

THE ADVENT S A B B A T H

REVIEW AND HERALD

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

An Appeal for Special Prayer

MAY 26 to June 7 has been set apart as the time for holding the forty-fourth session of the General Conference. In looking forward to this occasion, the General Conference Committee has expressed a heartfelt desire that our believers generally should be called to engage in special prayer for the success of this gathering.

From the day this movement began to the present time, there has not been an hour like the present. At the last session of the General Conference we were greatly blessed by having a full representation of all the divisions that make up our world-wide work. Travel was unrestricted and free from practically all parts of the world. But even in those days there were dark clouds gathering on the world's horizon, which have since broken into the greatest storm in the history of the world.

In the midst of the prevailing confusion we are to meet again to plan for the work of God. This is a world-wide movement for the proclamation of God's last message to the world. It must go forward despite war and trouble. Unheard-of and unprecedented difficulties confront us. Most of the great lanes of world travel are closed. In some lands our missionaries have been compelled to withdraw, placing the responsibility of leadership in the hands of our national workers. Many of these workers have been moved to other fields. Thousands of our brethren and sisters in many countries are engulfed in war. Their resources to maintain the work are largely destroyed.

To meet all these situations, to plan for the future of the work, and to seek God for an outpouring of His Holy Spirit, will be the purpose of this gathering. In view of the great need, great beyond our ability to portray, we turn to God as our leader and helper. We earnestly ask all our brethren and sisters to unite with us in praying for a special outpouring of God's blessing upon the forthcoming session of the General Conference.

J. L. McELHANY, *President.*
E. D. DICK, *Secretary.*

HEART-to-HEART TALKS by the Editor

The Portent of Present Conditions

WHAT do present conditions in the world today indicate? What is their significance? Where are we in the great stream of time? How near are we to the coming of the Lord? These are questions which come to us frequently from those who feel concerned over the present international situation.

The Bible tells us that we cannot know the precise time when Christ will appear. "Of that day and hour knoweth no man." Many have very unwisely felt that they could determine from the prophetic periods just when the Lord would appear. And they have unwisely set the exact year and day when He would return. But the passing of the years has demonstrated the falsity of their reasoning.

On the other hand, we are told that when certain conditions shall prevail in the world around us, we may know that He is near, even at the doors. These signs are enumerated in the Gospel according to Luke in the following words:

"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. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:25-28.

We are seeing today as never before distress of nations with perplexity. On every side men's hearts are failing them for fear. The nations of earth are engaged in a great life-and-death struggle. Thousands of men are perishing on the field of battle. Populous cities are being destroyed. Thousands are being driven from their homes, refugees are seeking food and shelter wherever they can find it. Children are being rendered fatherless, and wives are being made widows. The world is witnessing such sorrow and fear as it never has seen before, and it is probable that the worst has not yet come. The international political situation grows more and more complex. Only a heart of stone could fail to sympathize deeply with those who are experiencing the untold suffering that is overspreading the world.

Our Hope

And in whom is our hope? Our hope is not in man, because that hope has proved futile again and again. Our hope is in Christ the Lord. There will be enduring peace only as it will be found in the everlasting kingdom of peace and righteousness which is to be established when Christ comes.

We cannot tell what tomorrow will bring. We cannot tell how near we are to the end of all things. But there are two great lessons which

should be impressed upon the mind of every reader of the REVIEW. The first lesson is that of a preparation of heart to meet the Lord in peace. To this we are admonished by Christ: "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

We should be mightily stirred by the conditions we see today. And we should make sure that it is well with our own Christian experience, that we are cherishing no sin which will separate us from the Lord, no sin which will bring us under condemnation in the hour of judgment. Every wrong should be made right. If we have sinned against our fellow men, we should go to them and confess our wrongdoing. If we have sinned against a brother in the church, or against members of our own families, we should seek their forgiveness, and we should cry earnestly to the Lord, not only that He will forgive us, but that He will take away our love of sin, that He will put within our hearts a love of righteousness, that He will give to us the power of the Holy Spirit, the indwelling life of Christ, to keep us from falling back into the sins that we have confessed. Every morning, as we go forth to the labors of the day, we should be able to do so with a clear conscience; and every night, as we retire to rest, we should make sure that nothing stands between us and God, and between us and our fellow men.

Witnesses for Christ

And knowing this experience for ourselves, knowing the meaning of the conditions we see in the world around us, we should then seek to carry to others a knowledge of the Lord, whom we have found so precious. We should show them how present conditions in the world are a fulfillment of the prophecies of the Bible, and show their relation to the soon coming of Christ. The world is stirred today. Men and women everywhere are ready to read, are ready to be told the significance of the events they are witnessing, and the Lord has entrusted us with a message that will give to them the light they crave.

Before the ascension of Christ, His disciples came to Him and inquired, "Lord, wilt Thou at this time restore again the kingdom to Israel?" His reply was significant: "It is not for you to know the times and the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:6-8.

If it were in our power to make of the Master the same inquiry that was made by the disciples of old, we are sure that He would give to us the same answer that He gave to them. We cannot know the times and the seasons, but the Lord has appointed us as His witnesses, and we are to go forth in Jerusalem and Judea and Samaria—which represent the towns in which we live, our immediate neighborhoods—and then from there to all the world, either directly or indirectly through others, proclaiming to them the soon coming of Christ. May God make us faithful to this gospel ministry.

EDUCATING OUR CHILDREN

How Should They Be Taught?+

By J. K. JONES

"The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." 1 Cor. 3:19.

"Unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28:28.

THE objective of education obtained in the schools of the world is the acquiring of knowledge for the purpose of reaching positions of influence and wealth, or the earning of a livelihood in man's struggle for existence. Such a purpose deals primarily with the promotion of self-interests, which may in some cases seem proper, but which has no relation whatever to a future life of peace and happiness.

The main objective of Christian education is the restoration of the image of God in the soul. Such a restoration calls for the complete crucifixion of self and selfish interests. The purpose of Christian education is to have Christ enthroned within, the hope of glory, and to train the heart, the head, and the hand for God. Its aim is the development of faith in the human heart through the study of God's word. "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Worldly Wisdom

The so-called educational system that is operating in the schools of the world begins without God and ends without God. We are reminded of the words of Scripture, "Canst thou by searching find out God?" Because men refuse to accept by faith

* Paper presented at a union institute for elementary teachers in the Southern Union Conference.



PHOTO BY HAROLD M. LAMBERT

the truths of God's word regarding Christ, the divine Son, as Creator, and prefer to climb up some other way, independent of faith in a divine creation of all things, worldly education is even willing to advocate that creation has come about through a combination of forces and circumstances, without any divine intelligence in control.

The educational system of the world throws faith in God's word overboard, preferring to cling to the husks of evolution, infidelity, and atheism. No Seventh-day Adventist parent should dare to leave his child alone to fight it out with this worldly system, which is based upon evolution rather than upon faith in a divine Creator.

Our church schools are provided to teach faith in Christ the Creator, and in His divine word as our guide through life. Every Seventh-day Adventist boy and girl should have some way provided whereby he can attend a school in which faith in God's word is taught and practiced.

The accumulating of facts, which seems to be an objective of the educational system of this world, may give a man a position of influence, but it doesn't change a person's heart or give one a hope of a hereafter.

John Burroughs and Luther Burbank were educated in the things of this life, but at the end of the way they had no bright beam of light to comfort them as they passed over the great divide.

There is nothing wrong with the acquiring of knowledge. It has been said that knowledge is power. Benjamin Franklin discovered electricity, and Edison harnessed it for service. But while Edison gathered together many facts regarding electricity and its power, he failed to discover God, the source of all power. Without faith in God, his steps were uncertain. He stated that he wasn't sure that there is a future life. The lesson in this is that worldly wisdom apart from God, the source of life, is foolishness.

The Need of Faith

What the world needs above everything else today, is faith. This is a faithless generation. Faith comes by hearing, and hearing by the word of God. Everything that man has tried to do to bolster up this modern civilization has failed. Schools, hospitals, and charitable institutions, have done what they could to make this old world a better place in which to live, but Satan has destroyed faster than man can build.

The world, filled with misery, sin, and death, needs God. World-wide disaster is only a step from us. Destruction abounds everywhere. It

To the Church School Teacher Is Given the Responsibility of Training the Hearts and Hands, as Well as the Minds of the Children Under Her Charge

is a strange thing to say, but true, nevertheless, that worldly education is largely responsible for what we see occurring about us.

The work before you (and what an enjoyable one it should be!) is to lead your children to "the Lamb of God, which taketh away the sin of the world." For our children to have this hope is life, and life eternal.

Let nothing, teachers, cause you to lose sight of, or minimize, the need of leading every boy and girl in your school to give his or her heart fully to the Saviour. This is the first and crowning objective of Christian education.

The next great objective is to have these boys and girls grow in knowledge. The Lord desires trained minds. He doesn't want mental vacuums. The mind is to be trained to think, to reason, to study. The Lord is not satisfied to have our children become mental dwarfs. This brings no glory to God. To give one's heart to the Lord and to reach higher and higher in the development of the mind, brings satisfaction to our heavenly Father. Thoroughness in the mastery of every lesson should be an objective which each teacher holds for the pupil.

What We Should Teach

The study of God's word, not merely the reading of a chapter now and then, should be the most important of all studies. Our children need to know more of the Bible, its inspiration, its historical and geographical background, as well as an acquaintance with the lives of its writers. As a people, we are lamentably weak as students of the divine Word. Our children are going out into a faithless world. It is our duty to send them forth with a true love for the Bible.

We should teach refinement and courtesy to our children in the church school. These attributes are lacking in many Adventist homes. It may be difficult to accomplish this, but no teacher should feel that his or her work is done until every boy and girl has learned that no one is truly educated who is lacking in these essential qualities. We

ought to excel in the teaching of these vital subjects.

The hand should be trained for God, and the feet should be taught to walk in the paths of God. It is nothing short of marvelous to note what our church school teachers are doing to train the children to work for the Lord in the Harvest Ingathering. Truly, this is training the hands and the feet for service in the cause of God.

It should bring great joy to our teachers to see their children go upon journeys of love to the sick and needy. Such lines of service are also objectives of Christian education.

We should put forth every effort to train the hand to become skillful in the use of tools, in the making of gardens, and in doing other worthwhile things that occupy the mind and make life more enjoyable.

One of the main objectives should be that of encouraging nature study. Nature was the first school for Adam and Eve. Nature study not only develops the mind and leads to a love of God's great creation, but, properly directed, leads to the cultivation of a love for God that can be found in no book outside the Bible.

These are only some of the objectives of Christian education. The educational system of the world leads away from the principles of truth. Our church schools are to be lifesaving stations into which our children can run and be saved.

The work of the church school teacher is not to be regarded merely as one of sacrifice, but should be considered as a sacred privilege and responsibility. Our most sacred treasure—our boys and our girls—is being entrusted to the teacher's care. In such an hour as this, when faith has nearly died out of the hearts of men, when the close of human probation is so near, when the days are approaching when church school children are to act a leading part in the loud cry of the third angel, what a glorious privilege is yours to serve this cause as a teacher in one of our church schools! Quit yourselves like men, and be true to your trust!

Seventh-day Adventist Finance—No. 1

Earthly Means and Heavenly Treasure

By ROGER ALTMAN

THE advent movement is not a business enterprise. It is a spiritual crusade. However, the spiritual work is done on earth through human agents. It makes use of earthly, material equipment. The workers, although they are not to be primarily concerned over food, raiment, and shelter, must be provided with these necessities. Children must be educated. The sick must be treated. Books and periodicals must be published, colporteurs sent out into the field, Bible workers and ministers moved from place to place, and a host of various activities carried on, in

order that the gospel commission to teach all nations may be fulfilled.

Money is used in large quantities. There is seldom enough of it. As the supply increases, the demand seems to increase still more. Probably there was never a time since this movement began when there were more calls for funds than at present. On the other hand, the total amount of money that passes through denominational channels was never greater than during the last few years. Many of us can remember when the total foreign-mission program dealt in thousands

of dollars. Now it is written in millions. Each of the larger divisions of the world-wide work administers more funds than the entire denomination handled a comparatively short time ago.

Our phenomenal growth has not been due to our financial policy, of course. It is the result of the work of the Holy Spirit in the hearts of men at a time when fulfillment of Bible prophecy is due. At the same time, the consecration of hearts to God in every land has brought about a spirit of benevolence that has resulted in the regular flow of funds dedicated to the support of the church and the promotion of its divine program. The receipt of money by the organization for such a purpose brings with it the responsibility for seeing that these gifts accomplish the utmost when they are passed on.

Our denominational financial policy has grown with the cause. In the early days, workers went out entirely at their own charges. Later, as conferences were organized, the ministers were granted a small advance against expected tithe receipts. My father labored as a young man in those uncertain days when no one knew until the annual audit what could be added, if anything, to the four or five dollars allowed weekly through the year. The foreign-mission program began on a similar basis. Funds were sent on at irregular intervals and in meager amounts.

Pastor B. Judge, of Australia, was sent as a missionary to the Dutch East Indies without a regular salary. For most of his support he was obliged to depend upon book and magazine sales, and contributions of various kinds. Fortunately, he lived in a coconut grove, and managed to realize some income from the sale of coconuts, and was thus kept from serious privation. Hundreds of our older workers could tell thrilling stories of the Lord's providing care in the financial way as they toiled to spread this truth in the day of small things.

But gradually, as time went on and the scope of the world task was better understood, a definite plan of finance was developed. It is a simple plan, easy to explain. It is a spiritual plan, fully in harmony with present truth. It is uniformly effective when it is intelligently applied. It meets the confidence of the constituency everywhere. Our organizations rarely find themselves in difficulty when this plan is courageously adhered to. Occasionally voices arise, prophesying smooth things financially for the people of God. But it is a sad day when they gain a hearing. Experience has shown that when we are beguiled into strange paths, we are obliged to retrace our steps and to incur greater expense than if we followed the way which, though not so attractive to human devising, is more sure and more safe.

The Sabbath in the New Testament

By FREDERICK GRIGGS

THE Old Testament spans earth's history from creation to the time of Christ, and the New Testament compasses earth's history from the birth of Christ to the end of the world. Christ is the central figure of the New Testament. It is a record of His life and an exposition of His teachings.

The Sabbath Perverted

When Christ came to earth, the Sabbath was very strictly observed by the Jews, but not understandingly. God had made the day to be a memorial of His power, by which He not only created heaven and earth and kept them in existence, but also made possible the salvation and sanctification of man. Eze. 20:12. The Jews had lost sight of the significance of the Sabbath, and had made the form of Sabbath observance a means of salvation. They had bound it about with "blue laws" and traditions until it was a wearisome burden. From the afternoon of the sixth day until the sun had set on the seventh day, every act was prescribed. The Orthodox Jew would not take in hand a piece of cloth or a needle and thread, for he might forget and carry it on the Sabbath; this would be a forbidden burden. He would not eat any food before going to the synagogue, for he would then be delighting himself, not the Lord.

"A plaster might be worn, provided its object was to prevent the wound's getting worse; not to heal it, for that would have been a work. Ornaments which could not be taken off easily might

be worn in one's courtyard. Similarly a person might go about with wadding in his ear, but not with false teeth or with a gold plug in the tooth. If the wadding fell out of the ear, it could not be replaced." The rabbis had accumulated a great mass of laws and traditions which wholly obscured the happy meaning of the rest which the Lord gave to the Sabbath. And should a rabbi or a priest discover a failure by a Jew to observe any Sabbath law, he would be subject to punishment, such as loss of livelihood, being placed under a ban, or excommunicated.

Jesus Restored the Sabbath

Centuries before Christ was born Isaiah had prophesied of Him, "He will magnify the law, and make it honorable." And when He came to His people, there was great need for just this work, for they had made void His law, and particularly the Sabbath commandment, by their unrighteous exactions. Jesus taught the true purpose of the Sabbath. It was to be the most enjoyable day of the week, one in which man could find pure delight. It was a day in which to do good. In reproving the Jewish leaders, Jesus said to them, "Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7:9. Christ Himself kept the Sabbath which He had made. The record states, "He came to Nazareth, where he had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to

read." Luke 4:16. By His example and His teachings Christ taught the meaning and the observance of the Sabbath.

Christ healed the sick on the Sabbath. According to rabbinical law, it was unlawful for Him to do this, for it was work. Hence they asked Him, "Why do Ye that which is not lawful to do on the Sabbath days?" We also read: "The scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him." Luke 6:2, 7. Jesus' defense of His good work teaches the true spirit of Sabbathkeeping. On one occasion He healed a crippled woman. The ruler of the synagogue was angry at Jesus because He healed on the Sabbath; but Jesus replied, "Doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman . . . be loosed from this bond on the Sabbath day?" Christ's adversaries were ashamed, but the people rejoiced at the work and the words of Jesus.

Sabbath Observed by Disciples

There is no indication in the New Testament Scriptures that any other day than the seventh was observed as a Sabbath by Christ and His disciples. On the contrary, it is definitely stated that the disciples kept the seventh-day Sabbath. Luke says of the day on which the body of Jesus was laid in the tomb, "That day was the preparation, and the Sabbath drew on." We further learn that after the body of Jesus was laid to rest, the women who had accompanied the body to the tomb, "returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:54, 56. Then "upon the first day of the week" they again came to Christ's sepulcher, "bringing the spices which they had prepared." Luke 24:1. Three days are here recorded: the preparation—the sixth day; the Sabbath—the seventh day; and the first day—

now called Sunday. From these texts we can see that there was not the slightest question that the Sabbath is the seventh day of the week, and that it was religiously observed by the disciples of Christ.

Paul, that great exponent of the teachings of Jesus, observed the Sabbath of his Saviour. The writer of the Acts, describing the visit of Paul and his associates to Thessalonica, says, "Paul, as his *manner* was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17:2. There are a number of other instances recorded of Paul's worshiping on the Sabbath day. Among these is his stay at Corinth, where for a year and six months "he reasoned in the synagogue every Sabbath." Acts 18:4. Here is a record of seventy-eight Sabbaths which Paul observed. The "manner" of Paul to worship on the seventh-day Sabbath was the custom of all followers of Christ.

No Change of the Sabbath

Christ gave the Sabbath to man at creation. It is a memorial of His creative power. And when He was upon earth, He reaffirmed this gift. Said He, "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. Christ did not change the Sabbath. He declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. . . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. 5:17, 18. Thus does Christ plainly say that He did not come to earth to change the Sabbath or any other of His laws. He here makes clear and definite His relation to the Sabbath: He made it; He made it for man; He is Lord of it; it is never to be changed; it is always to be observed. Christ taught that the Sabbath of the Old Testament is the Sabbath of the New Testament. It is therefore the day which all Christians should observe.

Love the Prompting Motive

By G. W. WELLS

THE Master once said to His disciples, "Go ye into all the world, and preach the gospel to every creature." He also declared, "This gospel of the kingdom shall be preached in all the world for a witness; . . . then shall the end come." It is evident that this commission extends to the close of time, for Christ said, "Lo, I am with you always, even unto the end of the world."

The gospel is good news of the kingdom. It "is the power of God unto salvation." It is the answer to the world's greatest need. If such is our belief, the motive for its proclamation is clear. Christ commanded it. He is with those who give it. The very nature of the gospel forbids us to say that it may be right for some, but not for others. Either it is true for all, or it is not true at all.

Those who accept the gospel are assured divine power. The gospel has in it the offer of life and

salvation. Through the gospel the shackles of moral evil and guilt are broken, and the soul is free. Such freedom assures deliverance from the cramping customs, blighting social practices, and political bondages of the world. Obedience to the gospel is liberty from the thralldom of sin and deliverance from human passion and pride.

The compelling motives of the gospel lie in the very nature of its Author. Christ is love, and the nature of love is to share, and go, and serve. Those who truly fellowship with Christ are possessed with an overmastering impulse to share Him with others. "For the love of Christ constraineth us." 2 Cor. 5:14. Jesus said, "I am come that they might have life, and that they might have it more abundantly." John 10:10. The life of His children must follow the pattern of His. They must love, and go, and share this life's blessing with others.

Christians are not to go to the peoples called non-Christian because they are the worst in the world and are alone in need; they are to go to them because they are a part of the world, and they need redemption from themselves and sin; they need life complete and more abundant. They need to be reborn and remade after the pattern of Christ's likeness.

Man was made, in his original state, noble and upright—in the image of God. Through sin he lost his connection with heaven. Man cannot live and be happy apart from Christ. Therefore, Christians cannot be content to live in a world that is full of unchristlike men, without sharing with them the light and blessings so freely offered through the gospel.

The eternal purposes of the gospel cannot fail; neither can they be fully realized without a deep and abiding love, a full and completely consecrated life. There must be also wholehearted giving,

through personal sacrifice. Christ our true exemplar and divine Saviour was the greatest lover this world ever had, the greatest giver the world ever knew. And who could ever question the depth of His consecration or evaluate the wonders of His sacrifice? Therefore, the gospel plan will not fail.

In considering the possibilities of the gospel and its final and glorious achievements we need not bemoan what we have not, but should willingly yield what heaven requires. Our God is not impoverished. His treasure rooms are full of riches untold. He wants our surrendered heart. He wants us to share with Him in cheerful giving, to walk with Him in honest living, to go with Him in joyful serving. We must give nothing less, and we can give nothing more. Thus will the gospel work be finished, and God will then bestow upon the faithful His eternal riches, and give them a home in the kingdom of glory.

God's Eternal Purpose

By A. R. BELL

THE present days are fraught with fate. Much that we account as good is being flung upon the rubbish heap.

Men have assumed and arrogated to themselves the prerogative of Deity. The earth is steeped in blood. Distress and perplexity are everywhere. Like a gigantic piece of machinery that has got out of control, the world is plunging headlong toward destruction.

Besides all this, we see atheism, Gnosticism, infidelity, blatant unbelief, and God-denying Modernism settling down as a thick fog on the spiritual world. Men are floundering in the quagmires of human philosophy and in a hope that is dead. We face the chaos of a collapsing civilization and complete destruction of spiritual life. For an all-wise God to continue the world as it is, would only be to perpetuate sin.

Men are needed who have "understanding of the times, to know what Israel ought to do."

We are told that "this is the gathering time" (this time of unutterable woe and spiritual declension), and that "efforts must be redoubled in this gathering time."—*Early Writings*, p. 74.

We are told of this time that "a holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace."—*Testimonies*, Vol. IX, p. 40.

Notwithstanding the cataclysm we face, despite the fact that a world has turned its back on God, this is what our divine Lord has planned for this very time.

Do we wonder how, in this time of stress, the work of the last message will succeed? We read in "Testimonies," Volume V, page 754: "The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion."

Against all odds God's work will go forward

and prosper. Brother, sister, do you not know that it is written, "Thy people shall be willing in the day of Thy power"? Ps. 110:3. God's people *will* be willing.

Of course, it is written of God that "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. But we must remember that God works in and through His people. We read: "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*Id.*, Vol. IX, p. 47.

This hopeless world "is to be encircled with an atmosphere of grace." That grace, from God, is to be ministered as "a holy influence" by "those who are sanctified through the truth." This is divine purpose.

We read: "The souls that through faith link themselves with God's purpose shall abide forever."—*Mrs. E. G. White, in Youth's Instructor, Sept. 29, 1903.* What a glorious promise!

We are to link ourselves with God's purpose in "redoubled effort" for the honest in heart of a lost world.

"From India, from Africa, from China, from the islands of the sea, from the downtrodden millions of the so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered."—*Christ's Object Lessons*, p. 179.

That cry will be answered. A sanctified people will be pressed into service. As "instruments of divine power," God will use His people.

This is the time when we need to examine ourselves. Are we sanctified through the truth? Only those who are can our heavenly Father use. We are here in the great purpose of God "for such a time as this." What a glorious privilege is ours, as workers together with Him, to be used of Him, to produce a people who, in these days of crisis

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GREATER EVANGELISM

In the Spirit and Power of Elijah

By W. H. BRANSON

THE promise of God is that "before the coming of the great and dreadful day of the Lord," He will send "Elijah the prophet," to the nations, to prepare the way before Him. This does not mean that the literal Elijah is to leave heaven and return to earth to assume control of the church and its work, but that, as was true in the case of John the Baptist, the work of the church is to be carried on "in the spirit and power of Elias."

Elijah was a prophet of God who served at a time when there was almost universal disregard for God and His moral law. The last days are to witness a repetition of that condition, not in one nation only, but throughout the whole world.

Under the power of the Spirit of God, Elijah called fire down from heaven, to the great discomfort of the priests and Baal; he shut up the heavens, so that no rain came upon the earth for three and one-half years; he opened the heavens again, and they gave forth rain; and through his earnest labors apostate Israel was turned from idolatry back to the worship of the true God and the keeping of His commandments.

The destruction of the 850 priests of Baal and of the groves beside the brook Kishon was probably one of the greatest and most spectacular victories ever won by a servant of God over the forces of evil. God was using him mightily, and His Spirit rested heavily upon him.

We today, live like Elijah the prophet, in the midst of "a perverse and crooked generation." Disregard for God's law is almost universal. Faith in God, in Christ, in the Holy Spirit, in the vicarious sacrifice of our Saviour, in the plan of redemption, in the resurrection, in the second advent of Christ, in the new creation, etc., has been abandoned by most of those even who profess to be Christians. Nothing is left of Christianity but an empty shell. All that was worth while has been taken away. We are at this hour in the midst of the greatest apostasy of all time. Never before has the professed church of Christ wandered so far from the truth as it has at the present time, and never was the world enshrouded in such gross darkness as it is today. "Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22:26.

Surely it is high time that Elijah should appear once again, and that his voice should again sound out the call for men everywhere to return to the worship of the true God, lest, by partaking of the sins of Babylon, they receive also of her plagues. And this is God's program.

"A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations."—*Testimonies*, Vol. V, p. 187.

"Most startling messages will be borne by men of God's appointment, messages of a character to warn the people, to arouse them."—*Id.*, Vol. IX, p. 137.

"Messages will be given out of the usual order. The judgments of God are in the land. . . . We must . . . have in our cities, consecrated evangelists through whom a message is to be borne so decidedly as to startle the hearers."—*Ibid.*

"We are to give to men the last call to the gospel feast, the last invitation to the marriage supper of the Lamb. Thousands of places that have not heard the call are yet to hear it."—*Id.*, Vol. VI, p. 412.

"It is time that cities and villages everywhere were hearing the solemn note of warning, 'Behold, He cometh with clouds; and every eye shall see Him.'"—*Testimonies to Ministers*, pp. 231, 232.

"The third angel, flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, represents our work. The message loses none of its force in the angel's onward flight; for John sees it increasing in strength and power until the whole earth is lightened with its glory. The course of God's commandment-keeping people is onward, ever onward. The message of truth that we bear must go to nations, tongues, and peoples. Soon it will go with a loud voice, and the earth will be lightened with its glory. Are we preparing for this great outpouring of the Spirit of God?"—*Testimonies*, Vol. V, p. 383.

When Elijah knew that he was to be taken to heaven, he said to Elisha, his assistant in the prophetic office, "Ask what I shall do for thee, before I be taken from thee." And Elisha said, "I pray thee, let a double portion of thy spirit be upon me." 2 Kings 2:9.

This, we believe, should be the earnest and constant prayer of every man living today who has been ordained to the gospel ministry. We have an infinitely greater work before us than that undertaken by the great Elijah. The world, which is covered with dense spiritual darkness, is to be flooded everywhere with the light of God's message of salvation. The Lord is to make bare His holy arm in the eyes of all the nations, and all the ends of the earth are to see the salvation of God.

This glorious experience is just before us. The message is soon to "swell into a loud cry," and thousands are to be converted in a day.

Let us pray God to hasten the hour when Elijah shall appear in the fullness of power to complete the task of making ready a people prepared for their Lord.

God's Eternal Purpose

(Continued from page 7)

such as the world has never before known, "will stand before the world as monuments of God's mercy!"

"From 'every nation, and kindred, and tongue, and people' there will be some who will gladly respond to the message. . . . They will turn from every idol that binds them to earth. . . . They will free themselves from every entanglement, and will stand before the world as monuments of God's mercy."—*Prophets and Kings*, pp. 299, 300.

God has committed to saved men and women, the men and women of the message, this wonderful work. May He not be disappointed in us.

Let us not be afraid of the times. God still lives and reigns.

Identifying the Remnant Church

THE church is the visible and active agent of God on earth. It is the assembly of the repentant and redeemed ones in each age to whom God has committed a definite task. Paul very often refers to these people as "the saints." Peter says of the church, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

It is clearly evident that God intended to call forth a people in every age who would separate themselves from the works of darkness and become lights in the world. Thus, just as in past ages He chose the families of Noah and Abraham, and the children of Israel to be a holy nation, a peculiar people, so He has sought out in the Christian Era those who find fellowship in Christian truth to be His chosen people.

If ever the church of God was meant to be an important factor in human history, would it not be so when that history is drawing to a close? The great climax toward which all events are moving is the end of the world and the second coming of Christ. As we come nearer and nearer to this stupendous event, should not the people of God become more and more important, and come to be more and more definitely recognized?

"A Peculiar People"

As we study God's word concerning the last days, we learn that the chosen people, though comparatively few in number, will stand out amidst the moral darkness with singular prominence. When the great trials of the very last days break forth and the last message of mercy sweeps through the earth calling men to shake off the shackles of human tradition and the works of men, then the true church will shine forth in all its peculiar splendor. This is, no doubt, what the prophet Malachi referred to when he declared concerning those who fear the Lord, "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Mal. 3:17, 18.

John saw this people in vision. He saw them first in the throes of persecution, face to face with death itself. (Revelation 13.) He saw them choosing the way of God rather than the way of men. (Revelation 14.) He saw them gloriously triumphant, while their enemies were slain by the wrath of God. (Revelation 15; 19.) Well may we ask who is this people to whom the revelator refers. How may we identify these people who will stand the test of the last days and become entitled to a place in the kingdom of glory?

The Remnant People

Before viewing the scenes of the last days, John was given a panoramic picture of the church as it would struggle against apostasy and even annihilation through the Christian Era until the end of time. Through various agents, the old dragon, even Satan, is seen seeking to destroy the church. As he comes down to the very last days and sees that he has but a short time, he goes forth with great wrath to make war against the people of God. Thus we read, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

It is here that the last church is pointed out. The "woman" clearly represents the church. But it is the "remnant of her seed," the remnant church, that is referred to. The great message of the book of Revelation is written chiefly concerning this remnant church: how it was to be called out and instituted, how it would face tremendous odds and still remain true, how it is to be God's last agent of mercy to a doomed world.

And now we have come to the last days. Multiplied signs point to this. Fulfilled prophecy establishes this fact. Then where is this remnant church, this church of the very last days to which the Bible refers? Can we identify it? Does the Bible give us sufficient specifications so that we may know what this church will be like? Let us take our Bibles and learn briefly the marks of the last church.

Marks of the Remnant Church

1. It will, of course, be a church which is waiting and watching for the coming of the Lord. "Watch therefore: for ye know not what hour your Lord doth come." Matt. 24:42.
2. It will be a church that expects to leave this old world and be taken to a better land, even as did the patriarchs. Its members will be as "strangers and pilgrims on the earth," because "they desire a better country, that is, a heavenly." Heb. 11:13-16.
3. It will be a church that looks for the renovation of this world by fire and the re-creation of the earth wherein the righteous are to dwell. (2 Peter 3:10-13.)
4. It will be a commandment-keeping church. This is clearly stated in Revelation 12:17, as above quoted, and in Revelation 14:12, which reads as follows: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."
5. It will be a church that exalts the Sabbath of the Lord which has been trodden down by the professed people of God. Isaiah calls this people

"The repairer of the breach." They institute Sabbath reform. (Isa. 58:12-14.) The mark of Sabbathkeeping will be a striking identification of those who serve God in the very last days, because the great issue will be between receiving the mark of the beast and receiving the seal of God. Revelation 7 states that the redeemed will have the seal of God. Revelation 13 speaks of a people who will be forced to bear the mark of the beast and whose later end will be found in the lake of fire. (Rev. 19:19-21.) The great test which will focus attention upon the people of God will be the Sunday-Sabbath controversy. It will become more and more acute as we near the end of time. God's true church will remain loyal to the fourth commandment.

6. It will be a church that has within its midst the gift of the Spirit of prophecy. (Rev. 12:17; 19:10.) Spiritual gifts were placed in the church to perfect the saints and to bring them into the unity of the faith. (Eph. 4:11-16.) Prophecy is one of the most important gifts. (1 Cor. 12:31; 14:39.) It is through this gift that God guides the last church through stormy seas, and helps to bring about that unity of faith which is so little manifested among the mass of professed Christian believers in these days.

7. It is a church that exalts the righteousness of Christ. Its members will have on the robe of righteousness. They will be those who heed the rebuke to the Laodicean church, and will buy of the Lord "gold tried in the fire," and "white raiment," and "eyesalve." We see them standing upon Mount Zion "without guile" and "without fault before the throne of God." Paul speaks of

this church as "a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5:26, 27.

8. It is a church animated by a great task, the preaching of the "judgment hour" message and the soon coming of Christ to all the world. (Rev. 14:6; Matt. 24:14.)

9. It is a church that arises when the great clock of prophecy strikes the hour for its appearance. That hour was the end of the twenty-three-hundred-day prophecy, when the cleansing of the heavenly sanctuary, or the investigative judgment, should begin. (Dan. 8:14; Rev. 14:6-11.)

A clear-cut message is to resound through the earth, "Babylon the great is fallen, is fallen. . . . Come out of her, My people." Rev. 18:2-4. The call is to separate from worldliness and apostasy, to make ready for the coming of the Lord.

These, in a very general way, are the specifications of the remnant church, that church of the last days so clearly pictured in the Scriptures. God will have such a people before He comes. Already certain of these specifications have been fulfilled. One need not look far to find those to whom they apply. We believe that the rise and progress of the Seventh-day Adventist Church gives sufficient evidence of the fulfillment of these marks of the remnant people. We believe that within this church will be manifest the glorious triumph over sin and evil which the Scriptures portray. Some within the ranks of this people will succumb to worldly temptations and doubt, while others will grow in grace and holy attainments and press together in the bonds of truth and experience, waiting for the coming of the Lord.

F. L.

Our Pattern and Example

ONE Sabbath tract that we circulated in India, in our first years there, had a picture showing the pathway of the ten commandments, with ten side paths leading aside from the straight way. In the picture the figure of Christ was shown, walking at the end of the straight path, having left footprints showing all the way behind Him—from the first commandment to the tenth. Not a footprint turned toward the side paths of transgression of the law of God.

What a blessed thing that we can boldly say to men that we take Christ as our example. Seventh-day Adventism stands for following Christ. He left us an example that we "should follow His steps." 1 Peter 2:21. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

Let the mind picture the way of His steps. There the footprints are, the record of His earthly life. He walked the way of the ten commandments. Never a footprint is seen on the way of transgression. No one can follow those steps of the Master and turn aside to disobedience of any one of the commandments of God. He walked straight along in the way of the fourth commandment as well as of all the other nine.

We are Sabbathkeepers because Jesus was a

Sabbathkeeper—"Jesus Christ the same yesterday, and today, and forever." Heb. 13:8.

If He abide in our hearts today by His Spirit, and walk in us, it will be a Sabbathkeeping life that we live, and a Christian life also on the six working days.

A healed leper in the Bengal villages, who picked up this early tract of ours, returned to give glory to God by obedience, like the one leper of New Testament times, who was healed, with other nine, by the Saviour. An archdeacon in the Church of England, in those same early Calcutta days, also picked up one of these tracts. It convinced him. He said to a friend: "That is true. If the church would take this up, it would bring the greatest revival we have ever seen." But the church did not take it up, and the churchman did not set his own feet in the way of those steps pictured so plainly on the tract. He missed the Sabbath blessing that the healed leper found in the delta of the Ganges.

W. A. S.

A YEAR of self-surrender will bring larger blessings than four-score years of selfishness.—*Henry van Dyke.*

IN MISSION LANDS

"Westward Ho" in Troubled China

By E. L. LONGWAY

THE "Estelle L," formerly a Japanese fishing smack, and now a blockade runner under the American flag, is sixty-eight tons of concentrated seagoing misery. After three solid weeks of constant negotiations between representatives of the various foreign-mission groups in Shanghai, the American, German, and British consular officials for the imperial Japanese navy representatives, we were finally granted a safe-conduct for the "Estelle L" to pass through the blockaded zone to the port of Wenchow, South Chekiang.

The promised safe-conduct was delivered into our hands on September 18, and the next two days were truly busy ones, as we made last-minute purchases for timid souls who had not ventured to buy supplies until the longed-for document was in hand, filled out customs papers, and gathered supplies from the division office, the Shanghai Sanitarium, the Signs of the Times Publishing House, and from seven commercial firms in various parts of Shanghai.

On the afternoon of September 21, the "Estelle L," newly released from custody, tied up at the International Bund near Canton Road, and the loading of our precious cargo began. Presbyterian groceries, Catholic medicines, Methodist X-ray equipment, American Bible Society Bibles, Seventh-day Adventist literature, and personal effects of forty-odd missionaries who belonged to the organizations mentioned above were tumbled into the hold of the "Estelle L." One onlooker remarked that at least this was one occasion when the various mission bodies were working on a co-operative basis.

On the morning of September 22, the "Estelle L" tied up at the Standard Oil installation some miles down the river. Here sixty ten-gallon cases of gasoline, for use in moving our cargo by motor truck from Li Shui to Chungking, were stored on the deck, and good-bys were said to Pastor S. L. Frost and my three sons, who had come down to see me off on this first stage of the long trip to Chungking. After several delays, owing to the nonappearance of the ship's comprador, the buying of last-minute supplies, etc., the Diesel motor of our good ship began to sputter, and we started down the Whangpoo River, bound for Wenchow.

A Stormy Passage

A strong head wind, with a driving rain, greeted us as we swung out into the Yangtze at Woosung. Some of the crew urged the captain to anchor at Woosung until the following morning, as the ship's barometer had tumbled; but the captain assured them, and me, that the "Estelle L" was a safe ship in any storm, and so we proceeded on our journey. With nightfall the wind increased in violence, until by midnight, when we

were well out in the open sea, it was blowing a gale. Rain beat through the window sills and the cracks in the walls until two inches of water was sloshing around on the floor of the cabin. By that time I was in no mood to care what happened to the packages that were scattered over the floor, and had it not been for the good offices of the captain, more than one person in interior China would have wondered why anyone should take the trouble to send them water-soaked presents.

A terrible storm raged, a genuine typhoon, which lasted for two days and two nights. During the worst of the gale the sixty cases of gasoline broke loose and began tumbling about the deck. It is a marvel that only one case of the precious fuel was lost overboard.

Late Tuesday afternoon the storm passed. Soon the deck was put to rights, and before dark that evening we had anchored off Kan Men, near the entrance of the Ou River. Wednesday, the 25th of September, was an ideal day, with bright sunshine and a pleasant breeze. From noon until about three o'clock we watched the horizon for signs of the Japanese steamer, "Sungshan Maru," bound from Shanghai to Swatow, and carrying forty-three foreign missionaries, men, women, and children, en route to various places in the interior of China. Among these were Pastor and Mrs. C. B. Guild, Brother and Sister T. E. Christensen, and Miss Della Rice, our own workers. It was early in the evening before the personal belongings of these good people had been transferred to the deck of the "Estelle L" and the party had made themselves at home in such places as seemed to offer a little opportunity for rest and shelter.

Up to this point we had seen nothing of the blockading forces. But shortly after our ship hoisted anchor and started for the mouth of the river, we were hailed by a Japanese man-of-war, which ordered us to approach and give an account of ourselves. A small boarding party came aboard, and after a few questions and a brief inspection we were told to proceed.

Early Thursday morning, after a sleepless night in cramped quarters, all were made happy by the sight of the customs sampan with the river pilot aboard. Instead of waiting for hours for a pilot to come down from Wenchow, we were able, as soon as the tide came in, to pull up anchor and zigzag up the narrow channel to the city of Wenchow. Shortly after noon we saw Brethren Dinsbier and James coming off to our anchorage, they having had telegraphic news that we were aboard the "Estelle L," and word from the ship's agent that she had reached Wenchow.

The central government of Chungking had been informed of the plan of this group of missionaries to enter unoccupied China through Wenchow, and

our being met at the river's entrance by the pilot and at the landing by the chief of the Wenchow police force was all a part of the welcome arranged for us by Chungking. Late that afternoon we all gathered in the Wenchow compound, grateful to God for His preserving care and for the fellowship of brethren and sisters in the faith.

Waters of Affliction

On the morning of September 17, the sky was cloudy, with mists and a light rain. "Fine!" we thought. "Today there will be no air raids. We shall be able to get the cargo unloaded and start customs proceedings." We were soon to learn, however, that the forces of destruction take no holiday. One air-raid alarm was followed quickly by another, and that almost immediately by the ominous hum of bombers. Four of these "iron birds" swooped low over the city and began to drop demolition bombs.

Brother Dinsbier and I had left the mission compound and were on our way to the Catholic Mission to deliver some bills of lading to the missionary in charge. Rather than return home when the alarm sounded, we continued on to the Catholic Mission. The area bombed was some three blocks away from where we had taken shelter, and we could plainly see the bombs dropping through the air, and the debris and dust rising to the sky after each explosion.

During the raid, Brother James, who was still unable to get about any distance without the aid of crutches, canes, or a ricksha, because of the slow healing of the broken leg he had suffered in Shanghai early in the summer, was caught at the water front, whither he had gone to attempt to speed up the discharging of our cargo from the "Estelle L." One of the four raiders had detached itself from formation, and given its attention to the ships that were anchored along the wharf. As all doors to godowns and homes were securely closed, Brother James was obliged to stand under an open shed near the spot where the "Estelle L" was anchored. Several times the plane zoomed down so close over him that he could count the number of bombs in the bomb racks. He reported that when he had counted down to one, and then saw that last one dropping at a safe distance, he felt a considerable degree of relief.

On Saturday evening, September 28, after the close of the Sabbath, Brother Dinsbier and I made a call on the commissioner of customs, a Mr. Morgan, hoping to secure his good offices in speeding up customs procedure. Because of danger from air raids, the maritime customs in Wenchow did not begin to work until five o'clock in the afternoon, some branches of the staff coming on duty even as late as eight o'clock in the evening. Because of this situation, it took from seven to ten days to clear shipments of goods through customs. Mr. Morgan was sympathetic, but because some of the provisions that were being imported by members of the party were on the proscribed list, he felt it his duty to get instructions from Chungking before allowing the goods to be moved.

Sunday was a perfect autumn day, which gave no warning of the misery that was brewing in

the form of a typhoon just one hundred miles to the east of Wenchow in the China Sea. On Monday, the last day of September, we again did our best to get the goods released against bond, but failed, as Mr. Morgan was still waiting for instructions from Chungking or Shanghai. On Monday evening the storm struck Wenchow, and by the time I returned from my futile errand at the customhouse, eleven o'clock at night, the wind was howling a gale, and rain was descending in torrents. Shutters were blown off the houses, windows were blown open, rain came driving through attic dormers and flooding down through second-floor ceilings until so many places were leaking that not enough pots, pans, kettles, and tubs could be found to catch the torrents of water that cascaded from the ceiling. Between nine o'clock Monday evening and six o'clock Tuesday morning four inches of water fell on Wenchow!

It happened that October 1-3 were the days for the greatest spring tides of the year, and this fact, coupled with the cloudburst and a driving wind from the east, which brought the tide in even higher than otherwise would have been the case, served to flood the customs sheds with eighteen inches of water. Brother Dinsbier, knowing something of Wenchow's tides, predicted that we would be in trouble, but the optimists of the party refused to be alarmed. By midforenoon the tides had retreated, and after some delay, caused by the double system of locks on the go-down doors, we were able to get the door open and view the "remains."

It was a disheartening sight indeed. Naturally the heaviest pieces of freight had been dropped on the ground and lighter pieces piled atop them. Cases of Bibles and our own literature were already swelling between the iron straps that bound each of the boxes. Bundles of paper for the proposed Miao industrial school in Yunnan had stood half in and half out of dirty brown floodwater. Brother James' tin-lined trunk proved itself waterproof from both sides. No water had entered the trunk until the tide had risen above the lid hinges, and no water had run off below the level of the lid. My own trunk, with all the clothing I was carrying for the trip, winter underwear, overcoat, and woolen suits, was at the bottom of the pile, and 100 per cent involved.

Cases of granulated sugar were found to be almost empty, with a sticky brown sirup oozing from every corner. Cases of laundry soap for the Catholic Mission at Li Shui had swollen and broken open. Brother Guild's furniture and personal effects, having been sorted out and placed to one side, took the brunt of the disaster. His "Beautyrest" mattress was no longer a beauty. A precious X-ray assembly was also at the bottom of the pile, and for the sake of owners I hope that it was insured against flood. In all, more than fifty cases, large and small, of goods and literature, which belonged to our party, had suffered either complete or partial wetting.

It was not until the evening of October 5 that the last customs formalities had been completed. Brother James and I were to proceed seventy miles up the Ou River to Li Shui with the eight

boatloads of undamaged cargo, leaving Brethren Guild and Christensen and Miss Rice in Wenchow to salvage as much of the flood-damaged goods as possible and to follow us when we should have moved the eight boatloads from Li Shui to a point farther interior.

It was almost noon of the next day before we were able to get away from Wenchow; for, as we were on our way from the compound to the river front, an air-raid alarm was sounded. This was

the signal for the boats to scatter for shelter, and we ourselves halted in the compound of the South Chekiang Training Institute until the all-clear sounded some two hours later.

At last! Away on a flood tide, eight boats in a string, and on our way to Chungking! After our tribulations with typhoons, floods, customs collectors, grasping brokers, and coolies, we were happy to be off.

(To be continued)

Training Workers in Kenya

By D. M. SWAINE

DECEMBER, 1940, saw the completion of the first two-year course at the newly opened evangelistic department of our Kamagambo Training School, Kenya, East Africa. The class which came in for this first course consisted of fifteen men from three tribes—ten Luos, three Kisiis, and two Kikuyus. A very fine spirit prevailed among the men as they ate, slept, studied, and worked together. This forcibly demonstrates the saving power of Jesus, when one remembers the enmity which has existed among the various tribes.

The course included the following subjects: Evangelism, Bible doctrines, church organization, Old Testament history, New Testament history, secular history, geography, Daniel and the Revelation, church history, denominational history, Spirit of prophecy, pastoral training, physiology and hygiene, and English. During the last year the students were also taught to keep a cashbook.

One soon learns to teach and illustrate in the simplest manner possible—the method Jesus used. These people have some very real problems, which arise out of tribal customs and the great curse of polygamy, which are not easily solved.

December 17 was the day fixed for the graduation exercises, which were conducted in the presence of those of our fellow missionaries who live near enough to be able to come, the whole training school, and many members from the near-by churches.

The consecration service was conducted in the morning by Pastor F. H. Thomas, who spoke of

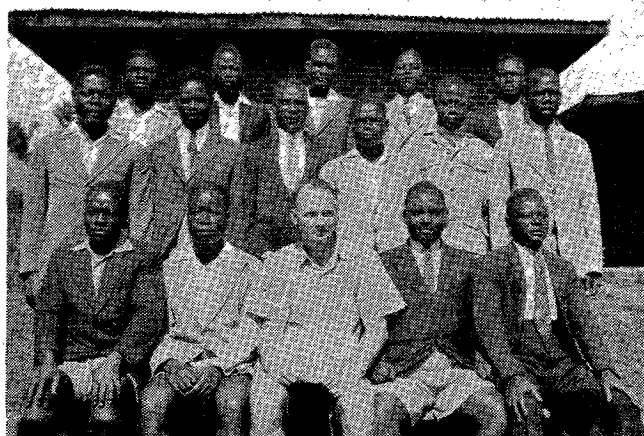
the call of Abraham and of Moses, and in an appeal to the main student body exhorted them to give heed to the call of God rather than to the call of the world. This was followed by brief testimonies by the graduates.

In the afternoon came the graduation service, when the union superintendent, Pastor S. G. Maxwell, delivered the address, which was based on the motto of the class, "In His Steps." (The song of the same name had previously been rendered in English by the class.) In this address it was pointed out that following in His steps may lead us to the cross, to hardship, to death maybe, but in the end it will lead to His eternal kingdom. No matter what trials we may be called upon to endure, Christ will lead the way and give grace and strength for every need. The distribution of certificates and the singing of "Jesus, I my cross have taken," brought to a close the first graduation service held in this part of the world field.

There is a great need in this field for trained evangelists, and all fifteen men have been taken into the work. We are looking forward to seeing many souls won to Christ and the work speedily finished in this colony as a result of their labors.

The accompanying picture will show the type of men who have completed this course.

At the time of writing, we have begun another two-year course with sixteen men, including three Bugandas from the Upper Nile Union, one Swahili from the coast, one Ukamba, as well as three Kisiis and eight Luos. We ask the REVIEW family to pray for us, that this course may be even more successful than the first.

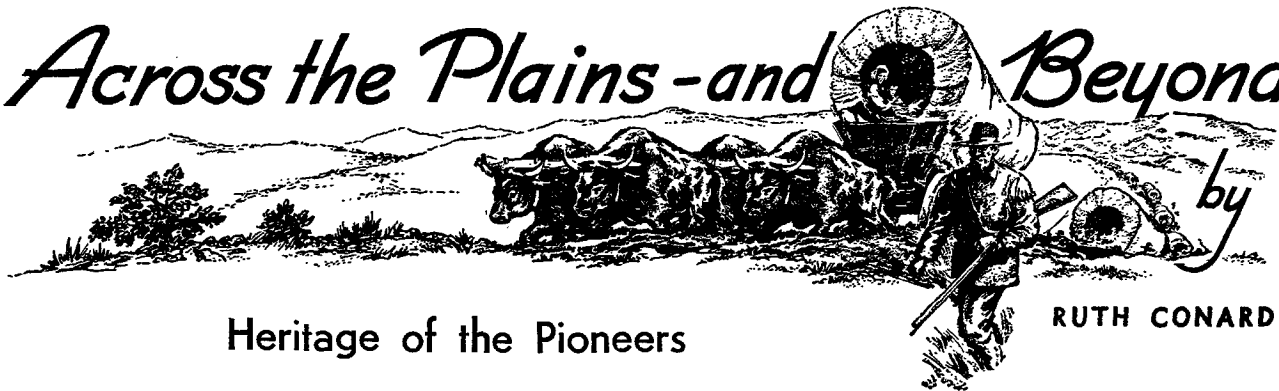


"THE needs of the world today are no less than they were in the days of the apostles. Those who labor for souls in these times of impenitence and unbelief, must yield themselves wholly to God, and work in unison with heavenly intelligences. The power of the Holy Spirit will accompany the labors of those who dedicate their energies and their all unreservedly to the completion of the work that must be done in the last days."

Men Representing Three Tribes in East Africa Who Graduated Recently From Our Training School in Kenya

BY THE FAMILY FIRESIDE

Across the Plains - and Beyond



Heritage of the Pioneers

RUTH CONARD

This is a true story of pioneer days. In 1852, when Clara Clark was only about a year old, her father brought his family across the plains in a covered-wagon caravan. In this Western country, surrounded by the hardships of pioneer life, Clara grew up, went to district school, and later married. Five children were born into the family. While living at Vancouver Lake, in western Washington, the family accepted the Seventh-day Adventist faith. In 1892, the year Walla Walla College was built, they settled at College Place, Washington, so that they could benefit by the advantages of a Christian education.

ONE of Mother Clara's dreams came true when the family moved to College Place and the children—all except Alberta, the baby of the family—entered school. The other dream met its fulfillment when, in the autumn of 1893, at the same time Alberta started to school, Mother Clara entered Walla Walla College as a full-time student. It was a daring undertaking for a woman in her forty-second year, who must carry the responsibilities of a large family, but Mother Clara, quietly efficient, was equal to the challenge.

Father George had the little place running in good order now—orchard, strawberry patch, cows, chickens, vegetable garden. There was no lack of food.

On the evening following the school registration day, Mother Clara, able general that she was, marshaled her forces into the living room, and together they laid plans for the year. Eight young people gathered for this council—her own five children, and two other girls and a boy to whom Father George and Mother Clara had opened their hearts and their home, so that they might attend school also. Always there were at least two students from outside in the home. They were taken in as members of the family, usually paying nothing for room and board and sharing equally in the joys and the responsibilities of the busy home. When there were not beds enough in the house to accommodate the augmented family, a boy or two were billeted in the barn.

"Now, we all have our school programs arranged." Mother Clara smiled affectionately at the group. She loved young people, and was never happier than when she was surrounded by the vigor and enthusiasm and fun of youth. "I think that it will be well to arrange our work at home," her soft voice continued. "We can wash on Sunday morning, and you girls can do the ironing afternoons. We can do up the dishes and the morning work before we go to school at eight-

thirty. Now, how about dinner? Who has the period just before one o'clock vacant?"

All the girls shook their heads.

"I do." It was George Junior speaking. The mysteries of getting dinner held no terrors for him, for the boys as well as the girls of the family had been thoroughly instructed by Mother Clara in all the fundamentals of cooking and house-keeping.

"All right, then, George, you come home and get dinner every day. I'll have everything ready before I go to school; so you'll just have to start up the fire and put the kettles on.

"And the bread." Mother Clara's mind was going over the list of home duties. "I bake three times a week. I can set the sponge in the evening and mix up the bread before I go to school the next morning. But at about eleven o'clock it should be kneaded down and shaped into loaves. Who has a vacant period after chapel?"

It was Ada who was free at that time, and she was made responsible for the bread.

Thus the work was apportioned out, to members of the family and to sojourners alike. But always Mother Clara was the moving spirit, engineering the work of the house in between classes and study—or it might be more exact to say, studying and going to classes in between her many tasks connected with the smooth running of the household. But nothing was sweeter in the ears of the efficient little generalissimo than the clatter of work being well done around her.

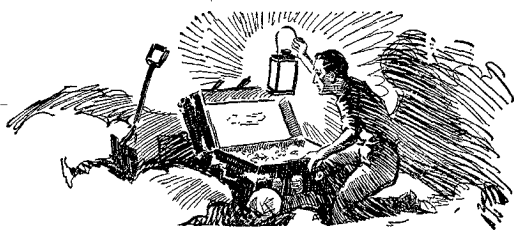
The week's duties began Sunday morning, when everyone in the house rose early to help with the washing. The boys manipulated the old, tin-covered box on rockers, which was dignified with the title of "washing machine." It creaked rhythmically as, loaded with sudsy water and dirty clothes, it was rocked back and forth. The girls scrubbed away at obstinately grimy spots on Mother Hubbards, overalls, and shirts. Mother Clara was here, there, and everywhere, giving an extra rub to something, jabbing a wooden stick into the clothes bubbling away in the big boiler on the wood stove, overseeing the rinsing operations. And often by eight o'clock in the morning the clothes were being strung on the lines in the back yard.

The home on Pine Street was simple of furni-

ture, but the beauty of gay young voices and the luxury of lighthearted laughter made up for the plainness.

From morning till night, whenever the young people were not in classes, someone was practicing on the piano; or drums or horns or fiddles or flutes were making a merry—if not always a harmonious—medley. When Mother Clara was asked if so much horn tooting and pounding did not nearly set her wild, her eyes would twinkle in a sly way, as if that were her own little secret, and she would confide in a subdued tone, "When I hear that going on, I always know that the young folk are not in mischief some place else."

Laughter and talk and gaiety also served as seasoning for the simple but plenteous bill of fare. For those were the days of health-food experimentation. Mother Clara herself had brought the health-food crusade into the home. A year or two before she had spent six months taking treatments at that citadel of the health-food gospel, the Battle Creek Sanitarium in Michigan, and had come back to her family armed with health-food principles in their most drastic form.



Our Treasure Chest

BY NETHA MARIE STUTSON

THERE'S a treasure chest we're packing
As we travel day by day;
Let us fill it with fond memories
As we go along our way.

Let us take along the pleasant
And the happy things of life,
Leaving out the disappointments
And the worries and the strife.

Fill it full of all the kindness
That to you has e'er been done;
You will love to look it over
When your journey's almost run.

Put in all the rosy sunsets,
Crickets chirping soft and low,
Pitter-patter of the raindrops,
Whispering of the winds that blow.

Scenic views from lofty mountains,
Sparkling gems of morning dew,
Fragrance of the sweetest blossoms,
Sunbeams playing peekaboo.

Pack in all the loving friendships
You have formed from year to year;
'Twill be sure to bring you pleasure
When they are no longer near.

If we're careful with our packing,
Then this wondrous treasure chest
Will hold things of precious value;
Let us fill it with life's best.

No salt—not even in the graham mush which was the staple breakfast food for the family—for salt was, so the specialists said, injurious to a person's internal apparatus. "Just chew your food instead," Mother Clara repeated the directions she had received at the sanitarium; "that will give it flavor."

And no butter—that was a stipulation which struck at the heart of the menu of the farm family, who were used to freshly churned butter every week. But the family did not suffer, for there was cream—rich and yellow and thick enough to spread on bread. And then, of course, there was peanut butter. Peanuts were just coming into prominence as a health-food staple, and already little machines were on the market for grinding the nuts up into the rich-brown pasty substance which for so many years was almost the trademark of the Adventist menu.

And there were even substitutes for bread—unleavened rolls and sticks. These were made of flour and cream, worked up together, rolled out into long, slender, round strips, cut into four-inch lengths, and baked—the difference between rolls and sticks being that the former were made of graham flour and the latter of white flour. They were much simpler to make than bread, and, crisp and brown as they were, were really very tasty.

The family had accepted the doctrine of health foods wholeheartedly for the most part. If Father George, having spent more years than any of the others eating from the "fleshpots of Egypt," found the fare especially flat, he said little about it, willing to let faith dictate rather than appetite. And they all thrived on it, and worked hard, and were happy until gradually they learned the more moderate way, and such things as salt and butter again appeared on the table to make the food more palatable.

Far more important than physical bread was food for the soul and the mind, and Mother Clara and the young people partook freely at the big red-brick college building on the hill. In the limited curriculum of the infant college, there were no majors or minors, no credits or points to be counted up. There were just three courses: Biblical, which might approximate a fourteen-grade course at present, and included, with the common subjects, all the history and all the English and all the Bible taught in the school; scientific, which was followed largely by the young men, and comprised everything in the Biblical course and all the science that was offered—the latter amounting to six months of chemistry, a class in general science, and classes in astronomy and botany; and lastly, classical, which might correspond to the present sixteen-grade course, and included in addition to everything already mentioned, classes also in Latin and Greek—in other words, the classical course took in everything that the school offered in the way of classwork. Also, there was a class in gymnasium, which everyone, except those excused for health reasons, was required to take.

It was the Biblical course which Mother Clara pursued with energy and thoroughness. She had

always been quick at learning, and stood well up toward the head of her classes.

In May of the year 1896, Mother Clara sat in the crowded chapel on the second floor of the college building, and saw three young men receive diplomas—the first graduating class to be sent forth from the institution. And her thoughts flew to the future—when she, too, would be graduating. The next spring Mother Clara watched five young women, dressed in white, receive the ribbon-tied rolls of honor; and she again mused happily that her hour of triumph would soon come. And it did.

Four people stood on the platform on the closing evening of school in 1898 to receive diplomas. Two were young men. Of the remaining two, one was a small, sweet-faced girl of twenty-one, with golden-brown hair and quiet, happily expectant

eyes—Ada, Mother Clara's oldest daughter. The other was a sweet-faced woman of forty-seven, also small and very slim, her brown hair now flecked liberally with white, her eyes also quietly, happily expectant—Mother Clara herself.

This evening when, dressed in a simple white dress, she was graduated beside her daughter, was a mountaintop experience in the full life of Mother Clara. She stood on the heights of joy in attainment, not because of the personal aggrandizement, but because she was now the better fitted to go down into the valley of human need, and give her energies more effectively than she had ever done before to the supreme task of helping others.

Shortly after graduation, Ada went to Utah to be married. And Mother Clara accepted a position as teacher in Walla Walla College.

(To be continued)

KNOW YOUR CHURCH HISTORY

THE FIRST SEVENTH-DAY ADVENTIST CAMP MEETING



Advent believers had used the system of open-air gatherings in the 40's, but the first camp meeting held by *Seventh-day* Adventists was in 1868.

In September the unique camp was set up. There were two large tents. The larger was used for assembly in case of rain. During good weather all meetings were held in the open, in God's cathedral of stately maples. The twenty-two family tents were arranged in a circle about this meeting place.

"Family tents." The term brings to our minds comfortable canvas temporary homes. But the family tents of that first camp meeting were made, according to instructions sent out (with thrift in mind), of "eighteen yards of heavy factory cotton" (sheeting). Thus this material could be later utilized for other purposes if one desired to do so.

The second large tent—no, it was neither dining tent nor young people's tent, but baggage tent. It protected a huge pile of straw for "ticks" for beds.

During the camp meeting a heavy rain drenched the camp. The next day one family alone was spared the necessity of hanging clothing and bedding—and even tent!—out to dry. That New York family, comfortably dry in the *canvas* tent they had brought, demonstrated the superiority of canvas over sheeting, and thereafter canvas was the official material for tents!

Bonfires lighted and heated the camp. Cooking was done over open fires.

The original camp meeting "bookstore"—three planks on posts in the form of a triangle—must have done a rushing business for those days, for \$600 worth of *Seventh-day* Adventist literature was sold.

Early morning meeting was at 5:30. (No, it isn't a typographical error.) And those Northern September mornings were *cold*. But none of the precious time could be wasted. Meetings followed closely upon one another, with many "social meetings," which seemed to be most appreciated of all. Hundreds were in attendance, and the earnest services of Elder and Mrs. White and others brought a deep spiritual tone to the camp. God's Spirit was poured out in rich measure.

Neither facilities nor numbers make a camp meeting. Doubtless no more precious or profitable season has ever been experienced among us than that first camp meeting, held, as every Adventist should know, at (.....).

(Answer on page 21)

North American Division Gleanings

Four persons baptized March 22 were the first fruits of the effort in Troy, Montana. Another baptismal service will be held in the near future.

Atlantic Union

The Amesbury, Massachusetts, church was the scene of a baptismal service on Sabbath, March 22, when ten candidates went forward in this rite. These new members came largely as a result of the effort that is being held in Danvers.

The Rochester, New York, church has recently presented a much improved appearance, as a result of new furnishings and redecoration. The kindergarten room in the basement has been refurnished, new carpets and drapes have been put in the auditorium, and a new oil heating plant has been installed.

With the arrival of springtime, improvements are appearing on the campus of Union Springs Academy, in New York. The chapel is being remodeled and refinished with tinted weatherwood planking. A new tractor, a new team of bay horses, and a new harness have been purchased to push along the work on the farm.

Central Union

A baptismal service was held March 15 at Sterling, Colorado, when 9 persons followed their Lord in baptism.

The Missouri Conference plans for a lightning Harvest Ingathering campaign, to open April 26 and close May 24. We wish them all success in thus early and quickly completing our great annual missions campaign.

On March 15, 25 persons were added to the Crawford church, 24 by baptism and one on profession of faith.

W. H. Raley, formerly connected with the Southern California Conference, has taken over the work of secretary-treasurer of the Colorado Conference, which was formerly carried by G. A. Huse.

As a result of radio work and public meetings in Denver, Colorado, 8 persons were buried in baptism on Sabbath, March 22. Many more interested people are receiving Bible studies.

More than 30 persons were baptized in Kansas City, Missouri, recently.

The Crawford, Nebraska, effort has at present resulted in the baptism of 26 persons.

C. A. Mock, pastor of the College View, Nebraska, church, has been holding an effort in York, and reports a good interest.

Columbia Union

The Plainfield Academy, in New Jersey, which has been operating for about 12 years in North Plainfield, is being moved to Plainfield, where a site is being purchased in an excellent location. The grounds comprise about one fourth of a city

block, on which is located a fine brick building which, with some alterations, will make a very satisfactory school building. The equipment will be moved to the new school plant following the close of this school year.

Something new to help Sabbath school and Missionary Volunteer officers is being planned in the Potomac Conference this summer in the form of a Leaders' Vacation School. It will last for three days, July 20 to 23, and will be conducted at the Shenandoah Valley Academy. A very practical, helpful program is being planned.

At an inspiring service held on March 22 at Mt. Jewett, Pennsylvania, 15 persons were buried in baptism, to rise to a new life of service for Christ.

Lake Union

One lay brother is holding 3 Bible classes each Sunday. He reports 5 persons prepared for baptism.

The new church building at La Fayette, Indiana, is progressing very well. It is now being plastered, and it is hoped that before long it can be occupied. The Boggs-town church, in the same State, is at present undergoing remodeling operations. A new entrance is being built, and the interior is being completely redecorated.

A third evangelistic effort was commenced in the city of Chicago on the evening of March 23. It is being held in a Masonic Temple on the northwest side of the city. The hall seats 185 people, and at the first meeting there were 204 present. M. N. Skadsheim, pastor of the Humboldt Park church in the city, is conducting the meetings.

A church building for the colored members at Ecorse, near Detroit, Michigan, is being erected. At Inkster, also in the Detroit vicinity, plans are being made and money is being raised for the erection of a church school building for the colored children.

The East St. Louis No. 1 church in Illinois has been improved by the addition of a new wing, which will provide more room in the church. This has made it possible to install 160 new seats, greatly enlarging the capacity of the church.

North Pacific Union

On April 12 the members of the Roseburg, Oregon, church occupied for the first time the recently acquired church building which they have redecorated.

As a result of the effort which has been held at Twin Falls, Idaho, under the direction of R. J. Kegley, 53 new believers have been taken into the church.

Pacific Union

A cafeteria building, of Spanish construction, is projected for La Sierra College. This added feature for the college campus is very much needed, as the present kitchen and dining-room quarters in the basement of the administration building are far from adequate for present needs. The new building will provide seating capacity for from 750 to 800 persons. Five thousand dollars of the estimated \$20,000 cost of the building is to be raised by the students themselves.

The Alhambra, California, church members held their first service in their fine new church home on March 22.

Two new churches planned in the Southern California Conference are those to be located at Watts and at Long Beach. The latter church building, when completed, will seat approximately 900 persons.

The St. Helena Sanitarium, in California, will celebrate the fiftieth anniversary of their training school on June 15 of this year. They plan a very interesting program for the day in honor of this very important occasion.

On Sabbath, March 29, thirteen new converts were baptized as a result of the tabernacle effort which has been conducted in Sanger, California.

Twenty-six persons have already been baptized as a result of the tabernacle effort that is being conducted at Redlands, California.

The members of the Oakland, California, church have outgrown their building, and they are looking forward to the time when they can have a new church home. They have already purchased a very fine lot in a good residential section of the city, located on one of the main thoroughfares.

Cedar Springs, in Southeastern California, is to have a new church building soon. The plans are already drawn for it. It is to be of frame construction, 34 by 55 feet, with basement, and will cost just under \$5,000.

Southern Union

The Morristown, Tennessee, church members are busy planning for their new church building, now under construction.

Mr. and Mrs. J. W. Franklin have been called to the Georgia-Cumberland Conference, to connect with the office force, taking the place of Mr. and Mrs. B. L. Ramsey, who have moved to Washington, where they have taken up work at the Review and Herald Publishing Association. Mr. Ramsey plans to take schoolwork at Washington Missionary College during the coming winter.

WORLD-WIDE FIELD

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

Forest Lake Academy

ON a recent visit to the Florida Conference, it was my privilege to visit the Forest Lake Academy, which is located ten miles west of Orlando. I found here a prosperous, growing school.

The buildings are located on the banks of a beautiful lake, and are in close proximity to a fourteen-acre grove of orange, grapefruit, and tangerine trees owned by the school. There are twenty-one buildings on the campus.

The principal and manager of the academy, Professor K. A. Wright, furnished me the following data regarding this institution:

"Our enrollment this year in the academy is 169, and in the church school 23. We have 315 acres of land. Our campus faces beautiful Mirror Lake, which provides swimming and boating practically every month of the year. Our dairy herd now numbers between 70 and 75 head. We furnish pasteurized milk to the Florida Sanitarium, and our student laundry also furnishes the linen service to the sanitarium. This gives us an industry which provides work for about 35 students at this time of year. We have a printing press, which at present is showing an excellent gain in operation. Our school is accredited with the denominational Board of Regents, with the Southern Association, and with the Federal Department of the Interior, so that we may accept foreign students on a nonquota basis. Our senior class this year numbers 23. Thus far this year we have operated upon a strictly cash basis and have paid our way as we go. According to

the present trend we will operate within our budgeted income for the school year. Our debt, which was \$21,000 three years ago, we expect to have reduced by June 1 to a matter of about \$3,000, which will be entirely self-liquidating. Since January, 1940, we have also made capital improvements which amount to between \$4,000 and \$5,000. Some of these include a new return tubular boiler for the laundry, a stitcher for our press, ice-cream equipment for the dairy, a new home-economics room and equipment, \$500 worth of floor covering in the dormitories, a custom-built Steinway grand piano for our chapel, a new cannery, and three new presses for the laundry.

"The average age of our student body this year is 15.81. The average cost of board at our cafeteria for the first six months was \$13.54 a month. Our students earn by

labor between 40 and 50 per cent of their expenses. Our school operates a bus from Orlando, upon which about thirty students come to school as day students. Our academy raised \$928.18 in Harvest Ingathering and \$273.95 for the Week of Sacrifice. For the month of January our Sabbath school made a 97 per cent gain in offerings to missions.

"We have ten acres of muckland upon which we are able to grow many of the vegetables we use, and we also have a flock of 500 laying hens. A new highway has just been built, which connects the Jacksonville and Orlando road with the Orlando and Gainesville road. This greatly improves the value of our property."

It was my pleasant privilege to take the chapel hour, speaking to a very fine group of young men and women, many of whom I believe will become workers in connection with this movement.

F. M. WILCOX.

Another Victory Scored Over Blue Laws

ABOUT a year and a half ago a movement was launched in the State of Delaware to bring about the repeal of the Sunday blue laws of that State. The arrest of Charles S. Horn, the proprietor of the Blue Hen Theater, at Rehoboth Beach, Delaware, for opening his theater on Sunday, precipitated the movement for the repeal of the Sunday laws of Delaware. Mr. Wright, the attorney for Mr. Horn, objected to the enforcement of the Sunday blue laws by singling out motion-picture entertainments and allowing other enterprises to function

which were forbidden by the same law. He declared that no more fines would be paid unless the Sunday laws were enforced in their entirety.

Richard C. McMullen, who was governor at that time, declared that "it would be serious to enforce any of those old blue laws," and he could not understand "why one place was centered out for the enforcement of the laws," while all others were overlooked. The attorney general, James R. Morford, recommended that the Delaware Legislature authorize the governor to appoint a nine-member commission to give study to the Sunday blue laws of the State, enacted more than two hundred years ago by George II, king of England, and that this commission make a recommendation to the legislature of Delaware in favor of their modification, liberalization, or repeal. In the meantime, he declared, he would hold the enforcement of the Sunday blue laws in abeyance; but if the legislature refused to modify or repeal the blue laws, then he would enforce them to the letter, and close everything up tight as a drum on Sunday.

The Delaware Sunday laws were the strictest of all the Sunday laws



Faculty of the Forest Lake Academy, Maitland, Florida

enacted by the Puritans outside of New England. They prohibited all traveling of every kind on Sunday, and did not even allow one to ride on horseback to and from church. They forbade all labor except works of dire necessity and of mercy. They prohibited all kinds of honorable and legitimate business—even advertising in newspapers or displaying goods in an open store window. They would permit no sports, no amusement, no diversion or recreation of any kind on Sundays. The Sunday laws of Delaware were as blue as indigo, and as watertight as a diver's suit. Nothing of a "worldly" nature was allowed on Sunday. If a person traveled on a train, in a bus, an automobile, or a wagon, or on horseback on Sunday, the justice of the peace could arrest him and detain him in prison until Monday morning.

When this agitation started nearly two years ago, the Religious Liberty Association started a campaign of public education, through the *Liberty* magazine, over the radio stations, by publishing special leaflets, by lectures, and by personal contacts with the State legislators and State officials. The book, "Roger Williams, His Life, Work, and Ideals," was presented to each member of the nine-member commission which had been appointed by the governor to study the Sunday blue laws. Also the *Liberty* magazine and each of the weekly broadcasts over the Wilmington radio station were mailed regularly not only to the nine members of this commission, but to all the State legislators and the State officials, as well as to city officials and many attorneys in the State. C. V. Leach, W. C. Moffett, and W. F. Schmidt did real yeoman work in contacting public officials, broadcasting over the radio, and in scattering religious-liberty literature, and securing petitions in favor of the repeal of the Sunday laws.

When the campaign became most acute, H. H. Votaw and I joined the local force in Delaware by broadcasting over the radio each week and making personal contacts with the State officials and the legislators. It became very apparent that our religious-liberty principles were winning their way into the hearts of the majority of the State legislators and the nine-member commission appointed by the governor. Eight of the nine members of the commission told us that after they had read the book "Roger Williams, His Life, Work, and Ideals," they were convinced that the Delaware Sunday laws should be repealed. Consequently, when they rendered their report to the State legislature, they recommended that the Sunday laws of Delaware be repealed *in toto*, and that each municipality and local political unit be allowed to determine for itself what kind of laws shall govern it in the future on this subject.

Upon the strength of this recom-

mendation from the commission, Senator Rinard, who was also a member of the commission, introduced a bill in the senate requesting the State legislature to repeal all Sunday laws of Delaware *in toto*, and referring future legislation upon this subject to the municipalities and the local political units. The bill passed the senate by a majority vote of 14 to 3. Representative Richards introduced a similar bill in the house, but it lacked two votes of the necessary two-thirds majority. When the house of representatives thus defeated the repeal bill, Attorney General Morford took that as a mandate from the legislature to enforce the Sunday laws of Delaware. Scores of clergymen appeared before the house of representatives after the repeal bill passed the senate, and demanded that the old Sunday law be retained without any modification, and that it be enforced.

They evidently were ignorant of the full content of the Delaware Sunday laws that were enacted more than two centuries ago. Attorney General Morford decided to enforce these antiquated Sunday laws to the very letter and give the clergymen a dose of their own medicine. It was on a Thursday that the house of representatives turned down the repeal bill, and the following Sunday Attorney General Morford authorized the entire police force of Delaware to arrest everybody who violated the old Sunday law, and nearly a thousand arrests were made. Streetcar motormen and conductors, bus drivers, and auto drivers for pay, gasoline-station operators, newspaper sellers, radio broadcasters for pay, including clergymen, were all arrested. The superintendent of the Lord's Day Alliance, a Presbyterian clergyman of Wilmington, was arrested for hiring the broadcasting station to broadcast his sermon on Sunday. He strongly urged the retention of the Delaware Sunday law and its enforcement. Practically everybody in Delaware who was not bedridden was guilty of violating some phase of this drastic Sunday law. The enforcement of the law for just one Sunday had a magic effect on the house of representatives.

The courthouses in Delaware were so jammed with cases on Monday morning that it was impossible for the courts to handle them, and they were postponed for later consideration upon the deposit of collateral. Immediately the house of representatives was flooded with petitions from the people who were arrested and from others who knew that they would be if the law was enforced in the future. They demanded either the liberalization or the repeal of the Sunday law. The house of representatives decided to reconsider the Richards repeal bill, and reinstated it on the legislative calendar, and finally passed it.

After it passed both houses of the legislature, a large group of clergy-

men from all over the State of Delaware appeared at a hearing before the present governor, Mr. Bacon, and made an earnest plea to the governor to veto the repeal bill. The following day, Thursday, March 13, 1941, Elder Leach, the president of the Chesapeake Conference, Elder Schmidt, the pastor of the Dover, Delaware, church, Elder Votaw, and I appeared before Governor Bacon and presented our reasons why he should sign the repeal bill. The next day, Friday, he signed the repeal bill, and Delaware's Sunday blue laws were repealed *in toto*. Delaware thus has become the eighth State in the Union which has repealed all its Sunday laws.

The issue will now have to be fought out before each municipality when it submits the subject of Sunday-observance legislation to the people on popular referendum, or, rather, local option. We need to educate the people now, so that they will be prepared to cast an intelligent vote when the Sunday-law issue is presented to them.

It was a great opportunity to present the great fundamental principles of religious liberty and the separation of church and state. The half-hour broadcasts over the radio each week, and then mailing these broadcasts each week to all the State legislators and other prominent officials, made a deep and lasting impression and helped the cause of liberty very materially. The radio station received many telephone calls making inquiry when the next broadcast would be given upon the Delaware blue-law issue. The Wilmington and Dover newspapers freely opened their columns to us and gave hearty support to the cause of religious liberty. There is hardly a person in Delaware who did not have an opportunity to hear or read our messages on religious liberty and why the Delaware Sunday blue laws should be repealed.

The governor of the State of Delaware informed us that he never had seen a subject which had so much dynamite in it, discussed publicly on such a high intellectual plane without religious hatred and animosity entering into it. Even when the people were arrested on the wholesale plan for violating the old Sunday laws, they marched to the police station and the courthouse in good humor, and many said they would gladly pay their fines if thereby they could bring about the repeal of the Sunday laws. There were a number of clergymen who took a decided stand in opposition to these un-American and unchristian laws.

When the time comes for the general public to pass judgment at the election upon the Sunday-law issue in the various municipalities, we trust that another God-given opportunity will be given us to educate the people and enlighten them in the fundamental principles of true Americanism and religious freedom.

Much of the credit for the successful outcome of this religious-liberty campaign which brought about the repeal of the Delaware Sunday blue laws belongs to Elder Schmidt, of Dover, Delaware, who worked incessantly with the members of the legislature and through the newspapers and with the religious-liberty literature, and also lectured over the radio, until practically everyone in Delaware knew about his work, and he succeeded in making a favorable impression upon those he contacted. This incident serves to show what can be done by our local preachers when they are wide awake and take advantage of the golden opportunities which come their way.

C. S. LONGACRE.

The General Conference Session

WE are living in a time of change, sudden, terrific, and appalling. The world is in turmoil. Little remains as it was before. National boundary lines, national politics, national economics, national concepts of morality and honor, in fact, almost every former national entity in the entire world, has changed or is changing. In the midst of these conditions men who have depended for security upon national stability are now in the utmost confusion and abject fear. Peace and safety are gone, and hope has well-nigh fled the breast of mankind, for their strongest defenses have disappeared and nothing new and certain appears upon their horizon of fast-dimming hope.

It is in the very midst of these hopeless, haphazard, and distracting world conditions that the General Conference convenes in 1941 to face the gigantic task of bringing lasting hope and assurance to every honest, susceptible heart among all the distracted, fighting, warring nations of earth. We were told decades ago that "the work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances." "The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith."—*Testimonies*, Vol. V, p. 463.

It is the immediate finishing of our part of God's work in this old, confused earth, that is our present task. To find ways to do this quickly is the sole business of this present General Conference session. Men from all over the earth will bring to this Conference the problems that face our work in every part of the world. In all probability no other gathering of any kind, political, economic, or religious, that could be convened by any people, would be so universal

in its representation and unity of purpose to the one task of meeting the great need of every human heart in all the nations during these present world conditions.

The General Conference session faces its unprecedented task, humanly speaking, with but meager representation of personnel in the many nations. It faces the task of saving souls from every nation with less money appropriated each year for foreign missions than any one of these nations spends upon one battleship to destroy men's lives. It faces this stupendous task, which is dependent upon unity of action, at the very time that nationalism, at its very pinnacle of hateful division, permeates the world. Never in the past have any people faced such a task, and never in the history of the world were conditions more unpropitious for its accomplishment.

In spite of these untoward circumstances, our God commands that we go forward and that His work actually be speeded into a rush for the kingdom. Thus we stand, as it were, before the undivided Red Sea. We are commanded to lift up our rod and stretch out our hands, as it were, and "go on . . . through the midst of the sea." Ex. 14:16. To promulgate successfully the gospel of peace at a time like this may seem as impossible to us as the crossing of the Red Sea must have seemed to Israel of old. To launch our meager force of men and means and influence against the might and power of earth's vast multitudes, poised as they are under the spirit of devils for a world cataclysm, may seem utter folly or madness itself; but still our General, who never makes a mistake, bids us advance.

It is this command that comes to the General Conference at this session. We are told also that in the time of test and trial many will leave the ranks and join the enemy. We note: "And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to incite indignation against them. This day is just before us."—*Ibid.*

But we are to advance. If there was ever a time when God's people round the world should pray for world representatives in General Conference assembled, that strength and divine guidance might be given, this is such a time. The hope of our certain success is in the power of God, and not in our numbers or in our means or in our influence. That hope, thank God, is a hope both sure and steadfast, that entereth within the veil. It is established, and is not subject to

the vacillating conditions of this uncertain world. It is assured to us by many things "which were written aforetime for our learning, that we . . . might have hope." Rom. 15:4. Gideon was bidden to advance, and advance successfully he did, though his army was reduced from many thousands to but three hundred. The God who led Gideon is leading this movement. Let our people hold up their hands without doubting and pray for the full measure of the Holy Spirit to be given to the men who are assembled in the General Conference session.

G. A. ROBERTS.

Word From Pitcairn Island

THE following paragraphs are taken from letters recently received by D. D. Fitch, which was written by the schoolteacher in Pitcairn and his wife, Fred and Myrtle Ward:

"Here it is well into February. We have had nothing in the way of mail since November. And I wonder when the next mail will come, as we have no encouragement to expect ships to call—no, not for months. We are still waiting for some things which were ordered last April and May. School started this year with only half a dozen sticks of chalk, but a new supply *might* come on the next ship.

"About a month ago the high commission representative for Pitcairn Island and the representative of the English government, who came to Pitcairn to establish the post office, expected to be leaving Pitcairn Island for home. They are still looking for the ship. We hear that one is expected soon. That will be the ship to take this and other mail, some of which has been waiting for some time to begin its journey. The post office is in good running order, with Roy Clark installed as postmaster.

"Twice lately we have had false alarms about ships. We had gone to bed early one night, and were sound asleep, when, at nine-thirty, there was a great shout of 'Sail-oh.' A ship had been sighted out westward. Brightly lighted up, it gradually bore away to the north and northeast.

"Someone signaled with a torch, and the ship replied that she was not coming in. Having reported the passing of this ship, the wireless operator later received a message which strengthened the opinion held here that the ship was an American ship on the way home.

"Only a few nights ago we were roused from our slumbers at midnight by the thrilling shout that tells of a ship. We learned, however, that only a message had been received by radio telling of the approach of a ship that will take on passengers. Soon our friends from

the outside will be gone, and we shall be—oh, no, not quite alone with the islanders. There are two very old people, three adults, and two lads here besides ourselves.

"You should have seen the scramble when the 'Sail-oh' was called that night. We hopped out quickly, and dressed hurriedly, listening and watching the while to find out all we could about the ship. Now and again we'd hear someone running by, and we would look out and ask, 'Where is it? What do they think it is?' From the semidarkness would come the answer, 'It's out ah harbor. We cah wat'sit [local vernacular]. Might be a raider.' We were rushing around, making the last necessary arrangements and giving messages to the ship. But after all that, everything just fizzled out, and, disappointed, we quietly disrobed again and returned to bed, glad, at least, that no raider had come to disturb our peaceful habitations.

"At four-thirty the other morning, while we were still in bed, some little insect got into my ear. It gave me a terrible fright, and we were reminded very forcefully that there is no doctor here. I was nearly frantic. Fred rushed for oil and methylated spirits. Finally it stopped crashing around in my ear, but I was upset for the day. The next night I stopped up my ears before I went to bed.

"It may be six or nine months before another ship calls. Some of us have already run very short of flour and rice and such things. Of course, what the island produces will surely keep us from starving, but it won't be so pleasant when we have no bread. But we shall make the most of it.

"Fred Christian was put in today as chief magistrate. Herbert resigned, as he plans to go to New Zealand.

"We wish we had a supply of soybean products just now when things are so bad. Goods have been piling up at Panama for months past. All ships are leaving there under sealed orders."

"Enclosed is a copy of an entry in our school journal. We thought you would be interested in it. Somehow our humble efforts have impressed those in authority over us, and they have expressed their appreciation. In the last letter received from the Australasian Union Conference, they passed on to us an expression of the high commission's interest and pleasure in the work of the school. It must be that the Lord has impressed their hearts that way. We thank Him for His help.

"Under registered mail, on homemade envelopes, we are sending you a few 'first-day covers' of the new issue of Pitcairn Island stamps. These are autographed by David A. Young, chief magistrate, and great-great-grandson of Midshipman Edward Young, of H. M. S. 'Bounty';

Fred M. Christian, great-great-grandson of Fletcher Christian, who led some of the mutineers of H. M. S. 'Bounty' to Pitcairn Island in 1790 A. D.; Andrew C. Young, government secretary; and Myrtle and me.

"The ships that have passed the last few months have been able to leave little or no food and have brought no mail from America. In November the last ship from New Zealand called, and I think that we have had one ship from the other way since, but no mail. It would not do to make it known that a ship was to call here. A few things are awkward for us here, but we are well off compared with the people in Europe.

"We began school with forty-two pupils and about seven sticks of chalk. We hope that some more chalk and some other things that were ordered will come along soon."

God Works for the Colporteur

FOR the last thirty years a sister in a large Western city has been selling our magazines to office workers and businessmen. Recently she wrote an interesting story, telling how the Lord had overruled in making it possible for her to carry on despite the "drastic rulings" which threatened to stop her work in many of the buildings. We quote:

"Sometime ago I wrote of the drastic rulings in certain buildings. These are those housing public utilities plants and offices, such as the telephone and telegraph buildings, etc. As I went in the telephone building, a guard stopped me, inquiring my business there. He would not let me go to my customers without a pass from the building superintendent. Even the employees are required to carry their identification cards and photographs. The superintendent told me I could go to my customers, which is an unusual thing in *this* building, and the elevator operators have told me no other person ever goes through the building soliciting. The guard would not let me go up until he first telephoned to my customers to find out whether they knew me and desired me to come up. They all answered in the affirmative. As I go each month, the guard telephones every time.

"In the — building the manager said to me: 'I am very much troubled. I have strict orders not to permit any individual except employees to come on the floor. Any day an inspector might come; and what could I do if he found you here with magazines? But I really want you to come, for I feel the employees should have their magazines. I have been trying to devise some plan so you might still

bring them. I would suggest that Mrs. B., an operator, collect from each of your customers and leave the amount downstairs with the cafeteria manager, and you may leave the magazines down there also, and Mrs. B. will distribute them.' Truly, I was thankful to the Lord for His favoring hand in these two buildings. The telegraph manager told me I was the only solicitor ever allowed on the floor all these years. And when one thinks of my being permitted to go around among the clicking telegraph machines with dozens of operators on the floor, it does seem like a miracle. But now I must abide by the new ruling, for which the manager is not responsible. The bombing in the East some months ago of public utilities plants caused this new ruling. My gratitude ascends to the Lord, who overruled in my behalf. Truly, 'He hath done all things well.' I pray for my dear customers in these buildings."

This is just another illustration of how God still works for His faithful servants who go forth into the highways of earth to carry the message. In days like these, personal contacts that have been made through the more peaceful years, are bearing rich fruitage. Should we not all join this sister in praying for these "dear customers" in these buildings, and in like buildings throughout the land, in which contacts have been made from month to month by these faithful magazine workers?

C. E. WEAKS.

Know Your Church History Answer
Wright, Michigan.

APPOINTMENTS and NOTICES

Camp Meetings for 1941

Atlantic Union

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

Canadian Union

Ontario-Quebec, Oshawa June 27-July 6
Manitoba-Saskatchewan,
Saskatoon July 4-13
Alberta, Lacombe July 11-20
British Columbia
Vancouver July 23-27
Maritime
Halifax Aug. 14-17
St. John Aug. 21-24
Newfoundland, St. John's Aug. 27-31

Central Union

Colorado
Boulder June 12-22
Western Slope Sept. 14-16
Wyoming, Casper June 24-29
Nebraska
Western, Alliance July 1-5
Lincoln Aug. 14-23

Kansas, Enterprise Aug. 7-16
 Missouri, Columbia Aug. 22-30
 Union (colored),
 Kansas City, Mo. Aug. 27-30

Columbia Union

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

Lake Union

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

Northern Union

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

North Pacific Union

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

Pacific Union

Arizona, Prescott Aug. 20-27
 Central California (regional)
 Arroyo Grande June 21-28
 Nevada-Utah, Lake Tahoe
 Northern California
 Lodi June 12-15
 Chico June 19-22
 Santa Rosa June 26-29
 Eureka July 3-6
 Southern California
 Lynwood July 31-Aug. 10

Southern Union

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

Southwestern Union

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

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR NINETEENTH WEEK

May 4-10

Volume: "Patriarchs and Prophets"
 Chapters 1, 2
 May 4 33-35 May 8 44-46
 May 5 35-38 May 9 46-48
 May 6 38-40 May 10 48-51
 May 7 40-43

ASSIGNMENTS FOR TWENTIETH WEEK

May 11-17

Volume: "Patriarchs and Prophets"
 Chapters 3, 4
 May 11 52-54 May 15 63-65
 May 12 54-57 May 16 65-67
 May 13 57-60 May 17 67-70
 May 14 60-62

ASSIGNMENTS FOR TWENTY-FIRST WEEK

May 18-24

Volume: "Patriarchs and Prophets"
 Chapters 5, 6
 May 18 71-73 May 22 82-84
 May 19 73-77 May 23 85-86
 May 20 78-79 May 24 86-89
 May 21 80-82

ASSIGNMENTS FOR TWENTY-SECOND WEEK

May 25-31

Volume: "Patriarchs and Prophets"
 Chapters 7, 8
 May 25 ... 90-92 May 29 ... 101-104
 May 26 ... 92-97 May 30 ... 105-107
 May 27 ... 97-99 May 31 ... 107-110
 May 28 ... 99-101

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for May

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OF SPECIAL INTEREST

Our China Missionaries

WE wish our people to know that our work in China is advancing in spite of conditions which prevail in that field. Many thrilling letters are coming out of China, which tell of the work of our missionaries as they continue to carry on in isolated stations or in war-torn areas. Communications are often disrupted. Mails are long delayed. Travel is most difficult. But our missionaries are holding forth in numerous mission stations throughout the country, though often they must labor under most trying circumstances.

A recent letter tells of the first camp meeting to be held among the tribespeople in our new mission district among the mountains of the far southwest. Hundreds of tribespeople are coming to the knowledge of the truth in this section, and are being enrolled in our Sabbath schools, which are springing up in many places. Already eight tribes are represented in these schools. People among other tribes are becoming interested. Our missionaries in this district, Pastor and Mrs. Milton Lee, whose headquarters are at Mokiang, Yunnan, must carry on the work under primitive circumstances, as funds are very meager for a growing work.

Recent word from this station brings the sad news of the complete destruction by fire of the dispensary and its equipment, as well as the personal effects of the Chinese assistants. This happened on a Sabbath day when everyone had gone off to church. It was caused by a fire which started in the home of an opium addict near by. This is a great trial to the little mission staff of workers. The dispensary service has broken down prejudice, and is a great asset to the mission work. Somehow, new medicines and equipment must be gathered together again and the work continued. Although this is a serious problem in this isolated place, the young missionaries and their faithful co-workers are leaning heavily on the Lord in this new trial. They expressed the belief that the Lord had something better in store for them.

We are beginning with this issue the story of a long, hazardous trip from Shanghai to Central and West China that a party of missionaries took in order to reach their mission stations. It is typical of other trips made by our missionaries in that field. It is related in a lengthy letter written by E. L. Longway. We are taking the liberty to use portions of this interesting letter, which gives a vivid picture of the difficulties that arise as our mis-

sionaries endeavor to carry on work in these troublous times in that great field.

On arrival at their new station in Chengtu after the 2,000-mile trek, which took more than two months, Mrs. Guild, one of the members of this party, who, with her husband, was returning to West China from furlough, writes, "We are finding it hard to get settled. In the first place, it is very cold, and we have no stove. Ours, broken en route, is still in the repair shop. Some of the goods we had stored in Chungking before going on furlough are missing, part of which we specially need now. . . . In October two bombs fell within ten feet of the house, and consequently every nook and corner seems to need repair. Each day I wonder how I can survive till the next; but when I think of the problems that others are facing, ours seem very small. In spite of discouragements in getting settled, we find much to be grateful for. I know that we shall like this place."

By-Products of the Literature Ministry

THE world needs our good books; our own church members need them. The message in this literature that makes people Seventh-day Adventists, will help keep them Seventh-day Adventists.

We have been made glad to hear how in many of our conferences special efforts are being put forth to get more of our good books, especially the Spirit of prophecy books, into the homes of our believers. The following interesting story was told by one of our city pastors at a recent workers' council:

"While I was talking to the treasurer of our church recently about looking for a lot to rent for a tent effort, she remarked: 'Why not buy a lot instead of renting?' We suggested that it takes money to buy a lot, and that we do not have the money.

"'Maybe I could buy a cheap lot,' she offered.

"We asked: 'What do you call a "cheap" lot?'

"'About \$1,000,' was her humble reply. After finding a lot, a corner location, she gave the amount. Then I suggested that it would require a little more for stamps and recording the deed, etc., upon which she gave \$300 more. But thereon hangs a tale:

"Upon inquiry regarding what gave her the inspiration to make

the donation to the Lord's work, she revealed to us a recent experience. We had called at her home to sell her a set of Conflict of the Ages series—books by Sister White. She told us that as she read in the book 'Prophets and Kings' how David wanted to build the temple for the Lord, the thought came to her that she wanted to please the Lord as did David by building a church. Others here have followed her helpful example by giving. So we can see that instead of the church's being impoverished by the members' buying good books, it is enriched by sharing its members' wealth.

"More means would accrue to the church if more books were doing what they might be doing in the homes and hearts of members.

"As a pastor I find that my work is made easier as I get more good books into the hands of my members. Let us do more in urging our members to buy and read our good literature."

While the primary object in encouraging our people to secure and read these good books is the benefits to them in their spiritual life, there are by-products of this reading that should not be overlooked. In the above case, one of the by-products was a location from which the gospel message could be proclaimed publicly.

This pastor says: "I find that my work is made easier as I get more good books into the hands of my members." May we all join in doing "more of it." C. E. WEAKS.

Reading-Rack Evangelism

A CONSECRATED elderly lay brother in a town in California took, as his particular home missionary endeavor, the responsibility of keeping the town post-office reading rack filled with gospel literature. From fifty to one hundred papers were taken from this rack each week, and faithfully the old brother replaced them, with the prayer that these seeds of truth would find fertile soil.

The old brother was finally laid to rest, but his works followed him, for after his death requests came to the conference office from two families who had been reading the papers, asking for more literature and indicating that they were fully convinced of the truth taught in the literature they had read. A worker was sent to visit the families, Bible studies were arranged, and the members of these two families will soon be prepared to follow their Lord in baptism, all because of the faithfulness of this lay worker in keeping the post-office reading rack filled with gospel literature.