

# THE ADVENT SABBATH REVIEW AND HERALD

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

## Word From Poland

By E. D. DICK

Knowing of the very keen interest concerning the welfare of our work in Poland, I feel that I should share with the readers of the REVIEW a letter which has been received from a former leader of that field. This letter was written in Warsaw under date of February 1, and reads as follows:

"Here in Warsaw we have had many experiences, but the Lord has helped us through, and the work of God goes forward. We are all of good courage and happy in the Lord. We knew all the while that God was with us. Our office building on Turecka Street was struck three times by cannon balls, and our house on Garska Street was also struck three times. Naturally, the buildings were somewhat broken, but all of us who lived in these houses were saved. During these past months we have constantly been diligently at work, and now conditions are more normal and the work is going forward again.

"We are not now able to visit and preach in our churches in the east, the south, and the north, but we know that our members in those sections of the country have remained faithful. Most of our workers stayed in their fields, but a few of them left. Elder Maszczak is now the president for all the churches in the south, the east, and the north. Brethren — left their fields, of course. The other laborers all remained and are serving the churches. We have recently ordained two new preachers. Up to the present time our members have had freedom to get together to carry on their meetings of worship and to enjoy liberty.

"The churches in Posen and Bromberg and Schlesien, Kattowitz and Bielitz, have been

joined to the East German Union, and the churches in those districts are now led and helped by our believers in Berlin. Thus, there is left to us now what is called the general government, including the districts of Warsaw, Lublin, Krakow, and other places. We have left to us sixteen churches and twenty small groups with a membership of about seven hundred. We call this the Warsaw Conference. Our whole union, I suppose, really now consists of this Warsaw Conference and the churches in the Russian section of old Poland.

"At the present time we are cut off entirely, both from the General Conference and from the division, and Brother — has told us that they are not able to give us any help; however, things are not too bad with us, and we are satisfied. Hitherto the Lord has helped us.

"I have not yet received all the reports from the churches concerning our work last year, but so far as I can tell the year 1939 was the best in the history of our work in Poland."

We are greatly cheered to know that in spite of the disaster of war which has overrun Poland, we can receive such encouraging reports of our work there. The next to the last sentence of this letter should be particularly noted, wherein he states that while they have not received all the reports from the churches concerning their work of last year, it would seem that 1939 was the best in the history of our work in Poland. We rejoice that the Lord's hand has been over His work in these trying times, and we pray for our believers as they go forward this year.

# HEART-to-HEART TALKS by the Editor

Subtle Dangers Threatening the Church

## Backsliding While Working for the Lord

**D**ID you ever consider that you could backslide even while engaged in religious work? I believe that is very possible, and that it is a danger which threatens all our readers, and particularly our workers. We may become so busy in preaching, in colporteur work, in teaching, in our labors in the school, the publishing house, or the sanitarium, that in the mechanics of our work we shall lose sight of our real objective. We shall fail to recognize that we who work for the Lord must be sanctified by the service we perform and by the message we carry.

This was the great danger which threatened the priests and the Levites in the old-time sanctuary service. Some trusted for salvation to the work they did. They performed their service in a formal, perfunctory manner. Their hearts were not in tune with the spirit of their ministry, and because of that the Lord accounted their offerings as an abomination.

## Danger of Ministers and People

When in our ministry our preaching becomes a mere profession instead of a passion, when we engage in it in order to earn a livelihood instead of seeing in it continually the call of God, when we preach to be heard of men and to receive praise for our eloquence or our logic, then our service becomes unacceptable to the Lord and we ourselves lose our connection with divine power, our consciousness of divine acceptance, and we begin to drift.

This is true of the teacher who stands before his class. If he can see in the boys and girls or the young men and young women before him the purchase of Christ's blood, can realize that he is training a life, not for citizenship in this world alone, but for a home in the kingdom of heaven, then a spirit of true inspiration will possess his labors. He reaches out after God's help in order to make his work effective.

As lay members we need to recognize this danger when we go out in the Harvest Ingathering work, or to distribute our publications. What is our objective in gathering money? Is it from sense of duty, pride in our achievement, in order to keep pace with the efforts of others in the church? Or is it to secure means whereby we may send the gospel message to those who know it not? to come in personal contact with those on whom we call, and endeavor to reveal to them a knowledge of the Lord which they may not now possess? Entertaining the first objective either consciously or unconsciously will have a withering effect upon our spiritual life. Holding the other objective before us means that we will be led to seek God earnestly for wisdom, for divine guidance, and for enabling power.

I have recognized this danger in my own personal life. I have from day to day a round of office duties. I am called frequently into board and committee meetings. Some days are so busy with activities that there seems to be little time for meditation, and I begin to fear that I am losing my vital touch with the Master, to whom I am seeking to render service. And my only help is in fleeing to the altar of prayer, turning to the

study of the word, not to obtain a message for others, but one that is primarily suited to my own need. So I pass on this word of admonition to others of my brethren in field and office, filling various official positions, who face the same danger. And may God grant that you shall not lose out in your experience while putting forth labor for your Lord and Master.

## Preparing for Service

The same danger that threatens the one engaged in active service stands as a menace to the one who is seeking a preparation for such labor. I refer particularly to the students in our schools. I have two of them rooming in my own home, and I know how busy they are preparing lessons for recitations and with the other activities associated with school life. They must make their grades. They must pass their examinations in order to receive proper accreditation, and oftentimes the daylight hours are not long enough to afford time for such work. How easy it is to neglect prayer. How easy it is to study their Bible lesson, not to hear Christ speaking to their souls, but to answer in a formal, perfunctory manner the questions of their teachers. It is their privilege to believe that in their preparation for the work of the Lord they can avail themselves of the wisdom and guidance of the Holy Spirit in all their labor. It is their privilege to pray that God will quicken their sensibilities, that He will clarify their minds, enlarge their comprehension, and strengthen their memories. And He will do this if they will but take time for that personal communion with Him to which He invites them.

Our students are threatened with another danger, and that is that they shall depend upon the wisdom of men instead of upon the word of the Lord. The spirit of worldly education will stand as a menace to Christian education so long as the world shall last. Each is the antithesis of the other. We need to carry an earnest burden of prayer for the young men and young women who are denied the privileges of our own excellent church schools. The associations they meet in the schools of the world, the influence attending some of the instruction they receive, are away from God. They need the strength that comes through prayer and association with their brethren and sisters. And we need as well to pray for the youth and children in our own schools, that they may always remember the divine injunction that the "fear of the Lord is the beginning of wisdom."

## What Shall It Profit?

"A man may know all about the rocks, and his heart remain as hard as they. He may know all about the winds, and be the sport of passions as fierce as they.

"He may know all about the stars, and be as a meteor, whose end, after a brief and brilliant career, is to be quenched in eternal night.

"He may know all about the sea, and his soul resemble its troubled waters, which cannot rest.

"A man may know how to rule the elements, and yet not know how to rule his own spirit.

"He may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head.

"He may have all the knowledge of a Newton, a Laplace, a Watt; he may know many mysteries and understand many hidden things;

"But if he has no personal knowledge of the love of God, brought near to sinful men in Christ, what shall it avail?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

# THE ADVENT REVIEW AND SABBATH HERALD

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No. 14

## God's Merciful Kindness

By T. E. BOWEN

**H**OW apt are we to underestimate the loving-kindness of our God! How prone are we to limit His love and tender mercies. Two subtle temptations are often presented by the enemy to bewilder and baffle the Christian. One is that "God is so high and exalted, so preoccupied with the great affairs of His universe, that He cannot be reached in simple petition by such a one as you are." The other is that "your life is so full of mistakes and failures, your record so marred with sin, there is no need for you to hope that He would condescend to notice you, much less come to your rescue." Both of these insinuations are falsehoods, wicked misrepresentations of our loving heavenly Father, whose we are, and whom we serve.

Think of Job's experience. James calls our attention to it in these words: "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." While Job was still in great bodily suffering, with his exasperating friends still sitting by, God came within speaking distance of him in a whirlwind, and called to him from out of that cyclone, propounding many unanswerable questions to him. Apparently God's questions were acquitting these friends in their contentions, and convicting Job. Yet in the end we see what James points out, that the Lord, in His dealings with Job, was full of pity and tender mercy; that is, after he had humbled his heart to confess that he had spoken things which, as he puts it, "I understood not; things too wonderful for me, which I knew not." "Wherefore I abhor myself, and repent in dust and ashes."

After this God asked Job to pray for his accusing friends, and commanded them to offer burnt offerings to God in Job's presence, lest God's wrath be kindled against them for their sinfulness in so unjustly condemning His servant Job. Then came Job's double prosperity, when twice as much property as was destroyed by Satan was restored to him, and he was given another family. What a wonderful exhibition of God's "tender mercy" and love. How true are these words:

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy."

Micah 7:18. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isa. 54:7, 8.

Because He "delighteth in mercy" God listens to our prayers of confession, and "pardoneth iniquity." And even in that time of Jacob's trouble, which is but a little time in the future, when it seems to His remnant in their distress that Jesus has forgotten them and left them to perish, the promise is, that "with great mercies will I gather thee," and "with everlasting kindness will I have mercy on thee." And where are the confessed sins of His people in that day? Micah answers in figurative language, "Thou wilt cast all their sins into the depths of the sea." They are all forgiven and blotted out forever from God's books of remembrance.

Even in the ever-enduring law, which God with His own hand engraved in stone, are these words, "Showing mercy unto thousands of them that love Me, and keep My commandments."

"Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103:13.

Is God too high and too engrossed in more important matters to stoop to listen to the humble cries of His children upon earth? Is He too exalted to be merciful to them in their helplessness and need? Far from it. Listen to these words which have been sent to us:

"Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. 'The Lord is very pitiful, and of tender mercy.' His heart of love is touched by our sorrows, and even by our utterance of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds. He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of His children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the

lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest."—*"Steps to Christ," pp. 104, 105.*

Shall we believe it? Shall we act with faith upon these blessed assurances of the Father's love and care, and willingness to enter with us into every detail of our lives which to us may seem too great, or too small? There is nothing too great for Him to bear or unravel; nothing that concerns us is too small to fall beneath His notice. "Cast-*ing all your care upon Him,*" Peter recorded; "for

*He careth for you.*" Great are the loving-kindnesses and tender mercies shown us by our Father in heaven through Christ Jesus our Lord. Let us not grieve Him by doubting His love even when we are passing through sore trials and our pathway seems obscured by dark clouds, and our way is difficult and toilsome. Our God changes not; His tender mercies and loving-kindnesses fail never. He it is "who redeemeth thy life from destruction; who [one day] crowneth thee with loving-kindness and tender mercies."

## The Lord's Supper and the Ordinance of Humility

By W. H. BRANSON

**Question.**—Just before Jesus' betrayal and crucifixion what ordinance did He institute in the church?

**Answer.**—The ordinance known as the Lord's supper.

"As they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins." Matt. 26:26-28.

**Ques.**—What did the emblem of broken bread symbolize?

**Ans.**—"When He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me." 1 Cor. 11:24.

**Ques.**—What was the emblem of wine to symbolize?

**Ans.**—The blood of Christ which was shed for the remission of sins. (See verses 25-27.)

**Ques.**—In partaking of the emblems of bread and wine, what does the individual show?

**Ans.**—He shows his faith in the atonement made for him by the sacrifice of Christ on Calvary. His body was broken and His blood was shed that the sinner might have pardon and eternal life. "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Verse 26.

**Ques.**—For whose guilt did the Lord Jesus suffer and give His life?

**Ans.**—"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:5, 6. "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." 1 Cor. 15:3, 4.

Just as in the olden times the repentant sinners showed their faith in the coming Redeemer who was to shed His blood for the sins of mankind by the offering of lambs and other animals, so, since the cross, those who turn from sin may, through

the emblems of bread and wine, show their faith in the merits of One whose blood has already been shed for sinners. Before the cross, the ordinances of the church pointed forward to One who was yet to die for sin, whereas since the cross the ordinances point backward to the same great event.

Thus both before the cross and since, men and women are saved from sin through the merits of Christ's spilled blood and broken body, and the ordinances given them to observe serve to keep this great fact alive in their memory.

**Ques.**—Before partaking of the Lord's supper, what should each one do?

**Ans.**—"But let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11:28.

**Ques.**—What is the result if one partakes of these ordinances unworthily?

**Ans.**—"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." Verse 27.

The last expression shows what is meant by eating and drinking unworthily. It is not the one who has a deep sense of his sinfulness and of his unworthiness of God's mercy and grace, but he who does not discern that Christ died for his sins—who is not penitent—that eats and drinks unworthily.

### Ordinance of Humility

**Ques.**—Before instituting the Lord's supper what service did Christ perform for His disciples?

**Ans.**—"Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." John 13:3-5.

In the days of Christ it was the duty of the servants to remove the sandals of guests upon their arrival and wash the dust from their feet. No servant being present on this occasion, one of the disciples should have performed this service. None of the disciples, however, were willing to humble themselves to perform this menial task. Instead they were questioning among themselves as to which of them should be the greatest. Each

one aspired to a position of advantage over his brethren.

In taking the servant's place, by washing the disciples' feet, Jesus gave them a practical demonstration of His teaching that he who would be greatest in the kingdom must be servant of all. (See Matt. 20:25-28.)

Not only was this a much-needed lesson in true humility, both for the disciples and for the entire church of Christ; but in performing this act, Christ instituted an ordinance which was thereafter to be observed by the church in preparation for the Lord's supper.

*Ques.*—When Peter expressed surprise that the Lord was about to wash his feet, what significant reply did Christ make?

*Ans.*—“Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.” John 13:6, 7.

*Ques.*—When Peter declared that Christ should never wash his feet, what did the Lord say to him?

*Ans.*—“Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me.” Verse 8.

*Ques.*—When Peter yielded, what further significant statement did Christ make to him?

*Ans.*—“Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.” Verses 9, 10.

From these statements made by the Lord to Peter it is clear that this ordinance has a deep spiritual significance. “If I wash thee not,” says Jesus, “thou hast no part with Me.” This declaration reveals the fact that the outward washing of the feet signified an inward cleansing from the defilement of sin.

The Christian is not perfect. As he closes each day's record he can look back and see many sins and failures that must be charged to his account. He must rid himself of these exactly as he put away his life of sin before baptism; i.e., by faith, repentance, and confession. By the ordinance of foot washing he has an opportunity to show in a tangible way his faith that the blood of Christ cleanses from these sins that accumulate in the life day by day.

*Ques.*—What did Jesus say His followers ought to do?

*Ans.*—“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.” Verse 14.

*Ques.*—In washing the feet of the disciples, what had Jesus given to His people?

*Ans.*—“For I have given you an example, that ye should do as I have done to you.” Verse 15.

*Ques.*—What is promised as a result of faithfully following the example of the Lord in observing this ordinance?

*Ans.*—“If ye know these things, happy are ye if ye do them.” Verse 17.

## God's People Delivered—No. 3

By MRS. E. G. WHITE

**B**EFORE entering the city of God, the Saviour bestows upon His followers the emblems of victory, and invests them with the insignia of their royal state. The glittering ranks are drawn up, in the form of a hollow square, about their King, whose form rises in majesty high above saint and angel, whose countenance beams upon them full of benignant love. Throughout the unnumbered host of the redeemed, every glance is fixed upon Him, every eye beholds His glory whose “visage was so marred more than any man, and His form more than the sons of men.” Upon the heads of the overcomers, Jesus with His own right hand places the crown of glory. For each there is a crown, bearing his own “new name,” and the inscription, “Holiness to the Lord.” In every hand are placed the victor's palm and the shining harp. Then, as the commanding angels strike the note, every hand sweeps the harp strings with skillful touch, awaking sweet music in rich, melodious strains. Rapture unutterable thrills every heart, and each voice is raised in grateful praise: “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever.”

### Welcomed Into the Holy City

Before the ransomed throng is the holy city. Jesus opens wide the pearly gates, and the nations

that have kept the truth enter in. There they behold the Paradise of God, the home of Adam in his innocence. Then that voice, richer than any music that ever fell on mortal ear, is heard, saying, “Your conflict is ended.” “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”

Now is fulfilled the Saviour's prayer for His disciples, “I will that they also, whom Thou hast given Me, be with Me where I am.” “Faultless before the presence of His glory with exceeding joy,” Christ presents to the Father the purchase of His blood, declaring, “Here am I, and the children whom Thou hast given Me.” “Those that Thou gavest Me I have kept.” Oh, the wonders of redeeming love! the rapture of that hour when the infinite Father, looking upon the ransomed, shall behold His image, sin's discord banished, its blight removed, and the human once more in harmony with the divine!

With unutterable love, Jesus welcomes His faithful ones to the joy of their Lord. The Saviour's joy is in seeing, in the kingdom of glory, the souls that have been saved by His agony and humiliation. And the redeemed will be sharers in His joy, as they behold, among the blessed, those who have been won to Christ through their prayers, their labors, and their loving sacrifice. As they gather about the great white throne, glad-

(Continued on page 18)

# EDITORIAL

The Oxford Group Movement—No. 1

## New Voices in Babylon

**W**E live in a day of distraught minds, disillusioned and bewildered souls, and purposeless living. This is especially true among the political and social leaders of the world. Many are seeking a way out of the distressful conditions seen on every hand, which are ominous portents of still more distressful days ahead. The Oxford Group Movement arises in a time like this and adds its voice to the babel of voices now crying in the wilderness.

This movement, which has become widespread and influential, lays claims to great powers of regeneration and confidently believes that it has the only sound remedy for the world's ills. If it were only a matter of extravagant claims, we could well ignore it. But it is becoming such a large subject of discussion and interest among those who are influential in the thought and life of the world that it cannot be wholly ignored.

As a people we believe that in the last days movements will arise which are so subtle in their conception and in their approach to men that they may deceive even the "very elect." We have been warned of this danger. The enemy of men's souls is working at two extremes of spiritual life to cause men to stumble and fall. At one extreme he is drawing men back to paganism. At the other he is working to entangle them in vain philosophy concerning religion and religious experience, so that they will miss the truth. It matters not to the evil one what it is that causes men to stumble. Only those who are close students of the word of God can hope to escape the numerous tests of faith that will come to all believers in the last days.

### "Baffling Religious Phenomena"

In analyzing the movement, Henry P. Van Dusen, a well-known religious writer, states:

"The Oxford Group Movement is the most baffling religious phenomena of our times. Nor is this a personal opinion only. Many of the foremost leaders of the church on both sides of the Atlantic have in personal conversation voiced their bewilderment. Never have they encountered a movement which so defied final estimate."—*"The Oxford Group Movement," in the Atlantic Monthly, August, 1934.*

The movement is baffling because it speaks with so many voices. One can be a Modernist, a Fundamentalist, a psychologist, a Spiritualist, a Protestant, a Catholic, a Pentecostalist; he can be orthodox or heterodox, or almost anything you wish to mention, and still he can speak for the movement if he adopts the "Group" idea in which doctrine has no place. The great array of books put forth to give it publicity adds to the confusion. Many of these books are self-righteous rehearsals of

the "changed" life experience that has come through the movement in which there is little or no emphasis on the grace of Christ, but in which much eulogy is heaped upon the head of the founder, Frank Buchman, and upon the work of the "Groupers."

The two books often referred to as the "text-books" of the movement are "Life Changers," by Harold Begbie, and "For Sinners Only," by A. J. Russell. The late Mr. Begbie was a journalist and author of stanch Modernist tendencies. His book first came out under the title, "More Twice Born Men." The later edition eliminated some of the strong evolution and Modernist arguments presented in analyzing the work of Mr. Buchman, but this was not because of a change in the Modernist tendency of this group. Mr. Russell is an editor and journalist, who says of himself, "My job was to provide compelling newspaper features to engage the public interest and expand our circulation." He has applied this objective to his book, "For Sinners Only," and it is in that light that it must be judged. One cannot but note the spirit of cheap journalism that permeates the book. The author states that he was once impressed by the declaration that "religion is betting your life there is a God," and then says:

"Curiously enough, I was shortly to find the gambling instinct strongly in evidence among the group of people I am about to describe. They are gamblers all; gambling recklessly with their own lives—gambling on God."—*"For Sinners Only," pp. 4, 5, Harper and Bros., 1932.*

### The Founder and Inspiration of the Movement

The movement finds its source in an emotional experience of Frank Buchman, a Lutheran minister, who was born in Pennsylvania. In 1908, at the age of thirty years, being "conscious of an inner hindrance," he went to England to attend a religious convention at Keswick. It was not in these meetings, however, that he had the experience that changed his life. But it was in a small village church into which he had wandered, and while he listened to a woman of Pentecostal belief speaking, that a "wave of strong emotion" swept over him and "performed the miracle" which wrought such a great change in his life and established him in the work he was to do. Describing this experience, he said:

"I remember one sensation very distinctly; it was a vibrant feeling up and down my spine, as if a strong current of life had suddenly been poured into me. That followed on my surrender. No; it came at the same time. It was instantaneous."—*"Life Changers," Harold Begbie, p. 20, G. P. Putnam's Sons, 1927.*



It took some years for the movement which he had in mind to get under way. Henry P. Van Dusen says:

"He clearly envisioned how the revival would be brought to pass. . . . It would be a work directed primarily to wealth and position and privilege, to the 'up-and-outs.' . . . The movement would begin in the universities."—*"Apostle to the Twentieth Century," in the Atlantic Monthly, July, 1935.*

On his return to America he set in motion a work of revival in some of the Eastern universities. There were certain excesses connected with the movement that brought it into disrepute. The relation of unsavory experiences on the part of highly emotional youth as they followed Buchman's strange philosophy of "sharing," called forth sharp criticism. The movement had about subsided, when, in 1920, Frank Buchman visited England again and began work among the students of Cambridge and Oxford. The "house-party" procedure was then well established, for it fitted into the customs of the English people. In 1928 a team of workers went to South Africa and began work. It was here that it was first called "The Oxford Group Movement." Since then the movement has spread widely and rapidly.

### The Names Given the Movement

The association of the name "Oxford" with the movement was an astute move. It gave prestige to the movement that it could not have gained otherwise. Endeavoring as it did to appeal to "the right people" and to the "upper class," it seized this well-known and aristocratic name to help spread its cause. Some have suggested that the movement, which stresses "absolute honesty," fell down in that virtue when it encouraged the use of this name. Oxford University disowns the movement. It is in no sense connected with the university. The movement has taken another name which it does not live up to. It likes to be called "The First Century Christian Fellowship." But here again they have taken a name that is far from being representative of the movement. The first-century Christians emphasized Bible doctrines. The gospel of Christ, the atonement, the return of Christ, occupied the central place in their teaching. All this the groups avoid. They do not contend for the faith once delivered to the saints. The early Christians did not look out for the people of position and wealth, and Christ was

best known to the common people, who heard Him gladly.

Henry P. Van Dusen states:

"It is his [Buchman's] deliberate strategy to reach the 'key people,' those who set the pace and control the organization of our civilization—in the faith that the influence will filter down from the top until it touches the most obscure lives. But this raises serious doubts."—*Ibid.*

Neither Christ, nor the apostles, nor the first-century Christians depended on influence to carry their message. They looked to the gospel of Christ to do the work. Mr. Van Dusen says further:

"For one thing, it suggests an employment of precisely the features of modern high-pressure selling technique which are among the most repellent and unchristian features of our age."—*Ibid.*

### Some Aware of Unscriptural Teachings

Some Christian people are awake to the insidious influence and unscriptural teachings of this movement. In the *Sunday School Times* (Dec. 23, 1933) a large number of letters are printed from various people over the country. The titles given to these letters present a perspective of this movement that is enlightening. Note the following: "Is Being 'Changed' Enough?" "Conversion Without Salvation," "Indefinite," "Falseness and Subtlety," "Too Much Self," "Testifying of Self," "Widespread and Subtle," "Little Prayer, No Bible," "Ethics Not the Gospel," "A Clever Counterfeit," "A Bloodless Salvation."

Mr. Van Dusen gives the opinion of an Oxford professor on the influence of the movement:

"An Oxford don who has observed the work there sympathetically over ten years gives it as his judgment that the first impact of the Group upon any life is almost always helpful and desirable; but that long association almost always induces highly regrettable qualities of spiritual pride, narrowness, hypersensitiveness, self-concern. His is, I think, an acute observation."—*"The Oxford Group Movement," in the Atlantic Monthly, August, 1934.*

No movement which concerns itself so lightly with the true gospel of regeneration through Christ Jesus can hope to heal the ills of the world. We are convinced that the Oxford Group Movement bears a message of righteousness by works, and only adds to the latter-day religious confusion which the Apocalypse terms Babylon. F. L.

Notes About Pioneer Workers and Early Experiences—No. 10

## More About Mrs. White's Life of Witnessing

**M**ANY a note on prayer and personal work for souls might be picked out of the story of the years, but there is surely room for only one more incident—one that comes, strangely, from the faraway Balkans in Europe. And, strangely, it came from a bishop of the Catholic Church (whether Greek Catholic or Roman Catholic I have forgotten).

AND SABBATH HERALD

Our brethren in the Balkans were having trouble over restrictive religious laws. A bishop intervened to help them secure a limited measure of religious liberty, as we understand the principles. Our brethren told the following story of the part which the bishop acted. I do not put the account in quotes, as I must repeat it from memory, and it was told me years ago:

### A Bishop's Testimony

After the bishop's helpful intervention, our brethren said, he said to them, "You may think it strange that I, a Catholic bishop, should interest myself in helping you to get liberty. I will tell you how I came to do this. Some years ago I had occasion to visit the United States. I took my mother with me for her health, to give her a change of scenery. She had broken nervously, and was inclined to be depressed in spirit and melancholy.

"In the course of our trip, we spent a few days at a health institution in St. Helena, California. It was a sanitarium operated, I found, by Seventh-day Adventists. Once or twice, while we were there, an elderly lady, a Mrs. White, who lived near by, spoke to the workers and guests in the parlor services. My mother listened, and was much affected by her simple words. My mother went down to Mrs. White's home a number of times, and Mrs. White talked and read the Bible with her, and prayed earnestly with and for my mother. My mother got a new experience by these visits. She came back refreshed and encouraged, and her melancholy was taken away. She said to me: 'Son, you are a bishop of the church; yet you were unable to help me. But I have found one who has helped me. This old Christian lady has led me to trust my Saviour. She has prayed to God to deliver me from all my doubts and depression of mind. And the good Lord has heard her prayers. I am free and happy again.'

"So," said the bishop to our brethren, "you will understand my attitude toward Seventh-day Adventists, who, I believe, are a good people, and are doing good work in the world. And that is why I, a bishop of the church, have felt that I ought to stand for your right to carry on your work as God has called you."

Truly that is a good story of Mrs. White's personal work and prayer life for others, in her old age. She was always doing good to those in need, as her writings exhort us all to do. The late Elder J. O. Corliss, really one of the younger pioneers, was much in the family of James White and Mrs. White in his early days. Years ago, after her death, he paid this tribute to Mrs. White's sympathetic service for the needy:

"Not only was Mrs. White a strong counselor for her husband, to guard him against making mistakes that would jeopardize the cause in any part, but she was most careful to carry out in her own course the things she taught to others. For instance, she frequently dwelt in her public talks upon the duty of caring for widows and orphans, citing her hearers to Isaiah 58:7-10; and she exemplified her exhortations by taking the needy to her own home for shelter, food, and raiment. I well remember her having at one time, as members of her family, a boy and girl and a widow and her two daughters. I have, moreover, known her to distribute to poor people hundreds of dollars' worth of new clothes which she bought for that purpose."—*Review and Herald, Aug. 30, 1923.*

### A Dangerous Boat Ride

While our pioneer believers were still alive, they often told stories of the early experiences that never got into print. One interesting side light was preserved in the memory of H. S. Gurney, the

early helper of Joseph Bates, and one of the first, in the Massachusetts group, to accept the light of the Spirit of prophecy. He was the "Brother G." referred to in "Early Writings" in the account of a trip by boat off the Massachusetts coast, when it seemed that all must perish in a storm. Here is Mrs. White's own introduction to the story:

"In 1846, while at Fairhaven, Massachusetts, my sister (who usually accompanied me at that time), Sister A., Brother G., and myself, started in a sailboat to visit a family on West's Island. It was almost night when we started. We had gone but a short distance when a storm suddenly arose. It thundered and lightened, and the rain came in torrents upon us. It seemed plain that we must be lost, unless God should deliver.

"I knelt down in the boat, and began to cry to God to deliver us. And there upon the tossing billows, while the water washed over the top of the boat upon us, I was taken off in vision, and saw that sooner would every drop of water in the ocean be dried up than we perish, for my work had but just begun. After I came out of the vision, all my fears were gone, and we sang and praised God, and our little boat was to us a floating Bethel."—*Page 23.*

She told how "Brother G." tried to anchor, but the anchor dragged. Finally it held. They were off the island, but in black darkness, and the storm was still in progress. They called loudly for help, and, providentially, a little child in one of the houses was awake and heard the cries. "Her father soon came to our relief, and in a small boat, took us to the shore." It will be noticed that nothing is said of the sailboat's being left behind. "Brother G." of the story added the details of this part of the experience. His son, Charles H. Gurney, of Michigan, has written it out for us as he heard it from our old pioneer singing evangelist:

### Miraculous Return of the Boat

"At the close of the day's work in his blacksmith shop, my father went to the place where Miss Harmon was stopping, as it had been arranged for him to take her party to visit an island. He found her sick, unable to go, she said. 'Is there any other reason to give up the visit?' my father asked. 'No,' she replied. 'Let us pray about it,' my father said. Father was a man gifted in prayer, and of strong, simple faith. After prayer, Miss Harmon arose and dressed for the journey.

"Father had no boat, but had borrowed a sailboat from a friend. The boat was tied up at the end of a very narrow water passageway to open water. The boat had to be pushed along by hand to get it out to open water. After they had proceeded some distance, the storm arose. There Miss Harmon was in vision. Father said she would speak of angels about them, saying, 'Don't you see them?' She would reach out her hands, as though to touch them. A boat came to the rescue and took them off. But in trying to tow in the sailboat, the towrope was broken by the force of wind and waves. It was driven off into the darkness.

"The next day father went to see the owner of the boat that they had lost. To his amazement, he found the boat had been returned, and was in its proper place, up that narrow passage of water.

"'Well,' he said to the man, 'I see that you have found the boat all right.'

"'What do you mean?' asked the owner.

"'Father answered, 'I see that you have the boat all safe again.'

"The man said, 'I don't know what you are talking about.'

"'Do you mean to tell me you don't know what I am talking about?' my father asked again.

"'Absolutely not,' said his friend.

"Then father told the story of the wild trip to the island, of the rescue, and of the breaking of the tow-



line that set the sailboat adrift in the storm and the darkness. That explained his amazement at the owner's statement that he knew nothing about his boat being lost, or about its return to its proper place. 'Now,' my father used to ask, as he told the story, 'how did the angel know exactly when and where to cut that line, so that the wind and tide would guide that boat back to the very place, up that rocky, narrow passage, where it belonged?' That is a question for others also to answer."

### Sacrificial Service

May I turn just a flashlight on Mrs. White's struggling life to keep close to God and to do her work? It is not as eulogy. That she needs from no pen, and least of all from mine. She shunned that kind of thing all her life. But in the REVIEW (Feb. 27, 1936) were published a few extracts from her diary. A few fragments tell more than chapters of narrative about her struggles:

January 21. [It was the year 1859; she was out in meetings, alone, as J. N. Andrews had arrived at their home and James White had to remain.] "Feel deeply my unworthiness. I have felt so homesick on the

journey. Fear that I have not been willing to sacrifice the company of my husband and children to do others good. I desire a willingness to make a whole sacrifice, and crucify every selfish feeling."

January 22. "This morning have been pleading and wrestling with God. . . . Fear my work has hindered me from communing with God as much as I should. . . . I shall claim the promises of God through all my unworthiness. . . . My soul thirsteth for God. I long for His salvation."

And here she is back at her Battle Creek home again:

April 19. "In the evening Brother Hilliard comes with his wife and seven children. We are glad to see them, and we keep them overnight."

June 6 [Conference time]. "At dinner we had thirty-five."

June 7. "We were all much worn out."

No wonder she writes that she was exhausted. Hers was a never-ending task of housekeeping, helping souls, and constant meetings and writing. And so this woman pioneer labored in helping the brethren who laid the foundations in the early years.

W. A. S.

Setting the Stage for Revelation 13—Part VI

## Protestant Leaders Repose Hope in Sunday

PROTESTANT churchmen have not rested all their hope for a solution of the world problem in a union of the churches or even in the leadership of Rome. That is only a most recent development, which is due to the great gravity that world conditions have now assumed. For many years Protestant leaders have been on record as believing that one of the most important moves that ought to be made to stem the tide of materialism and protect society, the home, and the state against disruptive immoral forces, should be the enactment of strong laws to protect that most widely known institution of Christendom, Sunday.

### "The Lord's Day and This Hour"

Under the title "The Lord's Day and This Hour," the editor of the *Christian Advocate*, leading organ of the Methodist Church, declared in the summer of 1938: "If I believed in political autocracy, and wanted to restore the world to stability with the greatest possible speed, I would rebuild the Christian observance of the Lord's day. . . .

"If we could stop the rush of life; if we could still its clamor of excitement; if we could get men to know that Christ is a fact, and that eternity is more sure than tomorrow morning; if we could get them to lay hold of these values, intellectually, morally, personally—if we could do these things, we would have saved civilization.

"The open doorway into all these things is the Christian observance of the Lord's day. If I were a Christian statesman I would be more interested in a Christian observance of the Lord's day than in battleships. If I were an educator, I would be more interested in the Christian observance of the Lord's day than in a thousand college extension courses.

"Restore the house of worship with its intellectually responsible and spiritually positive pulpit, and you will have solved every major difficulty of contemporary civilization within a decade."—*August 25, 1938.*

It is true that this Methodist editor does not believe that the successful way to save Sunday is just to "pass a new law about it." We quote his words simply because they express very clearly the convictions of a host of Protestant leaders concerning the relation of Sunday sacredness to a solution of the world's problems. This Methodist editor merely happens to be an exception in his view about the legal side of Sunday sacredness. The great majority of churchmen have consistently through the years argued for militant Sunday laws to protect that day in order to protect the nation.

### Adventists, Enemies of the State

Furthermore, churchmen have frequently declared that those who opposed their endeavors in behalf of Sunday were really enemies of the state, of society, and of the church. This is of course a logical sequel to the belief that Sunday is of such great significance and importance in the religious life. For example, the *Lord's Day Leader*, official organ of the Lord's Day Alliance, speaks thus of Seventh-day Adventists: "This religious group helps the enemies of the Lord's day and Sunday to bring about the downfall of all protective influences that are thrown about these two institutions the maintenance of whose integrity is vital to the welfare of church, community, and the nation."—*October-December, 1939.*

Up to this point we have confined ourselves to the presentation of a wide array of related facts that bear upon the present situation in the world, and especially on the relation of Rome to this

world situation and to the final fulfillment of the prophecy of Revelation 13. We believe it would be of questionable value to wander very far beyond the facts into the field of speculation. But do not the facts as here given show the general direction of events with sufficient exactness to permit the conclusion that Revelation 13 is about to be fulfilled, even though we may not be justified in saying exactly how events will finally combine to cause the fulfillment?

The prophecy speaks of a religious power that will finally have domination over the minds of men, and indeed over their bodies, for they may not buy or sell unless they conform to the will of this power. As we examine more closely, we discover that this religious power is in a singular way tied in with another power. Our interpretation of prophecy, as REVIEW readers well know, is that one power is Rome, and that the other, which makes an image to it, is apostate Protestantism in America, using the strength of the government to do its bidding.

### The Evidence Summed Up

Now what do we find as we look about us in the world? We find the very foundation principles of liberty and freedom being destroyed as the result of certain great forces at work in the world, such as capital and labor troubles, the decline of religion and morals, and the intensity of modern war preparations. Even more alarming is the fact that as a result of the chaotic times into which we have come, the mood of men is so changing that they are willing to exchange liberty for security, and to follow, obediently, anyone who offers a solution. We see Rome reviving at a rapid pace and presenting itself with increasing plausibility as the one power able to save the world. We also see the United States, through its religious and secular leaders, assuming an increasingly important role in world affairs and displaying a pronounced willingness to cooperate with Rome to "save" the world in this critical hour. We see the non-Catholic churchmen of all persuasions and countries seeking some kind of federation to withstand the onslaughts of a new paganism, and expressing their great desire for the cooperation, yes, even the leadership, of Rome in making the Christian forces of the world effective in this dark hour. We also see Protestant churchmen in the United States, particularly, renewing today their conviction, long held, that the revival of Sunday sacredness is the most important move that could be made to protect the home, society, and the state at such a time as this.

Surely this array of facts should give us pause. Never before have we been able to see last-day forces aligning themselves so clearly toward the fulfillment of the last great sign—the subjugation of the world to the dictates of apostate religious powers.

In the light of all the evidences of fulfilling prophecy set forth in this study of world conditions, what should be our response? Is there something we should do? Is there a need of preparation on our own part to meet the issues before us? These questions we will consider in the weeks to come.

F. D. N.

## Call Mr. Taylor Home

(Continued from page 11)

to forbid the hope that any good results will come from it.

This is not primarily a religious issue. It is fundamentally a political issue—that is to say, a matter of public policy. It has to do with the maintenance of the American principle of the separation of church and state and of maintaining on the part of the government identical attitudes toward all churches. That principle vanishes the moment the government, or the President, singles out one church to be the object of diplomatic relations, whether regular or irregular, and the recipient of an ambassadorial envoy, whether permanent or temporary.

Least of all is this in any sense an anti-Catholic campaign. While Protestants may reasonably feel that they have special responsibilities in this matter because they were chiefly instrumental in establishing the American principle of the separation of church and state and must stand as a unit against any encroachments upon it, it is to be remembered that Roman Catholics also, in the early days of this Republic and in the days of their weakness in this country, were ardent advocates of that principle in the United States. On no other terms could they have been freed from the legal disabilities under which they had labored in the colonies and under which Protestants labored then—and labor now—in Catholic countries. To that principle Catholics owe the greatness to which they have grown in this country. If what they want is liberty, not special privilege, they ought to stand shoulder to shoulder with Protestants and Jews in its defense.

There is only one way out of the confusions and illegalities of this pseudoambassadorial appointment: Let the President call Mr. Taylor home. If that would be too embarrassing, let him cancel whatever credentials have been delivered through the State Department and give him a letter of introduction which shall in substance say: The bearer is my friend, Mr. Myron Taylor, an eminent and respected private American citizen. Any courtesies extended to him and especially any information that may be conveyed through him regarding plans for peace will be appreciated by the undersigned.

That does not sound very diplomatic. It isn't. It is not even shirt-sleeve diplomacy. It is no diplomacy at all. But it describes the only kind of emissary which without action by the Senate the President of the United States can send to the Pope.—*Christian Century*, Feb. 28, 1940.

## The Buenos Aires Conference

(Continued from page 13)

- One had been won by the pastor, who is also the president of the conference.
- One had been won by a young man colporteur while he was selling small books.
- One had been won by one of the sisters, a lay member.
- One had been won by her mother, a lay member.
- Another had been won by her mother, a lay member.
- One had been won by one of the brethren, a lay member.
- One had been won by a man and his wife, both lay members.
- One had been won by her mother, a lay member, with the help of a Bible worker.
- One had been won by two women lay members.
- One had been won by reading a tract, and the help of a lay brother and his wife.
- One had been won by a colporteur.
- Two, a mother and a daughter, were won by an Adventist nurse and his wife, who had visited them when they were sick.

What a testimony to the efficacy of the work of lay members! It was an inspiring service.

THE ADVENT REVIEW

# AS OTHERS SEE IT

## Call Mr. Taylor Home

INTERESTING confirmation of the *Christian Century's* estimate of Myron C. Taylor's prospective status at the papal court came just as last week's issue was going on the press. It came from Vatican City, where, if anywhere, the exact facts ought to be available.

The *Christian Century* has been arguing that, in spite of the irregularity of his appointment, Mr. Taylor will become *de facto* a full-fledged ambassador to the Vatican; that his mission is no more "temporary" or "personal" than that of any other ambassador; that his appointment constitutes the establishment of diplomatic relations with the head of the Roman Catholic Church, contrary to the will of a vast majority of the American people, in violation of the American principles of keeping the state separate from the church and giving equal treatment to all churches, and without warrant in law, and that it is so received by the Vatican.

A dispatch from Vatican City by the correspondent of the *New York Times*, Herbert L. Matthews, under date of February 13, has been widely printed in the daily press. It contains so much interesting and relevant information that its important paragraphs must be quoted in full:

"(Copyright, 1940, by the *New York Times*)

"VATICAN CITY, February 13.—Myron Taylor, whatever his official title may be, will be considered just as much an 'ambassador' to the Holy See as the representatives of the other nations, the writer was told today by a Vatican jurist, who has just completed a study of the diplomatic precedence and procedure involved. A similar conclusion has apparently been reached in Vatican circles generally.

"Taylor, it is argued, will have to present credentials without which it is not possible to accredit any kind of diplomatic agent, even an extraordinary and personal one. According to international law, all diplomatic agents are named by the sovereign (in this case the head of the state, President Roosevelt) and therefore they have a public character.

"Hence, the fact that Taylor has been named personally by Roosevelt, does not distinguish him from other diplomatic agents who, in representing their states, also represent their sovereigns personally. Since Roosevelt cannot as a simple American citizen send a representative to a foreign sovereign, he can only send Taylor here through his position as President of the United States.

"Diplomatic agents, it was pointed out, are sent not by governments but by sovereigns or heads of state, and the change of government does not necessitate a renewal of the credentials. Only a radical change of regime, it was said, can bring that about, which means that, from the legal viewpoint, Taylor could remain accredited to the Holy See even after Roosevelt ceased to be President.

"Moreover, even if Roosevelt be considered as head of the government, rather than head of the state, it would not change the official and public character of the diplomatic agent, it was said. . . ."

There follows a brief discussion of conceivable, though unusual, variations in the form of credentials or the method of their transmission, or special limitations of the ambassadorial powers, and in conclusion a paragraph which, though in the original dispatch, was not generally printed in the press:

"In any case, it is felt that Taylor's juridical status will not differ from that of other envoys, whatever political interpretation is placed on his mission in the United States."

Vatican experts are not to be taken in, as many American Protestants have been, by specious distinctions between a "private" envoy sent by the head of

a government and a public diplomatic agent, or between an emissary "with the rank of ambassador" and one who is an ambassador. The Vatican has been angling for the establishment of diplomatic relations with the United States too long and too eagerly to fail to recognize it when it comes, even when it comes in devious and irregular ways and to the accompaniment of assurances, for home consumption in the United States, that it is not that at all!

In this decision to give the President's envoy full diplomatic rank and to regard his appointment as the initiation of a continuing embassy, the Vatican is, we think, quite within its rights. Naturally it is not its business to go behind the returns and inquire whether an envoy whose credentials entitle him to diplomatic status under international law is entitled to hold those credentials under the laws of the country from which he comes. But that is a consideration which Americans cannot ignore.

The Federal Constitution (Article II, Section 2) provides that the President "shall nominate, and by and with the advice and consent of the Senate, shall appoint ambassadors, other public ministers and consuls, judges of the Supreme Court," etc. The President has no authority under the Constitution or the law to appoint any ambassador or to confer ambassadorial rank upon any person without "the advice and consent of the Senate." To attempt to do so is a plain usurpation of power, which is no less culpable when devious means are employed with a view to gaining the end without meeting the constitutional requirement. To send an unauthorized diplomatic agent who is to be considered a "personal representative" by American citizens and an "envoy with full diplomatic rank" by the court to which he is accredited, is a species of political legerdemain that ought to be resented by both. It gives a phony ambassador to a court that wants a legal one, and it maneuvers the United States into a diplomatic relationship that its people do not want and that the President himself has admitted the Senate would not authorize.

As to the first of these considerations, it may be said that it is useless to waste sympathy on the Vatican for having foisted upon it an unauthorized ambassador, since it shows signs of acute gratification at the appointment of even that kind. And that, so far as it goes, is quite true. The Vatican has a well-deserved reputation for diplomatic competence, and it can doubtless take care of itself in this matter. In fact, that is just what it is doing, as Mr. Matthews' dispatch from Rome proves.

While it is under no obligation to question the validity of Mr. Taylor's credentials, and can content itself by basing its treatment of this "first ambassador" (the Pope's phrase) upon the principles of international law, it would be gratuitous to suppose that the Constitution of the United States is a document unknown in the papal chancellery. The Vatican doubtless understands well enough that the envoy whom it is preparing to welcome is not legally commissioned and that the "provisional embassy" (again the Pope's phrase) which he is advertised as coming to establish is no embassy at all according to American law. But in its eagerness to exhibit to the world a rapprochement between the American Government and the Holy See, it can afford to overlook these irregularities for the present, and it has its own methods, chiefly by the use of its characteristic pomps and pageantries, of making a fictitious embassy look like a real one.

Nevertheless, we consider it an affront to the Vatican to invite its cooperation in that solemn pretense, however willingly the invitation may be accepted.

If it be objected that there can be no real ground for objection to an ambassadorship that is not real, the answer is twofold: first, that there is valid objection to an arrangement which invites the exploitation and publicizing of a diplomatic relationship between state and church, even if that relationship has not been legally established; and second, that the whole project is shot through with such confusion and misunderstanding as to vitiate it beyond redemption and

(Continued on page 10)

# IN MISSION LANDS

## On the Road to Southwest China

By M. C. WARREN

[After several months' absence from their isolated station in the mountains of Southwest China while giving assistance in the work at the Yunnan Mission headquarters, Milton and Helen Lee returned to Mokiang with their four-months-old child, the latter part of December. They had a caravan of twenty-two horses and twelve coolies to carry medical and household supplies and provide for personal transportation. M. C. Warren, father of Mrs. Lee and director of the local mission, accompanied them on this journey. The following is taken from a personal letter from Elder Warren, which gives a picture of the difficulties of travel in that region.—EDITORS.]

**M**ANY are celebrating Christmas today. Our hearts are filled with gratitude to the Lord for the blessings which He has given us. And especially are we grateful for the protection granted us yesterday.

We tried hard to plan our trip so that we would reach here on Thursday, and thus would spend but one Sabbath on the road. But in spite of all we could do, Friday afternoon, the eleventh day out from Yunnanfu, found us still one day's travel from Mokiang. We stopped that night in a small mountain village of some twenty families of the Ming race. Here we learned that about eighty bandits had appeared on the road six to eight miles ahead the day before, and were robbing the caravans passing to or from Mokiang.

Making the same stages through here with us was a large horse caravan with twenty armed men. Our caravan men urged us not to think of stopping over Sabbath this time, but to avail ourselves of the protection of this armed caravan and go through with them on Sabbath. Of course we refused. Then they insisted that they be allowed to take their horses and loads through with the big caravan, but we could not permit that with a clear conscience. We felt that in a time of danger it was more important than ever to be right with God. Sabbath morning the long caravan filed down out of the village with the beating of loud gongs. They evidently had no desire to slip up on the bandits and take them by surprise, but would rather announce their approach and hope that the bandits would note their preparedness and decide to keep under cover and allow them to pass unchallenged. But they must be prepared for the worst. The caravan that tried to get through Thursday was armed and tried to fight its way through, but lost out. Several of the men were wounded, and the merchant who owned the cargo was brutally killed. This caravan went through Sabbath without trouble, but smaller caravans that tried to pass were robbed.

Sabbath was cold and cloudy, and we had a barn of a place to stay in for the day and two nights. We kept a fire burning on the ground in one room that was protected from the weather on three sides.

Many of the Mings have adopted the religion of the Chinese. The family with whom we stayed were very devout, and practiced vegetarianism. This made it easier for us to get them to prepare

such food as we can eat. Sabbath fell upon the day devoted by these heathen to the celebration of the winter solstice. As we warmed at the fire, the ceremony of the festival was carried out. Neat bowls of rice, wine, and tea were placed before the ancestral tablet and before the tablet to heaven and earth. These tablets were in the room in which we had set up our camp cots. A bundle of incense sticks four feet long was passed through a smudge of burning hemlock boughs and then placed in sets of three before the various shrines of the place. I am thankful that we have a religion that is not copied after heathenism. We urge upon these people an entire change—conversion. We do not tell them that our religion is about the same as theirs and that they can bring their candles and incense to our chapel and join in a Christmas celebration.

After Sabbath school we read our Bibles and portions from the Spirit of prophecy. It was impossible to keep our minds off the bandit question. Villages about us were being looted, and toward evening the people in our village became very nervous, fearing an attack that night. They suggested keeping awake all night. We went to bed, but with most of our clothes on and with the lantern burning low so that it could be quickly turned up if firing should begin and doors start crashing in on us. We woke up every hour or so and were thankful not to hear even the barking of a dog in the distance.

About midnight I was dreaming of reading a letter, and just as I came to the expression, "angels that excel in strength," I woke up and continued to repeat that expression for a time. It was a comfort to feel that even then angels were working in our behalf.

We had prayed earnestly for the Lord to direct us. The only detour that we could take to avoid the bad section would require five days of travel, and we did not have money enough with us to make the trip. If we should try to get word through to Mokiang officials, we did not know that help would be sent to us. All of us felt that the Lord would have us trust Him and go forward.

Before starting a day's journey, we always gather for prayer. Our prayers yesterday morning were especially earnest. Surely we were in the Lord's hands, but this did not necessarily mean that we would all live to start another day. We tried to make sure that every sin was confessed and we were prepared for the end if it should come suddenly on the pass ahead.

Our caravan moved off, slowly wending its way down the steep mountain and across the narrow valley. There was but one village between us and the bandits. As we passed through it I noted the

most ominous sign of the morning. That was in the way the villagers all gathered in their doorways or in small groups to watch us pass. It reminded me of the way they gather to see convicts led out to their execution.

At the mouth of the gorge which leads up to the dangerous section, we halted to organize as best we could. We then filed up the narrow trail on the wall of the canyon, with Milton, Helen, and myself in the lead. After a time the sedan chair in which baby Frederick was asleep fell behind, and Helen left us to be with her baby.

The trail doubled back in a dark jungle where hundreds of men could be easily concealed from sight. Here lay the merchant that was killed on Thursday. As we moved on and on hardly anyone spoke, but prayers for protection were ascending from the heart of each Christian in the company. Then we breathed easier, for we were out in the open again, but only to head for another dangerous place at the top of the pass.

As we approached the pass we heard several times a whistle sound from the opposite mountain. We could not tell whether it was produced by bird or man. If it were a man's signal, we could not know its meaning, but we hoped and prayed that it was an order to the bandits to permit us to pass.

Here we became aware that three strangers had

joined us. No one seemed to know when or from where they came. The guard walking near us noticed them and became rather nervous over their presence with us. They appeared to be well acquainted with all the details of the recent robberies, and were free to tell about them.

At the top of the pass was a short stretch of level trail through a wild section that would be ideal for robbers. Here the strangers suggested that we step right along. How thankful we were and relieved when our strangers announced that we were out of danger. There lay an inhabited valley down ahead of us. We felt like halting the caravan for a prayer and praise service right there on the mountainside.

When we were some seven miles out from Mokiang we met two of our tribal workers. They had received the message which we had sent by the large caravan that came through Sabbath. They reported our Sabbath location to the magistrate. He, knowing the danger on the road, sent fifteen well-armed soldiers out to protect us. But we had come through under a better guard than that.

We rejoiced to learn that fourteen families of the Bei Yoh tribe had just burned their idols and taken their stand for the truth. The work at all eight of the outstations had made progress during the past few months.

## Soul Winning in the Buenos Aires Conference

By E. M. DAVIS

It is really remarkable how the advent message has gone to nearly four hundred countries and islands and island groups the world over in less than a century. We know that this has been possible only through the blessings of God and the activity and sacrifice of His people.

I was greatly impressed with this spirit of readiness for service when I attended a meeting of the workers in the Buenos Aires Conference on the second day of the new year. Plans were being considered for the launching of the Harvest Ingathering program on January 6, the following Sabbath. During the sitting together, it was evident that one brother seemed burdened to speak. Finally, not being able to hold his peace any longer, he announced, "Our church began its Harvest Ingathering campaign today." His church was evidently a step ahead of the others. But then the pastor of another church congratulated him, and added, "Our church also began its Harvest Ingathering today." The fact that some of the members just could not wait for the official beginning of the campaign before starting their soliciting added an interesting note to the council, and served to inspire the others to do a greater work.

But what appealed most to me was the fact that as soon as the business houses opened for the first time in the new year, the earnest solicitor would be there ready to step right in and tell them about this message. You just cannot defeat that kind of spirit, especially when the blessing of God accompanies it.

### Goals and Souls

The workers and the churches in the Buenos Aires Conference believe in setting goals in soul winning as well as in other lines. And why not? If goals inspire us to do better in other lines, why should we not adopt goals in the greatest of all enterprises—that of soul winning?

We recently learned some interesting facts concerning these goals. The Palermo church for the year 1939 had set a goal of 50 souls which they would endeavor to win; they have baptized exactly 50 persons. The Villa Urquiza church of 42 members had taken a goal of 12 new believers; they have baptized 11 persons. The Lomas church had taken a goal of 10, and although only 4 have been baptized as yet, at least 6 others will be ready for baptism soon. The groups in Lincoln and Lanus had taken a goal of 7 and have baptized 8. In Buenos Aires and its suburbs there are 844 members, and they have set their goal at 1,000 members. Two new Sabbath schools have been started in that district, increasing the number to 15, and all are doing strong soul-winning work.

### An Interesting Baptismal Service

In the Palermo church, one of the churches in the city of Buenos Aires, a series of baptisms has recently been held. At one which I was privileged to attend recently, the pastor asked those who had been baptized to tell the congregation just what persons were responsible for leading them to Christ. Their replies were most interesting:

(Continued on page 10)

# BIBLE DOCTRINES

"Behold, He Cometh!"—No. 2

## Signs in the Physical World

By JOHN G. MITCHELL

**H**OW long has it been since you seated yourself, with Bible in hand, and counted the signs of the second coming of Christ—especially those signs that are to be found in the physical world? Matthew recorded that Jesus said there would be famines and earthquakes and pestilences before He would come again. Listen to this text in Luke:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

We are living in that time when there is "upon the earth distress, . . . with perplexity." Let us review a few of these "signs" that are causing "distress" upon the earth right *now*.

Since the World War we have witnessed possibly the most severe famines that have ever been known. We were told that in China about 13,000,000 were destitute and hungry. The Norwegian explorer, Nansen, said that the famine in Russia was "the most appalling that has ever happened in the recorded history of mankind." Crop failures have brought the pinch of hunger to many in our own country, to say nothing of the millions in India and Armenia and in Central Europe who seldom have a satisfying meal.

Hurricanes and tornadoes have reaped a vast toll in our own fair land. In the spring of 1932 an awful tornado swept five of the Southern States, leaving death and destruction on every hand. In September of 1938 a terrible hurricane swept New England, and wrecked great portions of the cradle of our nation.

If you are a farmer, or are somewhat acquainted with farm life, you know well that pests and insects are adding their terrors to those we already dread. Nowadays farmers are waging a losing fight every year, trying to raise fruit and vegetables for those who live in the cities. Surely these signs, disastrous in themselves, tell us that time cannot delay much longer.

Shall we not count the floods and the tidal waves, also? Are they not to be reckoned as signs, too? ("The sea and the waves roaring.") These forces have added horrible details to those already mentioned; and they, too, tell us that Jesus is coming soon. "The greatest deluge the world has known since the days of Noah," is what some have called the flood in China in 1931. Recall, also, the tidal wave that followed the hurricane in New England in 1938. Havoc and destruction followed in its wake, and whole towns were wiped out, large

cities were flooded, and the loss of life can only be estimated.

Next, count those destructive earthquakes! They come without a moment's warning! How terrible are the scenes of their visitation! In 1923 an eyewitness of the Japanese earthquake, writing for *McClure's Magazine*, said: "The gates of hell swung open for central Japan two minutes before noon on Saturday, September the first, and for two days the demons of destruction worked their will with all the elements of earth, fire, and water."

A very few weeks have passed since we were reading about the horrors of the earthquake in Turkey. Yes, nearly every part of this old earth has felt the tremors of mother earth these last few years. Possibly, for some of us, the earthquake still most distinct in our memory is the one which occurred in Chile a few months ago. Where will the next one be? We do not know, but these earthquakes ought to remind us that this world is *old*, and, like an old garment, is worn out, and will soon pass away.

May I ask you a personal question? Do you really sense in these signs the *nearness* of the end? Are you allowing these handwritings of God to go unheeded? unnoticed? Are you going on, day after day, unprepared for the coming of the Lord Jesus? Friend, He has done much for your soul; how can you daily despise the riches of His grace? Are you allowing the greatest event of all the ages to come on swiftly, with you not prepared to meet your Lord with joy? Let me plead with you to set your heart in order. Let us kneel daily at Calvary, and ask God to prepare us for the coming of the King in His kingdom. He is whispering to you, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

## Their Own Money

(Continued from page 15)

ticular celebration. They found quite satisfactory articles on the five-cent table. Had I been making the purchases for them they would have led me to the fifteen-cent table instead."

"How much did you give each of them at first?" my sister asked.

"Their allowances were small," Flora answered, "only ten cents a week to each one. We have increased the amount slightly year by year. Jack and Helen each get fifty cents a week now; Dot has twenty-five cents, and Bobby, fifteen. I know that in many families the children are given larger allowances and are expected to buy their own clothes. With us, it has seemed better to keep the problem of clothing in the family budget, though Jack and Helen buy a good many things for themselves now. Jack has a paper route, and Helen gives a few music lessons.

"Our experience has taught us that nothing gives a child so much self-reliance as having his own money. I shall always be grateful to the friend who suggested the plan."

"Just as I am grateful to you for explaining the same plan to me," Nelle answered.—*National Kindergarten Association*.



# BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

## Their Own Money

By LUCIA MALLORY

JEAN seems to think that money grows on trees," my sister Nelle complained, referring to her nine-year-old daughter. "It's a nickel from me for this and a dime from her father for that every time we turn around."

"School makes a good many demands on a child's pocketbook," I answered. "Why don't you let Jean have her own money—enough to cover her necessary small expenses and a few extra treats?"

"Why, Lucia, Jean isn't old enough to take care of money for herself," Nelle remonstrated. "When she's ready for high school, of course we'll give her an allowance."

My sister and her little girl were spending a week with me. One evening we had dinner with my friend, Flora Barron. As we sat on the porch in the early autumn twilight, I asked Flora to tell Nelle about her plan of giving each child in her family a weekly money allowance.

"How old were Jack and Helen when you began, Flora?" I inquired.

"I think Jack was eight and Helen was six," Flora answered. "We've always been glad that we began early to teach them the value of money. The children were real partners when their father

was without work and we had to live on our savings for a year. They voluntarily suggested reducing the amount we were giving them, and they found many small jobs for themselves. Jack mowed lawns and carried out ashes, and Helen took care of babies.

"I believe the greatest gain in giving children their own money is that they become partners in keeping the budget instead of draining the family purse as much as possible. It appalls our children to hear some of their friends say, 'Oh, yes, we'll go to the football game at Silverton if we can make dad come through with the cash.' These children don't seem to understand that the trip to the distant town, together with other luxuries that they thoughtlessly urge him to grant, may mean that their father has to do without a new overcoat or their mother must deny herself something she really needs.

"A college friend suggested the plan to me," Flora continued, "and we hadn't followed it long before I realized that she was right in assuring me that my children were quite old enough to handle money of their own. Such economical buyers they became!

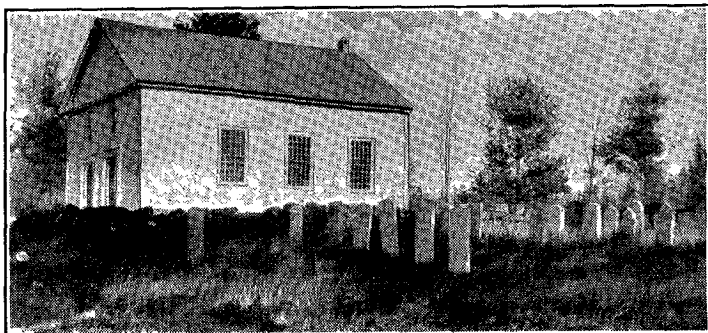
"I remember about six months after we began giving them an allowance they went out with me to buy a few things that were needed for a par-

(Continued on page 14)

## KNOW YOUR CHURCH HISTORY

### OUR MOST HISTORIC CHURCH

*"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196.*



Within this church, in a tranquil rural community, took place the incident which, like another New England event, was to be "heard around the world."

The Sabbath tracts which Rachel Preston scattered among the Adventist believers of this community bore fruit.

From the day when William Farnsworth arose in this church and expressed his conviction that the *seventh* day, and not the first, is the Sabbath of the Lord, others expressed themselves as being of a similar conviction. So in time a number of Adventists became "Sabbathkeepers," and the church in which they met became a structure of tremendous importance to Seventh-day Adventists.

Elder and Mrs. White, Joseph Bates, J. N. Andrews, and other pioneers visited this hillside chapel in the early days of the movement.

Although this building did not come into Seventh-day Adventist possession until some years after these stirring events, it is regarded as our first church, because of its unique historical significance, for in this community the advent and Sabbath truths were first combined; in this church the first Seventh-day Adventist publicly took his stand for the Bible Sabbath.

This original Seventh-day Adventist church, from which the message has spread to earth's remotest corners, still stands at ———.

(Answer on page 22)

## The Evening Watch

By OREN C. DURHAM

THOU art a young man, Elizur, and a prince. Why shouldst thou give thy soul to discouragement? Israel hath need at such time as this of the best that strong young men can give."

"But I am a weakling. Would that I had been born in a shepherd's tent rather than in the palace."

"Are not the fields now covered with daisies? and do not the swallows returning from beyond Ethiopia fly daily over Jerusalem?"

"True, my lord, but I—"

The prophet rose to his feet and glanced casually at the gathering shadows in the street.

"The evening hour has come," he announced, "the time of the evening watch with the Lord. Today thou art bidden to watch with me. Come, let us go to the housetop."

The ascent was made in verbal silence, but no one within earshot could have confused the sound of the footsteps of the pair. The tread of the leader was firm, deliberate, and rhythmic, wholly unlike the uncertain shuffle of the follower.

The sun had just disappeared behind the Judean hills toward the Great Sea, leaving a cloudless sky, the western half washed with lilac. A refreshing wind had sprung up from the direction of the Mount of Olives. Elizur waited respectfully.

"This," said the prophet, indicating with a sweep of his arm, "is my secret chamber. Here I wait on the Lord. Here He talks with me of His great plan, and strengthens me for my ministry. Here I watch the Creator at His work, think some of His thoughts after Him, tarrying oftentimes until the break of day.

"Lift up your eyes on high, my son. Behold even now He is at work! Look! far above yonder watchtower are the pure, clear beams of the evening star.<sup>1</sup> Beside it on the left hand you will discern a lesser light of ruddy hue.<sup>2</sup> That is likewise an evening star. The twain are worlds like unto our own world, with circles marked out for them like the circle of the earth. And they, too, are hung upon nothing, as Job hath said.<sup>3</sup> Strength proceedeth continually to these from Him who hath created these things.

"But these *over thy head* be suns, every one of them, and not worlds, a thousandfold farther away and greater than any world. These blaze each in his own God-given glory, and are given strength sufficient to swing worlds about them."

"I follow afar off," said Elizur.

"Behold now how He bringeth out their host by number; one, two, three, a score—more than we can tell. As David hath said,

"He telleth the number of the stars;  
He calleth them all by their names."

Such is the greatness of His wisdom and might that when He saith, 'Stand forth in order,

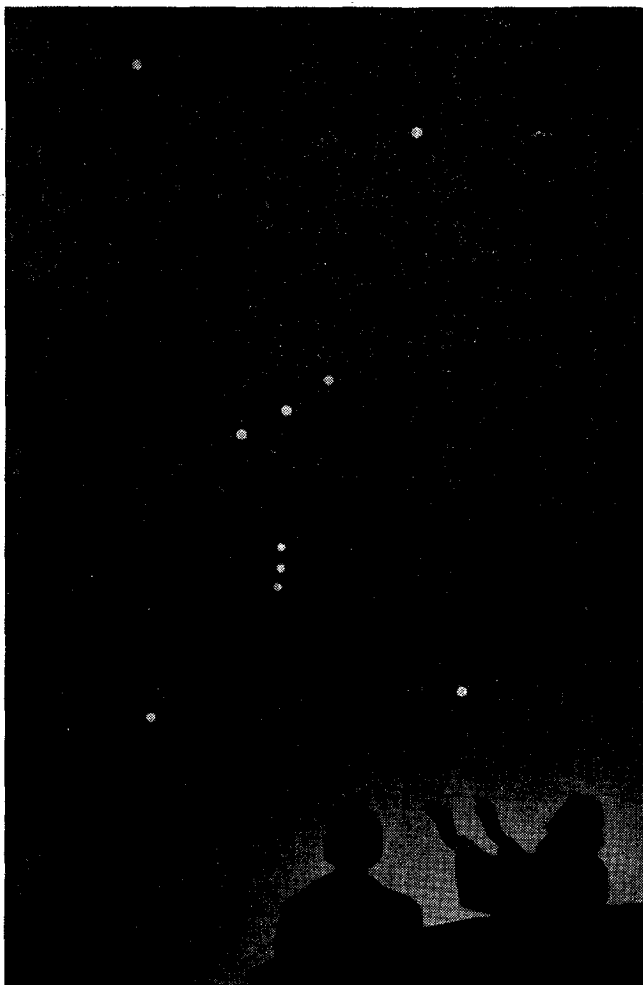
Aldebaran, Rigel, Denebola,' not one faileth."

"Hold, my father. I am bursting with questions. Tell me the number of the stars, if thou knowest."

"This hath not been revealed to me. The sum of those which we behold from this housetop is only a few thousand.<sup>4</sup> But the Lord hath shown me that this is not all. In the last days He shall allow cunning men to lift the veil of the heavens and look upon the uttermost parts of our Milky Way universe, which is like unto an island in the Great Sea.<sup>5</sup> They shall also find other island universes without number."

"I would know about the names of the stars, master. Are these that slip out of thy mouth the very ones that they are called by the Lord?"

"No, Elizur. The great Creator's star names knoweth no man in this day. These that thy ears have heard come to us from the ancients in Arabia. They were old in Job's day. Some are from Assyria and some of the stars have Hebrew names. Knowest thou any star surely by its name?"



UNIVERSITY OF CHICAGO

"Canst Thou . . . Loose the Bands of Orion?"

"Tomorrow night I shall, if I find favor in thy sight tonight."

“Thy first lesson shall not be long. Look again at the two diverse evening stars that we saw at the first. See now another red star beside them on the left hand, and on the right hand a little cluster of sparkling diamonds.\* The star is Aldebaran, and the cluster hath been called in the Hebrew tongue Cimah,<sup>7</sup> or the Seven Stars. After the month Abib hath passed, the two wandering evening stars will remove from thence, but the Seven Stars will be followed across the sky by the reddish Aldebaran on spring evenings as long as thou livest. Aldebaran meaneth in Arabic, ‘follower.’

“Who shall not stop in wonder at the beauty of the Seven Stars, even as did Job? Count them, Elizur, as a merchant would count a handful of precious gems. At first thou shalt find but six, but thine eyes are keen, and when it is dark the lost one will appear and bring two, even three or more small sisters with her.

"Now must we look at larger things. Knowest thou the old sky images drawn in the dark by the ancient shepherds of the East as they watched their flocks by night?"

"I know the Great Bear yonder as thou lookest toward Mt. Hermon."

"Well done. Make his tail longer and yet longer even to the wall of the city. There find a yellow star called Ash, that is to say, Arcturus.<sup>8</sup> Find him again. Turn about and do it this once more.

“But the oldest and best of the ancient pictures is high in the south toward the west. See yonder the great image of a strong man looking toward Aldebaran and leaning toward the sunset? Two bright stars for the feet of Cesil<sup>o</sup> (Orion). The left foot is called Rigel. Two bright stars for his shoulders. The right shoulder is Betelgeuse. The Lord did work a mighty work when He made this star. If Betelgeuse should be cut in sunder, the half could not pass between the earth and the sun.”

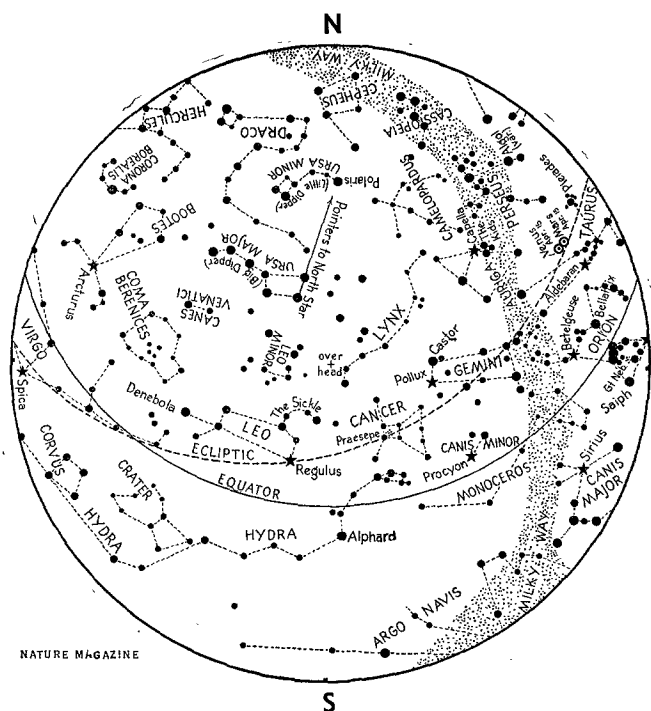
"Oh, master, why did He make it so great? and having made it, how can He hold it in its course and keep its fire replenished?"

"There is no searching the understanding of the Creator, who fainteth not, neither is weary. Wouldst thou rest now, Elizur? This may be strong meat for thee."

"Stay not, my lord. Thy words are as a medicine to my soul. Say on."

"The image of the mighty hunter (Orion) is not finished. Three little stars for the head, three bright ones in a straight row for his belt of fire. From this belt hangs his great jeweled sword. Now in the midst of the sword is a small, soft light—small to the human eye, but to one who has journeyed afar in vision, a most glorious vista of light, like the way to the throne of God.<sup>10</sup>

"Look intently at the image of the strong man and remember what I told thee of the mighty right shoulder. Then find the brightest star in the whole sky. Yea, in the south beside the Milky Way is the Dog Star (Sirius) that follows the hunter. And above him a lesser Dog Star (Procyon.) Far above the lesser dog are the Twins (Castor and



### Map of the April Heavens

To use this map, hold it before you in a vertical position and turn it until the direction of the compass that you wish to face is at the bottom. Then below the center of the map, which is the point just overhead, will be seen the constellations visible in that part of the sky. It will not be necessary to turn the map if the direction faced is south.

Pollux). These be the twin friends of the hunter. Behold the Seven Stars (Pleiades) in front of the hunter and the Twins as far behind him.

“Even once more shall the heavens speak to thee of strength. Rememberest thou the answer to Samson’s riddle, ‘What is sweeter than honey? and what is stronger than a lion?’ Long before Samson’s day men had made a strong lion of that group of stars high in the east. The brightest star in the image is the heart of the Lion (Regulus). The great head is made of a circlet, which with Regulus is sometimes called the Sickle.<sup>11</sup> Behold how the great Lion is nigh unto the Great Bear.”

(Continued on page 18)

*Suggestions for those who would wait on the Lord  
during the first watch (and even in the daytime)  
in April and May, 1940.*

1. Observe eclipse of the sun during the late afternoon of April 7. Provide yourself with smoked glass, dark photographic film, or welder's glass for viewing. Observe Venus during period of greatest totality of the eclipse.

2. Venus will dominate the evening sky, moving from a position beside the Pleiades eastward toward the Twins, being farthest from the sun on April 17 and brightest on May 20. Easy to see in the daytime. See crescent phase of Venus in a small telescope or good field glass. The crescent phase is best toward the end of May.

3. Mars will travel close to Venus all spring, being nearest on April 10 and June 7.

4. The moon will be near Venus and Mars on April 10 and 11 and on May 10.

5. Watch for frequent swift meteors (Lyriads) on evenings of April 20-22.

## Longing for Jesus

BY MRS. G. BUCKMAN

I AM longing, yes, longing for Jesus,  
Oh, how I do long for my home.  
A pilgrim I am, and a stranger,  
I am longing for Jesus to come.

Those pearly gates, walls of pure jasper,  
Shining streets, I am longing to see,  
Loved ones, too, how I long to behold them;  
But this will not satisfy me.

'Tis *Jesus*, I long to see Jesus,  
Who was crucified, nailed on that tree,  
That thus He might purchase salvation,  
Just to save a poor sinner like me.

I am thinking, O yes, of that mansion  
My Saviour has promised to me,  
But I long most of all to see Jesus,  
'Tis *His* glory I'm longing to see.

His face, what a joy to behold it  
When I stand midst that glorified throng,  
When I join my glad voice with the ransomed,  
When I sing in that victory song.

O come, dear Lord Jesus, come quickly,  
Make an end of all sorrow and pain;  
Thy people are looking and longing;  
We wait for Thy coming again.

## God's People Delivered

(Continued from page 5)

ness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus' feet, and praise Him through the endless cycles of eternity.

As the ransomed ones are welcomed to the city of God, there rings out upon the air an exultant cry of adoration. The two Adams are about to meet. The Son of God is standing with outstretched arms to receive the father of our race,—the being whom He created, who sinned against his Maker, and for whose sin the marks of the crucifixion are borne upon the Saviour's form. As Adam discerns the prints of the cruel nails, he does not fall upon the bosom of his Lord, but in humiliation casts himself at His feet, crying, "Worthy, worthy is the Lamb that was slain!" Tenderly the Saviour lifts him up, and bids him look once more upon the Eden home from which he has so long been exiled.

### Adam's Transcendent Joy

After his expulsion from Eden, Adam's life on earth was filled with sorrow. Every dying leaf, every victim of sacrifice, every blight upon the fair face of nature, every stain upon man's purity, was a fresh reminder of his sin. Terrible was the agony of remorse as he beheld iniquity abounding, and, in answer to his warnings, met the reproaches cast upon himself as the cause of sin. With patient humility he bore, for nearly a thousand years, the penalty of transgression. Faith-

fully did he repent of his sin, and trust in the merits of the promised Saviour, and he died in the hope of a resurrection. The Son of God redeemed man's failure and fall; and now, through the work of the atonement, Adam is reinstated in his first dominion.

Transported with joy, he beholds the trees that were once his delight,—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. The Saviour leads him to the tree of life, and plucks the glorious fruit, and bids him eat. He looks about him, and beholds a multitude of his family redeemed, standing in the Paradise of God. Then he casts his glittering crown at the feet of Jesus, and falling upon His breast, embraces the Redeemer. He touches the golden harp, and the vaults of heaven echo the triumphant song, "Worthy, worthy, worthy is the Lamb that was slain, and lives again!" The family of Adam take up the strain, and cast their crowns at the Saviour's feet as they bow before Him in adoration.

This reunion is witnessed by the angels who wept at the fall of Adam, and rejoiced when Jesus, after His resurrection, ascended to heaven, having opened the grave for all who should believe on His name. Now they behold the work of redemption accomplished, and they unite their voices in the song of praise.

## The Evening Watch

(Continued from page 17)

"My father," cried Elizur, "is God's power all spent on the heavens?"

"Think no such thing. He made thee, my son, did He not?"

"My courage has returned and my strength is renewed, even in this very hour. Will it always be so?"

"If thou art willing to pay the price. 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.'"<sup>12</sup>

<sup>1</sup> Venus.

<sup>2</sup> Mars. In this story we are placing Venus and Mars in the same position in the evening sky that we find them during the first week of April, 1940.

<sup>3</sup> Job 26:7.

<sup>4</sup> The average number of stars visible to the naked eye at any one time on a dark night is approximately 3,000.

<sup>5</sup> Thirty billion stars in our Galaxy is the estimate of Dr. Donald H. Menzel, of Lick Observatory.

<sup>6</sup> After the first week of April, 1940, Venus and Mars will leave their positions between Aldebaran and the Pleiades, and move eastward.

<sup>7</sup> Job 9:9, margin, Pleiades.

<sup>8</sup> Job 9:9, margin.

<sup>9</sup> Job 9:9, margin. See any star map of winter and spring constellations, of which Orion is the best. NOTE.—It is impossible to use all old names. For Pleiades, Arcturus, and Orion, which are Greek names adopted later than the time of this story, we have the Hebrew equivalents. In some cases the ancient names have been lost; so we must use Latin names as though they were known in ancient Hebrew times.

<sup>10</sup> "Early Writings," p. 41.

<sup>11</sup> Within this Sickle is the radiant point of the star shower of November 13, 1833.

<sup>12</sup> Read Isaiah 40:26-31.

# WORLD-WIDE FIELD

## Constituency Meeting of the Pacific Press

ON January 24 at Mountain View, California, the annual constituency meeting of the Pacific Press Publishing Association was held. The manager, the treasurer, and the book and periodical department men rendered their reports. Reports were also presented by the managers of the International Branch factory at Brookfield, Illinois, and the Inter-American Branch located in the Canal Zone.

The sales of the Pacific Press during 1939 were the highest of all the years since 1929. The retail sales of all publications amounted to \$1,091,262, or double the sales of the year 1933, the low year of the depression period. The treasurer reported a net operating gain of more than \$50,000, and nearly half of that amount, or \$22,000, was forwarded to the General Conference in tithe and various appropriations. An item of \$17,301 was also paid to the General Conference in addition for sustentation.

It is said many times that statistics are dry, uninteresting items, but one could not listen to the reports rendered at this meeting and not be greatly inspired. In 1939, 13,262,056 pieces of literature—books, periodicals, and tracts—were printed. Think what that means! One publishing house alone

turned out more than thirteen million pieces of literature.

Notable gains were reported by the book department in the Inter-American field. The book sales made in Inter-America amounted to \$187,597.55. Exceptionally large sales were made by colporteurs in Venezuela and Cuba.

Through cooperative efforts in promotion plans fostered by the General Conference, a large sale of trade books, that is, the books that are used principally by our own people, showed a gain of nearly \$40,000 as compared with the previous year. There is no question but that these books, which are chiefly the writings of Mrs. E. G. White, will prove to be a great blessing to our people.

Not only have we seen a phenomenal gain in book sales, but the periodical department mailed out 4,657,000 papers. If these papers were laid down flat one on top of the other ready for wrapping, they would make a pile 9,300 feet high, or a stack of literature equal to the height of seventeen Washington Monuments. We believe that our periodical literature throughout the entire world field would be given a far larger circulation if we followed the instruction of the messenger of God in getting this literature into the hands of the people.

Truly the Lord has blessed and prospered the faithful labor of all connected with the Pacific Press family, both in the office and in the

field. In view of the present world situation, we would encourage our colporteurs and laity to unite in making 1940 another outstanding year in literature distribution.

E. E. FRANKLIN.

## Pacific Union School of Evangelism

IN response to an arrangement made by the General Conference and the Southeastern California Conference, J. L. Shuler, instructor in evangelistic methods at the Seventh-day Adventist Seminary, and a company of associate workers began an evangelistic effort in the new tabernacle in San Bernardino, California, on Sunday night, February 11. Meetings are being held for the public five nights a week and on Sabbath afternoons. It is very encouraging to see the large, regular attendance which fills the tabernacle at every service. The accompanying picture shows one of the nightly audiences.

Three forenoons each week are given over to studies and instructions on personal work and public evangelism for the benefit of a fine group of young ministers who are assisting in the effort. These studies will be an invaluable help to these associate workers when they return to their home fields to hold evangelistic efforts of their



View of Audience Attending Pacific Union Field School of Evangelism, Held in San Bernardino, California



own. The practical instruction given is of special benefit, because, after studying various methods of evangelism in the morning classes, the young ministers attending this field school actually see those methods worked out in the meetings from night to night.

The city has been divided into eight districts, and each of these is in turn assigned to one of the workers who is attending this field school of evangelism. The hundreds of names of interested people which have been and are being received in the public meetings, are grouped according to these districts, and the worker in charge of that district does personal work with these persons during the afternoons. On Monday nights these workers conduct community Bible schools in various homes for groups of interested people in their districts.

On the third Friday night at the tabernacle effort twenty-seven men and women stood in response to an appeal to accept of Jesus Christ for the first time and to become Christians. Thirty-six stood to signify that while they had wandered away from Christ into the world, they would now return to the Lord. All of these filled out decision cards in the aftermeeting on that particular night. On the following Sunday night there were at least thirty others who came forward and made similar decisions. We are very thankful that the meetings are being conducted on a spiritual, soul-saving basis, and not merely as a series of intellectual lectures on the Bible.

N. C. PETERSEN,

Pastor, San Bernardino Church.

## The "Watchman Magazine"

STORIES of soul-winning results from a perusal of the pages of the *Watchman* present convincing evidence of its efficacy in bringing the truth to many hearts with convicting power. A businessman in New England, while conducting his prosperous business enterprise, was approached by a faithful *Watchman* worker, who left a copy in his hands. This issue and succeeding numbers were read carefully, and in a few short months he was baptized into one of our churches in New England. A gentleman in a West Central State recently found a copy of the *Watchman* in the reading room of a public library. He was so impressed with its contents that he wrote to the publishers and requested additional copies and further information as to the proper

procedure in securing it for an indefinite period of time. "I am truly and sincerely seeking to know and do the will of God," were the closing words of his earnest inquiry.

In the seclusion of their Rocky Mountain home a man and his wife began reading the *Watchman*, which had been sent by a friend who was interested in their souls. Its presentation of truth gripped their hearts and inspired them with the desire to make a deeper search for the message. They finally left their home in the mountains and journeyed to the West Coast, where they were later baptized into one of our churches. Today they are rejoicing in the *Watchman's* hope.

In a Southern State the *Watchman* was sent to a home in which one of our books had been placed. For an entire year its pages were read devotedly, and with it the book that had been sold by one of our colporteurs. The truths of the third angel's message found lodgment in the heart of this man and his wife, who were led into one of our churches a few miles away. They have since joined hearts and hands with this people, and are finding a satisfying comfort in the message presented in the *Watchman*.

Around the entire circle, wherever it has gone, the *Watchman* has registered its dynamic, appealing truths in human hearts, and souls everywhere have been brought into a saving knowledge of the faith of Jesus. We feel that the present year should witness a greater work with this, our only monthly full-message journal, than any other period of its history, and we are assured that, in the words of that inspired comment, the *Watchman* "will accomplish much good if given an opportunity to do its appointed work in all parts of the world."

In harmony with the custom established by the General Conference Committee during recent years, March 30 to April 13 has been design-

nated as *Watchman* Week. We urge you to plan a larger missionary work with the *Watchman* during this year. Every essential provision has been made to enable every member of every church to utilize this excellent missionary journal in a larger way. Take advantage of the special offer presented last week in the REVIEW AND HERALD, and thus participate in the pleasurable soul-winning program provided in the distribution of the *Watchman*.

We suggest a three-point procedure by which you can assist in the larger work with the *Watchman's* special campaign:

1. Provide missionary subscriptions for yourself and at least two of your friends, as suggested in the *Watchman's* special offer.

2. Present an offering that can be used by your conference in supplying the *Watchman* to the public libraries and other public reading rooms during the coming year.

3. Dedicate your time and talent in a larger way to missionary work with the *Watchman* in your community.

We bespeak for the *Watchman* during this time a larger place in the hearts of our believers among all the churches in North America.

H. K. CHRISTMAN,  
Circulation Manager.

## Olympia, Washington

ONE year has passed since we accepted the invitation to do evangelistic work in the Washington Conference. Our first campaign was conducted in Centralia, a city of 7,000, and in Chehalis, a city of 4,500, located just three miles away. The Lord gave us 123 precious souls in these two campaigns. Marion Mohr conducted our music, and Richard Hammill and his wife assisted in our personal work.

Our church school enrollment in-  
(Continued on page 22)



Workers Connected With the Olympia, Washington, Evangelistic Effort, With a Group of the New Converts. In All, 102 People Were Baptized as a Result of This Effort



# North American Division Gleanings

Compiled by M. R. Thurber

## Atlantic Union

THE Worcester, Massachusetts, church is conducting an evangelistic effort in which are featured Sunday night doctrinal lectures, Tuesday night health lectures, a Bible workers' training class, and the systematic distribution of *Present Truth* in 2,000 homes.

The New England Sanitarium has decided to buy a resuscitator for use in emergency cases.

## Central Union

Young people who attend the Missouri Junior camp this year will have a special treat. Chief Stillwater, Oklahoma Indian, a member of our Joplin, Missouri, church, has consented to be present to instruct the Juniors in archery. He will teach them how to make bows and arrows, and show them how the Indians used to make their feathered headdress.

G. W. Hosford, Cheyenne, Wyoming, reports that in his theater effort fifty stood in response to the appeal to keep the Sabbath instead of Sunday.

Kansas has a new church organization at Arcadia.

F. W. Detamore, Kansas City, Missouri, had 600 present at his effort when he presented the Sabbath truth.

## Columbia Union

Encouraging reports are coming in of the meetings in Cincinnati, Ohio, which are being conducted by R. L. Boothby and his evangelistic company, assisted by the church members of Cincinnati and Covington, Kentucky, just across the river. Two thousand were present the night the change of the Sabbath was presented. More than one hundred have already requested baptism. Four thousand names are being handled by the evangelistic workers. Hence it is necessary to draft every available church member for this work. Offerings are substantial, literature sales are encouraging, and the radio broadcasts are bringing a good response.

The union educational department is calling for young women to prepare at Washington Missionary College for the work of teaching. Church school teachers are in demand, and the college has a fine new normal building where the training may be secured.

I. H. Johnson is conducting a layman's effort at Hanover, Pennsylvania, with a good interest and attendance.

Church members at Glenburnie, Maryland, have broken ground for their new church.

Baltimore Number 3 church members are redecorating their building.

## Lake Union

A. A. Cone, of Providence, Rhode Island, has accepted a call to the pastorate of the Milwaukee, Wisconsin, English church.

Indiana is starting in early on Harvest Ingathering. The workers already report two Minute Men for 1940.

O. C. Durham, well known to the readers of the *Youth's Instructor* for his articles on scientific airplane flights, and to the readers of the REVIEW for his article on the planets in the issue of February 22, reports an enthusiastic and successful February meeting of the Chicago Nature Club. Seventy young people (young in spirit) were present to welcome the sight of five planets on parade.

## North Pacific Union

Melvin Oss, of Colorado, has accepted the call to become the educational and Missionary Volunteer secretary of Upper Columbia. He is already in the field, and is busy with his new duties.

A new church was organized at Kellogg, Idaho, on March 30, and several new members were baptized.

Auburn Academy, Washington, is proud of the beautiful new grand piano, the ownership of which was made possible by the student project campaign.

## Northern Union

Sheyenne River Academy, North Dakota, broke its outside bell, much to the discomfiture, we rather imagine, of those students who are not on time without a bit of prompting. But maybe Sheyenne Academy has no such students.

J. C. Harder is conducting a series of meetings in Park Rapids, Minnesota, and E. A. Piper has started meetings in West Duluth.

The Minneapolis Auditorium church is working on its building. Carpenters have started operations, and it is hoped that the building will be ready for dedication by fall.

## Pacific Union

The new North Hollywood church has secured a desirable lot, and the members hope to get a building program under way immediately.

Lynwood Academy, California, is preparing to enlarge its lawns. Grading is probably completed. The enrollment in this school this year has passed the 300 mark.

J. L. Shuler reports that the assistants in his San Bernardino,

California, effort are busy with their lists of names. The territory is well organized, and personal work is progressing as the meetings proceed.

La Sierra College, California, has started work on the new women's dormitory, which it is hoped will be completed by September 1. The building will be ultramodern (that's the architect's description), with every convenience.

The La Sierra a cappella choir is doing its part to spread the gospel of Christian education by singing in various churches.

## Southern Union

Mitchell R. Garrett, of Birmingham, Alabama, has been using an airplane successfully to advertise his evangelistic meetings. He reports a good interest.

## Southwestern Union

Southwestern Junior College comes to the front this week with a concert tour through its territory of its a cappella choir, its Symphonettes, and its Southwesingers. The a cappella choir needs no introduction except to say that it is composed of thirty-eight mixed voices. The Symphonettes, twelve young women, and the Southwesingers, twelve young men, are selected from the choir. One of their stops will be at the tabernacle effort of A. A. Leiske in Mercedes, Texas. Their itinerary starts with a program by the Symphonettes in the Fort Worth church on March 23 (long since past by the time you read this), and ends according to present announcements on April 15 at East Cooper, Oklahoma.

Ozark Junior Academy at Gentry, Arkansas, is asking its constituency for funds to complete its dormitories and install heating and water systems.

Oklahoma Conference is rejoicing at the excellent response to its appeal for evangelistic funds. Donations are coming into the office in a surprising way.

---

PURE and undefiled religion is not a sentiment, but the doing of works of mercy and love. This religion is necessary to health and happiness. It enters the polluted soul temple, and with a scourge, drives out the sinful intruders. Taking the throne, it consecrates all by its presence, illuminating the heart with the bright beams of the Sun of Righteousness. It opens the windows of the soul heavenward, letting in the sunshine of God's love. With it comes serenity and composure. Physical, mental, and moral strength increase, because the atmosphere of heaven, as a living, active agency, fills the soul. Christ is formed within, the hope of glory.—Mrs. E. G. White, in *Review and Herald*, October 15, 1901.

# Olympia, Washington

(Continued from page 20)

creased from 11 pupils to 38 as a result of the new members' sending their children. There was an increase of \$1,400 in the tithe within six months in these churches. Surely the Lord does bless when we attempt greater things for Him.

In September the conference asked us to move to Olympia to hold a campaign in the Capitola Park Auditorium. Olympia is a city of 11,000, the people of which are generally very conservative. We held meetings for twelve weeks. After the holidays we reopened the second series in the same auditorium. The Lord has given us 102 converts here, and at the close of this effort, March 16, we will have another baptism.

Harold Graham and his wife have joined our company of workers, and have given excellent help in our music. Brother Graham was formerly on the "Quiet Hour," of Portland, and has been known as the West Coast Gospel Singer. He has organized a choir, and its members have been faithful every night. Mrs. Graham assists him at the piano.

A large list of interested ones has been turned in during the effort, and Brother Mohr and his wife are helping in this personal work. Recently the Alaska Conference sent Merle Smith and his wife to be associated in the campaign. We were grateful for their help.

We broadcast over KGY, Olympia, Monday, Wednesday, and Friday at 12:45 P.M. This carries the truth into the homes of many who have not come out to hear. Every Sabbath our members deliver 3,500 copies of *Good News*, our truth-filled paper, to the homes of this city. We trust we are sowing seed for a harvest to be reaped in the future. We are grateful for 225 souls who have been won as a result of our labors during the year.

WAYNE WHITE.

## Tithe Paying

A VERY interesting case of tithe paying came to me some years ago when I was treasurer of one of our churches. One morning I received from the post office an envelope containing seventy dollars, with the one word "Tithe" written on a slip of paper; and each month thereafter forty dollars or more came to me, with absolutely no clue as to who was the sender. I entered the item in my treasurer's book under the name "Unknown."

I pondered over the matter for several months, at the same time searching for the sender of the tithe. One morning as I was passing a small place of business, the thought struck me very forcibly that here is the place from which

that tithe is coming, for I knew that this man was a subscriber to the REVIEW AND HERALD, although he was not a member of the church. I began to wonder why I did not think of him before. I stepped inside the place and immediately began to talk about the tithe which I was receiving from month to month. I mentioned that I had been puzzled to know who was mailing it to me, and that I had come to the conclusion that he was the one. He was greatly surprised, and replied that he *was* the one. He hoped I would not make the matter public. He said that he felt that it was his duty and privilege to pay his tithe, even under protest from his family. When I moved to another city, he had sent in \$1,487 tithe. It was a risky way to send money, but I do not believe a dollar was ever lost. He (now deceased) was a reader of the REVIEW for many years.

C. M. FRENCH.

## Know Your Church History Answer Washington, New Hampshire.

## Special Refugee Relief Fund for Finland

March 17, 1940

Total previously reported	\$1,269.43
G. W. Sowler	2.00
Guy E. Jordan	5.00
Dr. E. R. Orrick	5.00
Dorcas Society, S.D.A. church, St. Charles, Mich.	5.00
Mr. and Mrs. R. L. Benton	5.00
J. O. Ewert, M.D.	10.00
Martin and Eva Whitehead	10.00
Laura Davis	1.00
Sister, Sanitarium, Calif.	1.00
Mr. and Mrs. H. S. Anderson	5.00
Mr. and Mrs. Ray Garrison	5.00
Mrs. W. Baker	1.00
Mr. and Mrs. E. C. Walter	5.00
A friend, Wyoming	2.00
Mrs. J. W. Bruce	1.00
Mr. and Mrs. James H. Smith	5.00
Mrs. T. M. Scott	1.00
Mrs. Laura Stone	1.00
Mr. and Mrs. Fred Hafner	2.00
Fred Hafner, Jr.	1.00
Paul Hafner	1.00
Carl Pfau	1.00
Nina Dengler	1.00
A friend, Hawesville, Ky.	2.00
Mrs. J. L. Kay	2.00
Emily M. McCoy	3.25
Mr. and Mrs. F. E. Pfeiffer	5.00
Mr. and Mrs. Jake Brucks	2.00
Mr. and Mrs. Charles Mitchell	5.00
Mr. and Mrs. George E. Judd	5.00
Mr. and Mrs. A. Burns	5.00
Mr. and Mrs. Harry Ellison	10.00
Winifred L. Holmden	5.00
Mr. and Mrs. W. M. Canfield	10.00
Otto and Catherine Graf	5.00
A friend, St. Helena, Calif.	1.00
Mrs. C. W. Bottomley	5.00
Mrs. Mary Goldsmith	1.00
Mrs. Edith Coons	1.00
Mr. and Mrs. Ira Whitehouse	2.00
Mr. and Mrs. G. W. Schubert	6.00
Mrs. Elmer Delaney	2.00
Lettie M. Newcomb	25.00
Mrs. H. A. Clark	2.50
Miss Bertha Clark	2.50
Mr. and Mrs. J. P. Harder	5.00
Dr. and Mrs. W. W. Frank	5.00
Mrs. Helen V. Hollis	5.00
Mr. and Mrs. Daniel Rosenberg	5.00
Mr. and Mrs. H. B. Ham	2.00
Mrs. C. E. Grasser	1.00
Mrs. Edna Lawrence	1.00
Ida Mae Haven	1.00
Mary Bayersdoerfer	1.00
Mr. and Mrs. Ben Jablonski	2.00
Mr. and Mrs. H. D. Henriksen	5.00
A. E. G., Riverside, Calif.	2.00
Mrs. Alma Painter	2.50
S.D.A. church, Jackson Prairie, Wash.	4.40
Mr. and Mrs. W. O. James	6.00
Mr. and Mrs. Albert Priest	5.00
Mr. and Mrs. George L. Stevenson	4.00

L. R. Houtt	3.00
A sympathizer, Manitoba	2.00
Mr. and Mrs. W. G. Forshaw	5.00
Mr. and Mrs. C. S. Tonge	5.00
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Mrs. Clara Goettsche	1.00
Mrs. A. T. Brookbank	5.00
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Roy Hubbard	5.00
Lulu Hattingh	2.00
Mrs. Stella McNamire	2.00
Herman Eklund	6.00
S.D.A. church, Cedar Rapids, Iowa	32.50
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\*A letter from these two young boys reads: "We are two boys, nine and ten years old, and our daddy has been reading to us from the REVIEW and HERALD of the sad plight of our Adventist brethren and sisters and boys and girls in Finland."

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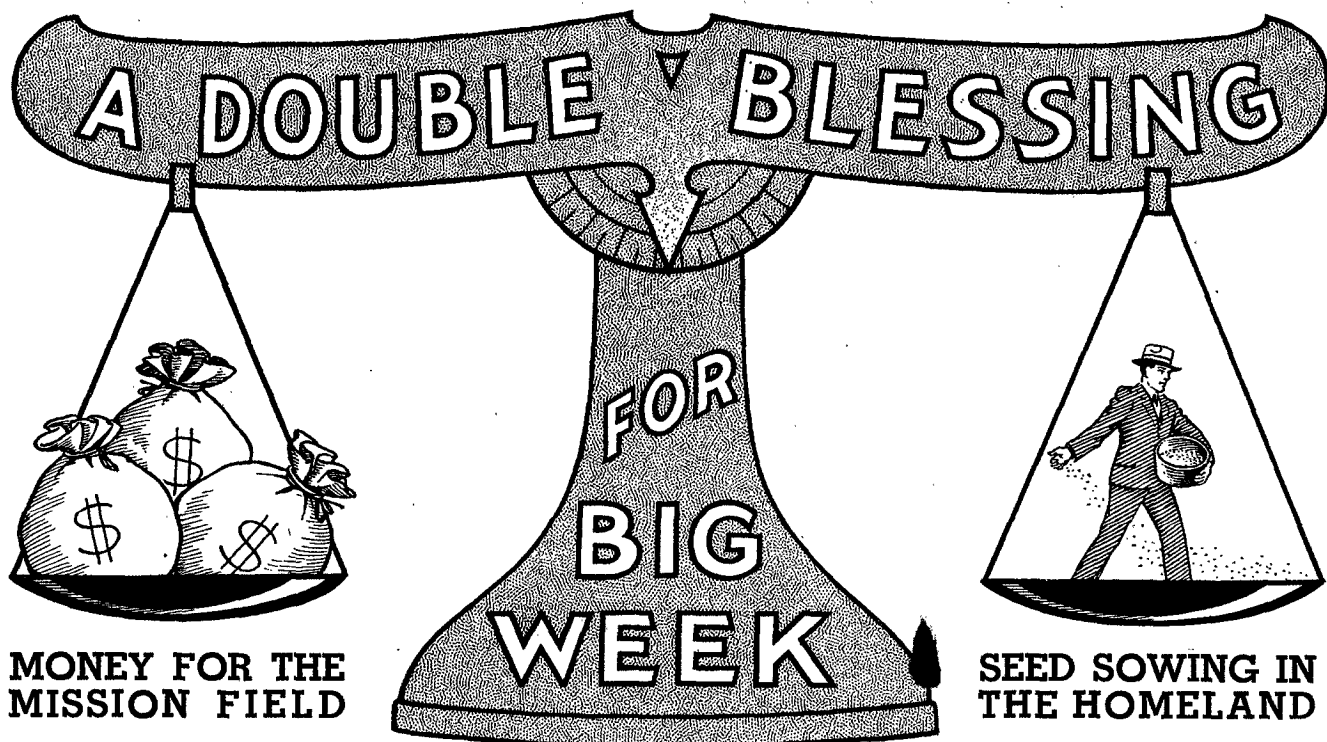
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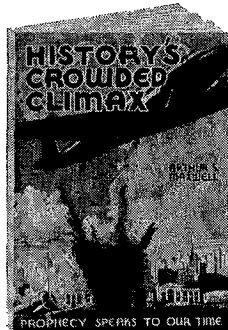
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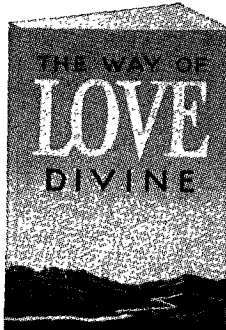
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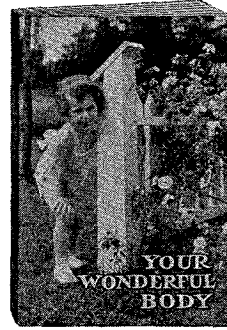


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# OF SPECIAL INTEREST

AN informative and very important series of editorials begins with this number. These articles pertain to the Oxford Group Movement. This movement, which has been in existence for several years, has been the subject of much discussion in religious circles. It has received much commendation and much well-merited criticism. Elder Lee, of our editorial staff, has given special study to the work of this movement during the last few months, and has prepared a series of very interesting articles. We hope that our readers will give special attention to these, and so acquaint themselves with the aims and objectives and methods of this group of people. This series will cover five numbers.

## Missionary Sailings

ELDER and Mrs. M. D. Howard and their two daughters, Betty and Ruth, of Takoma Park, sailed from San Francisco for Shanghai, March 14, on the S.S. "Asama Maru." Brother Howard served in secretary-treasurer's work in fields of the Inter-American Division, and during the last two years has been connected with the Washington Sanitarium. He has now been appointed treasurer of the China Division.

Elder and Mrs. C. A. Schutt, of the Upper Columbia Conference, sailed from Los Angeles, for Bombay, India, March 18, on the S.S. "President Pierce." India will not be a new field to Brother and Sister Schutt, as they spent six years in schoolwork there, returning home in 1931 only because of impaired health. Brother Schutt has accepted a call to serve as departmental secretary in the South India Union Mission.

Mr. and Mrs. M. I. Fayard and their three children, Irene, Charles, and Alfred, returning to Argentina, South America, from furlough, sailed from New York for Buenos Aires, March 22, on the S.S. "Uruguay." One son, Roland, is remaining in school in the United States. E. D. DICK.

## Our 1939 Colporteur Report

WHEN the year 1939 closed, all but one of our world divisions were, in part or in whole, involved in war, and many of our leaders and scores of our colporteurs were drafted into the war machine. Reports failed to reach us because of disrupted mail service, and this, in addition to the

many other adverse conditions existing in so many parts of the world field, caused us to feel some concern in regard to what our final summary of colporteur sales might reveal. We waited beyond the usual time before making up the final report, hoping that delayed reports would reach us. But finally we felt that we should wait no longer.

We watched with intense interest as the columns of figures were being totaled. Imagine our joy and gratitude when we saw that not only had we reached the 1938 figures, but our colporteurs had actually delivered during 1939, \$46,901.09 worth more literature than during 1938, a year when most of the world was supposed to be at peace.

The following brief messages give us a faint idea of what our fellow workers in many fields are experiencing during these eventful days:

L. R. Holley, field missionary secretary of the North China Union, writes:

"Last year two colporteurs in the smallest mission of the North China Union sold more than \$4,000 worth of literature, and this in territory that was torn by battles and intensive guerrilla warfare. Often these colporteurs have taken their lives in their hands, as it were, in order to continue their work. As a result we have this excellent sales record."

L. A. Vixie, field missionary secretary of the Northern European Division, writes:

"Brother Heikkinen, the field missionary secretary of the Finland Conference, Brother Miettinen, the publishing house manager, and Brother Unhala, the editor are all in defense service in the medical unit. Even though the leaders have temporarily left their post, the work is going on. Thousands of papers are sent out each month, and many of our colporteurs are faithfully at their post of duty."

"When the air-raid sirens sound, the colporteurs seek cover and remain until the clearance call is heard; then they continue their work."

The following report tells of a wonderful deliverance:

"This morning J. I. Robison read a very touching letter from one of our \_\_\_\_\_ workers. He vividly and dramatically described the invasion of \_\_\_\_\_, and told how, though wounded, he was delivered from death. At one time his protective helmet was hot from the impact of bullets. Two pierced the metal and seared his head, and yet he came through alive. He expresses his gratitude to God for his marvelous deliverance."

While we little know what 1940 holds in store, we do know that God's work must be finished, and

that the literature ministry is to have a very important place in the finishing of the work.

We can face the future with confidence, looking to our great Leader. C. E. WEAKS.

## Rebuilding Finland

THE peace between Russia and Finland brought mingled feelings of disappointment and relief. However, one outstanding thing is the distress of our believers just now. Finland must rebuild, and the advent work there should be made larger and stronger.

In Viborg, or Viipuri, as some papers call it, we had a church of 200 members, and a good building. In other parts of Finland, now lost, there were scores of believers. These and thousands of others have fled or are moving. In doing so, they lose all—their goats, cattle, horses, homes, land—everything but their religion and their children.

There are no more humble and godly Adventists on earth than the believers in Finland. We have known them for more than twenty years. We hope many more will respond to the call to help rebuild the work in this needy country.

L. H. CHRISTIAN.

## The Islands Hear With Joy

THE work in the Japanese Mandated Islands of the Pacific is growing. We now have two families of earnest young people working in the Palau group. Pastor and Mrs. J. O. Bautista have come from the Philippine Union and are still being faithfully supported by the Missionary Volunteer Societies of that union. Pastor and Mrs. K. Ochiai have been sent from the Japan Union Mission. They are now looking forward to the time when they will have a native Palau worker to join them. We are glad that the first Palau boy, Brother Sakuma, is now in attendance at our Japan Junior College at Naraha.

These Japanese Mandated Islands, which we have recently entered with the gospel, are scattered like salt and pepper over a wide area just above and along the equator, and the population now consists of about 50,000 Japanese and 50,000 natives, a total of about 100,000. To reach all these people is, however, a greater task than to carry the gospel to an equal number in a continental territory. We are glad to report that these people on the islands of the Pacific are quite responsive to the message.

ANDREW N. NELSON.