

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

## *A Million Dollars for Missions*

ONE of the great and precious promises of the Bible to God's people is that in the prosecution of their work the wealth of the Gentiles shall flow in to them. He whose are all the silver and gold and the cattle upon a thousand hills, has promised to supply all our needs.

But never before, perhaps, in the history of the world has the church of Christ gone out to ask those not of the faith to give *a million dollars* in a few weeks' time to assist in our world mission program. This, however, is exactly what Seventh-day Adventists are planning to do in their 1941 Harvest Ingathering campaign.

At the recent General Conference session an action was taken, calling upon our people in North America alone to bring in this stupendous amount this year. This is more than we have ever done before, but not much more. Last year, when all the overflows were counted, the amount gathered was almost a million dollars! Just a little extra effort would have made an even million.

Now we are in a new year, and we face a new campaign. We are a whole year nearer the end. The hour is late, and the perils of the last days thicken about us. Surely we should do more than we did a year ago to advance and bring to a speedy close the work of God. So the lowest goal that could be set was a million dollars if we were to advance at all.

A million dollars for our world work! We are sure it will come in. God will not fail His people in an hour of crisis. His power will be given us. He will prepare the way before us, and we shall all be blessed as we help to make this excellent goal a reality.                      W. H. BRANSON.

# HEART-to-HEART TALKS by the Editor

## A United States of Europe?

**W**HEN will come lasting peace? Will this old world ever see peace again? Will the time ever come when the nations will live together in amity and good will? Will we ever see a United States of Europe, a great confederation of the various tongues and nationalities? This has been the hope of many for long years.

It was fondly believed by many peace lovers that at the close of the first World War, back in 1919, the League of Nations would bring about such conditions. But we can see now, as we look back through the years, that the realignment of European countries, the changes in territorial boundaries, instead of promoting peaceful relations, only created new international problems, and were contributing factors to the present great world war.

Victor Hugo, French statesman of the nineteenth century, prophesied in his day that there would be created in the world two immense groups of nations, one the United States of America, including all the nations on the American continent, and the other the United States of Europe. This was his forecast:

"A day will come when you, France, you, Russia, you, Italy, you, England, you, Germany, all of you, nations of the Continent, will without losing your distinctive qualities and your glorious individuality, be blended into a superior unity, and constitute a European fraternity. . . .

"A day will come when those two immense groups, the United States of America and the United States of Europe, shall be seen placed in the presence of each other, extending the hand of fellowship across the ocean, exchanging their produce, their commerce, their industry, their arts, their genius—clearing the earth, peopling the deserts, improving creation under the eye of the Creator, and uniting, for the good of all, these two irresistible and infinite forces, the fraternity of men and the power of God.

"I represent a party which does not yet exist. This party will make the twentieth century. There will issue from it first the United States of Europe, then the United States of the world."

### Tennyson's Vision

Alfred Tennyson had a similar vision. In the poem, "Locksley Hall," he gives almost a prophetic forecast of modern warfare, and makes bold to predict that as a result of the final struggle there would be created "the parliament of man, the federation of the world." This is what he says:

"For I dipt into the future, far as human eye could see,  
Saw the vision of the world, and all the wonder that would be;

"Saw the heavens fill with commerce, argosies of magic sails,  
Pilots of the purple twilight, dropping down with costly bales;

"Heard the heavens fill with shouting, and there rained  
a ghastly dew  
From the nations' airy navies grappling in the central blue;

"Far along the world-wide whisper of the south wind  
rushing warm,  
With the standards of the peoples plunging through  
the thunderstorm;

"Till the war drum throbbed no longer, and the battle  
flags were furled  
In the parliament of man, the federation of the world."

Will these dreams ever come true? It is possible. The word of God clearly brings to view the restoration of papal power and dominance before the coming of the Lord. We are told in the thirteenth chapter of the book of Revelation that the earth and them which dwell therein will be led to worship and obey the papal hierarchy. We know of no manner in which this could be brought about except through the acquiescence of earthly powers. In the peace measures which will be adopted at the close of the present world conflict, will the papal power of Rome function as the great peacemaker, and thus secure dominant influence in world affairs, such as the prophecy indicates? We cannot tell just how the prophecy will be fulfilled. We need to watch carefully the progressive steps that may be taken. If we shall be able to recognize the fulfillment when it takes place, and give to the world the meaning and significance of prophetic fulfillment, this perhaps is all that we can safely hope to do.

But we never can expect enduring peace among the nations of men. Economic rivalry among the nations of the earth, and racial jealousy, have their origin in the hearts of men, and until men's hearts and natures are changed with the transforming grace of Christ, their natural traits of character will manifest themselves. It will be demonstrated in the end that mankind cannot rule itself. Every form of government will be tried, but with futile results. And enduring peace will never be known in this old world of sin.

### Christ's Kingdom of Peace

But the untoward conditions which we see today, conditions in the political, the social, the economic world, are signs of the end of all things, signs of the coming of the Prince of Peace, of the establishment of the everlasting kingdom of Christ the Lord. Under His banner, and around His standard, will be gathered the righteous of all nations and centuries. Through the long years, His work of grace has been preparing men and women as subjects of His coming kingdom. He will establish a great league of nations over which He shall rule as the Prince of Peace. In His government will be found the true and only "parliament of man, the federation of the world."

To this glad day the children of God may look forward with hope and rejoicing. The long reign of sin will come to an end. War will have spent its cruel force. Violence will reach its end, and pain and sickness and sorrow and death shall be no more. What a contrast between that time foretold in the word of God, and the conditions we see today. May God hasten that glad hour.

# The General Conference in Perspective

## Eight Observations

THE 1941 General Conference is now simply a part of denominational history. Thus hurriedly do the days go by. It was only yesterday that we were planning and working in readiness for that great event, and now we have it only in memory. But there are some advantages in looking back to an event, rather than forward to it. You can see it in better perspective. In the weeks that have followed this great gathering, we have done some meditating upon it. We believe this meeting had certain distinguishing marks that reveal better than any declaration of pen or voice, the true character of the organization represented by that meeting. We wish, here, to give what we believe to be some of those distinguishing marks.

### No Vain Display

1. The meeting was large, but not ostentatious. Unseemly display, pompous pageant, and extravagant trappings, often distinguish great gatherings, especially some ecclesiastical meetings. All this was absent. The nearest to a display and trappings was a transporting to the platform of the Civic Auditorium in San Francisco, of the actual dress of the peoples of various lands. This, of course, was simply that we might better visualize the actual situation that presents itself constantly to our missionaries in every corner of the

earth. No, there was a certain simplicity in the whole great meeting. We believe this was one of its most distinguishing marks, and this was as it ought to be, for ostentation and display have no proper place in the work of God.

### No Officialdom

2. We were conscious of officials, but not of officialdom. There must needs be officers in any organization if it is to operate smoothly and intelligently. But how often in great organizations, particularly religious ones, officials create a sort of officialdom. The whole rank and file of the people are aware that there is a great gulf fixed between them and the leaders of their organization. We sensed nothing like this at the General Conference. The officers who carried the heaviest responsibility and filled the weightiest places in our work seemed somehow to blend with the whole wide group of delegates into a harmonious picture. We believe there was provided for us a very fitting comment on the words of our Lord, "One is your Master, even Christ; and all ye are brethren."

### No Dictatorship

3. Closely related to the second distinguishing point, was this: That the leadership was efficient, but not dictatorial. Anyone who sat through the twelve days of the Conference was very conscious that everything had been carefully planned out, very efficiently thought through. Everything moved like clockwork, as indeed it must if the great volume of work was to be handled in the limited time. Yet we heard nowhere even a suggestion that the chairmen of meetings or the officer group who planned the programs day by day were dictatorial or "railroading" anything through. How often in great gatherings is such a charge as this raised. We repeat, we heard no such charge, anywhere, any time, during the General Conference.

### No Electioneering

4. There was an election, but no electioneering. Officers from the president down through all the subdivisions of the work had to be chosen. The Nominating Committee sat throughout most of the session. There was no gossip in the hallways or anterooms about this, that, or the other brother



These interesting twins, the Misses Clara and Julia Chinnock, of Piedmont, California, were among the hundreds of our church members in the Bay area who attended many of the meetings of the General Conference session. At the Golden Gate Exposition, in 1940, they won first prize over two hundred pairs of contestants, for the most identical adult twins. Their father subscribed to the first issue of the REVIEW AND HERALD ever published, and the paper has come to their home ever since.

seeking some office or rallying his friends to plead his case. Indeed, if one were not informed of the fact that the Nominating Committee was quietly sitting, he would not have gathered from the discussion between meetings that an election was taking place at the General Conference. We do know of some who declined an office offered them. We testify in all good conscience and without any reservation of mind whatever, that we know of no one who sought an office. This kind of situation is in sharp contrast to what is found in most great gatherings, even religious gatherings.

### No Fanaticism

5. Speakers in the great general meetings were earnest, but not erratic or fanatical. We were constantly conscious of a most grave kind of earnestness in the voices of those who brought anew to our hearts the realization of the desperate times in the light of Bible prophecy and the challenge that confronts the advent movement. But we heard nothing that savored of irrational talk or undisciplined thinking. Here, indeed, is a nice distinction—a most important one. Too frequently, as the history of religion sadly reveals, religious movements which felt that they were raised up of God for a special time, finally disintegrated in fanaticism. God is not the author of fanaticism. We can be earnest without being excited; we can be fervent without being fanatical. The note of earnestness and fervor dominated the meeting. The note of excitement and fanaticism we did not detect. It was not there.

### No Defeatism

6. Speakers from all lands made us keenly aware of obstacles in the way, but not of defeatism. We lived in no fool's paradise during the Conference session. The fact that the meeting was held in a land of peace by the Golden Gate of the Pacific, put us in no false frame of mind with respect to the stern, dark facts that bristle over the world today and create appalling obstacles to the advancement of God's kingdom. But we heard no word of discouragement from any speaker; no suggestion that these obstacles could not be surmounted.

True, we learned that in certain areas there have been transfers of missionaries, but generally these have been effected in order that these missionaries might find some other place more conducive to the carrying on of their work. Our Lord instructed us, If they persecute you in one city, flee to another. We are to change our strategy and our tactics in view of the warfare that the devil carries on against us. But there is no ground for discouragement so long as we continue to carry on the war for God. The great ledger of heaven may finally record a greater victory because of the change in our fighting front. There is this about fighting for God: so long as we are not defeated within, we cannot be defeated without. We need to keep this fact increasingly

in our minds as times become more desperate. Those who spoke to us in the General Conference revealed no evidences of defeat within, though they admitted dreadful obstacles without.

### No Animosity

7. We were constantly aware of many nationalities, but not of any animosity. There were present at our meeting representatives of various races and nations that are now locked in deadly conflict. Yet these representatives dwelt together in the fellowship of the faith at this General Conference. They walked arm in arm; they broke bread together; they spoke from the same platform the same message of earnest, united conviction. They were all warriors in one cause, the cause of our Lord. They gave a 1941 demonstration of the truth of the inspired declaration that in Christ Jesus there is neither Jew, nor Greek, nor barbarian, nor any other race. We are all one in our Lord. Let those who scoff at religion and declare that it cannot provide any solution to the world's problem, answer this question for us: If all the peoples of all the nations represented by these men who stood on our rostrum loved each other as do these men, would there be any war at all? The question answers itself. And it is our business as ambassadors of the Prince of Peace to preach a message to the world that will bind hearts together and take the spirit of war out of the souls of men.

### No Untidiness

8. There is one more observation we should make. Strictly speaking, it is not in direct sequence, but it does throw light on the character and nature of our whole organization. It is this: The great auditorium was constantly crowded, but there was no added burden thrown upon the janitors. To some readers it might sound strange for us to introduce this in our series of observations. Indeed, it might sound strange for us to introduce the testimony of janitors with respect to the nature of our gathering. But we think their testimony casts real light upon the character of this movement.

It was our routine practice, every night, to leave the auditorium about midnight. We frequently fell into conversation with the janitors who were busy with their tasks. They spoke of our exceptionally large crowd. We inquired whether this did not mean a very great added work for them. Their uniform reply was that we were a most unusual kind of group, so different from the big sessions often held in the auditorium. There were no cigarette stubs, no cigar butts, no tobacco juice on the floor. There were no beer or whisky bottles, for it seems that even these are sometimes found in connection with gatherings in the great auditorium. There was no wild disarranging of chairs and aisles, which, they explained, often resulted from stormy sessions when delegates excitedly clamored for action. When our people left

at night, everything seemed to be practically the same as when they came in the morning. The janitors could not quite understand it. We thought that their midnight musings on Seventh-day Adventists were not a bad testimony to the character of our organization.

Doubtless other observations might be made upon this General Conference, but these eight which we have briefly set forth impress us as significant. We are not a perfect people by any means. God forbid that we should ever think we are. There is great growth in grace that is needed

by all of us. There is greater vision, fervor, and earnestness that we all must develop if we are to complete our work for God. But, after saying this unreservedly, we would add immediately that we can take some encouragement from the observations here related, that God is with us, guiding us, giving us something of a sense of the responsibility that is ours and of the spirit in which our work should be carried out. This, we feel, is a restrained and reasonable conclusion to reach as we view the General Conference session in perspective.

F. D. N.

## "I Have Finished My Course"

I AM now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.

These heroic and confident words of the aged apostle have stirred the imagination of multitudes of Christian youth and aged ever since that day when they were penned in a prison house in the city of Rome. What undaunted courage, what sustained effort, what determined purpose, and what confidence in ultimate triumph, they represent! As we today face a like trial of our faith, and come not merely to the close of some individual experience, but to the very end of the Christian race in this life, how much we need to imbibe just such a spirit as this. Indeed, without it we will fail to win that crown of righteousness which is to be given to all those who love Christ's appearing.

### An Undaunted Purpose

Paul, as he so often did in his writings, here has in mind the Greek games from which he drew so many lessons for the followers of Christ. We have in these words a picture of a race course, with its hurdles, its pitfalls, its obstacles. It is not an easy race that is presented. There must be patient endurance, cautious running, careful control, mental alertness, hopeful expectancy, lawful effort, if one would finish his course and wear the crown.

The faithful apostle had on other occasions enumerated the many obstacles he had to overcome. He had declared in the letter to the Romans before he realized what he would have to face in Rome itself, that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

He looked forward to the end of the race with complete assurance of the outcome. Although he had his biggest hurdle to surmount, the execution which he knew awaited him, yet he could write as if that had already been overcome, because his purpose was so unbending and his faith in God, his helper, was so sure. He could even look be-

yond the fatal end to a greater triumph when Christ the King would place a crown of righteousness upon his head. With such a glorious prospect awaiting him, he could not possibly fall out of the race at this late hour.

### An Enduring Faith

O that we may have such an unshakable and enduring faith! That is what it takes to win the race. Said Christ, "He that endureth to the end shall be saved." It is not sufficient that we win today, but it must be that we win every day. It is no wonder that the attention of the apostle John was called to the "patience of the saints" who were awaiting redemption. This is the quality that will keep us in the race until life's span has been run or we see the King of kings coming in the clouds of heaven.

Paul was not a perfect runner. He no doubt failed on many an occasion. We see the struggle of his heart as we read his epistles. How often he stumbled and fell we do not know, but we do know that discouragements assailed him, some trials laid him low, he could not always see the right course to take, and we know further that he always rose from his defeats with a repentant spirit and a greater determination to be an overcomer. He did not murmur against the Lord when his path led him into persecution and trial, though he may have been perplexed over some experiences that came to him. But he had implicit trust in Him to whom he had committed his life, and he truly believed that "all things work together for good to them that love God, to them who are the called according to His purpose."

In these words of Paul, "I have finished my course," not only is there seen a strong purpose for the individual Christian to emulate, but we likewise have a picture of the whole effort of the church. While the individual members of the church are pursuing the pathway of Christian experience, the church is to bear witness to the whole world concerning the power of the gospel. The course that the church must run was outlined in the great gospel commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am

with you alway, even unto the end." Matt. 28: 19, 20. The work of the remnant church was outlined in the words of John, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. The conclusion of this work is pictured by Christ. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

### A Finished Task

The eyes of the church should be upon the finished task. There should be no satisfaction until the whole course has been run. We may find joy in what has already been accomplished, but where is there a runner in a race who is satisfied until he has finished his course? Statistics are good to encourage us along, but they should be only incentives to a greater work. There is never any time in a race to wait until obstacles have been removed, until pitfalls have been filled, or to just take time out to flatter one another on what has already been done. The race must go on and on and on, for others are contending with us who will not stop.

Our greatest competitor is Satan himself. He is going forth with great wrath, knowing that his time is short. He is using every trick that his master mind can concoct to defeat the purpose of God—not alone does he use idolatry and godlessness today to lead men and women away from God, but false christs and false prophets and false doctrines are his present-day devices to hinder the message of the remnant church.

However, the church must carry on under all circumstances. There can be no hesitancy, for we are in a race with time. The end and purpose of our calling must ever be kept in view, the finishing of the work that God has committed to us to do. It may be that great sacrifices shall have to be made in order that the work may go forward. It may be that some will even have to face the test that came to Paul, but when the messengers of the church are prepared to say, as did he, "I am now ready to be offered," then it is that a mighty work will be accomplished, and the race will soon be won.

What a blessed day it will be when the whole church can say, "We have finished our course; we have completed the task." If we are patient a little longer, that glorious chorus will echo in our ears. Even now in this great hour of trial we are beginning to witness great triumphs of faith on the part of hard-pressed servants of the Lord. Souls are being won even amidst war and strife. The church is being purified and made ready for the final test. May you, dear reader, be among that blessed company who shall be able to sing the song of a finished work that has been accomplished both in your heart and in the world.

F. L.

### "How Do They Do It?"

**A**T a camp meeting in Australia the congregation had just taken part in the Sabbath afternoon service of giving for missions. This is a service always expected there on the last Sabbath of the camp. Our people prepare for it, and the children especially enjoy marching down front to cast their gifts into the traveling rug, held up taut, foursquare, or perhaps a large cloth map of the world held by four brethren. It is a sight to be remembered, seeing the gifts rain into the receptacle. I think it was about \$4,000 that had been given that afternoon.

"How ever do they do it?" asked a woman who sat by me. I could see by her jewelry that she was a visitor from the town, not a member. "I can see," she said, "that these are not wealthy people here. But such an amount given for missions! How do they do it?" she repeated.

"Well," I said, "for one thing, and the big thing, they believe in the near approach of Christ's second coming, and they believe it is their duty to carry this message to all peoples. Then, too," I added, "they have ways of saving money for the Lord's cause. For instance"—

And I began to tell of some of the things for which we do not spend money.

No liquor, no tobacco, no theaters, no merely ornamental jewelry, nothing on horse racing, no gambling.

Here the woman stopped me. "I see it!" she said. "I see it. If we all gave to religion what we spend for these things, we, too, would make far larger gifts to our churches. I see how they do it."

On an average, we are told, for each person in the United States, there is spent each year \$50 in gambling, \$70 for liquor, \$12 for tobacco, \$14 for theaters, or \$146 for just those four things. The Seventh-day Adventist saves all this by the message that makes it a privilege to forgo these harmful things so commonly used. And beyond these four items, of course, are numerous others, considered essential or desirable by the world generally, but not found in our budgets of expense.

We are given a blessed way to travel "upon the high places of the earth," as the promise of Isaiah 53 puts it. No wonder that in all lands observant people marvel at what Seventh-day Adventists give for God's cause. The Lord said it would be so if His people were faithful in tithes and offerings: "All nations shall call you blessed," it was foretold. Mal. 3:12.

W. A. S.

### "What Is That in Thine Hand?"

"Is it a hoe or a needle or a broom? Is it a pen or a sword? Is it a ledger or a schoolbook? Is it a typewriter or a telegraph instrument? Is it an anvil or a printer's rule? Is it a carpenter's plane or a plasterer's trowel? Is it a throttle or a helm? Is it a scalpel or a yardstick? Is it a musical instrument or the gift of song? Whatever it is, give it to God in loving service."



## Lessons From the Past Concerning Dress

Quotations from the Spirit of prophecy compiled by Esther M. Lindsie

**G**OD created man in His own image. . . . Man was to bear God's image both in outward resemblance and in character."—*"Patriarchs and Prophets," pp. 44, 45.*

"God, in counsel with His Son, formed the plan of creating man in His own image. . . . Adam and Eve came forth from the hand of their Creator in the perfection of every physical, mental, and spiritual endowment."—*"Life of Christ," "Temptation of Christ," p. 6.*

"The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them."—*"Patriarchs and Prophets," p. 45.*

"They had not been clothed, but were draped in light as were the heavenly angels. This light which had enshrouded them departed. To relieve the sense of lack and nakedness which they realized, their attention was directed to seek a covering for their forms; for how could they meet the eye of God and angels unclothed?"—*"Spirit of Prophecy," Vol. I, p. 41.*

"The atmosphere was changed. It was no longer unvarying as before the transgression. God clothed them with coats of skins to protect them from the sense of chilliness and then of heat to which they were exposed."—*Id., p. 49.*

"The murmurings of ancient Israel and their rebellious discontent, as well as the mighty miracles wrought in their favor, and the punishment of their idolatry and ingratitude, are recorded for our benefit. The example of ancient Israel is given as a warning to the people of God, that they may avoid unbelief and escape His wrath."—*"Testimonies," Vol. IV, p. 11.*

"As we see the love of fashion and display among those who profess to believe present truth, we sadly ask, 'Will the people of God learn nothing from the history of the past?'—*Review and Herald, Dec. 6, 1881.*

"The tarry of Jacob and his sons at Shechem ended in violence and bloodshed. The one daughter of the household had been brought to shame and sorrow, two brothers were involved in the guilt of murder, a whole city had been given to ruin and slaughter, in retaliation for the lawless deed of one rash youth. The beginning that led to results so terrible was the act of Jacob's daughter, who 'went out to see the daughters of the land,' thus venturing into association with the ungodly. He who seeks pleasure among those that fear not God, is placing himself on Satan's ground, and inviting his temptations."—*"Patriarchs and Prophets," p. 204.*

"Jacob felt that there was cause for deep humiliation. . . . There were false gods in the camp, and idolatry had to some extent gained a foothold even in his household."—*Id., p. 205.*

"While Jacob was thus bowed down with trouble, the Lord directed him to journey southward to Bethel. . . . He determined that before going to this sacred spot his household should be freed from the defilement of idolatry. He therefore gave direction to all in the encampment, 'Put away the strange gods that are among you, and be clean, and change your garments.' And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."—*Ibid.*

"As he reviewed the wonderful dealings of God with him, his own heart was softened, his children also were touched by a subduing power; he had taken the most effectual way to prepare them to join in the worship of God when they should arrive at Bethel. 'And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.'"—*Id., pp. 205, 206.*

"Jacob was humbled, and required his family to humble themselves, and to lay off all their ornaments, for he was to make an atonement for their sins by offering a sacrifice unto God. . . . God accepted the efforts of Jacob to remove the wrong from his family, and appeared unto him, and blessed him, and renewed that promise made to him, because His fear was before him."—*"Spirit of Prophecy," Vol. I, p. 126.*

"I was referred to Numbers 15:38-41: 'Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: that ye may remember, and do all My commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.'

"Here God expressly commanded a very simple arrangement of dress for the children of Israel for the purpose of distinguishing them from the idolatrous nations around them. As they looked upon their peculiarity of dress they were to remember that they were God's commandment-keeping people, and that He had wrought in a miraculous manner to bring them from Egyptian bondage to serve Him, to be a holy people unto Him. They were not to serve their own desires, or to imitate the idolatrous nations around them, but to remain a distinct, separate people, that all who looked upon them might say, These are they whom God brought out of the land of Egypt, who keep the law of ten commandments. An Israelite was known to be such as soon as seen, for God through

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# GENERAL ARTICLES

## Witnesses for Christ

By MRS. E. G. WHITE

**W**E need to watch the signs of the times; for unless we are continually on guard, the enemy will steal a march upon us. There is no need of our being discouraged; for the heart is to be the dwelling place for Jesus, but we are to keep the heart "with all diligence; for out of it are the issues of life."

We have been taken as rough stones out of the quarry of the world by the cleaver of truth, and placed in the workshop of God. He who has genuine faith in Christ as his personal Saviour, will find that the truth accomplishes a definite work for him. His faith is a working faith, and faith works by love, and purifies the soul. The Lord Jesus has paid the ransom money for us; He has given His own life, in order that those who believe on Him should not perish, but have everlasting life. Those who receive the truth by faith will bear testimony to the quality of the faith they exercise. They will continually make improvement, looking unto Jesus, who is the author and finisher of our faith. We cannot create our faith; but we can be colaborers with Christ in promoting the growth and triumph of faith.

### Love One Another

The Lord does not desire us to be sad and disconsolate. Jesus says:

"As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you."

If we ask Him, the Lord will give us the Holy Spirit to cleanse the habitation of the soul; for every room of the temple of God must be entered and purified. We need to compare our life and character with the great moral standard—the ten commandments. We have enlisted in the service of Jesus Christ, and under the banner of the Prince of life, we are to exercise every spiritual and physical power.

The work of Christ in the heart does not destroy man's powers. Christ directs, strengthens, ennobles, and sanctifies the faculties of the soul. It is through personal acquaintance with Him that we become qualified to represent His character to the world. John says, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." And again, "Of His fullness have all we received, and grace for grace." Christ is to be represented in the home circle. Fathers and mothers bear a weighty responsibility; for they will be held accountable for giving correct lessons to their chil-

dren. They are to speak kindly to them, to be patient with them, to watch unto prayer, praying the Lord to mold and fashion the hearts of the children; but while asking God to mold and fashion the characters of the children, let mothers and fathers act their part, presenting to their offspring a living representation of the divine Pattern. God will not accept haphazard work at your hands. Your children are God's heritage, and heavenly angels are watching to see that both parents and children are colaborers with God in building up character after the divine model. "Blessed are those servants, whom the Lord when He cometh shall find watching."

### Two Classes of Witnesses

There are some excellent lessons in the book of Malachi for those who profess to be followers of Christ. Two classes of witnesses are presented in the prophet's words. Of the first class it is written: "Your words have been stout against Me,



### Casting All Your Care Upon Him

(1 Peter 5:7)

BY ESTHER KALDAHL GUYOT

OH, the ear of the Lord is not heavy,  
And the eye of the Lord is not dim.

He will fully supply  
All we need, you and I,  
If we leave all our burdens with Him.

Jesus bids us consider the lilies,  
How they toil not, and neither do spin;  
Yet in splendid array  
They are clothed for their day  
With a glory no riches could win.

And He tells us that infinite mercy  
Marks each sparrow that falls to the earth.  
Shall we doubt that such love  
Streaming down from above  
Counts us as of much greater worth?

No, the ear of the Lord is not heavy,  
And the eye of the Lord is not dim.  
He will grant each request  
In the way He sees best  
If we cast all our care upon Him.



saith the Lord. Yet ye say, What have we spoken so much against Thee? Ye have said, It is vain to serve God; and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts?" These words describe those who ought better to have represented the precious truth, who ought to have been an example to those newly come to the faith. For all who follow, the Lord has prepared a rich feast of heavenly things. He has ordained that those who follow Him shall not walk in darkness, but shall have the light of life, and walk in the light as He is in the light; for in Him is no darkness at all.

The Lord does not call upon His believing, obedient followers to cover the altar with tears; but to walk cheerfully and happily along. But what complainings are represented by Malachi! These witnesses say, "It is vain to serve God." What kind of testimony do they give to the world? They continue, "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." When anyone who loves and fears God hears men making a similar complaint, let him not respond in giving a testimony against our good and gracious heavenly Father.

Malachi turns away from the dark picture which Satan presents to these professed followers of Jesus Christ; for it is a libel on the paternal character of God. Satan has framed this picture for the contemplation of poor, unbelieving, mourning souls, and they have hung it up in memory's hall, where they can gaze upon it; but the Lord has presented another picture for the contemplation of every believer. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."

### An Inspiring Picture

Do the believers who meet in their small assemblies in humble churches or in private houses, often look upon this picture framed by the Lord of hosts? Do they hang it in memory's hall, and contemplate it with hope and joy and courage? What a hope-inspiring picture is this where the Lord is represented as bending down and hearkening to the testimonies borne by His witnesses! What inspiration it should give us to consider the fact that all the heavenly universe is represented as listening with pleasure to the words that are spoken exalting the name of God in the earth. They may not be words of oratory, and they are not words that express doubt, unbelief, and complaint; for such words do not honor the Redeemer. The words to which God and the angels listen with delight are words of appreciation for the great gift that has been made to the world in the only-begotten Son of God.

Every word of praise for the blessing of the light of truth which has come in messages of warning, and which has dispelled the darkness of error, is written in the heavenly records. Every word that acknowledges the merciful kindness of

our heavenly Father in giving Jesus to take away our sins, and to impute to us His righteousness, is recorded in the book of His remembrance. Testimonies of this kind "show forth the praises of Him who hath called us out of darkness into His marvelous light." Of such witnesses the Lord says, "And 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."

The fact that the Lord is represented as hearkening to the words spoken by His witnesses, tells us that Jesus is in the midst of us. He says, "Where two or three are gathered together in My name, there am I in the midst." One person is not to do all the witnessing for Jesus; but everyone who loves God is to testify of the preciousness of His grace and truth. Those who receive the light of truth are to have lesson upon lesson to educate them not to keep silent, but to speak often one to another. They are to keep in mind the Sabbath meeting, when those who love and fear God, and who think upon His name, can have opportunity to express their thoughts in speaking one to another.

### Small Companies of Believers

Let not the little companies think that they can have no meeting when they have no minister. Let them not think that one of their members must stand in the pulpit and preach to them. The time and season are very precious. The assembled believers are in the audience chamber of the universe of Heaven. They are to witness for God and the Lord Jesus Christ, who gave His life for the world. The little company are to do service to God by offering to Him spiritual worship. When there is no delegated minister to speak to the little companies, let each one witness to the truth, and be faithful to speak often one to another of the love of God, and thus train and educate the soul. Let each one seek to become an intelligent Christian, bearing his responsibility, and acting his personal part to make the meeting interesting and profitable.

The world is not to hold the highest place in our esteem. God desires that we so train the intellect and the affections that we shall be able to render to Him pure and holy service. We are to seek for precious jewels of truth as for hidden treasure. We are to have light, that we may diffuse light to others. Those who do this, will be among that company who think upon the name of the Lord, and who speak often one to another. They will study the character of God, and will become acquainted with their Redeemer. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Let the character of God be the theme of your thought; for the Lord Jesus calls the attention of His church to Himself, and would have His people think upon His name, and impart the knowledge they receive of Him to those who are around them.

The Majesty of heaven identifies His interests with those of the believers. However humble may be their circumstances, and wherever they are privileged to meet together, it is appropriate that

they speak often one to another, giving utterance to the gratitude and love that result from thinking upon the name of the Lord. Thus shall God be glorified as He hearkens and hears, and the testimony meeting will be regarded the most precious of all meetings; for the words spoken are recorded in the book of remembrance.

The Lord calls the attention of His people to the world above, which has been lost from view, and brings it again within the range of our vision. He presents before us the privilege of being taught by the greatest Teacher the world ever knew. As we open our Bibles, seeking to know the meaning of the word of God, and asking, What is truth? the Spirit of truth is pledged to take of the things of Christ and show them unto us. Every moment of life is to be weeded of vanity, and to be as a seed that will bear eternal fruit; for our entrusted talents are to be used and increased by use, in order that we may bring glory to God. Thus in the social meeting, let no one fail to improve his opportunity to testify to the praise of the Lord, for failing to take up this duty, he fails to obtain the experience that the Lord would have him. Let all remember that the Lord is hearkening, and that angels are recording in the book of remembrance every word that vindicates the character and mission of Christ. Of those who testify of the love of God, the Lord says, "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."

### The Value of Social Meetings

Those who speak of the goodness of God, who talk of the plan of salvation, who relate their personal experiences, who speak often one to another, are serving God in His own ordained way, and are honoring their Redeemer, and He says that such shall be honored, even as a father honors a son who is faithful and affectionate. Let everyone consider the value of the social meetings, and let not large or small companies of believers think that they cannot have an enjoyable season unless they are entertained by a preacher. Where this

dependence on the minister exists, the people fail to obtain that vigorous religious experience which they so much need wherever their lot may be cast. If the minister alone does all the witnessing, then those who have newly come to the faith become dwarfed and sickly for lack of opportunity to use their spiritual muscles. They have need to learn how to testify, how to pray, how to sing, to the glory of God; but failing to do this, they have only a one-sided experience.

The children of God are to grow up to the full stature of men and women in Christ Jesus. They are to be faithful in their service to God. They are to learn the trade of being spiritual worshipers of God, and it is only by practice that we learn to speak and pray to the edification of those who listen. Let us remember that angels are in the assembly of the saints, Christ in the midst to impress the mind with spiritual truths. The humblest believer, who may regard his talent as of little value, will find that by exercise of his powers, his talents will increase, and using the mites, he may gain pounds by trading with his abilities for the glory of God. Consecrate to God your mental, spiritual, and physical powers, and they will grow as they are used in the service of the Master.

Let each precious soul divest himself of the idea that the preacher of the gospel must always be in the sacred desk to sermonize, or the meeting will not be beneficial. Our meetings should take more of the form of training classes to teach the young convert what it is to do service in the house of God. Every effort made by the believers to glorify God, every comforting thought expressed, strengthens the soul of the speaker, and results in the benefit of those who listen.

In these small gatherings the Lord will use His human agents if they will surrender all to Him, and the soul will gain spiritual strength. I greatly desire that every individual child of God may realize that he is a laborer together with God. The gospel is the power of God unto salvation to everyone that believeth. The Holy Spirit will take the passions of the heart and bring them into subjection to Jesus Christ.—*Review and Herald*, Sept. 10, 1895.

## Some Recent Developments in Biology

By GEORGE MCCREADY PRICE

IN the early thirties I had considerable correspondence with Dr. Raymond Pearl, editor of the *Quarterly Review of Biology*, the leading journal of its kind in America. Then in September, 1938, when I found myself somewhat recovering from an illness which had interrupted my researches and writing for some months, I wrote him again, saying that I was trying to pick up the dropped threads of my work, and asking him to tell me of anything important which had recently appeared in the biological world.

Professor Pearl wrote me that he thought the general opinion among biologists was that "the most exciting recent book about evolution is Dob-

zhansky's 'Genetics and the Origin of Species.'"

However, other matters came up and I did not get this book until April, 1940, when the second edition had been out about six months. But from what has been said above, it will be seen that this volume is one of the most authoritative, and also about the last word on the subject. It is not in the remotest sense of the word a "popular" work. Anyone not already familiar with the recent advances in genetics would find it very heavy going to read it. Also, instead of being mere evolutionary propaganda, the book is keenly critical of many current biological theories. But it gives objectively the actual facts as now known in this

department of biology. And it ends up with twenty-seven pages of references to current periodical literature dealing with these aspects of genetics.

Dr. Theo. Dobzhansky, at the time of writing this book, was associated with Thomas Hunt Morgan in the California Institute of Technology, but recently has been transferred to Columbia University to head a department there.

### Latest Opinion Regarding Species

The readers of the REVIEW AND HERALD will be interested in seeing some of the latest and most settled conclusions in these fields of biology. The final chapter is entitled, "Species as Natural Units," in which it is shown that species are real entities, distinct from one another in nature, and do not grade off into one another, with a hazy penumbra all around them, as was always the fashion for Darwin and his followers to proclaim so loudly fifty years ago. Dobzhansky shows that all the larger groups of classification, the phyla, classes, orders, etc., are more or less arbitrary, and scientists are not agreed regarding their dividing lines or their definitions. But the smallest group, the species, is not thus artificial. He says:

"There is, however, a single systematic category which, in contrast to others, has withstood all the changes in the nomenclature with an amazing tenacity. This is the category of species. To be sure, some of the species described by Linnaeus have been split into two or more new ones, and such splitting of species is in general not infrequent. And yet, a majority of the Linnaean species still are treated as species, not as subgenera, genera, or anything else."—*"Genetics and the Origin of Species,"* p. 306. Columbia University Press, 1939.

Again the author says:

"Yet, despite all the difficulties encountered in classifying species in certain exceptional groups of organisms, biologists have continued to feel that there is something about species that makes them more definite entities than all other categories. W. Bateson has expressed this vague feeling quite concisely: 'Though we cannot strictly define species, they yet have properties which varieties have not, and . . . the distinction is not merely a matter of degree.'"—*Id.*, p. 309.

Much laboratory work has been done with *Drosophila*, the fruit or vinegar fly, of which there are several dozen species found in various parts of the world. Two of these, *D. pseudoobscura* and *D. miranda*, which outwardly look much alike, have been found to differ in their chromosomes so radically, when examined under the microscope, that it seems impossible to think of them as having descended from any common ancestor in any known manner. And it is inferred that if the chromosomes of other species which seem to be outwardly or physically related were similarly examined, it is very likely that similar results would be obtained.

Under the breeding experiments with *Drosophila* several hundred mutations have been developed in pedigree cultures, many of them being degenerate freaks. Almost every organ of the

body has been made to vary in shape or in appearance, or to disappear altogether; and all these changes are found to be regularly transmitted in heredity according to the laws discovered by Gregor Mendel. Some years ago, it was found that some of these mutations could be seemingly induced by external agents, such as X rays, etc. Immediately some persons announced that the key to mutational variation was at last discovered. But this was premature. "Mutation-producing agents cause merely an increase of the spontaneous mutation rate, and not a genetic transformation of masses of individuals."—*Id.*, p. 31. In other words, these external agents may *hurry up* the natural tendency to change; *they do not produce these changes*. Moreover: "The mutation process has not been brought under human control, since with and without X rays one is unable either to obtain mutations in specified genes, or to make the genes mutate in specified directions. Mutations remain haphazard."—*Id.*, p. 30.

### Change to Higher Organism Unknown

Some mutations have appeared which seem useful to man—more beautiful roses, larger or better-flavored apples, etc. But no mutation has ever occurred under scientific observation which gives us an organism *higher in the scale of organization*. The following is from a recent high-school textbook on zoology:

"Perhaps the most remarkable fact about mutations is that they always are indifferent or harmful to the organism, usually the latter. No example is on record of a mutation that made a plant or animal more fit to struggle for existence."—*"Fundamentals of Zoology,"* by Dr. William Tinkle, p. 120; 1939 edition.

Moreover, Dobzhansky points out very clearly the impossibility of mutations' producing a new species. This is because of the fact that mutations always affect one gene at a time, whereas one species differs from another in many respects. The change of many characters simultaneously is unknown. Dobzhansky estimates that on mathematical calculations, the "probability" of a sudden origin of a new species by mutation would be one in *ten thousand multiplied by itself one hundred times*, a number much greater than the number of atoms in the visible universe. Hence he says: ". . . the sudden origin of a new species by gene mutation is an impossibility in practice."—*"Genetics and the Origin of Species,"* p. 192.

Varieties or races of the same species are now known to be in no sense the beginnings of new species. For one thing, these varieties, "as a rule, do not overlap" in their areas of distribution, while allied species frequently do thus overlap. (*Id.*, p. 257.) On the other hand, hybridization has been spoken of as a possible method for the origin of new kinds. Dobzhansky is doubtful whether this method can be of much avail in originating new forms that would prove stable and capable of making their way in the world. This is because of the chromosomal disturbances almost always induced by such crossing. Regarding the possibilities along this line among certain insects, he has this to say:

"The interracial hybridization, even if it does sometimes occur in nature, is unable to give rise to a viable [capable of living or surviving] hybrid form that could compete with the parental races."—*Id.*, p. 223.

### "Survival of the Fittest"

This brings us to the much-vexed theory of natural selection, or the survival of the fittest, a subject which has been discussed *ad nauseam* during the last three quarters of a century. All, however, now recognize that this survival of those individuals or kinds which are best fitted to their environment, is a purely *negative* influence; it allows certain ones to survive in the struggle for existence (which is one of the sad aspects of our present evil world); but it gives us no slightest clue to how or why these "fittest" came into existence in the first place.

Not a mere clever quip, but good, sound science is expressed in the remark that *natural selection may explain the survival of the fittest, but it cannot explain the arrival of the fittest.*

Professor E. W. MacBride, of London University, has ticked off the case very justly in the following:

"Of one thing, however, I am certain, and that is that 'natural selection' affords no explanation of mimicry or of any other form of evolution. It means nothing more than 'the survivors survive.' Why do certain individuals survive? Because they are the fittest. How do we know they are the fittest? Because they survive."—*Nature*, May 11, 1929, p. 713.

### Mechanism of Evolution Still Unknown

A careful examination of this very recent and very learned work by Dobzhansky shows us plainly that he relies completely upon the alleged geological series of a precise sequence of animals and plants during uncouthed millions of years, for the framework of every evolutionary scheme, and the chief evidence in support of the idea of

evolution. He openly acknowledges that nobody knows *how* evolution has come about. He assumes that evolution has occurred somehow; for has there not been a long succession of animals and plants in a long ascending order, prolonged over many millions of ages? But he has no definite explanation of the process. He says:

"The fact remains that among the present generation no informed person entertains any doubt of the validity of the evolution theory, in the sense that evolution has occurred, and yet nobody is audacious enough to believe himself in possession of the knowledge of the actual mechanisms of evolution."—Page 8.

Again:

"In a sense we are, then, in the same position in which Darwin was: the intimate nature of the hereditary variation is still unknown."—Page 119.

From this we see the crucial importance of a true understanding of the rocks and the fossils. For it is a noteworthy fact that the scientific world believes in the theory of evolution *solely because it still believes in the evolutionary theories of geology.* Biology has completely failed as a help in proving the theory. The modern knowledge of heredity, or the highly developed science of genetics, which so long was thought to lend support to the theory of organic transformism, is now seen to be a sad liability, instead of an asset, so far as the theory of evolution is concerned. Modern men believe in evolution *in spite of* the very negative and damaging evidence of genetics and biology. They still believe in evolution; but it is the traditional *geology back of this biology* which is relied upon to prove the theory.

And this situation is exactly what I have been trying to proclaim for forty years; namely, that it is a false theory of geology which brought the evolution theory into existence in the first place, and it is still this false geology which keeps it going.

In another article I shall try to explain some of these geological problems.

Tithes and Offerings—No. 4 (Concluded from last week)

## Excuses for Not Paying Tithes

By J. K. JONES

**A** SECOND excuse often given is as follows: "There has been much sickness in the family. Doctor's bills, hospital bills, and other debts which I owe, have made it impossible for me to pay tithe. I fully intend to pay my tithe when these bills and debts are all paid."

To this we answer: There are some of our people who have had much sickness, and the doctor's bills have been heavy, others have had business reverses and are in debt, and some have store bills. They have been inclined to excuse themselves for not paying tithe, because these bills had to be met. But, brethren and sisters, is that any good reason for robbing God of what is already His? Does it appear to you an honorable thing to take the Lord's own money without His permission and then use it for the paying of bills you owe to men?

It is a terrible sin to take money from the Lord that does not belong to you and use it for your own purposes.

### Paying Men, but Owing God

Is it right that we pay men what we owe them while we rob God in order to get the money with which to pay these men? Why do you continue to make men more important than God and His cause? Don't you really believe that if you first pay God what you owe Him, then He will help you find a way to meet your doctor's bills, store bills, etc.? It is nothing less than the sin of presumption to use tithe money with which to pay bills, and then come to God expecting His blessing, when we know we have robbed Him. I do not see how any Seventh-day Adventist can feel clear to

## Rest

BY PEARL WAGGONER HOWARD

"AND I will give thee rest"—O promise sweet  
Amid the cares of life!  
How longs the heart for quietude complete  
When compassed so with strife!

Blest word! Not simply on the yonder shore  
Is promised rest to be,  
But here and now—through earth's mad rush and  
roar—  
A glad reality.

Unjustly treated? Let not spirit rile,  
For even so was He  
Who said—still calm and peaceful the meanwhile—  
"Come, learn of Me."

And unappreciated? Set at nought,  
While to another goes  
The credit for the work *thine* hands have wrought?  
Yet never mind; *He* knows!

"And I will give thee rest." Though nations war,  
Or near at hand be strife,  
Yet kings nor critics nor events can mar  
The soul-surrendered life.

Yea, "I will give thee rest"—true rest of heart;  
For every storm, His calm!  
Amid the warring world still forming part,  
But in the heart a psalm!

So, "Come to Me and rest, O weary one,  
And in My rest be strong!"  
In quietness the victory is won,  
Not just in battle song.

And soon, yea, soon, ere many months shall roll,  
No more shall come to mind  
Earth's tumult, but at home each faithful soul  
Eternal rest shall find.

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go to bed at night, knowing that he has used tithe for the paying of bills, house expenses, etc.

"The man who has been unfortunate, and finds himself in debt, should not take the Lord's portion to cancel his debts to his fellow men. He should consider that in these transactions he is being tested, and that in reserving the Lord's portion for his own use, he is robbing the Giver. He is a debtor to God for all that he has, but he becomes a double debtor when he uses the Lord's reserved fund in paying debts to human beings. 'Unfaithfulness to God' is written against his name in the books of heaven. He has an account to settle with God for appropriating the Lord's means for his own convenience."—*"Testimonies," Vol. VI, p. 391.*

As long as a man continues to use tithe money for his own needs, he is surely cutting off any promise of God's help. The Lord never promises to relieve us of our troubles while we rob Him of His own money, the tithe. One of the reasons that so many among us are having reverses, and are unable to pay their debts, is perhaps because they are robbing God in tithes and offerings. Begin to faithfully pay tithe and see how quickly Heaven's smile will rest upon you. God promises to rebuke the devourer for the sake of those who are faithful in tithe paying. (Mal. 3:8-11.)

### Withholding the Tithe

A third excuse that is often given is as follows:

"I work hard for what I earn, and am willing to pay tithe, provided I can be assured that the men at the head of the work make a proper use of it. Not having confidence in the brethren heading up the work in my conference, I am going to hold back my tithe until I can be sure that it will not be spent unwisely."

It seems that a proper answer to this excuse might be as follows:

In the first place, no man pays his tithe to men, but to God. It is God's money, and He tells us to pay it into the treasury or storehouse. (Mal. 3:10.) We should be willing to follow the Lord's instruction that far at least. God commands us to bring it as far as the treasury and leave it there. I have no right to refuse to bring it to the treasury because I have an idea that it may not be properly used after it gets there. That is not a matter over which to be concerned, for God will take care of it after it reaches the storehouse. My duty is to pay the tithe and see that it reaches His treasury. If it is not wisely expended by the brethren after I have turned it in, God will hold them accountable. Of this we read:

"Some have been dissatisfied, and have said, 'I will not longer pay my tithe; for I have no confidence in the way things are managed at the heart of the work.' But will you rob God because you think the management of the work is not right? Make your complaint, plainly and openly, in the right spirit, to the proper ones. . . . But do not withdraw from the work of God, and prove unfaithful, because others are not doing right."—*Id., Vol. IX, p. 249.*

It would seem that if those who are not paying tithe would only stop to realize that they are not only holding back the work of God in the earth by their unfaithfulness, but are being written up in heaven's record book as robbers in the sight of a just God, they would hesitate to pursue a course that will ultimately mean their eternal ruin unless they repent.

"All that is withheld of that which God claims, the tenth of the increase, is recorded in the books of heaven as robbery against Him."—*Id., Vol. III, p. 394.*

"The special system of tithing was founded upon a principle which is as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it to them. So also will it be a blessing to those who carry it out to the end of time."—*Id., pp. 404, 405.*

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## Lessons From the Past

(Continued from page 7)

simple means distinguished him as His."—*"Testimonies," Vol. I, p. 524.*

"The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel as examples."—*Review and Herald, Jan. 23, 1900.*



# IN MISSION LANDS

## Disappointed Missionaries

By JEAN BALHARRIE MARSA

It was Friday noon on the S. S. "El Nil." From my place at the lunch table, I could look out upon the green, sun-bathed harbor waters of Port-of-Spain. The iced drink tasted particularly good that day as the tropical midday sun enveloped the ship in a shimmering, steamy heat. We eagerly awaited the morrow, when the anchor was to be lifted, and the portholes would once more admit refreshing ocean breezes as we should continue on the way to Africa. I wondered if it would be as hot as this over there.

Presently a friend stepped up to my chair and spoke: "A cable has just arrived from the General Conference, telling us to disembark at Trinidad and return to America." The messenger smiled and walked away.

This startling bit of news left me rather dazed, and totally indifferent to the food on my plate. I felt like leaving the dining room immediately, to find Mr. Rodgers for an explanation of the message he had brought. Surely there was some mistake. Why was our voyage to be thus interrupted? If God had sent us out, why should He call us back so soon? Were we going home to stay? What could this cablegram mean?

Later in the afternoon my questions were answered. The "Zamzam" had gone down en route to Africa. We had not known that before. The rescued missionaries were now in southern France. The papers had been full of it for a week. It was all new to us. Such information simply is not posted in the news bulletins of a surviving sister ship following the same course.

So we were to get off. Somehow, we wished we might go on. But how glad we were to have a Mission Board back home, always in such close touch with the world field that it could providentially direct the movements of its missionaries even at sea.

It was raining that Saturday night of May 24, when we boarded the launch which had come to take us from the "El Nil" across the two-mile stretch of harbor to Port-of-Spain. But the sun had been shining that afternoon, and had painted a rainbow in the sky—a perfect *arc-en-ciel*—and somehow, as the strains of "God Be With You Till We Meet Again" vibrated through the tropical night, we knew that His promise, "Lo, I am with you alway," would never fail. May He graciously protect those other missionaries who

sang for us that night, and who stayed on the ship.

Our five-day sojourn in Trinidad was made especially pleasant by the kindness of fellow workers there. Professor C. E. Stenberg, president of the Caribbean Training College, never ceased to serve us in every way possible. He attended to all the necessary business transactions, in order to make our stay comfortable, and to facilitate our departure for America. There were lodgings to be found for the thirteen of us, bookings to be made on the S. S. "Argentina," visas to be obtained from the American consul, and special concessions to be sought from the harbor master. In this last affair, the tactful mediation and British passport of Brother Rodgers proved very useful.

Some of us had the pleasure of living on the college campus. It was really inspiring to see those native youth in training. In the girls' dormitory we made the acquaintance of Mrs. R. L. Badgley, dean of women, who says she is proud of her girls. We feel that she has good reason to be. One of them cooked us some delicious meals, which certainly revealed good instruction by her instructor. Brother and Sister Badgley are surely helping to make the school a successful training center for the young people in the Caribbean Union.

Others in Trinidad whose hospitality we enjoyed were Sisters Edwards, Stenberg, Crawford,



Our Clinic at Rangoon, Burma. With a Long Queue of Patients Awaiting Admittance. This Worthy Enterprise Is Scheduled to Receive a Share of the Thirteenth Sabbath Overflow Given on June 28



and Beddoe, and Brother and Sister Cash. Some of the workers were away at the General Conference.

May God richly bless these missionaries as they carry on a noble work of soulsaving.

Wednesday night found us aboard the S. S. "Argentina," bound for New York. On Sabbath we assembled in Sabbath school, just a little group of us. There were Miss Lude, and the four families—the Hills, the Fosters, the Rodgerses, and the Marsas. Our fellowship together was mutually edifying. Two days later in New York we separated, wondering if the future would ever bring us together again outward bound for the mission field.

Now we are awaiting sailing orders, "ready to go, ready to stay, ready our place to fill; ready for service lowly or great, ready to do His will."



A. R. Sherman at Work in the Dental Clinic Which Is Operated at Caracas in Connection With the Venezuela Mission. Follow-up Work Is Done Among the Patients Who Come, and by This Means Many Are Brought to a Knowledge of the Truth. (See Article by Wesley Amundsen, "Over Land and Sea," in REVIEW of July 10)

## The Omaura Training School

By E. E. ROENFELT

**P**OSSIBLY there is no section of the mission field that challenges us so earnestly and insistently, while at the same time offering us such an opportunity for large and extensive work, as does inland New Guinea. When explorers and gold seekers not many years ago first entered and traversed this mountainous region they were made aware of the existence of large numbers of primitive natives who, as far as could be ascertained, had had no previous contact with the white man. Their number even now is not definitely known, but it is estimated by some to be considerably more than two hundred thousand.

In view of the fact that these people in their heathen degradation, superstition, and ignorance constitute a mighty challenge, particularly to the advent church, steps were immediately taken to establish our mission among them. Through the years since then our work has made encouraging progress, and today we have three European families, together with a large number of native workers, located on those inland altitudes.

From the first our missionaries who went into inland New Guinea recognized that the only way in which these many thousands of people, divided into numerous tribes, can be quickly evangelized is through the agency of native workers raised up from converts from among them. Just as soon, therefore, as converts were won, the most promising boys were sent to our New Guinea Training School, which is located at Put Put, on the coast of New Britain. This procedure, however, was soon found to be both expensive and impracticable. The boys had to be sent out by plane, the only means of transport into and out of the inland, and this was exceedingly costly. But this was by no means the greatest difficulty. It was discovered that the inland boys, accustomed to living at altitudes of from 5,000 to 8,000 feet, could not live and maintain their health on the coast. Soon they had to be returned to the inland because of ill-health.

It consequently became apparent that the establishment of a training school in the inland was the only way in which to solve the problem. Our missionaries immediately began to call for such a school. As time passed, their call became more and more insistent and urgent. Each time that it was pressed, however, the union conference was regretfully obliged to indicate its inability to make the needed money available. Several years went by, and still the call had to remain unanswered.

At the time of the last union conference council our missionaries in New Guinea again pleaded most earnestly for a training school, several of them offering to assist with a portion of their wages if only the school could be proceeded with. Although we did not have the necessary money in hand or in sight, we realized the need, and were moved by the missionaries' plea. Confident that our people would respond when acquainted with the need, the union conference took action authorizing the establishment of the required school, and we are happy to report that it is now in the course of erection. It is located at Omaura, not far from Ramu, one of our head stations in the inland, and will be known as the Omaura Training School. The object of this school, as indicated above, will be the training of native workers who will be sent to carry the message to their own people.

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THE Bible contains the mind of God, the state of man, the way of salvation. Its doctrines are holy; its precepts are binding; its records are true. Read it to be wise; believe it to be safe; and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Christ is its grand object, our good its design, and the redemption of man its end. It should fill the memory, rule the heart, and guide the feet.—*John L. Saunders.*

# BY THE FAMILY FIRESIDE

## Characters for Eternity

By MRS. MARY STRICKLAND

A WOMAN once said to a very charming elderly woman, "I'd like to be a lovely old lady." The reply was, "My dear, one has to start being lovely a long time before to be a lovely old lady." As parents, we have the God-given privilege of helping to build, not only lovely old ladies and gentlemen, but characters for eternity. And true it is, if we would have stones fit to be included in the Master's temple, we must start early to polish them. So in this article I wish to take up briefly child care in its four phases—physical care, mental care, spiritual training, and moral cleanliness or obedience—with the aim in view of building for this world and the next clean men and women.

### I. Physical Care

Cleanliness is next to godliness. To be clean in mind and body is to be like God. Cleanliness in physical habits helps to make clean thoughts; a clean mind establishes habits of physical cleanliness.

*Outward cleanliness.* Of course, one of the first points is a clean skin. The child should have a warm, cleansing bath not less than twice a week, preferably every day in warm weather. And, of course, face and hands need more frequent attention. Children need to be taught to clean their teeth.

*Internal cleanliness.* The child cannot be clean inside when candy forms a large part of his daily diet. Kidneys suffer more from the abundance of free sugar than from any other evil.

*Clothing.* Naturally, the boy is quite content, usually, with a shock of hair which rebels violently every time it sees a comb, with a neck forever in the shadows, with a negligence of dress that emphasizes the truth that clothes are for modesty, not for display. Mothers will be tempted many times to be impatient with the indifference of both the boy and the girl of the preadolescent age. However, we must not yield to these impulses. Don't nag, *but*—don't sag!

The best way to prevent indiscretion in dress during adolescence, is to teach, by precept and example, right principles during early childhood. Dress the child according to the weather, with every part of the body equally clad in cold weather. The chief requisite in underclothing is comfort and cleanliness. It must be changed often. Cotton union suits are excellent, for they are easily washed by hand, if necessary. Let the outer clothing be becoming; choose colors pleasing to the eye and becoming to the child. Let garments be well made, of simple and tasteful style, so that the child may be so well dressed that he can forget his

clothes. Develop your daughter's instinctive modesty, during these years, instead of overcoming it. Teach both son and daughter that the most becoming thing about clothing is its *cleanliness* and *simplicity*.

*Exercise.* For a child to be really clean, inside and out, he must have physical exercise, enough to stimulate a good appetite, and all the organs of the body must be kept functioning properly. He needs both work and play. The child has a natural delight in helping father and mother, and this desire should be encouraged. As his strength and ability increase, add to and change his duties, so that he gradually becomes proficient in all the tasks of the home. Boys can learn to cook, and like it. We are told, through the Spirit of prophecy, that our sons should be taught to prepare a healthful meal. Girls can pick fruit and carry wood, and it's good for their developing muscles.

"An idle mind is the devil's workshop." Keep the boy and girl active, and there will be little time for unclean thoughts and wrong deeds. "All work and no play makes Jack a dull boy." After the home chores are done, leave time for a good frolic in the sunshine and fresh air.

### II. Mental Care (Clean Minds)

"Out of the abundance of the heart the mouth speaketh." If we would have clean thoughts and deeds proceed from our children, we must fill their mental houses with clean food. Select stories and books. Read with and to them. Know what they do and show an active interest in their activities. Teach them to know and love the poems of Stevenson, Longfellow, and other children's poets. Hold up before them the examples of such noble characters as Lincoln, Washington, Joseph, Daniel, and Esther.

"There are many of our youth whom God has endowed with superior capabilities. He has given them the very best of talents; but their powers have been enervated, their minds confused and enfeebled, and for years they have made no growth in grace and in a knowledge of the reasons of our faith, *because* they have gratified a taste for story reading. They have as much difficulty to control the appetite for such superficial reading as the drunkard has to control his appetite for intoxicating drink."—"Testimonies," Vol. V, p. 518.

Teach your child to concentrate, to keep his thoughts on his own work during the study hour, no matter what the outward confusion. A mind cluttered with everyone else's conversation and business has little room for its own thoughts or studies. Here, again, physical habits are important, for it is only a body refreshed by plenty of

sleep and fed with wholesome food that can contain a clean, healthy mind.

Guard associations. One rotten apple can spoil a whole box of perfect apples. Teach the child his duty to help other children by his own mind and lips. Keep the mind active by teaching the child the art of observation.

### III. Spiritual Training (Clean Souls)

"Ye are not your own; for ye are bought with a price." Impress upon the boys and girls that they belong to God by right of creation and redemption, that they are the stewards of their lives, and have the privilege of shaping their lives so that the Master may someday say, "Well done, thou good and faithful servant." Children are hero worshipers and love to accomplish things. They are proud to become like mother and daddy. So, parents, set a clean standard before them.

Teach them that they are the temple of God, or may be, and as such they must guard well the lives and bodies God has given them. They have a duty to make themselves the very *best* men and women possible. Each God-given talent is entrusted to them to develop.

Teach them that no man liveth unto himself, but that they are influencing others by every word and act. Hold before them the joy of seeing in the kingdom other boys and girls, helped there by their influence.

### IV. Obedience (Moral Cleanliness)

Only the parent who is obedient to God can successfully teach his children obedience, for two reasons. (1) He is able to require obedience only if he has that consciousness of obedience. We must "*study to show*" *ourselves* "approved unto God." (2) The child, with his growing years and powers of observation and reflection, will increasingly perceive whether his parents live according to law, and will more and more measure his own duty by their performance of theirs. The parent may digress in a minor matter once in a while without seriously injuring his own experience, but it *will* injure the child. The small mind will reason, If once is all right, twice is just as good.

While unswerving obedience *must* be required of the small child, the object and purpose of the parent must be to develop the experience and judgment of the child so that he can better and better make his own choice of what is right and wrong. It is an important principle of family government to enlist the will of the child upon the side of the parent. Thus the child will form the habit of coming up to a decision, not with the spirit of rebellion, but of reason. To do this, you as parents must—

1. Cultivate in yourselves the ability to make correct judgments. Do not be hasty, but do not waver. Reserve your decision until you have made up your mind. Then stick to it.

2. Keep yourself in an attitude of co-operation with the child. Do not wait for the child to suggest everything he wants to do. *Lead his will.*

3. If the child proposes what you cannot approve, be ready with a substitute.

4. Seek to approve rather than condemn. This is directly opposite to human nature, and comes only from abounding love; but cultivate the abil-

ity to do so, and pray for more of God's love. Give the children a pride in being obedient. Obedience consists not alone in obeying particular commands, but includes loyalty to right principles and practices.

We parents *must* learn patience, courtesy, reverence, truthfulness, honesty; we must familiarize ourselves with and gladly practice true principles in diet, dress, order, cleanliness, exercise, and rest, if we would teach our children to have sound bodies and strong souls. Is it worth the exertion, the effort, the struggle, the prayer, the self-control and denial; is it worth all that, day by day and year by year, to make our children grow up noble and clean-souled men and women, instruments fit to the hand of God? The answer in your daily life will be the measure of your fitness to be a parent. And the results will be shown in the men and women of the years to come, who are the boys and girls of today.

## A Quiet Mass

By C. L. PADDOCK

**R**ECENTLY my wife was visiting in a home in which the mother and children were accustomed to attend the Catholic Church.

One Sabbath morning Mrs. Paddock asked Mary Ann, aged six, if she would like to go to Sabbath school and church with her.

Mary Ann was delighted to go. She is a normal child, but quite observing, and was all eyes and ears in the new environment.

Sabbath school was conducted as usual, with a rather noisy intermission before the regular church service. It was an ordinary Sabbath service, about what one would expect to find in the average Adventist church.

Church service was well under way when Mary Ann whispered, "Auntie Martha, is this supposed to be a quiet mass?"

I don't know what a quiet mass is. But this little girl evidently thought things were a bit noisy. The lack of reverence impressed her. And she thought if this was supposed to be a quiet mass, it was not what it ought to be.

This particular church is perhaps no worse an offender in this respect than many others. Most of you who read these lines will admit that we are not as reverent as we ought to be. There is plenty of room for improvement. It must be so when a little girl of six notices the lack of reverence in our worship.

It is really an individual problem. I ought to go to the house of God feeling that God is there by His Spirit. And if I really believe this, I will, of course, be reverent in His presence.

This question by a child has led me to ask myself whether I am as reverent as I ought to be. We can change the situation in our churches, but it will have to be done by individuals.

God may be grieved by our carelessness, and those who are interested in our message may be turned away if they find us irreverent. Why not resolve to be more reverent in God's house?

# 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.

## Tragedy of the S. S. "Zamzam"

(Note: Eight of our missionaries were on the Egyptian S. S. "Zamzam," which was sunk at sea by a raider. These were as follows: Brother and Sister Stanley Johnson, en route to Palestine, where Mr. Johnson was to do evangelistic work; Elder and Mrs. T. J. Jenkins, bound for the Egyptian Mission, for evangelistic work; Professor and Mrs. James Russell, scheduled for educational work in Tanganyika, with their seven-months-old daughter, Janet; Miss Helen Hyatt, who had been in the United States on furlough, and was returning to Africa to continue her teaching work at Helderberg College; and Mrs. Harry Hankins, wife of Doctor Hankins of Durban, Natal, South Africa, who had been visiting relatives in England and the United States, and was returning to her home in Africa. All these workers were rescued, and taken to a French seaport. Six of them have since been returned to the United States. Two, James Russell and Mrs. Harry Hankins, being of Canadian and South African citizenship respectively, are still being held by the German government as prisoners of war, though efforts are being made to secure their release.)

**A**T daybreak, 5:45 A. M., of April 17, 1941, we were awakened by violent shelling from the German raider "Tamesis" of Tonsberg. The raider fired fifty-five rounds at us, scoring five damaging hits and several lesser ones. One shell blew a large hole near the top of the funnel and dropped down into the boilers, doing more damage. Another exploded under the captain's quarters into the lounge. One blew away the radio cabin and aerial; another destroyed No. 8

lifeboat and damaged No. 6. One shell passed through the cabins amidship on the lower port deck, entered a hallway and exploded in the upper part of the engine room, injuring several passengers. Others did lesser damage to lifeboats and cabins, but with no casualties. We were then 1,400 miles west of Cape Town, South Africa.

I was out of bed and on my feet before I was fully awake, and was not conscious that we were being attacked until several shells exploded. To hear the big shells whine by as others exploded with a deafening roar followed by the noise of falling shrapnel and debris, filled us with trembling fear, as we knew that death might come at any moment. Mrs. Johnson and I hurriedly dressed and put on our life belts. I nervously dug out my passport; then we both knelt down by our bed, and I prayed most earnestly before we dashed out for our lifeboat station No. 7, just as the firing ceased. The deck was littered with debris, wounded were being carried to lifeboat stations, and people were running for their lifeboats. Disorder reigned among the crew while the boats were unleashed and lowered. Women and children

went down the rope ladder first, followed by the men.

The second engineer was in charge of our boat, with several of the frantic Sudanese crew at the oars. The damaged lifeboats necessitated overloading our big No. 7. After cutting the rope holding us to the boat hangers, we pushed away, leaving passengers still hanging on to the rope ladders, but our boat was already overloaded. One of the passengers jumped off the ladder and swam to our lifeboat to his wife. Gradually we pulled away from the now listing "Zamzam." Soon No. 6 lifeboat appeared around the stern with its capacity load. An unseen splinter hole caused it to fill with water soon after it was loaded, and its occupants baled out into the sea, including a woman with her six small children.

A few minutes later the raider cautiously approached from the stern. When the lifeboats were all out into the sea, the raider signaled us to come aboard. The sea was very calm, the sky clear, and there was no wind. Only a slow, long swell moved us about as we pulled up to the stern of the raider, made fast the hand line from above, and were pulled around under the stern to the starboard side. A German officer descended the rope ladder and directed disembarkation—babies in a basket, women next



The Group in Attendance at the Last Meeting of the Evangelistic Effort in Muskegon, Michigan, Which Was Held Just Preceding the General Conference Session. The Venden Brothers Have Been Conducting This Series. Those Who Had Been Baptized as a Result of This Effort at the Time the Picture Was Taken Are Seated in the Center Section. They Totaled 113. A Few More Meetings, to Bind Off the Effort, and Another Baptism Following the General Conference, Were Scheduled

up the ladder with a small rope under their arms, men last. Some of the frantic crew forced themselves ahead of the passengers. One man fell eight feet into the water off the ladder and almost got crushed between the lifeboat and the raider, but slowly got back up the ladder. I was thankful for a strong grip as I took hold of each rung with all my strength to avoid being thrown down as he was. My wife went up the ladder and over the side like a veteran. Just as I came up over the side, there appeared across the stern a most beautiful rainbow reaching to the "Zamzam"—what a reminder of God's ever-present care in one's trying hour!

While we lingered about on the deck amidst numerous guards as the personal baggage was being removed from the "Zamzam," I could not escape a feeling of extreme remorse and despair, brought on by the sudden shock and emotional excitement of our experience. It seemed as though we were being sunk into an oblivion of misery out on a trackless ocean in the hands of enemies. All on earth that afforded us safety was out of our reach. We were on a ship that was being hunted constantly, and we knew that the instant a British warship sighted the raider, it would be attacked, and we would again be subjected to shellfire.

#### Aboard the Raider

We boarded the raider at about 7 A. M., checked in at 10 A. M., turned in our passport at the order of the officers, and were permitted to go below decks to see our wives. I then stretched out on a bunk for rest, as I had a fever. In this room were several long tables on the hatch opening surrounded by rows of bunks—accommodations for 200 or more. The raider had sunk a Greek and a Norwegian vessel on the two days previous, but we saw nothing of their crews in the prisoners' quarters.

We sat on deck in the hot sun for several hours, watching the desolate "Zamzam" being unloaded. Continual vigilant watch for enemies was maintained on the raider, with powerful glasses. At 2 P. M. the unloading was finished, and while we stared at the victim, the first heavy charge of dynamite thundered, blowing out the bottom forward. This was followed closely by a second charge in No. 3 hold, which blew out the starboard plates below the water line. A column of water and debris shot upward from it for thirty feet. The ship at once listed sharply to starboard. Smoke and water could be seen rising through the ventilators and other openings. With each roll and dive in the swell the ship settled lower and lower into the sea. Only a few seconds more and the bow dipped under, and water came over the hatch bulwarks, covering the cars and ambulances on deck. Then another

tremendous charge of explosive went off on the starboard side of No. 5 hatch just below the ship doctor's cabin. The column of water shot up 125 feet, and the ship settled down immediately and listed more to starboard and soon sank, the tip of the tall aft mast being the last part of the ship to go out of sight.

From the time of the first charge of dynamite which blew out the bottom of the "Zamzam" until the last glimpse of the top of the aft mast, was just a few seconds short of five minutes. Rafts, debris, and other loose wreckage littered the surface of the ocean, with much other material bobbing up to the surface for several minutes more. A power lifeboat from the raider hovered one-half mile from the sinking ship, and as soon as it returned, we circled the wreckage and departed—heading southwest. Several miles away we passed the wreckage of our abandoned lifeboats. The raider kept lifeboats Nos. 5 and 10, but punctured the others and set them adrift. We viewed the sinking from about three quarters of a mile and shall never forget the tragic picture of our carrier disappearing beneath the surface. Heavier than than ever did the sense of utter depression weigh down on us all. Feelings of defeat because our mission had been thwarted added to our despair.

Our breakfast on the raider, served about noon, consisted of a bowl of soup and a piece of black sour bread which was almost unpalatable. Supper ration was the same. The soup was good. Operations on the wounded (about a dozen persons) took until after noon. It was strange to see men and women clad day and night only in their bedtime garments, some in bare feet, some covered with only a towel over a thin nightgown. After supper, all of our company gathered by my bunk and joined in a most solemn and earnest prayer session. Later other missionaries could be seen in prayer in various groups, joined also by others of the survivors who usually made no profession of religion.

The singing of hymns, "I Need Thee Every Hour," "He Leadeth Me," portrayed deep meaning as sung in such a setting. Psalms 34, 35, 37; Job 42:10; Acts 27, all took on new meaning that night. We prayed several times more before going to sleep. Emotional strain prevented sleep for most of the night. At 11 P. M. the ship's horn blew, and all the passengers awakened suddenly with excitement, put on what few clothes they had, and prepared to leave, but it turned out to be only a warning signal to the crew that a ship was sighted. A few minutes later we were told it was the ship the raider was looking for—its mother ship, the "Dresden" of Bremen. We slept off and on the rest of the night. After worship

we had our dish of porridge and piece of black bread, then went up on deck. We were lying at anchor directly in front of the "Dresden," which was supposed to be an unarmed German merchant vessel. Both ships bespeak minute order, cleanliness, and efficiency. The soup was good—much better than the soup on the "Zamzam"—what there was of it. The courteous, considerate, kind treatment of the German crew for us passengers, especially the women, was most commendable, admirable, and manly. Their sinking of the "Zamzam" was largely the natural outcome of the situation. We know now that the "Zamzam" was sailing under Admiralty orders, was in a black-out from Trinidad, was carrying suspicious cargo, and giving spurious destinations at various points. The "Dresden" sighted the "Zamzam" on Wednesday, the "Tamesis" at 3 A. M. Thursday. The unproved story is that the raider signaled at 5:30 A. M., but got no answer. The first mate was on the bridge and failed to answer or obey the signals; so fifteen minutes later the "Tamesis" opened fire, then signaled again during firing. Captain Smith, now awake, came out on the bridge, found signaling equipment shot out of order, and hurried to find a flashlight. With this he succeeded in stopping the attack. When shelling began, the crew stopped the engines, closed the flood doors in the holds, and deserted the bridge. The firemen shut off the boilers before leaving, but the load of steam burst some of the boilers, and the engine room was flooded. Also one shell hit the stern below the water line, filling the stern with water up to the floodgate doors, and causing it to list to port and settle in the stern just after shelling.

#### Transfer to the "Dresden"

Friday we milled around most of the morning and afternoon until about three o'clock, when all the passengers were given back their life jackets and systematically transferred in three power lifeboats to the "Dresden." On the "Dresden" the women were taken amidships to the cabins, the men, 114 of them, into the 51 by 51 foot No. 2 hold, and the crew into No. 3 hold. Since we were more or less unexpected, only a few mattresses were available, but plenty of ticks and several bales of raw cotton were put at our disposal. Other conveniences, such as toilets, tables, drinking water, and other necessities, Captain Jaeger endeavored to supply as best he could.

When we looked in the baggage room for some of our baggage, we found none; we had lost everything. It was a hard experience. Some things could be bought and replaced, but many things, such as my wife's art work and scrapbooks and my ministerial equipment, can-

(Continued on page 21)



# North American Division Gleanings

A PERUSAL of the union papers of the last two weeks shows that the work in the various conferences is being pressed with vigor since the return of the leaders from the recent General Conference. Indeed, the spirit of consecration and of enthusiasm for the Lord's work which was so evident at the great meeting in San Francisco, seems to have been transported to the far corners of the field, and is shown in the efforts of laymen and workers alike to push forward this message. Camp meetings are going on in many of the conferences at this time. A number of the churches are already singing the victory song over a successfully completed Harvest Ingathering campaign. In some localities this campaign was held in the spring and early summer.

## Atlantic Union

R. J. Christian is the new union home missionary secretary of the Atlantic Union.

## Canadian Union

At a recent baptism conducted by P. A. Rick at the North Sydney church, in the Maritime Conference, five persons united with the church.

From the Alberta Conference come reports of two recent baptisms: 11 brought into the church at Calgary, with six more soon to take the step, and 14 uniting with the church at Lethridge.

## Central Union

The Bible Auditorium of the Air broadcast, which is being conducted by Beaman Senecal, in Wichita, Kansas, is being transferred to a broadcasting station in the city which has a better frequency than the one heretofore used, and can be heard at a greater distance. So the message is ever widening its scope, reaching more people.

Summer finds the campus of the Enterprise (Kansas) Academy a busy place. A new irrigating system is being worked out. It is estimated that the well for this system will supply 488 gallons of water a minute. This additional water supply will be a great help in the irrigation of the school farm. Workers in the kitchen have been engrossed in canning beans. At last report, 800 quarts had been put up—and the end is not yet.

L. B. Reynolds opened a tent effort in Topeka, Kansas, on July 6.

## Columbia Union

Recently, in two weeks, 313 junior and senior young people were invested in the Potomac Conference. These included members of four-

teen different societies or schools. The students of Washington Missionary College won a total of 585 vocational honors—a record for vocational honors to be presented at one time to one group in the Columbia Union.

The Boothby-Mansell evangelistic company opened a summer effort on July 6, at Perryville, Maryland. The location of the large camp-meeting tent which has been pitched for these meetings is on the main highway between Baltimore and Philadelphia.

In Paulsboro, New Jersey, where our church has been closed for three years, Cline Jeffreys and a number of helpers opened a self-supporting effort last January. Meetings continued for four months, and as a result, 15 believers were baptized on June 21.

Three summer efforts are now in progress in the West Pennsylvania Conference: At Erie, with A. C. Fearing in charge, assisted by Carl Anderson; in the Hill district of Pittsburgh, conducted by W. W. Fordham and assisted by John L. Green; and in Washington, under the direction of D. F. Roth, superintendent of the Pittsburgh German district, with Harold M. Lindsay assisting.

## Lake Union

The Adelphian Mill, at Adelphian Academy, in Holly, Michigan, is being enlarged by the addition of a new section to the present building. This industry has been in operation at the school for 12 years. In 1934 it was doubled in capacity. During the last four years business for the mill has quadrupled. Many young men have been able to earn a good share of their school expenses here. At present there is more business available than can be handled with the help which they have, and more potential students who would like to earn part of their school expenses by working in the mill are being solicited.

The evangelistic effort which was started on March 23 in the Logan Square Masonic Temple in Chicago has aroused such a definite interest that at the close of the series of meetings, another series was started immediately, at the request of those who were attending. On June 21 eight believers were baptized, and another group is preparing for this rite.

## North Pacific Union

H. A. Peckman reports a good interest in Medford, Oregon, as a result of the effort under his charge this spring. Sixty-seven persons were baptized, and because of the continued interest, he plans to open meetings there again this fall.

G. T. Dickinson, formerly of Kelso, Washington, has been transferred to Oregon, where he will have charge of the Eugene district, taking the work formerly carried by T. M. Cole, who has been called to the work of union camp pastor for our young men in Army camps.

Elder and Mrs. H. L. Wood, superintendent and secretary-treasurer respectively of the Alaska Mission, have returned from a furlough in the States to their work in that far north country.

A new church, at Newport, Oregon, has been organized, following an effort conducted by G. L. Goffar and company.

## Northern Union

Baptisms in the Minnesota Conference recently are reported as follows: nine candidates at Hackensack and Brainerd; four at Bemidji; and five at Litchfield.

North Dakota is losing a number of its workers: R. W. Fowler, formerly principal of the Sheyenne River Academy, is connecting with Union College as commercial teacher. J. V. Peters, who has been a teacher at Sheyenne River, is invited to the principalship of the Plainview Academy in South Dakota. R. O. Baker, formerly field missionary secretary in North Dakota, is going to Iowa to serve as secretary of the Iowa Rolling Book and Bible House. Miss Olivia Harder is connecting with Laurelwood Academy as music teacher. Connecting with the North Dakota Conference are N. J. Aaboe, from Iowa, as field missionary secretary, and G. J. Lang, newly elected Sheyenne River Academy principal.

## Pacific Union

Don H. Spillman, who has labored in evangelistic work for ten years in the Central California Conference, is accepting a call to the Washington Conference, for evangelistic work in Seattle.

Eric B. Hare has laid down his work in the Southern California Conference to return to his former mission field, Burma. Taking his place, is W. J. Harris, who has recently returned from 22 years of service in China.

## Southern Union

The Gulfport, Mississippi, effort is showing encouraging progress despite rather rainy weather during part of the time it has been conducted. Recently when the call was made, 75 people rose, signifying their purpose to keep the Sabbath.

R. L. Winders recently opened an evangelistic tent meeting in Kannapolis, North Carolina. This is the first effort which has ever been held in this city of 25,000 to 30,000 inhabitants.

As the result of the work of A. L. Dickerson, eight persons were recently baptized in Greenville, North Carolina.



# Tragedy of the S. S. "Zamzam"

(Continued from page 19)

not be bought and must be patiently gleaned again just as they were the first time.

Sunday we were permitted to be with our wives for the first time, from 10 to 12 A. M., on the narrow promenade deck under guard. This visit became a daily privilege. In the afternoon we attended an inspiring service on the aft deck. Dr. Paul O'Neal gave an inspiring message from Psalms 23. Monday, Mrs. Johnson made me a pillowcase, which I filled with raw cotton, and which increased my sleeping comfort. Our morning and evening worship periods in private helped to keep up our spirits. Each morning we rose fifteen minutes before sunrise, washed up with cold water on the top deck in the wind, and had worship before beginning the day. Our breakfast consisted of a porridge of flour and water boiled together, and two slices of black bread. We had soup and black bread at twelve-thirty. At four-thirty we had more soup and black bread. We were assigned a small enamel bowl, a cup, and a spoon. We washed our own dishes after each meal in cold salt water. It was not always easy to remove the grease from the bowls left from the soup; so we had to requisition the sand box. Our bowls also had to be used for washing and shaving.

Below decks in No. 2 hatch, 114 men were confined from dusk to sunrise, sleeping shoulder to shoulder, head to foot, over the entire area of the floor. There was no room for systematic aisles, and scarcely stepping room between the mats. All around the walls and on a network of lines and rods hung the wardrobe of these men. Each forenoon the mats were rolled up, the excess clothing was hung up wherever a hanging place could be found, and a form of sweeping procedure was carried out, led by former chief engineer Burns. It was a hopeless job to clean the place, for the rough planks securely held any amount of dirt and vermin. Two dim blue lights far back in the corners made the place look like a morgue at night.

## Sailing Hither and Yon

Monday afternoon all the loose men's clothing was brought out on No. 2 hatch for claiming, but nothing of mine appeared. However, one or two men shared some clothing with me that I very much needed.

Several whales appeared around the ship on Wednesday evening to make life more interesting. An albatross had also begun following us, and occasionally a lone bird came near by.

We met the raider again Satur-

day morning, April 26, at six forty-five, and took on supplies, especially eggs and a little milk for the babies. We lay at anchor with the raider all day, and at dark we headed north. All during those eight days the "Dresden" had been slowly cruising back and forth on a short east-and-west course, perhaps one hundred miles long, in its rendezvous with the raider. The raider found no new victims on its eight-day cruise. It also brought the news that the British Admiralty asked the "Zamzam" to report its position the day before.

At dusk on April 26, we headed northwest by north and continued that course until May 6, when we turned due north. Friday, May 2, we crossed the equator. Diarrhea, dysentery, and grippe were confining a number to bed. May 9 the sea was calm and smooth as a lake. In the afternoon it became glassy and continued until dark. One of the most beautiful and inspiring sunsets that I have ever seen glorified the western sky that evening. Captain Jaeger permitted us to stay out a little longer that evening to see it until it faded entirely away. Beautiful colors played through the cloud formations for a long time, and they in turn reflected on the smooth sea between us and the horizon. The colors extended all along the horizon from north to south and made the ocean seem almost as a lake of fire. The officers on the bridge, the German marine guards, the crew, and the prisoners lined up all along the port rail to feast on its beauty.

Several days of intense heat, along with the humid atmosphere, made us quite miserable. May 12 at daybreak off the Azores, a large convoy appeared on the horizon. Our ship promptly swung about and ran full speed away. That jittery, sinking feeling prevailed until the ships passed on by.

Tuesday noon, May 13, we turned due east from a point north and west of the Azores. We supposed we were going to the Canaries, but not many days passed until we learned that the ship was planning to run the British blockade into occupied France. A storm came up, and the sea was tempestuous. Spray and combers continually kept coming over the port rail, and not a few men were caught by them. Captain Jaeger permitted us to take our meals on the aft deck. The stairway was changed to the starboard side and the hatch battened down, save for a small opening, but even at that, the spray kept coming down below, adding to our general misery. We had to sleep with all our clothes on, because of the danger and the cold, but even at that we shivered continually. Grippe and diarrhea attacked several more men, including myself.

Most of the men and women made muslin knapsacks in which to pack a few valuables to be slung over the

shoulder in case of a hurried exit into lifeboats. These we kept packed, and each night kept them beside our mats along with our life jackets. It would have been sure suicide to launch out into that storm in a lifeboat, but Captain Jaeger had many times reminded us that the ship would be scuttled at the approach of any enemy warship, and that we would at once have to take to the lifeboats. The vigil was terrible and wearing.

The courage of all veered upward considerably as we sighted the light on Cape Finisterre, Spain, Sunday night, May 18, at 8 P. M. We knew that land was now near, but that we were in dangerous waters; so we spent another broken-up, jittery night. One big wave that pounded over the side in the night woke almost everyone up in a fright. The sound was identical to that of a shell. The green, rough hills along the Spanish coast were most beautiful, especially to us after our long confinement at sea. We sneaked in close along the coast line Sunday night and Monday, and Monday night within the three-mile territorial limit. Many beautiful villas, farms, resorts, and green hills cheered us all.

## Landing in France

Early Tuesday morning three German destroyers came to meet us and escorted us into the pretty little cove of Saint-Jean-de-Luz—just across the border into France. Soon after dropping anchor, the "Dresden" grounded. An hour later one of the destroyers succeeded in pulling us free. The town consists mainly of resorts, châteaux, and hotels, all of which are now occupied by the Germans. Fortifications have been built on the shore, and anchorages placed around in the harbor for the destroyers. A patrolling aircraft came along and looked us over several times in the morning. Stylishly uniformed German officers sifted over the prisoner list during the day, detaining all nationalities except Americans. It was hard to go off and leave our companions, especially Mrs. Violet Hankins and the Russells.

The Egyptians hated to see us pack up our trinkets and go over the side and ashore while only imprisonment confronted them. Buses awaited us at the shore to take us several miles north to Biarritz, where there were more adequate hotel accommodations. Hundreds of townspeople and troops turned out to see us. German troops were everywhere—stylish uniforms, big black boots, bayonet and revolver on the hip.

Biarritz looked deserted indeed. No cars were seen on the streets except those being used by the German military men, for all civilian cars have been confiscated. We were taken to four deserted small hotels and segregated as we came along—119 of us in all. There was

no heat, no hot water, no towels or soap, in the hotels. We were given a snack to eat for supper at midnight. After two days of confinement at the hotels, we were allowed the run of the town. We received a very low rate of exchange from our dollars to francs; so what we were allowed to buy came very high. The country is depleted of everything, the stores having little to sell, except souvenirs. Practically all the fine resorts and hotels are occupied by troops. Tickets or bonds must be secured from the authorities in order to buy most food and clothing. The consular officials from Bordeaux came Thursday to arrange for our release and give back to us our passports and traveler's checks. Mrs. Russell and baby arrived from Bordeaux, Thursday, May 29, leaving her husband in Bordeaux as a prisoner of war, because he is a Canadian. She, of course, was broken up, but stood the trial bravely. On May 31 we left for Spain by bus, minus the ambulance drivers. We transferred to the train at Hendaye. That night we got little sleep. We reached the border of Portugal the next afternoon. All gave a gay cheer as we crossed the border. At eight that night, at Mangualde, we dined royally at a long table set for us on the station platform. We received a warm welcome from the townspeople. We then spent another miserable night with little sleep, arriving in Lisbon in the morning. Buses waited to take us to our quarters at Sintra—a small town about twenty miles west of Lisbon. Our room in the Hotel Netto was quite decent. The food and service were fine in spite of our not being able to speak Portuguese. We are most grateful to the Red Cross for making these hotel and travel arrangements for us and to the various consular officials for rushing us through the borders.

### Waiting at Lisbon

After breakfast we sent a cable to Washington, D. C., informing our headquarters of our release, and then called up our workers in Lisbon. Brother Ribeiro and his family responded and came to see us. Later they were a big help to us in showing us how to get around town and where to buy things we

needed. Almost every day thereafter we went to Lisbon shopping. Two Sabbaths we attended church in Lisbon, just sat and listened to Portuguese, but enjoyed it anyway. Miss Hyatt sailed for the States on the "Mouzinho" June 9, and Sabbath, June 14, we boarded the American export liner "Exeter" for America. Thirty church members came to see us off.

Sunday forenoon we left Lisbon, only to turn back two hours later to put off two stowaways. The sea was calm as a lake all the way, day after day. A balmy sun and unlimited visibility provided an ideal atmosphere. Even the food left little to be desired. Tuesday noon we passed between the San Miguel and Santa Maria Islands in the Azores. All of us gathered together for our service again on Sabbath. Sunday morning Bermuda came into view. A large convoy lay at the entrance to the harbor, fully loaded and well armed. Farther on in the harbor lay a big armed merchant cruiser and several other warcraft, including the biggest submarine in the world. Not far away the transatlantic clipper planes took off and landed several times during the day.

A load of censored mail was brought out to us, and our mail was taken off for censoring. Also a retinue of immigration-control workers came on board and examined passengers and their luggage all day. At dusk we were piloted out through the channel again and headed for the open sea just as a glorious sunset again cast its splendor upon the western horizon. We had a most wonderful voyage. Although our sleeping quarters were crowded, they were comfortable.

Through the fog early Tuesday morning, June 24, we were overjoyed to see once again the outline of our hills of the New Jersey coast as we approached New York harbor. Taking the pilot and custom officers aboard, we slowly made our way up the river through several dozen British merchant ships lying at anchor. About two o'clock we eased into Pier F, and lost no time in taking our baggage ashore. We caught the three-thirty train to Washington. Once again we are overjoyed to be on American soil—most of all, to be back home. We praise the Lord for deliverance.

STANLEY JOHNSON.

### Some Young People Vegetate in the Summer

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## Camp Meetings for 1941

### Atlantic Union

Northern New England  
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### Canadian Union

Alberta, Rycroft, Peace River .. July 22-27  
British Columbia  
Penticton .. July 23-27  
Vancouver .. July 30-Aug. 3

Maritime  
Halifax .. Aug. 14-17  
St. John .. Aug. 21-24  
Newfoundland, St. John's .. Aug. 27-31

### Central Union

Kansas, Enterprise .. Aug. 7-16  
Nebraska, Lincoln .. Aug. 14-23  
Missouri, Columbia .. Aug. 21-24  
Union (colored)  
Kansas City, Mo. .. Aug. 27-30  
Colorado, Western Slope .. Sept. 12-14

### Columbia Union

Ohio, Mount Vernon .. July 24-Aug. 3  
West Virginia, Parkersburg .. Aug. 7-17  
West Pennsylvania, Kiski School,  
Saltsburg .. Aug. 14-24  
Chesapeake, Catonsville, Md. .. Aug. 21-31

### Lake Union

Michigan  
Grand Ledge .. Aug. 12-24  
Junior Camp .. July 30-Aug. 7  
Illinois, Broadview .. Aug. 1-10  
Indiana, Battle Ground .. Aug. 14-24

### Northern Union

South Dakota  
Indian camp meeting .. Aug. 7-10  
Iowa, Cedar Falls .. Aug. 21-30

### North Pacific Union

Oregon, Gladstone .. July 16-27

### Pacific Union

Nevada-Utah  
Camp Redcliffe, near Ogden .. Aug. 12-17  
Southern California  
Lynwood .. July 31-Aug. 10  
Arizona, Prescott .. Aug. 20-27

### Southern Union

Florida  
Forest Lake Academy .. Aug. 17-24  
Winter Park (colored) .. Aug. 14-24  
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, Arkansas .. Aug. 1-9  
Texas, Keene .. Aug. 8-17  
Texico, Clovis .. Aug. 8-16

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the  
Everlasting Gospel

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# Further Gains IN

# LIFE AND HEALTH

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OUR people responded wonderfully to the springtime half-price offer on LIFE AND HEALTH, sending in 27 per cent more subscriptions than were sent in a year ago. The paid circulation of LIFE AND HEALTH has reached a new high, making it safe to predict a good gain for 1941, as shown in the accompanying graph. This will be the eighth successive year of gains in LIFE AND HEALTH circulation.

\* Based on figures for six months.

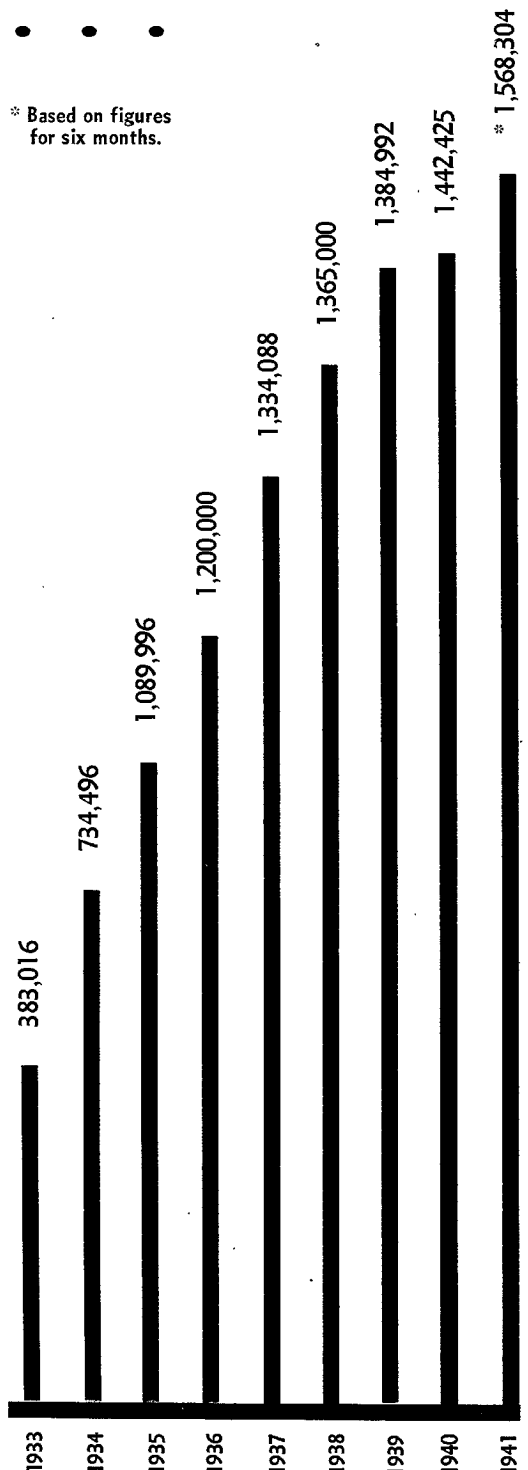
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# OF SPECIAL INTEREST

## Our Regular "Review" Program

**P** RINTING during the General Conference several copies of the REVIEW every week, and then changing back to our regular schedule of a weekly paper, has necessitated sending out three or four numbers within a short period since the General Conference session. We are back now on our regular program, and shall be issuing our regular weekly paper.

We greatly appreciate the many testimonials we have received from our readers with respect to the manner in which the General Conference was reported. With the rapid transportation, mail by air, and daily talks over the telephone, we were able to present the full volume of General Conference reports within a shorter period than ever before.

We find on our list several hundred who subscribed for the REVIEW during the General Conference only. We hope that their taste of the good things we have in our general church paper will lead them to become regular subscribers, because we serve a growing worldwide movement, and in these thrilling, stirring times, we have reports and announcements of great importance to present continuously.

## Echoes From Southern Europe

**T** HE German-Swiss Conference's assembly for 1941 convened in Zurich, April 11-14. The session proper was preceded by a two-day meeting of conference workers. Both were highly inspirational, and no doubt will exert a lasting influence throughout the field. The various churches were quite well represented despite the strait financial situation of many members at present. In the workers' meeting and the general assembly plans were laid for a successful ensuing term. J. Fehr was re-elected to the presidency of the conference. In fact, the only major change in the conference staff was the election of Charles Wehrli as secretary-treasurer to replace E. Häring, who has faithfully served the conference in this capacity since 1920. Brother Häring had asked for sustentation privileges; but though well beyond the regular age for retirement, he will continue to carry a certain responsibility in connection with the conference legal society.

The new secretary-treasurer of the German-Swiss Conference, Charles Wehrli, is well known in

our ranks, having served the cause continuously in France during the last thirteen years. It was in 1928, in fact, that he was called from his native city of Bienne, Switzerland, where for many years he was elder of the local church, to the secretary-treasurership of the South France Conference. A year later he was elected secretary-treasurer of the Franco-Belgian Union, in which capacity he has served to the satisfaction of all throughout the years. Brother Wehrli has been replaced in the Paris office, at least temporarily, by G. Desmet, heretofore departmental secretary for the Franco-Belgian Union. W. R. BEACH.

## Missionary Sailings

**D** R. and Mrs. C. C. Schneider, returning to Brazil, South America, from furlough, sailed from New York for Santos, Brazil, June 20, on the S. S. "Brazil."

R. R. Figuhr sailed from New York for Buenos Aires, Argentina, July 3, on the S. S. "Uruguay." Elder Figuhr was formerly superintendent of the Philippine Union Mission. At the recent General Conference session he was elected vice-president of the General Conference for the South American Division.

Elder and Mrs. A. M. Tillman and their small baby, of Indiana, sailed from New York, July 3, on the S. S. "Uruguay." Brother Tillman having accepted a call to evangelistic work in the North Brazil Union Mission.

Elder and Mrs. Eric B. Hare and their two children, Verna May and Peter Edgar, of the Southern California Conference, sailed from Los Angeles, June 25, on the S. S. "Monterey." Elder Hare spent eighteen years in Burma before coming to America in 1934. He is responding to a call to return to that field to serve as departmental secretary for the Burma Union Mission.

The S. S. "President Grant," which sailed from San Francisco, July 8, had aboard a large party of our missionaries, bound for the Far East, India and Burma, and South Africa. They were as follows:

Elder and Mrs. M. G. Champion and their children, Patricia, Dorothy, and Robert, returning to India from furlough.

Mr. and Mrs. J. B. Cooks, returning to South Africa, after attending school at Pacific Union College.

G. B. Youngberg, returning to his work as director of the British Borneo Mission. Mrs. Youngberg and the children are remaining for a time longer in the homeland.

Elder and Mrs. A. V. Edwards, and daughter, Shelogh, returning to South Africa from furlough.

Dr. and Mrs. L. Paul Foster and infant daughter, Barbara Jean, of the Florida Sanitarium, to Cape Town, to connect with the work in the Southern African Division.

Mr. and Mrs. O. A. Blake, and Mrs. W. J. Blake, returning from furlough to the Philippine Islands.

Miss Gladys Mae Hurd, returning to India from furlough.

Miss Bessie E. Irvine, returning to the Philippines from furlough.

Mr. W. I. Hilliard, returning to the China Division from furlough, and to take up his work as treasurer of the division, to which office he was elected at the General Conference session.

Miss Helen Elizabeth Lude, of the Loma Linda Sanitarium, to the Southern African Division, as nurse for the Malamulo Mission.

Mr. and Mrs. Roscoe S. Lowry and their infant daughter, Donna Lobeth, of the St. Helena Sanitarium, to the Southern Asia Division, for service in western India.

Mr. and Mrs. William J. McHenry, of the Southeastern California Conference, to the Southern Asia Division, for evangelistic work in western India.

Mr. O. G. Erich, returning to the China Division from furlough, Mrs. Erich remaining for a longer period in the homeland.

Elder and Mrs. L. A. Vixie and their two children, Donald and Joyce, to Cape Town, South Africa, Brother Vixie having been elected publishing department and home missionary secretary for the Southern African Division.

There were also on the "President Grant," returning to their fields after attendance at the General Conference session:

Elders N. F. Brewer, A. L. Ham, and G. J. Appel, of the China Division; and Brethren E. A. Moon, J. B. Emralino, Phang Yin Hee and K. Mandias, of the Far Eastern Division. E. D. DICK.

REFUSING to be called conscientious objectors, Seventh-day Adventists desire to be known as conscientious co-operators. They are willing to provide stretcher-bearers and medical men for Army service, but they plead that they may be free from all combatant service.—*Watchman-Examiner*.

By some strange manipulation of type, which neither the editor nor the proofreaders understand, the poem, "Surveying," published in the REVIEW of June 26, was credited to Mrs. Pauline Alway Anderson instead of to George Clarence Hoskin. We apologize to both of these writers for this mistake.