truths, beautiful in their simplicity. On these you may dwell with intense earnestness. But let not 'the daily,' or any other subject that will arouse controversy among brethren, be brought in at this time; for this will delay and hinder the work that the Lord would have the minds of our brethren centered upon just now. Let us not agitate questions that will reveal a marked difference of opinion, but rather let us bring from the word the sacred truths regarding the binding claims of the law of God.

"Our ministers should seek to make the most favorable presentation of truth. So far as possible, let all speak the same things. Let the discourses be simple, and treating upon vital subjects that can be easily understood. When all our ministers see the necessity of humbling themselves, then the Lord can work with them. We need now to be reconverted, that angels of God may cooperate with us, making a sacred impression upon the minds of those for whom we labor.

"We must blend together in the bonds of Christlike unity; then our labors will not be in vain. Draw in even cords, and let no contentions be brought in. Reveal the unifying power of truth, and this will make a powerful impression on human minds. In unity there is strength.

"This is not a time to make prominent unimportant points of difference. If some who have not had a strong living connection with the Master, reveal to the world their weakness of Christian experience, the enemies of the truth who are watching us closely will make the most of it, and our work will be hindered. Let all cultivate meekness, and learn lessons from Him who is meek and lowly in heart.

"The subject of 'the daily' should not call forth such movements as have been made. As a result of the way this subject has been handled by men on both sides of the question, controversy has arisen and confusion has resulted. . . . While the present condition of difference of opinion regarding this subject exists, let it not be made prominent. Let all contention cease. At such a time silence is eloquence.

"The duty of God's servants at this time is to preach the word in the cities. Christ came from the heavenly courts to this earth in order to save souls, and we, as almoners of His grace, need to impart to the inhabitants of the great cities, a knowledge of His saving truth."—*Let.-62-1910*.

This instruction given nearly thirty years ago is just as applicable to the day in which we live, and I believe that as ministers and as members of our church generally, we should accept this counsel and practice it in our experience.

# BEACON LIGHTS

## The Plight of the Jews

The five-week cruise of 907 Jews from Germany to Cuba, where they were refused landing for technical reasons; thence up along the coast of Florida while negotiations were being made in many quarters to find a place for the refugees, many of whom threatened to commit suicide if they were returned to their starting point; and, when these negotiations were ineffective, thence back to Europe, where the last-moment arrangements were made for temporary residence of different groups in Belgium, the Netherlands, and England—this futile cruise has greatly dramatized the tragic plight of Jews today. Thus is being fulfilled the words of the prophet, "They shall be wanderers among the nations."

## A Strange Coincidence

On June 16 the French navy minister announced that the French submarine "Phenix," with 63 officers and men on board, had sunk off the coast of French Indo-China. The *New York Times* (June 19) remarks: "The loss of three of the latest-type submarines by the three great democracies, all within a period of less than a month, will probably remain one of the mysteries of the laws of chance." While there is talk of calculated sabotage, yet according to expert opinion it is very unlikely that there is any truth in such a suggestion. Nevertheless, these disasters have called the attention of three great nations to the terrors so latent in the great war game. If these dramatic events will cause men to pause a moment before taking the step that will send millions to their inevitable doom, then the 188 men who now lie buried in a watery grave will not have died in vain.

## Luxury in Prison

A recent news item from the *New York Times* (June 14) reminds us that we are living in an age of luxury and lawlessness. Two hundred twenty-nine convicts in the Kansas State penitentiary mutinied in order to back up their demands for silk underwear and bedtime snacks in their cells. "Refusing to mine coal, the prisoners remained at the bottom of a 750-foot shaft and held captive twelve guards" and the mine superintendent. The dispatch said that "Warden Amrine had ordered the prison commissary to stop selling silk underwear to prisoners, but said that about one hundred convicts owning such underwear would be permitted to wear it out." It is very evident that what men need today is a little less luxury and a little more respect for law and discipline. A luxury-loving age is no sign of strength and greatness; in fact, it may be a token of collapse.

## The Sacred Winding Sheet of Turin

Worship of sacred relics even in these modern times is still a matter of much concern on the part of some, as will be seen from the following item of news taken from the *Religious News Service* (May 24): "ROME.—A meeting of scientists and professors has taken place at Turin to discuss the authenticity of the holy winding sheet, held to be that in which the body of Jesus was enveloped and laid in the sepulcher after His crucifixion.

"A detailed account was laid before the meeting of scientific experiments that had been made by wrapping the bodies of deceased persons in linen with preparations of aloes and myrrh, so as to reproduce the condition of the body of the dead Christ.

"Exact studies of the texture of the linen, of the method of weaving and the nature of the threads, were also made, and appeared to prove that the linen must be at least 1900 years old."

Even if this sheet were proved to be the shroud which enveloped the body of Christ, we cannot conclude that it would be sacred and an object of worship. The commandment of the Lord clearly states, "Thou shalt have no other gods before Me."

## Thirty Million Russians Still "Believers"

"Thirty million adults in Russia are still faithful 'believers,' Yaroslavsky, head of the Union of Militant Godless in Soviet Russia, has just announced. His estimate of the number of religious people in the Soviet is the first one published in recent years."—*The Religious News Service* (May 24).

## Convicted of Selling Justice

A Federal judge, Martin T. Manton, of New York City, who, according to his own testimony, made one million dollars in fifteen years of practicing law, was convicted on June 4 "of conspiring to sell justice." The judge before whom the case was heard said in his comments, "The charge of conspiracy to sell justice, made against an appellate Federal judge, is hitherto unprecedented in the history of the 150 years of the Federal judiciary." He declared that the case was of "supreme import." Thus are we again made to remember that men are frail whether in high or low position. All alike are subject to great temptations. However, when men who are sworn to uphold the law show disregard for that law, then we begin to feel as if the foundations of law and order are crumbling. When justice fails, men are left in a helpless state. Lack of confidence in those who uphold the law spells disaster for a nation. That disrespect for law is increasing is all too evident. And it is true that because lawlessness abounds, the love of many is waxing cold, as the Saviour predicted.

## Social Enemy Number One

An article in the *Christian Advocate* (June 8) states: "The eyes of America are being opened to the adroit way in which they were used to enrich the seller of alcohol. And seeing their error, Americans are repenting. That repentance is shown in utterances like that of Clarence Darrow to Clarence True Wilson: 'This reign of rum is not what I was contending for. I didn't want the Government to make men sober by law. But I am just as much opposed to making all the population drunk by social pressure. It seems to me that everybody is drinking now.' It appears that this reaction is being felt in many places. That the liquor interests have become somewhat alarmed at this trend is seen in the fact that they are endeavoring to reform themselves and make Old Man Rum a respectable citizen of the community. This attitude is evidenced in the expensive ads recently placed in leading magazines by a certain distiller's corporation under the heading, 'We Want the Good Will of Our Community.' Let us beware of the subtle and devious ways of our social enemy number one.

## Rumblings in the Far East

The present conflict in China is now about to enter the third year with little prospect of an early settlement. The scope of the conflict, however, is rapidly broadening into world-wide proportions as the rights of Western powers are being deliberately threatened. Great Britain, whose interests are traditional in China, is having to bear the brunt of the attack. But the interests of the West in East Asia, which developed together, must stand or fall together. France and the United States feel definitely affected, as is evidenced in the strong protests that are being sent to the Tokyo government by these nations. Japan, however, having entered upon a determined policy to create a new order in East Asia, feels that she must compel "cooperation" on the part of all the powers who have interests there. This is not an easy thing to do, and threatens to upset the equilibrium of the whole world. The power of the East is growing rapidly. The developments are becoming more and more ominous. One dare not make specific prophecies as to the outcome of present strifes. But we do know that every angle of the world situation is working out according to prophecy. "The nations," are "angry." "The weak" are saying, "I am strong." "The way of the kings of the East" is being "prepared" for the "battle of that great day of God Almighty."

F. L.

# IN MISSION LANDS

## The Alaska Mission

By H. L. WOOD

THE annual meetings among the churches in Alaska have come to a close. This is the first time since we began work in the interior and among the Eskimos on the Bering Sea coast that we have held the meetings in the winter, or rather early spring. Inasmuch as the believers are home from their trapping grounds, and the spring breakup with the fishing activities is yet a month or two off, it was decided that meetings beginning about the middle of March would be better attended than at any other time. This proved to be true this year. Although the flying is dangerous and arctic snows with high winds are frequent at that time of the year, we are glad for the Lord's blessing on our meetings and the encouragement brought to the Alaska believers at these annual gatherings, which lasted about a week in each church.

Our first meeting was held in the Eskimo church at Pilot Point. It took three days by steamer and one day by train to reach Anchorage. At Anchorage we boarded an airplane, which took us the last 450 miles. The first 250 miles of flying was pleasant. We flew at nine thousand feet altitude over the Aleutian range, and, as the day was calm and clear, we could see the vast expanse of jagged snow-capped peaks below and all around us as far to the west as eye could reach. The last two hundred miles was not so pleasant, for we struck a heavy wind blowing a gale off from Bering Sea, and the flying was very rough. The sea was a mass of churning ice blocks.

We arrived at Pilot Point at three o'clock in the afternoon, and as the plane circled over the village to announce our arrival, all the brethren rushed to hitch up their dog teams to come to meet me at the landing lake about two miles from the village.

I shall never forget the greeting I received as those four sleighs, with their long strings of dogs, sped over the ice and snow to take me and my baggage back to Brother Hanson's home in the village.

We began the meetings at once, and were pleased that nearly all the believers had been able to return from their trapping cabins. The rest were "mushing" with their dog teams from away southwest of Aniakhak volcano crater in order to be at the meetings. They knew of my arrival. Many of the Eskimos have short-wave radios with them in their trapping cabins and hear all the news by listening to the amateur and government radio stations. Thus they knew when to come to attend our meetings.

The Eskimo members pay their tithe in red-fox skins, and this year the price of these beautiful

furs is the lowest it has been in years. We have at the mission office a large number of these red-fox skins which have been sent in as tithe, which we wish to dispose of. Each year as I visit the Eskimo church, I marvel at the wonderful change in their living from what it was when I first met them. Anyone who has seen what I have seen will never question, "Does it pay to liberally support our mission program?" Brother and Sister Hanson continue their good work, teaching and uplifting these children of the North.

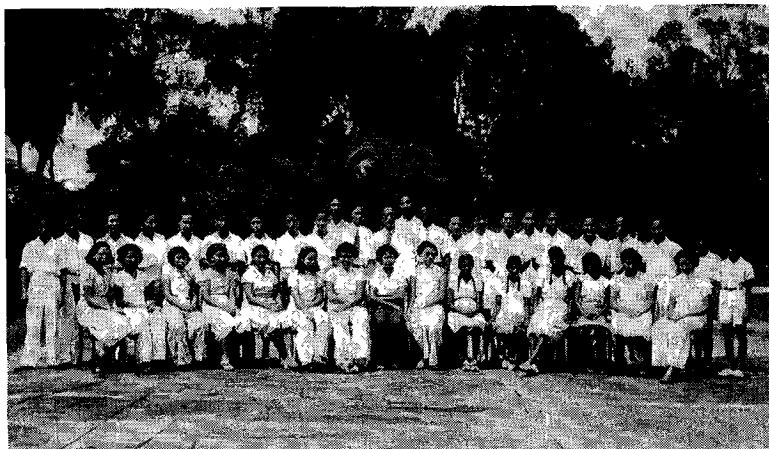
Storms delayed the plane for five days in taking me to my next appointment at Aleknagik, a flight of a little over two hundred miles. The believers were expecting me, and when my plane arrived at seven-thirty Friday evening, they were all at the church waiting for the expected service. The church at Aleknagik is growing and is doing a good work. A denominational school in which the first two academic grades are taught is being successfully conducted. The reason for the establishment of this school is that it will cost one of our young people three hundred dollars' fare to attend the nearest academy in the States.

At Aleknagik I saw a wonderful sight. Two dog teams with fifteen big huskies in each team were hauling loads of logs from the timber about three miles up the lake down to the water's edge, so that when the ice goes out in the spring, the logs, which are to be sawed into lumber for the new church building, can be towed to the sawmill. Fifteen well-trained sled dogs will pull an unbelievably large load of logs. The new church will be finished while the men are at home before the fishing season.

After the five-day meeting we flew back to Anchorage, where we were joined by C. A. Scriven and Mrs. Wood. Merle Smith had everything in readiness, and we all joined in the work of making



Glaciers and Hundreds of Mountain Peaks Covered With Eternal Snows Are Some of the "Highways" Traveled Over on the Way to the Eskimo Church in the Finishing of the Third Angel's Message



Young People of Malayan Seminary, Singapore, Who Were Invested as Friends, Companions, or Comrades

the Palmer and Anchorage meetings a success. Pastor Smith has just completed the work on the Anchorage church exterior. As soon as the funds are available, the building will be lined with a new insulating material to keep out the cold of winter.

From Anchorage Mrs. Wood returned to the mission office by steamship, after auditing the treasurer's books and holding mothers' meetings. Elder Scriven and I took the train to Fairbanks, where we visited our believers and held well-attended meetings each evening for the public. Dr. Dave Hoehn and Dr. Bernice Andrews are located in Fairbanks, and we believe that as a result of their earnest work, there will soon be a company of believers in the city of the "golden north." From Fairbanks we returned to Juneau by airplane, saving a week in time, and arrived for the meetings in the capital city. The mission yacht, "Messenger," was used to take the workers to Wrangel and Ketchikan.

At Wrangel, M. L. Miles and his wife have established a new work. They joined us in the meeting in southeastern Alaska, and three of their new believers accompanied us on the boat to attend the Ketchikan meeting. This is the third year we have conducted a church school in Ketchikan, where we have a church with a membership of forty-seven. June first, just ten years ago, we organized the Alaska Mission, with a membership of nineteen, of which only eleven resided in Alaska. Today our membership is 185, and ten are waiting for baptism. When we organized, we had one church at Ketchikan with a church building. Today we have church buildings at Ketchikan, Juneau, Anchorage, Palmer, Fairbanks, and one under construction at Aleknagik and another at Homer. These churches and companies are separated by great distances and mountain ranges and water. Yet the work has had a steady growth during the last ten years. The harvest field is vast, and truly the laborers are few. Pray for the work in this land of the far north and west.

STARS may be seen from the bottom of a deep well when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.—*Spurgeon*.

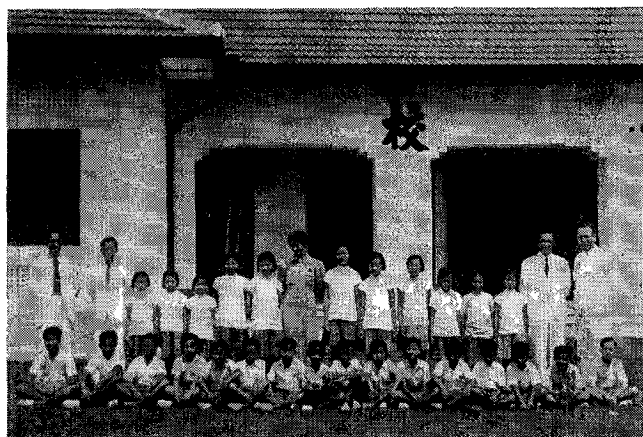
## The Moslem Field

It is interesting to see how the Lord is working in the great Moslem field.

Of this, T. J. Michael, secretary-treasurer of the Central European Division, Section II, writes under date of April 20:

"I wish that you could have been with us at that workers' meeting, and could have seen the almost pathetic earnestness with which the brethren made this appeal for prayer. They are attempting things this year that have never been done before in their field, things that have been thought to be impossible. It is tragic to think that after almost fifty years of work in those countries, more has not been accomplished. The Lord rolled a tremendous burden onto those brethren at that workers' meeting, and we look for the situation to change materially in the Arabic field, despite the great difficulties."

Elder Michael sends for publication in the REVIEW the following very earnest appeal. We believe that it will be read with deep interest.



Students of the Te Tsin Chinese School, Kuala Lumpur, Federated Malay States, Invested as Friends

### *"To the Leader of the Seventh-day Adventist Mission:*

"We, the undersigned, all of us from Ma'asar, Shuf, Lebanon, after searching the Holy Gospel with a good conscience and a pure heart, keep the commandments of God and the day of the Lord as written on the tables of testimony which is the Sabbath, the day the Lord prepared for us. After praying and lifting up our hands to heaven that God would accept us as He has accepted others before us, and as our faith in Christ is that we should knock for the door to be opened to us, and seek the mercies of God that we may find them, and all that in the name of Jesus who guided us to faith in Him, and to the keeping of the Sabbath, the seventh day which the Lord sanctified and blessed, and we are established on this law with our wives and children forever, therefore we ask God to guide our brethren, the Seventh-day Adventists, to do that which is right in sending us a minister and a school to teach our children in the true faith, which is our desire in

the name of the Lord Jesus Christ, that there may be one fold and one Shepherd. And may God make your efforts to do right successful, Amen.

"Signed: Jurjis Toma as-Shukr, Jurjis Louis Azer, Jurjis Khalil al-Metni, Jurjis Soleiman, Elias Assad Shueiri, Nicola Habeeb, Michael Assad al-Quraji, Elias Jubran Nojeim, Najeed al-Balti Nojeim, Elias Ghantus Nojeim, Shakir Khalil Haddad, Ibrahim Hanna as-Shukr, Jurjis Steffan Marqus, Ibrahim Abdo as-Shukr, Rizqallah Awad Jab, Michael Butros Haddad. (Sixteen persons, and with wives and children, 103 persons.)"

## Missionary Pioneering

By B. L. ANDERSON

THE way into our Kwangsi Mission is now via Haiphong, French Indo-China. At midnight on March 23, three trucks, driven by Pastors Coberly, McRoberts, and Dahlsten, carrying passengers—Pastors Wang, Lee, Lay, and the writer—and loaded with over three and a half tons of cargo each, arrived at our mission compound, Nanning, Kwangsi. J. H. Shultz arrived the next morning in a passenger car provided for the purpose of carrying at a later date the Dahlsten and Shultz families into their respective fields of labor—Sianfu and Choni. The party had left Hong Kong the third of March.

The trucks and car left the next morning for Chungking, loaded with relief material, paper for printing the gospel, Bibles and other literature for mission endeavor, provisions for missionaries, school and hospital supplies and equipment, including an X-ray machine, and many other articles for the West China Union Mission and the Northwest Mission Field. Traveling in such a caravan is inconvenient; men become bearded; eating, drinking, and washing are uncertain. Often one must sleep in the form of a jackknife, as there is no room to stretch out in the driver's seat; even to be wedged in between cargo is not conducive to much rest.

Dr. D. D. Coffin, superintendent of our mission hospital, who is on duty night and day with his staff, met us on our arrival. The work at the hospital, in spite of the war, is advancing. The last

three years the inpatients have entered on the average of more than one hundred a month, and during 1937-38, the clinic patients were more than 31,000.

Services could not be held the last two Sabbaths, because of air-raid alarms. During the recent ten consecutive days there has not been one day that the warning alarm of approaching enemy airplanes has not sounded. When the alarm is given, the patients, some on stretchers, are taken to the bombproof shelter. That was built under the direction of C. E. Wimer, deep in the ground under the hospital, and there they patiently wait by candlelight till the roaring of the airplanes and the explosion of bombs have ceased, and the all-clear signal is heard.

Regardless of these adverse circumstances, the hospital staff, both men and women, are standing nobly by Doctor Coffin, who has been here alone, without his family, since last October, and who is just finishing fourteen years of medical missionary service at this place. He is now anxiously waiting for the arrival of his relief to take over the work, so that he may leave on his well-earned furlough at the end of May.

## A Handshake and a Kind Word Did It

By H. M. SPARROW

MANY times a little courtesy prepares a person's heart for serious decisions. Edward Martin and some of his workers from Chileka Mission in the Southeast African Union were holding some meetings in one section of their field. Many people attended the meetings daily. Some opposition was aroused. Among the opposers was a group of three young men, their wives, and children. At the close of one of the meetings, these young people, shown in the accompanying picture, had decided to disturb the peace of the camp by shouting and throwing stones and sticks.

When Pastor Martin and his companions learned about this, they made a point of finding these people in the congregation as they were walking out, before they could begin to make the disturbance. Before they knew it, these would-be disturbers found themselves receiving a very hearty handshake and a warm invitation to return to the meetings each day. It took them so by surprise, and made such an impression on them, that they decided to attend every meeting. At the close of the meetings, they were among the first to stand up and signify their desire to join the Bible class.

Since that time these young people have been baptized, and those three young men are now engaged in holding some meetings among their own people. Very soon we shall have a church in that part where we once had only enemies of the truth. It pays to be kind and courteous under all circumstances, for, "Surely the wrath of man shall praise Thee."



Just a Handshake and a Kind Word Won Them to the Truth



# BY THE FAMILY FIRESIDE

## These Temptations

By INEZ BRASIER

**N**OT long ago a friend who was having a great deal of trouble remarked, "Sometimes it almost seems to me that a merciful God would not place temptations in the way."

"Can you honestly say that He placed this particular temptation, which has brought all this trouble, in your path?"

There was a long pause. At last he said, slowly, "I cannot honestly say that He did. I went off on a sidetrack to meet it."

Isn't that often true in our lives? We go out of our way to meet temptations, and there, in unguarded places, we fall. For how can we ask for power to overcome or to be kept safely when we wander into the enemy's territory?

Many times we make the temptations we fondly like to think are sent to us. We look at this little sin or that little pleasure just a bit off-color, thinking it is so small that it does not really make any difference; but as surely as we do this, we are inviting temptations to other little wrongs, and we are woefully overcome where we should be strong.

But the temptations that come as we go about the duties of life are a different matter. They are a challenge to fight, and we can pray, "Deliver us this day from evil," knowing that we can master them. Every temptation resisted brings greater strength and builds a character that stands as magnificent as a great tree in a storm.

God has His purpose for every life, and if we meet the temptations that come in the path of duty, they will do for us what the winds do for the tree. And our lives, grown strong and beautiful, will reach the lives of others, for no man "liveth to himself."

## Life of Ellen G. White—No. 5

By ARTHUR L. WHITE

**A**BUNDANT light has been given to our people in these last days," wrote Ellen White in 1907. "Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."—"Writing and Sending Out of the Testimonies to the Church," pp. 13, 14.

Diligently Ellen White labored through her life to present in print the instruction and counsel God entrusted to her for the people. When her untiring pen rested in 1915, there stood as a literary memorial to her lifework, a library of

twenty-six published volumes, two thousand articles from her pen in the leading journals of the denomination, and about one hundred tracts and pamphlets. There were also, in manuscript form, many personal messages of counsel dealing with personal problems or giving instruction for the conduct of the work in local or general fields, sermons, and general manuscript matter.

### Trustees of Ellen G. White Estate

Mrs. White did not leave in uncertainty the future custody of these writings of such importance to the church. Rather, this responsibility was definitely assigned by her to five trustees of her choosing, who at her death were to supervise the continuing publication of her books in the English and foreign languages, and take charge of the manuscripts. Those named by her were A. G. Daniells, F. M. Wilcox, C. H. Jones, C. C. Crisler, and her son, W. C. White. These men were chosen for life, and any vacancy which might occur was to be filled by some fit person chosen by the remaining trustees.

On Mrs. White's death, this board took charge of the work assigned to them. Working with the publishers, they have arranged for mechanical improvement of certain of the E. G. White books through reillustration and resetting of the type, bringing these volumes into line with current publishing standards. They have issued certain new volumes, such as "Messages to Young People," "Testimonies to Ministers," "Fundamentals of Christian Education," "Medical Ministry," and the "Index to the Writings of Mrs. E. G. White."

"Messages to Young People" brings together into one volume the counsels addressed to our youth which originally appeared in the *Youth's Instructor* and the *REVIEW AND HERALD*, which are not available to our youth of today. "Testimonies to Ministers" places within the reach of all, the messages of counsel of general application, which were originally published many years ago in pamphlets as "Special Testimonies." Other books issued since Mrs. White's death fill places of equal importance.

Completing the list of recent publications are "Experience and Teachings of Ellen G. White," "Counsels on Health," "The Sanctified Life," "Medical Ministry," "The Life and Teachings of Ellen G. White," "Counsels on Diet and Foods," and "Counsels on Sabbath School Work." All of these serve to make more readily available counsel and instruction highly valued, but, prior to the issuance of these volumes, not generally available. In each case the issuance of these new books represents merely the gathering together of that which was formerly published or was on file in manuscript form, and publishing it for general present-day circulation. It does not represent revisions or changes in the writings as they were left by Ellen White.

## Translation of Mrs. White's Publications

The second line of endeavor of far-reaching influence has to do with broadening the availability of the E. G. White writings to those who do not read the English language. Good progress has been made in this work, as is indicated by the fact that "Steps to Christ" has been published in fifty-six languages, and has had a circulation of four million copies; one million copies of "The Great Controversy" in twenty-five languages have been sold; and there are nearly a million copies of "Ministry of Healing" in the field.

Frequently because of the limited buying power of the people of other lands, and because the size of the book may expand as much as fifty per cent when translated, it is not always possible to publish large books in their entirety in the foreign languages. To meet such conditions, the trustees have made abridgments of, or selections from, the larger books which are frequently used, where the full book would be out of the question. Such a procedure is in harmony with a sound principle enunciated by Mrs. White—that it is better for a large number to have a part of what she has written than for a small number to have it all. The abridging of the E. G. White books does not involve the changing of the teaching or even of the wording, but merely a selection of those chapters and paragraphs which will be of most value when the full book cannot be used.

## Custody of Manuscript File

The third major line of endeavor conducted by the trustees pertains to the custody of the Manuscript File. As stated, the principal lines of instruction were well covered by Mrs. White in print while she was living. As our denominational activities broaden, however, there are certain lines of instruction and counsel sent originally to a rather limited number of workers in the earlier days, which are now called for by a much enlarged group of workers engaged in the same lines of endeavor. A definite illustration of this is found in the book, "Medical Ministry," which is a publication of many messages of counsel and admonition sent to medical missionary workers when our activities in this line were limited, and a few typewritten copies reached the principal workers. Recognizing the tremendous growth in our medical work and a large group of workers who would value the counsel sent out in early days, the trustees arranged this book, and it was published in 1932.

From time to time, issues of a local character arise in various places. Many of these are similar in principle to those which were dealt with in a local way by Ellen White when she was living. The messages given to meet such local conditions, as found in her manuscript files, are many times helpful today in meeting conditions of a similar character. At times it is deemed advisable to put formerly unpublished matter into print for general circulation. These releases are made through printed volumes, articles in our periodicals, and various pamphlets and leaflets, as may be arranged by the trustees of the Ellen G. White Publications and the officers of the General Conference.

For eighteen years following Mrs. White's death, the originally appointed trustees labored together in the fulfillment of their solemn trust. The files and work remained at "Elmshaven," near St. Helena, California. W. C. White, who, following his father's death in 1881, had been associated with his mother's work, carried the office of secretary and devoted his full time to the several lines of endeavor in the hands of the trustees. During the last four years, however, four of the trustees have passed to their rest. In harmony with the provision made by Mrs. White, others have been selected to continue the trusteeship, and at present the following serve in this capacity: F. M. Wilcox, J. L. McElhany, M. E. Kern, Steen Rasmussen, and the writer.

## Transfer of Ellen G. White Publications to Washington, D.C.

Early in 1938, in harmony with plans of long standing, the files and work of the office of the Ellen G. White Publications were transferred from the rented quarters in California, to the office of the General Conference at Takoma Park, Washington, D.C. A commodious vault in the General Conference office building now holds the valuable records in the care of the trustees, and the work is conducted from the world headquarters of the denomination.

Financial support for the work of the trustees is provided by the General Conference as a part of the denominational activity, and the small royalty income from Mrs. White's books passes to the General Conference treasury. Neither the mem-



## A Homely Thing

BY KATE H. ROBISON

It is a homely thing to do,  
This ironing,  
Yet there is naïve joy, and fascination, too,  
In seeing wrinkled roughness disappear,  
Till transformed garments, smoothed and soothed,  
Seem new.

If I could press life's wrinkles out,  
At least a few,  
Smooth frets and worries, quarrels, care and strife,  
Would that, too, be a homely thing to do,  
To iron some rankling roughness  
Out of life?

—The Christian Advocate.

bers of Mrs. White's family, the trustees, nor others benefit financially from the distribution of the E. G. White books.

And thus the work of broadening the influence of the precious messages given through the Spirit of prophecy continues, fulfilling the prediction: "Even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."

## "Let Me Do It Myself"

By JANETTE STEVENSON MURRAY

WE had company for breakfast. Our three-year-old son was taking a long time to lace his shoes. To have him ready sooner, I took the laces from him, but he lustily objected, screaming, "Let me do it myself." I persisted in lacing the shoes, and started breakfast. We must adhere to an orderly routine, I thought.

Soon after this, I visited the kindergarten; my little daughter wanted me to see their project—a toyshop. The week before, it had been a streetcar. The shop made a brave showing, filling one corner of the large room. Rows of orange boxes, which the children had painted green, were standing on end with a rail above. Boxes and rail made the

walls of the shop. The tops of the boxes served as counters, and the partitions for shelves below.

The children were making toys to sell in the shop. One little girl had some green water-color paint which she was industriously applying to the outside of a pasteboard box. Two girls were tacking wheels on carts made of boxes. Some boys were making airplanes. One started to nail two boards together, but the nail bent and fell on the floor. He began teasing the boy beside him.

"How are you getting on with your airplane, Albert?" inquired the teacher. He looked at her, helplessly. "The nail bent," he said. She encouraged him to find it, and then straightened it for him and stood by while he drove it in. But when she left him, instead of getting another nail, Albert dropped his hammer and went to look at the little girl who was beginning to put lavender paint on the inside of her green box.

"Your airplane needs some more nails, Albert," said the teacher.

Albert got a nail, but could not find his hammer. The teacher showed him where it was and stood over him until he had driven the nail in. Although she left him with another nail in his hand, he could not decide where to drive it until she came back and helped him choose the place.

"Now see if you can finish this all by yourself," she said.

"I can't do it alone." The little fellow's lips quivered. "Mamma always helps me."

I remained until the close of the session, and while the children were putting on their wraps, I talked with the teacher. Soon Albert came, saying, "I can't find my other mitten."

"Look in your pockets," advised the teacher.

He began feeling about in his jacket pockets, and out came the mitten.

"Albert seems to be a good deal of trouble," I said, when he was out of hearing.

"He has not been here long," she answered, "and he is one of those children whose mothers do everything for them. He has no independence—has to be helped and told how to do everything. You notice how well most of these children take care of their wraps and put them on by themselves."

"I suppose when they first come, you see a great difference between the children," I ventured, "and, of course, it depends largely on whether or not we mothers have encouraged them to do things for themselves."

"Yes," agreed the teacher, "it is really very easy to help children too much, and it is an unkindness, for they are afterward at a great disadvantage."

Walking home, I pondered over the case of the helpless Albert and then remembered how I had persisted in lacing my small boy's shoes while he was indignantly protesting, "Let me do it myself." I was no better than Albert's mother, really worse, for I was placing formality above my little son's opportunity to get a worth-while experience. If I continued, he might grow to be another helpless five-year-old.—*National Kindergarten Association.*

"Do not worry if you are not living in luxury. Live in triumph."

## THINK IT OVER

By RUTH NERLUND

*"Though you leave Him,  
Though you grieve Him,  
Though you wander far,  
He'll not leave you,  
Nor forsake you,  
He's your Guiding Star."*

Have you left Him? Have you grieved Him? Have you wandered far? Remember, Jesus has never left you, and He'll not forsake you. He is your Guiding Star. He loves you with an everlasting love, and His door of mercy is ever ajar for you.

"Standing on the top of the Cheviot Hills, a little son's hand enclosed in his, a father taught the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the German Ocean, then westward over hill and dale, and then, sweeping his hand and his eye round the whole circling horizon, he said, 'Johnnie, my boy, God's love is as big as all that.' 'Why, father,' the boy cheerily replied, with sparkling eyes, 'then we must be in the middle of it!'"

Yes, you are in the midst of His love—Jesus, who gave His life for you—and if you have wandered far, He stands ready to welcome you into the fold.

A widowed mother in Scotland was made very sad one day when her only daughter left home without word as to where she had gone. Several weeks passed by, and the poor mother was longing for her child to return. At last, one night the child did come home. She crept very quietly up to the door and was surprised to find that it was unlocked. Her mother welcomed her with joy. And the little girl inquired, "Mother, why was the door left unlocked tonight?" And the mother, with tears of joy glistening upon her cheeks, said, "Never, my child, since you went away has the door been locked by day or night."

And so it is with Jesus. You may have wandered far from His fold, but when you return, you will find that the door of His love is never bolted, for—

*"Though you leave Him,  
Though you grieve Him,  
Though you wander far,  
He'll not leave you,  
Nor forsake you,  
He's your Guiding Star."*

# PIONEER DAYS

## The Balaclava Camp Meeting

At the meeting of the union conference committee, referred to in the preceding article, I was elected president of the Victoria Conference. I had to do largely with the location and arrangement for the camp meeting, which was the first camp meeting of the season.

We secured a lot near Balaclava, a suburb of Melbourne. It was a large lot covered with grass and surrounded by large oak trees. At the workers' meeting, which was held at noon each day while the camp was being prepared, I talked courage to the workers, telling them that we were to have a large attendance and a fine camp meeting.

The meeting had been advertised to begin on Friday evening. On Friday afternoon Elders A. G. Daniells and E. R. Palmer took a walk with me around the camp. Elder Daniells said, "Elder Robinson, you have a beautiful camp here, but aren't you afraid you can never get the people out so far from the town?" There was not a house in sight of the place. Somehow the faith and courage that I had been talking to the workers the preceding week suffered a serious relapse.

Exactly thirty minutes before the meeting was to open, there came up the most terrific thunderstorm that I had ever seen before or have ever seen since. In a few minutes thirteen of our older family tents were riddled to pieces. Men were stationed around the big tent to hold the ropes, and were told to follow the orders of Elder Daniells. Elder Daniells soon said, "Boys, let it down," and the big tent went flat to the ground, except above the platform on which were the organ and the piano. The whole thing was over in about ten minutes, but we were in a sorry plight. Word of the situation soon got to Melbourne, and some of the leading hotels sent us word that their rooms were all full, but that they could accommodate, in halls and corridors, as many of our people as wanted shelter.

On Sabbath morning the sun shone down beautifully upon our drenched encampment. We raised the big tent sufficiently to get under it, and one of the sweetest prayer meetings that I ever attended was led by Elder Daniells.

The early-morning city papers came out with flaming headlines that the Adventist camp meeting had been miraculously preserved. We had rushed an announcement to the papers that services in the large pavilion would be held at ten-thirty in the morning, and at seven-thirty in the evening.

Our men, and women, too, worked like heroes, and by ten-thirty all was ready for the opening meeting. Whether people came out of curiosity, I do not know, but Elder Daniells preached a wonderful sermon to an audience which filled the large tent to capacity.

The Anderson brothers, A. W. and Richard, music dealers, had brought a fine piano and organ to the ground, and these were miraculously preserved during the storm. They organized a large choir and sang Adventist hymns before, during, and after each service, which was a big drawing card. Increasing crowds kept coming for the evening meetings and on the following Sunday.

The meetings were to close on Sunday night. Just as Elder Daniells and I were about to step upon the platform, a man, evidently a businessman from the city, said to us, "Gentlemen, do you know that you are making a great mistake in closing this meeting tonight? The people of Melbourne are just beginning to know about this thing." Every available seat was taken, and many people were seated on the edge of the platform, and some were standing several feet deep in a semicircle, on the outside of the tent. At the close of the sermon Elder Daniells related what

the man had said to us, and asked how many felt that way about our meetings. The entire vast congregation raised their hands in favor of the meetings' continuing. Elder Daniells turned to me and said, "Elder Robinson, I shall take the liberty of making an announcement. There will be preaching in this tent every night this week and over next Sunday."

Many of our people left on Sunday, but the crowds came every night. On Sunday, Elder Daniells asked me what I was going to do about this great interest that had been awakened. I told him that we had selected a new location for the tent, at a well-known point about halfway between Balaclava and the city of Melbourne; that the tent would be removed the next day, and that we must have it announced in the evening that Elder E. W. Farnsworth would speak in this tent, in its new location, on Monday night.

The next evening a large crowd was in attendance, and Elder Farnsworth preached on the subject of the coming of the Lord. I preached in the tent every night, with several exceptions, for three months. During the time we baptized eighty-four persons. The first person I baptized was a Miss Williams, a member of Lord Brassey's family. (Lord Brassey was governor of Victoria.) After her baptism she told Lady Brassey that she would have to leave them, as she was now a Seventh-day Adventist. A few days later Lord Brassey told her that she must not think of leaving them, as she had been a member of their family for eleven years. He said, "I know those people; they do my printing, and they are all right." He handed her two pounds (\$10) to present to her new church.

Afterward Miss Williams got the coachman interested. He embraced the truth, and I baptized him. Sometime afterward they became engaged, and I married them.

There was a no-law Adventist man who used to attend our meetings quite regularly, and nearly every night when I was about to make my strongest statement, he would rise and ask a question, hoping to weaken the argument. One Sunday evening I was to speak on the subject of the seal of God and the mark of the beast. I spent much of that Sunday in prayer to God, that He would not allow that man to disturb the meeting that night. When I rose to speak he was not present, and I thought that my prayer had been signally answered. But soon after I had begun, he came in and crowded himself into his usual place on the front seat.

I started to read Ezekiel 22:26, and when I got to the latter part of the text, the man rose, and, in a voice that seemed much disturbed, said, "I must enter my solemn protest against this wresting of the Scriptures. The gentleman would try to make you believe that the text refers to the Sabbath. It has no reference to the Sabbath whatsoever." I paused for a few brief seconds. Every eye in the large congregation was fastened upon me to know what I would do. I said, "We will read the text and submit it to the intelligence of this audience as to whether it has any reference to the Sabbath." I then read slowly, and with much emphasis, "Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." After another brief pause of silence, the little old man rose, lifted up the wall of the tent, and disappeared, and I did not see him thereafter.

The next Sabbath afternoon, at a meeting, eight persons rose and bore testimony to keeping their first Sabbath, dating their decision from the meeting on the previous Sunday night. At the close of the meeting on Sunday night, a Methodist local preacher and his wife came forward to shake my hand, and he said, "Pastor Robinson, that is the truth." I asked him what he was going to do about it. He said, "Ask my wife." Her face wreathed in smiles, she said, "My husband and I settled the question while you were preaching." A. T. ROBINSON.

# LAYMAN'S EVANGELISM

## Unity and Cooperation Bring Results

Six members of the Rochester (New York) church—two men and their wives, the writer, and one other person—began a series of Sunday-evening meetings in a small Baptist church located about twenty-eight miles from the city of Rochester. The church had been closed for two years, and the members had moved to other places; so the trustee of the church gave us permission to hold the meetings there, and very kindly had the place put in good condition for us. A piano tuner, on learning of our plans, offered his services in tuning the piano and the organ in the church, without charge. Handbills were printed and distributed to all homes and stores in the community, and literature was freely scattered throughout the territory. The overflow in the offerings received enabled us to purchase several sets of books for the circulating library. A live interest has been aroused, and some have already been baptized.

In addition to this effort, we carried on different lines of lay evangelism from the Rochester church. For example, at one time there was a visitor in my Sabbath school class; after attending twice, she dropped out. I made it my business to search for her, and found her ill. After she had made a speedy recovery, she wanted me to conduct Bible studies in her home. I promised to do so, and went, expecting to find her and her husband alone, but to my surprise eleven people were present. The continued interest in the Bible studies was very encouraging, and now the man and his wife have united with the church, and also the wife's sister. Five other members of this Bible study group are preparing for baptism.

Some of the neighbors, who had not attended the Bible studies, learned of the plan and wanted to be admitted. It was decided to organize them as a separate group, so as to begin at the proper place and carry the studies on connectedly. Several of these people will soon be baptized.

A wonderful spirit of cooperation was manifested by the members of the church as soon as we started the lay preachers' effort and the Bible studies, and everybody was glad to help in giving Bible readings, promoting the circulating library, and scattering other literature. We found that we were reaping a harvest from the previous seed sowing by the conference Bible worker and the colporteur. Our pastor and his wife, Elder and Mrs. Carcich, stood by us in our efforts and cooperated in every way, and this has meant much to the success of the effort. We can truly say that the spirit of lay evangelism has certainly brought new life and inspiration into our midst.

MARJORIE NEWMAN.

## Thirty Years After

FROM down in British Honduras comes the report of a remarkable experience in lay evangelism, as told by L. Astleford, director of the mission. It started many years ago when an aged man called his children about his bedside for a parting message. He said, "I am soon to leave you, but someday a man will come with a message about the coming of the Son of God. He will bring you the true religion. I know he will come, for God has told me so, but you will have to wait."

The children buried their father, but they never forgot his words. Year by year they waited, in darkness and superstition; yet their faith did not waver, for they remembered the warning that a long time would intervene.

Thirty years passed by, and still the promised messenger did not come. Then one day a neighbor announced that over in the next village there was a man, a simple farmer like themselves, who was preaching a new religion and singing strange songs. At once they thought of their father's words, and wondered if this might be the man seen in the dream. They determined to investigate, and when they reached the village, they found a man who expounded to people the prophecies pertaining to the soon coming of Christ. Night after night they listened to this humble lay preacher as in his simple way he unfolded the message of the blessed hope, and great was their rejoicing to find that their father's promise had been fulfilled. The Lord used that humble brother in a marvelous way, and today that family is rejoicing in the truth.

How little we realize that all about us there are those waiting for someone to bring God's message to them. Some may have been waiting many years. We are told: "All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

W. H. BERGHERM.

## Lay Evangelism in the Washington Conference

DURING the year 1938, seven lay efforts were conducted in the Washington Conference, which resulted in thirty-seven persons' being baptized. Since the beginning of 1939, fourteen lay efforts have been held, including those now in progress. There is a large attendance, and deep interest is manifested. A much larger per cent of our church members are holding Bible studies or cottage meetings. A gain of 114,000 pieces of literature distributed by our church members was recorded in 1938 over the previous year, and 127 souls were won to the truth by the lay workers. We rejoice to see the churches responding to the call of the hour, and believe that a greater work than ever before will be accomplished this year.

A. D. BOHN.

## A Great Work for the Lord

THE following reference to a lay preacher in the Philippine Union Mission is taken from a letter written by M. F. Wiedemann: "We have a lay brother by the name of Pablo Malisud, who now lives at Mindanao. He attended our lay preachers' institute about six months ago, and since that time this brother has won twenty souls, all of whom have been baptized and have united with the church. For the last fifteen years, Brother Malisud has won from ten to twenty souls each year. He is the one who was responsible for more than 160 baptisms on the west coast of Cebu a few years ago. He laid the foundation for all that result by his personal missionary work. He not only finds people and interests them and studies with them, but he prepares them for baptism. Truly he is doing a great work for the Lord."

WE are not here to play,  
To dream, to drift;  
We have hard work to do  
And loads to lift.  
Shun not the struggle,  
Face it—'tis God's gift,  
And when the Master comes  
To view our work  
And lay it in His balance  
To be tried,  
If others have been enriched  
Thereby,  
He shall be satisfied.

—Author Unknown.



# WORLD-WIDE FIELD

## Which School?

"WHERE are we sending John and Mary to school next year? Well, of course we have considered our own school in our own territory, but we really feel that John and Mary must have the very best *scholastic* training, and so, while we recognize that our school provides spiritual training, and that the matter of association with our own youth is important, we have decided to send them to the local high school."

Seventh-day Adventist parents speaking. Not *all* Seventh-day Adventist parents, of course, but some.

Where, we wonder, did that idea ever get started—that our schools do not measure up *scholastically* to schools of the world?

As long ago as Daniel's day, students trained in church school, and nourished on a healthful diet, when entered in a national intelligence contest, came off with flying colors—"in all matters of wisdom and understanding, that the king inquired of them, he found them *ten times better*" than those who had been trained in the nation's best public schools.

Throughout the history of God's people, through all times, those who have followed His instruction in education have surpassed in development.

In our day our own plan of education, God given (than which there could be none superior), has developed men and women of highest mental attainments, as evidenced over and over by the standing of our students in professional lines, who must compete with worldly students in worldly examinations. Year after year our medical students, our nursing students, and now our dental students, make records which would be sensational had we not become so accustomed to them.

*Scholastic* standing of our students?

If evidence were needed, it can be furnished up to date (1939) by the fine record of the senior class of Forest Lake Academy at Maitland, Florida.

In the State-wide mental and achievement tests given to all seniors of secondary schools, our seniors were given the *same* tests as seniors of Florida high schools. Every Seventh-day Adventist has reason to rejoice in their record—75 per cent of the twenty-eight seniors were, compared to the Florida high school, above the fiftieth percentile in English, which is truly remarkable when one considers that much of the English taught in high schools (fiction, etc.) is never submitted to our students. In social science, 86 per cent were

above the fiftieth percentile; in mathematics, 92 per cent, and in natural science, 95 per cent were above the fiftieth percentile. This record in the natural sciences the principal suggests might be due to the interest of the class, from their junior year, in the Progressive Class work sponsored by the Missionary Volunteer Department. These young people are really interested in birds and flowers and trees and stars. In fact, the entire school is interested in nature—in everything from the lively martins which inhabit the "apartment house" atop a pole on the campus to the alligators which frequent the academy lake. These students have the advantage of year-round nature study, without any let-up in hikes, since they live "where summer spends the winter."

In passing, it may be noted that a year ago this academy had total liabilities of \$20,886; today the liabilities stand at less than \$10,000.

How has this remarkable financial feat been accomplished?

Each month, when the statements were ready for mailing, the principal, Kenneth A. Wright, with Mr. Fleming, the accountant, piled the envelopes on his office floor, and the office force knelt about those statements, invoking the blessing of Heaven upon them as they should go into the homes of students, that the parents might be able to pay the bills.

Collections for the year have been 102 per cent. That did not just happen; that is providence.

In a school where the faculty and student body find time to pray for the school's problems, God finds time to answer.

Our people in Florida stand back of their academy with a \$1-per-member-per-year fund.

What does all this mean?

It means, dear father and mother, that in your planning for John and Mary's education next year—for their scholastic, spiritual, and social development—you cannot find a better place for them than God's place, a school of His planting.

There is such a school in *your* conference.

STELLA PARKER PETERSON.

## "It Was Never So Seen" in Inter-America Before

NEARLY seventy students have earned full scholarships through the sale of denominational literature during the last vacation season. This is the largest number of scholarships ever made in this division during a school vacation. And these scholarships were granted to students in each of the five union fields into which our division is divided. Several students made two and three scholarships each. I want to pass on the experience of one of these

students which shows how wonderfully God has blessed in their literature sales.

Salvador Arriaga, while working in the interior of Spanish Honduras, called upon the judge in a certain district, with the book, "Consejero Médico." In this book are a number of quotations from "Ministry of Healing," which our student colporteur read to the judge. After hearing these, he ordered a copy of every book written by Mrs. E. G.



Boys' Dormitory, Forest Lake Academy, Orlando, Florida

White that is published in Spanish, took several other publications besides, and placed with our colporteur a two-year subscription to *El Centinela*, our Spanish missionary paper, paying cash for the entire order. It amounted to more than \$30 (gold). This same young man also sold another customer \$35 worth of literature for cash.

Dionisio Santos, the field secretary of the Guatemala Mission, has delivered nearly \$1,000 worth of literature during the months of March and April. Colporteurs in that field delivered \$1,168.65 also during the same months.

Two of the young men students who worked in Costa Rica during the vacation season delivered books to the value of \$1,380.

Publishing-house sales of the Inter-American field for the first six months of 1939, which period

closes at our office on June 10, 1939, are the highest on record. During the first six months of 1938 our book sales were \$58,941.50. This year, during the same period the total book sales are \$101,000, or an increase of \$42,058.50 in six months.

On July 1, we begin our special four-month campaign for Spirit of prophecy promotion, with special discounts available to the entire membership. This should result in placing several hundred sets of these writings in the homes of both our English and Spanish speaking members. We believe our people in this division will respond to this special offer in a hearty way, and make a real effort to build up their personal libraries, so that their families, their friends, and their neighbors may study these wonderful books as never before.

D. A. CONE.

## The Review and Herald Memorial Church

In the town of Hyattsville, Maryland, stands a beautiful little stone Seventh-day Adventist church, recently completed and entirely free of debt. It was first occupied at the beginning of the present year. It is modern Gothic in design, with stained-glass windows that picture in soft, rich hues the distinctive doctrines of our message. Over the pulpit is an exquisite rose window, which glows like a multicolored star when the sun shines through it. An organ has been installed, which adds materially to the beauty of the church service. Downstairs there are ample Sabbath school rooms for the children's divisions.

This church was dedicated at an impressive service on May 6. The dedicatory sermon was preached by M. N. Campbell and the dedicatory prayer offered by F. M. Wilcox.

Strangely enough, the undertaking which has since resulted in the founding of this little church did not at the beginning have the town of Hyattsville as its objective. In the summer of 1930 a strong con-

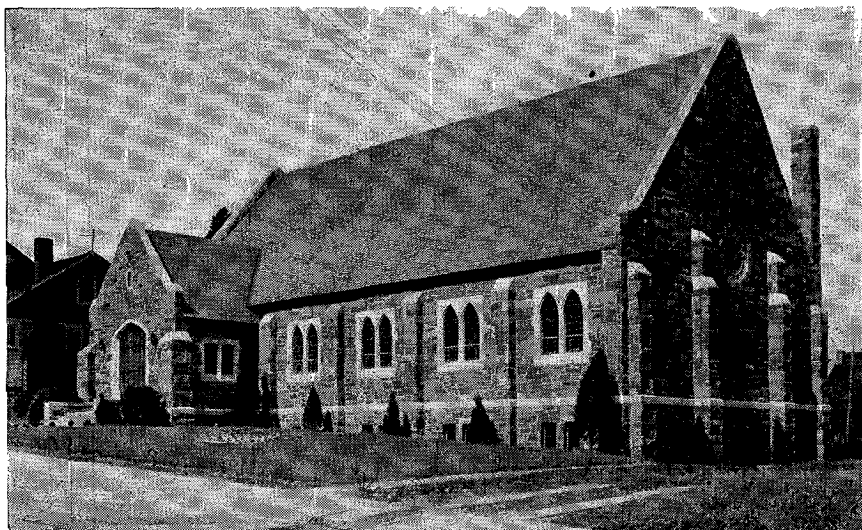
viction came to several employees of the Review and Herald Publishing Association that besides their routine office duties, they could do an active work for the Lord in organizing an evangelistic company and conducting an effort. The entire Review and Herald family entered wholeheartedly into the plan. At a Sunday morning chapel, they enthusiastically pledged a substantial sum to help finance the enterprise. The Review and Herald Corporation cooperated with a generous gift. The local conference provided a Bible worker. The effort was started in the fall of the year, in the city of Alexandria, Virginia, just across the Potomac from Washington, where there was at the time a small Seventh-day Adventist church. A number of converts were baptized, and the church was thus strengthened sufficiently to encourage the members to build a fine little church building.

With enthusiasm equaling that of the previous year, and with the same plan for financing, the Review fam-

ily went forward in 1931 with preparations for another effort, selecting Hyattsville, about five miles from Takoma Park, as the field of labor. There was no Adventist church in the town, and as the effort progressed, and the truth took hold of the hearts of a number of people in that area, it became evident that regular Sabbath services ought to be held there. On the first Sabbath in 1932 a company was organized, and by the first Sabbath in May of that same year a church organization was perfected. The church meeting place was the hall in which the effort was held, a building far from ideal, with its bare floors and noisy, collapsible chairs. But it was made to serve the need temporarily. The original company, numbering forty-seven, was made up of a group from the overcrowded churches in Takoma Park and a few Adventists living in or near Hyattsville. Baptized converts were soon added. In the fall of 1932 a third Review and Herald effort was held, in a town about two miles away from Hyattsville, and the converts increased the membership of the new church. The plan of financing this effort was the same as for the others.

Strong opposition greeted these first missionary efforts in Hyattsville. The members, however, have persevered in their endeavor to win their way into the confidence of their neighbors. The entire community has been worked carefully with message-filled literature. Gradually people have become more interested. Many of the church members have found openings for Bible readings; some have at times given as many as five and six Bible readings a week. At the present time, one member is conducting a lay-evangelistic effort, which promises gratifying results.

One thing that has without doubt done more than anything else to break down prejudice has been the Prince Georges Clinic, a medical-missionary project. Except for the doctors, whose services are furnished by the Washington Sanitarium, its entire staff, including the supervisor, are members of the Hyattsville church. The Clinic was first opened in February of 1933. Three years ago, a Catholic lawyer of Washington, who had watched with interest the growth of this medical-welfare project, erected a building for the clinic, according to plans drawn by the supervisor, and with the understanding that the Hyattsville church should have absolute freedom in its operation. The building is used rent free. It is a neat, one-story brick structure, and stands only a few doors from the new church. During 1938, the clinic records show that there were 2,451 medical and dental patient visits. In addition, the facilities of the building have been utilized by the county and State health officers as a clinic for venereal and tubercular diseases. To assist in



Review and Herald Memorial Church, Hyattsville, Maryland

meeting the running expenses, a regular yearly appropriation is now being received from the Washington, D.C., Community Chest Fund, which takes in charitable activities in the counties surrounding Washington. The clinic has now assumed sufficient dimensions so that steps have been taken to incorporate it.

The tithes and mission offerings paid in by the members of the Hyattsville church during the seven years that it has been in existence have totaled \$72,642.97.

It was very soon after the members of the Hyattsville church started to meet in the rented hall that they began dreaming a dream of a little church of their own, unencumbered with debt, where they could in quietness and reverence worship their Lord—a meeting place “more beautiful than our homes,” as the pastor expressed it, even as the sanctuary of ancient times exceeded in beauty the dwellings of its worshipers. A piece of ground was donated by the Catholic lawyer who had built the clinic. The adjoining lot was purchased. Then the money for the church itself began to accumulate. The church members pledged liberally each year. The Missionary Volunteer Society conducted food sales, gave programs, and saved yards and yards of pennies. The Review and Herald Publishing Association and the local conference contributed, and there was also an appropriation of \$1,000 from the Church Extension Fund. Eagerly the members watched the fund grow. Finally the required \$25,000 was in sight, and

at the beginning of 1938, definite plans were laid for the construction of the church. The edifice, completed free of debt, was ready for occupancy the first Sabbath in this year.

Not infrequently, church members connected with our various institutions go out in personal missionary work and thus have a part in the creation of new churches. But the story here related is that of a church raised up directly as the result of a long-range, definite program that organized the personnel of a publishing house for every feature of each effort, and financed those efforts from the combined liberality of the workers and the institution, the total cash invested amounting to several thousand dollars. Desirous of giving to the church a name that would preserve the memory of this distinctive evangelistic endeavor, the members voted to call it “The Review and Herald Memorial Church.”

The new church in Hyattsville offers seating capacity for 327 persons—127 more than the present regular attendance. Why the extra space? It is to make provision for further missionary endeavor, and it is the hope and prayer of the members that each of those seats may before long be occupied by a convert, brought to a knowledge of the gospel through their efforts. The Review and Herald Memorial Church is determined to maintain for the years to come the same layman's missionary fervor that created the church seven years ago.

RUTH CONARD.

## Six Nations Reserve

In company with H. A. Shepard, the secretary-treasurer of the Canadian Union Conference, we set out from Oshawa, Ontario, early Sabbath morning, and reached our Indian church at the Six Nations Reserve, near Hagersville, Ontario, in good time for Sabbath school.

We have a well-located chapel and manse on the Six Nations Reserve. A. W. Wennerberg, our Indian worker for the Ontario-Quebec Conference, is holding a series of evangelistic meetings on the opposite side of the reserve in a rented building. The attendance has been good. During the church service in the morning, two faithful deacons were anxious to send their love and greetings in their own tongue, the Mohawk, which seems to be the predominating language on the Six Nations Reserve. Here is the love and greeting in the Mohawk, “Wat-kwanon-wey'roh.”

As I saw our Indian brethren and sisters, with their young people, filling places of responsibility in the Sabbath school and church, my heart was filled with joy, and as we dedicated our lives anew to service for the Master, we were glad to dedicate this fine group of Indian

believers of the Mohawk, Algonquian, Iroquois, and other tribes of the Six Nations to unreserved consecration and service in the Master's cause.

I was glad to see that the Sabbath school secretary, the superintendent, and most of the church officers were Indian believers. The experienced help of Brother Duclos is appreciated.

There are twenty-nine reserves in Ontario, according to the report on Indian affairs. One of these we have entered, and good progress has been made. When shall we enter the twenty-eight remaining in Ontario alone, to say nothing of the scores of reserves in the rest of Canada? British Columbia and Alberta in particular have many. Surely we should not delay too long.

I enjoyed a short visit at the Oshawa Missionary College, where a fine group of students are preparing for places of usefulness under the leadership of F. R. Isaac and a group of capable and consecrated teachers. The Canadian Watchman Press is putting out missionary and health magazines which are worthy of receiving a wide circulation.

H. D. CASEBEER.

## Methods of Evangelism

“THIS course has been the most valuable that I have ever had, either in or out of school. It has given me a knowledge of the practical side of the work of a minister both as evangelist and as pastor. It has answered hundreds of questions that have been passing through my mind since I began my ministerial work, and has given me a greater longing to be a more effective soul winner. It has been the means of giving me added confidence and a more certain attitude regarding the exact method of procedure. I hope that every young minister will sometime have the privilege I have had in taking this course.”

Thus wrote a fine young minister at the close of J. L. Shuler's class in Methods of Evangelism at the Theological Seminary last winter. And the entire class of twenty-two said substantially the same thing, and several of them were men of many years' experience in evangelistic work.

Greater power, improved methods, and increased efficiency in soul winning should be the constant objective of every preacher of the advent message. It is for the purpose of bringing help to our evangelistic work that the Theological Seminary board has employed J. L. Shuler to give his time to teaching Methods of Evangelism in the school, alternating with evangelistic efforts in the field. The next class will be given July 16 to August 22. There will be opportunity for a goodly number of ministers and Bible workers to avail themselves of this excellent instruction. Some conference presidents will also join us in this fruitful study of a greater and more successful evangelism.

Any who desire to come should write at once to the Theological Seminary, Takoma Park, D.C.

M. E. KERN.

## Investiture Service

DURING the last seventeen years there have been many investiture services for Master Comrades, the largest of which was conducted at the 1936 General Conference session in San Francisco, at which time 137 Master Comrades received their insignia. However, the largest investiture service ever held in a local conference was conducted Sabbath, May 13, at the Kentucky-Tennessee camp meeting in Nashville, Tennessee.

Forty-five Senior youth and adults were invested as Master Comrades, among which were a number of conference workers. One of these was our veteran worker, S. G. Haughey, who not only completed the regular class requirements, but also earned a large number of Vocational Honors. Mrs. C. V. Anderson, wife of the conference president, R. H. Libby, Mis-

sionary Volunteer secretary of the conference, and other workers were also among those invested.

The entire service was greatly appreciated by the large number of people in attendance, and no doubt as a result many others were inspired to qualify as Master Comrades. Appropriate remarks were made by the writer; the charge was given by A. W. Spalding; the consecration prayer was offered by C. V. Anderson; and the writer, assisted by A. W. Spalding, presented the insignia.

The Progressive Class training meets a real need among our senior and junior youth. We rejoice to see these large groups qualifying themselves for more efficient service by means of the training provided in this classwork.

C. LESTER BOND.

## Baptisms in Texico Conference

G. W. CASEBEER reports a baptism among the Spanish-Americans at Reserve, New Mexico, in which seventeen persons gave themselves to Christ. Among them was a probate judge of a certain county; another was a merchant whose wife was at one time unanimously nominated for the office of secretary of state for New Mexico. Fifteen of those who were baptized are all members of one family, either by birth or through marriage.

The interest in this section of the field was aroused by a Spanish colporteur-evangelist who died some months ago of pneumonia, which he contracted while he was working in the high altitudes of the State. Another layman entered into the labors of the stricken brother, and as a result a great awakening has sprung up in this region. In a near-by place fifteen more persons, Spanish-Americans, are preparing for baptism. Never in the history of New Mexico have there been such favorable indications for evangelism among the people who are the descendants of the Spanish adventurers who settled this country four hundred years ago. Our Spanish-speaking laymen are rallying to the task, and we feel certain that this brother, who has already won twenty-three people to the truth and who has these fifteen more preparing, will be blessed of God in bringing in a still larger number before the year closes.

WESLEY AMUNDSEN.

## Pheonix, Arizona

DURING the latter part of 1938 our evangelistic group held a series of meetings in the city of Pheonix, Arizona. The meetings started January 29 and continued till Sunday night, May 28, with a good attendance throughout. One hundred

and forty people were baptized, including nine Spanish-speaking people and seven Indians from the Isleta-Pawnee, Maricopa, and Mo-have-Apache tribes. The Spirit of God was manifest in a mighty way, as nearly twoscore men and women gave up habits of tobacco, liquor, tea, and coffee, the use of jewelry, etc. The messages of H. M. S. Richards stirred the city as it has not been stirred for years.

The local pastor, Lylon Lindbeck, and others making up the evangelistic group cooperated in a fine, strong way. There has been a decided increase in tithes and offerings, and a real gain in every department of the church and Sabbath school. The membership successfully carried on a heavy school program, paid off a \$350 radio debt, and raised over \$1,700 for the radio work. There was a gain of around one hundred members to the Phoenix church.

The radio work proved a real asset to the meetings, broadcasts being rendered five times a week during the greater portion of the series.

We are all deeply grateful to God for His blessings during this series of meetings, and as Elder Lindbeck continues Sunday-night meetings in the church, we sincerely pray that God may bless him and his coworkers in their endeavor.

HOWARD A. CURRAN.

I AM a new subscriber, but I take this opportunity to tell you that each copy brings a new inspiration to me. I should not like to miss a single copy.

BIRGER IVERSEN.

I EXPECT to continue reading the REVIEW as long as I live. It has been a great blessing to me, and I pass it on to another family; so you see that it blesses two families. May God bless you all.

HANNAH NEWTE.

## APPOINTMENTS and NOTICES

### CAMP MEETINGS FOR 1939

#### Atlantic Union

New York, Union Springs . . . June 30-July 9  
N. New England (Regional), White  
River Junction, Vermont . . . July 7-9

#### Canadian Union

Ontario-Quebec, Oshawa, Ontario . . .  
June 30-July 9  
Manitoba-Saskatchewan, Saskatoon,  
Saskatchewan . . . July 7-16  
Alberta . . . July 14-23  
British Columbia  
Kelowna . . . July 26-30  
Vancouver . . . Aug. 2-6  
BRITISH COLUMBIA SENIOR-JUNIOR CAMPS  
Interior, Okanagan Lake . . . July 13-20  
Coastal, Gabriola Island . . . Aug. 8-15

#### Central Union

Kansas, Enterprise . . . Aug. 10-19  
Nebraska  
Lincoln . . . Aug. 17-26  
Hemingford (Regional) . . . July 5-8  
Missouri . . . Aug. 24-Sept. 3

#### Columbia Union

New Jersey, Trenton . . . June 29-July 9  
East Pennsylvania, Allentown . . . July 6-16  
Ohio, Mount Vernon . . . July 27-Aug. 6  
West Pennsylvania, Ridgeview Park,  
Derry . . . Aug. 10-20  
West Virginia, Parkersburg . . . Aug. 17-27

#### Lake Union

Wisconsin, Portage . . . Aug. 17-27  
Michigan  
Grand Ledge . . . Aug. 22-Sept. 3  
Colored meeting for union, Calvin  
Center, Michigan . . . Aug. 3-5  
Colored Senior camp, Starved Rock,  
Illinois . . . Aug. 20-26

#### Northern Union

Iowa . . . Aug. 24-Sept. 2  
Iowa Youth's Congress . . . Aug. 24-26

#### North Pacific Union

Idaho, Ontario, Oregon . . . July 12-19  
Oregon, Gladstone Park . . . July 20-30  
Washington, Auburn Academy . . .  
July 27-Aug. 6

#### Pacific Union

Nevada-Utah . . .  
Southern California, Lynwood . . . Aug. 3-13

#### Southern Union

##### JUNIOR CAMPS

Alabama-Mississippi . . . July 6-16  
Florida . . . July 20-30  
Carolina . . . Aug. 1-10

#### Southwestern Union

Arkansas-Louisiana, Fair Grounds,  
Shreveport . . . July 21-29  
Texas, Clovis . . . July 27-Aug. 5  
Texas, Waco . . . Aug. 3-13  
Oklahoma, Guthrie . . . Aug. 10-19

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Dedicated to the Proclamation of the Everlasting Gospel

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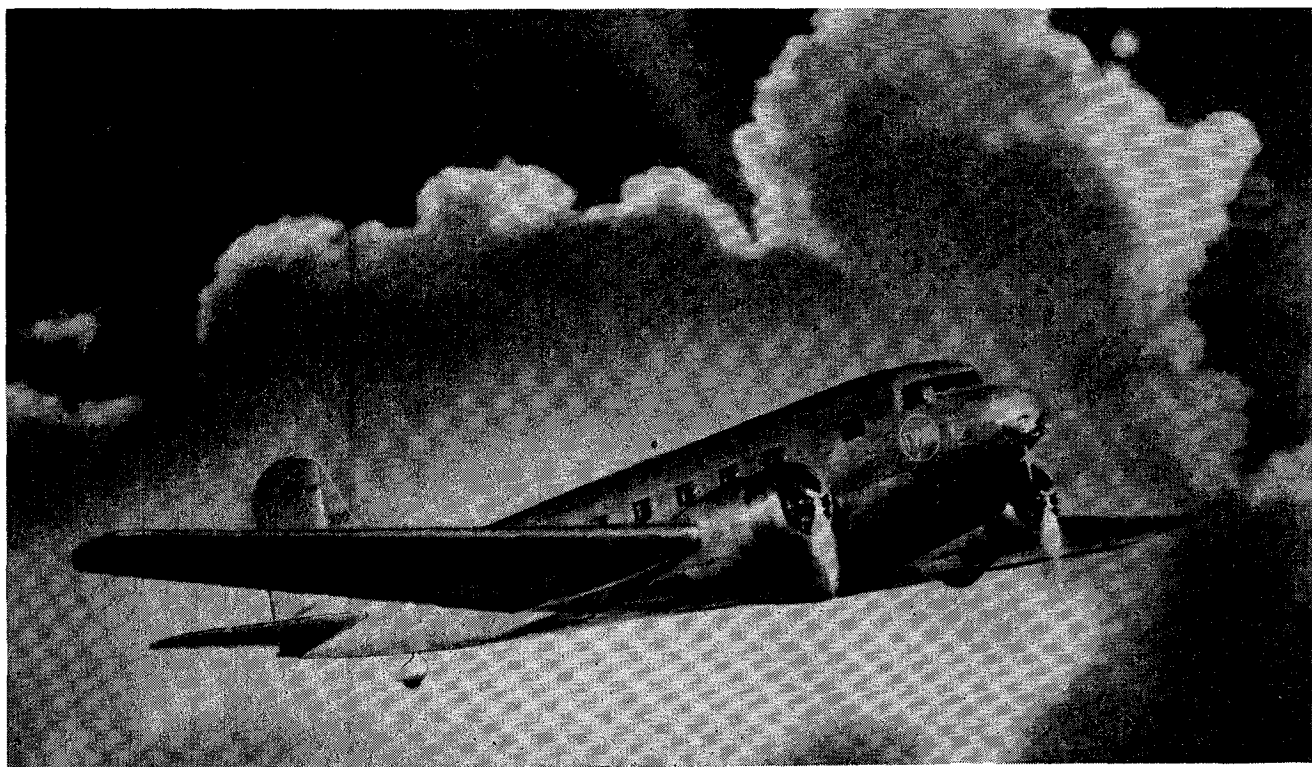
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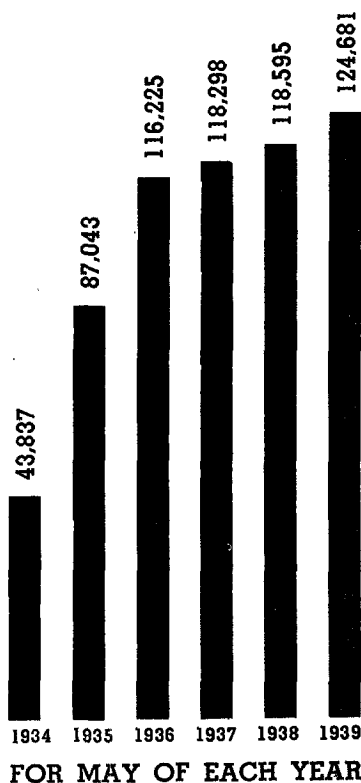
THE ADVENT REVIEW



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**BOOK AND BIBLE HOUSE**



# OF SPECIAL INTEREST

J. R. CAMPBELL, superintendent of our Zambesi Union Mission, calls our attention to a mistake in a last-page note in the REVIEW of April 13. We stated that the number in their instruction classes amounted to 700, whereas Brother Campbell says they number about 7,000. We are sorry for this mistake.

## Missionary Sailings

DR. AND MRS. L. J. LILLY, and their two children, of the White Memorial Hospital, sailed from Los Angeles for Hong Kong, China, on the S.S. "President Cleveland," May 29. Doctor Lilly will have charge of the hospital at Nanning while Dr. D. D. Coffin is on furlough.

Elder A. L. Westphal, returning to Brazil, South America, from furlough, sailed from New York for Santos, on the S.S. "Uruguay," June 2. Mrs. Westphal and the children are remaining for a while longer in California.

The following workers were on board the S.S. "President Pierce," which sailed from San Francisco, June 16: Mr. and Mrs. C. H. Alexander and their two children, returning to India from furlough; and Elder and Mrs. O. W. Lange and their four children, and Mrs. C. L. Torrey and her son, Robert, returning from furlough to Singapore, Straits Settlements.

H. T. ELLIOTT.

## Good Things for the "Review"

EVERY week we present a feast of good things for the readers of the REVIEW. Articles dealing with various phases of Christian experience and with our denominational beliefs, reports from the mission field and from the home bases concerning the work being done in evangelism and other lines of gospel ministry, the practical instruction contained in the home department, with other features just as worthy of mention, present a veritable feast in every number. And we want to assure our readers that the feast will be extended indefinitely.

We have in hand some excellent articles for the remaining months of the year. Let us briefly enumerate these.

1. A series of articles on "The Sanctuary of the Bible and Christ's

Priestly Ministry," by M. L. Andreassen.

Elder Andreassen is the Bible instructor in the Seventh-day Adventist Theological Seminary. He has been a Bible teacher for many years, and brings to this subject the results of his long and profound study. You will want to review the evidences of our faith in this great central theme of Bible teaching.

2. A series of articles from W. L. Emmerson, editor of the *Present Truth*, London, on "The Evidences of Christianity and the Truthfulness of the Biblical Record as Found in Archeological Discovery."

Elder Emmerson has given special study in this field and has written much on this subject. These articles, prepared especially for the REVIEW, will be found intensely interesting and helpful.

3. Two short series of articles by Carlyle B. Haynes, president of the Michigan Conference. (a) "The Definite Call to the Gospel Ministry." (b) "The Minister Practicing His Own Preaching."

Elder Haynes has made many valuable contributions to the REVIEW through the years, and these practical and forceful articles are up to his usual standard.

4. Articles on difficult texts of the Bible by W. E. Howell. Some of these have already appeared, and there are others to follow.

Elder Howell is a Greek scholar, and he deals with some of these difficult questions from the standpoint of the original text. These studies will be particularly helpful to devout and earnest Bible students.

5. A series of articles on "The Social Relations of Young Men and Young Women," by C. Lester Bond, one of the secretaries of the Missionary Volunteer Department of the General Conference.

Elder Bond speaks from a long and valuable experience in directing the destinies of our youth. These articles are very practical in their presentation and will be read with special interest by our youth throughout the field.

6. Articles from the pen of Mrs. E. G. White. We recently announced these. They constitute a very valuable contribution to our feast of good things.

We have other worth-while articles in our files which we shall announce later, and there will be still others, and practically every mail will bring us articles on various phases of Christian experience, reports from the mission field, and reports of evangelism in the homelands.

This enumeration makes no mention of important editorials from

our staff, editorials that will deal with some of the vital issues of the present hour.

## Midsummer Offering

"He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

We are told that the message during the closing days of earth's history will be carried by the deep conviction of the Spirit of God, and our hearts should rejoice with God's compelling love as we look upon the fields and learn of His wonderful providences. Surely He is about to finish the work and cut it short.

From South and Inter-America come reports of the marvelous workings of the Spirit of God, and of hundreds who are joining the ranks of those who are getting ready for the march to the Holy City.

Darkened Africa comes forth fifty thousand strong every Sabbath day to learn more of Jesus and His love.

Long have India's millions waited, but now, just now, as never before, the Spirit of God is searching out the truehearted.

Messages from China tell of great trouble and sorrow. Our brethren of that unfortunate country have been passing through a crisis of the first magnitude. But they are full of courage, and they assure us that their faith in God is strong as they look forward to the day when our beloved message shall triumph in that great land of Sinim.

From time to time there appear lists of missionaries who are sailing for far-off mission lands. Yes, they are going out to the fields where God has called them, to the stations where our money has sent them. They are dependent on us, and we must not fail them.

Great changes have come. The good news of salvation as set forth in the threefold message of Revelation 14, is going out to the ends of the earth. For lack of means our workers are unable to enter many of the doors, which are swinging open by the providences of God, but nothing seems to daunt their spirit, and they are encouraged to work on under trying conditions, trusting in the loyal support of our people in the homelands.

For many years we have looked to the Midsummer Offering as a source of funds to maintain our regular work, and if possible to answer some of the numerous calls. This offering will be received on Sabbath, July 15, 1939. In consideration of the great needs, may all respond liberally. The coming of our Lord is very near. Our supreme need is power from on high to finish His work, "because a short work will the Lord make upon the earth."

W. H. WILLIAMS.