

# THE ADVENT SABBATH REVIEW AND HERALD

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

## Marvelous Deliverances

By L. H. CHRISTIAN

A RECENT letter from Elder A. V. Olson brings good news concerning the advent movement in his division. With regard to one of their departmental men who recently returned from a long trip into the Balkans, Elder Olson writes:

"God wonderfully protected him in all his travels and opened the way for him to visit churches that seemed impossible of access. He also spent ten days in Sofia. While there he had a number of meetings with workers and members." This brother reports that there is freedom in Bulgaria to preach the gospel, and that our people are of good cheer.

Elder Olson further says:

"You will be glad to know that the way has opened again for our books and papers to go through Belgium from the publishing house. This is a great relief for us all, and especially for the colporteurs in Belgium, who have been without supplies for several months."

Concerning the advent work in Rumania and other parts of Southeastern Europe, and God's protection over His work, Elder Olson writes as follows:

"We are informed that soon after the withdrawal of the Russian occupationary forces from Bessarabia and northern Bucovina, two of our brethren from Bucharest made a visit to the city of — in which the headquarters of our Bessarabian conferences were located. There they found the president of the conference and his family alive and well. From him they learned that during the time of the Russian occupation, five of our eleven ministers who remained in the field had together baptized more than one thousand believers. This is another evidence of God's solicitude for His people and His work. Notwithstanding all the hardships and dangers that have come to that unfortunate field, God has protected His children and given them marvelous success in their labor for souls. Now we are eagerly waiting for more complete news from this conference, which has been practically cut off from us for nearly a year.

"From Belgrade, where thousands of people are said to have lost their lives during the terrible bombardments, we have received reliable reports which prove once again that there is a God in heaven who hears and answers prayer. We have several hundred members in Belgrade. When the destruction began,

they went on their knees and called upon their God for deliverance. These humble, earnest prayers were heard and answered. While thousands all about them lost their lives, not one of our believers was either killed or injured. At our headquarters, where we have our large chapel, union conference office, publishing house, and a number of dwellings, all of our workers and their families—forty-four in all—had to spend five days and five nights in the basement. Bombs fell on all sides, demolishing buildings in front and behind, on the left and on the right, but ours stood unharmed, except for broken window glass. Two bombs fell in our court, but did no damage.

"In another building forty-two persons, including two Adventists, were huddled together. A bomb struck the house, killing forty people. Our two members were left alive and unhurt. A five-story building containing many dwellings was completely destroyed, with the exception of one apartment, in which lived an Adventist family. Another large four-story apartment house was entirely wrecked, with the exception of one room, in which an Adventist family was kneeling in prayer asking for God's protection. One of our ministers from another city arrived in Belgrade Friday evening, and stayed in a hotel near the station. Early Sunday morning he awoke with a feeling that he must leave the hotel immediately.

"As he knew of no reason for doing so, he turned over in his bed and tried to sleep. But he could not sleep. Something seemed to urge him to flee. Quickly he rose, dressed, and hurried away as quickly as possible toward our office. He had not gone far when the bombing began. When he finally returned to the hotel, he found it in ruins, and the inmates dead. While looking at the wreckage, he discovered his suitcase with all his things in it. Picking up his bag, he walked away, thanking God for having hurried him away before the destruction came."

As we read the above, we remember again that this advent message is of God, and that its progress throughout the world is certain. Even the present strange, untoward conditions are only God's way of hastening the proclamation of His everlasting gospel in all the earth. Surely the coming of the Lord must now be very near at hand.

# HEART-to-HEART TALKS by the Editor

## Reverence for God and His House of Worship

"Holy and Reverend Is His Name." Ps. 111:9

"Ye Shall . . . Reverence My Sanctuary: I Am the Lord."  
Lev. 19:30

**T**HERE is a growing spirit of irreverence in the world around us. The name of God is used profanely or jokingly and lightly by thousands of people, even by many professed Christians. The Bible—God's holy and inspired message of salvation—is coming to be more and more discredited even by men who profess to be gospel ministers. There is great danger that this spirit of irreverence will invade our church.

If we could but appreciate the greatness of God, His glory, majesty, and power, His infinite love and holiness, we should speak His name with reverence, we should come before Him in both private and public prayer with a becoming sense of our own unworthiness and insignificance, and of His greatness and dignity. We seek to appear before the great of earth with befitting decorum. How much more careful should we be when we seek audience with the King of kings and Lord of lords. "Holy and reverend is His name." May we ever speak this name in a spirit of reverence and godly fear.

### "Reverence My Sanctuary"

Why should we reverence God's sanctuary? Because it is God's house, the place where He meets with His children at the hour of public worship. We should enter this house and quietly pass to our seats. Some follow the practice—a beautiful and commendable one—of bowing the head for a moment of silent prayer when they first enter.

Of the demeanor of the worshipers, we have this instruction:

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.

"If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house."  
—*"Testimonies,"* Vol. V, p. 492.

"Because of the irreverence in attitude, dress, and deportment, and lack of a worshipful frame of mind, God has often turned His face away from those assembled for His worship.

"All should be taught to be neat, clean, and orderly in their dress, but not to indulge in that external

adorning which is wholly inappropriate for the sanctuary. There should be no display of the apparel; for this encourages irreverence. The attention of the people is often called to this or that fine article of dress, and thus thoughts are intruded that should have no place in the hearts of the worshipers. God is to be the subject of thought, the object of worship; and anything that attracts the mind from the solemn, sacred service is an offense to Him."—*Id.*, p. 499.

"When the word is spoken, you should remember, brethren, that you are listening to the voice of God through His delegated servant. Listen attentively. Sleep not for one instant, because by this slumber you may lose the very words that you need most,—the very words which, if heeded, would save your feet from straying into wrong paths. . . . Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them, and marking their doings, they would be filled with shame, with abhorrence of themselves. God wants attentive hearers. It was while men slept that Satan sowed his tares.

"When the benediction is pronounced, all should still be quiet, as if fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends, and visit and introduce common thoughts and worldly business transactions."—*Id.*, pp. 493, 494.

### Sabbath Weddings

The church building is God's house; it has been solemnly dedicated to His worship. No exercises but those of a religious character should be held within its walls. Purely social gatherings should be excluded. The place for these are in the home or in a hall. Its walls should never echo with songs, however classical, not of a religious character.

Weddings, marked by profuse display and decoration and fashionable dress, and accompanied by the singing of sentimental songs, desecrate its holy precincts. Such weddings, if they must be held, belong to the home environment. The celebration of only plain, dignified wedding ceremonies should be permitted in the building dedicated to sacred worship. If vocal music is employed in connection with the ceremony, the songs should be wholly religious in character, preferably appropriate songs that express the love of Christ for His church and His spiritual union with His children. This is beautifully symbolized by the marriage relationship. (See Eph. 5:22-33.)

Should weddings be celebrated in our churches on the Sabbath? This has sometimes been done. It is necessary sometimes for funerals to be held on the Sabbath, but we believe that even these solemn occasions should be held on some other day when it is at all consistent. But we see no excuse whatever for celebrating weddings on the Sabbath of the Lord. These occasions—especially public weddings—are always attended with more or less work. They carry with them an air of excitement, oftentimes of joking and laughter, which is in-

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HARLAN PHOTO

Comparing Scripture With Scripture

## "The Light of the World"

A Radio Address by Francis C. Stifler, Secretary, American Bible Society

**T**HE Bible is the incomparable book, just as the Saviour whom it presents is the incomparable Christ. We often hear the Bible spoken of as the best seller. It is the best seller—probably 26,000,000 copies of the Bible or some part of it were sold last year. But one cannot justly compare the sales of the Bible with those of any other book. Most books are sold only in the country of their origin. A few are sold internationally. But the Bible is sold in almost every country on earth. What chances have other books to compete in their sales with a book that has been translated into every principal language of mankind, and into hundreds of other tongues besides? The whole Bible, with its twelve hundred pages of ancient literature—poetry, prophecy, history, sermons, biography, building specifications, legal formulae, songs, and proverbs—the whole of it has been translated into 184 languages. The New Testament, which is the part of the Bible that has given the whole book its world thrust, has been translated into 227 more languages. Some other substantial portion of the Bible, usually a part of the New Testament, now appears in 640 more languages. Again, what chances has any other book to compete with the Bible, which has become the book of all peoples?

Ordinarily, when we talk about a best seller, we are thinking in national terms. I never heard

of a book that was a best seller in two nations simultaneously, although I think that might be true as between England and America. But the Bible is the best seller in many lands. It has outsold every other book in this country ever since the year 1800. It is, of course, the best seller in England. It is the best seller in several Latin-American countries. Last year it was the best seller in China. Indeed, China is today, if you count single Gospel portions as books, the top-ranking country in its purchase of the Christian Scriptures, 5,277,537 volumes having been sold there last year—a six per cent increase, by the way, over the year before—in spite of appalling economic conditions, the disorganized paper market, and the almost insuperable transportation difficulties that prevail in China.

There are many sections of the world where the Bible is virtually the only book the people have. In the forty years since Protestant missionaries have been working in the Philippine Islands, for instance, they have translated the entire Bible into eight of the languages spoken there that had never before been reduced to writing. For such people the Bible becomes the foundation of a national or tribal literature, and for that reason it is, of course, the principal volume among them.

"The entrance of Thy words giveth light; it giveth understanding unto the simple," says the

psalmist. Today I should like to tell just two stories of how the entrance of the word of God brought light and understanding to simple, almost unheard-of people. If ever there was a group of people who fulfilled Jesus' declaration, "Ye are the light of the world," it is that company of God's servants who have translated the Bible into the tongues of men.

I have on my desk a catalogue that contains the names of more than 5,000 men and women who have translated, revised, or edited new versions of the Bible or some part of it. Most of them have been missionaries, but not all. As a body of people, however, I cannot find words adequate to extol them. They have done the first essential thing that must be done, if the world is ever to be brought to peace and mutual understanding.

About six years ago the Associated Press carried this little item: "It is reported from Tananarive, Madagascar, that the centenary of the first translation of the complete Bible into Malagasy was celebrated with great fervor by the 3,300 Protestant churches in the island. The Malagasies are studious readers of the Bible. Of all books, the Bible has the largest sale among the native population." Behind this press dispatch lies a thrilling story. Missionaries from London began work in Madagascar in 1818. They came in on a great wave of reform under a progressive king, who did away with the slave trade, infanticide, sorcery, and superstition. The Malagasy language was reduced to writing, and the missionaries began to translate the Bible into it. By 1830 three thousand New Testaments had been circulated. By 1835 this number had grown to 18,000 and included the Psalms and other Old Testament books. There were two hundred professed Christians and several hundred adherents to the faith.

Then the good king died, and an evil queen succeeded him. She set herself to drive Christianity into the sea. Christian worship was prohibited on pain of death, and even the possession of Christian books was made a capital offense. When this crushing edict fell, the minor prophets and some other sections of the Old Testament had still to be translated. Though the missionaries were not molested, they were informed that they were no longer welcome, and were given a date by which they should all be gone from the island.

A brief extension of the time limit for the missionaries came about through the action of the Malagasy queen herself. She had once had a bar of soap presented to her, and she was eager to have more, and as one or two of the missionaries had some knowledge of chemistry, she allowed them all to remain long enough to manufacture an adequate supply. Then followed some exciting days for this little band of missionaries. Some devoted themselves to the completion of the translating; others set up the type and worked the heavy, old-fashioned press; while others stitched the sheets and fastened on the bindings. By June the first bound copy of the complete Bible was

finished, and before the missionaries left the island in July, they had completed seventy copies of the whole Bible and some hundreds of copies of the New Testament and shorter portions.

For twenty-five long years these seventy Bibles, and other volumes, proved the only guide in Christian living which the Malagasy believers had. Since the possession of the books was forbidden, the people hid them in their rice pits, or in caves, or in hollows. Others took their books to pieces for greater safety, and distributed the separate sheets among several friends. In some cases, the books were discovered by the queen's spies, and their owners were spared to death or cast from the Hurling Rocks. Many were driven to hide in the mountains. Others, more daring, moved about from place to place. Sometimes they gathered together in a remote spot and read to one another from the precious Book. They had no missionaries to whom to turn. They had only the printed word.

How many of the Malagasy Christians perished in those twenty-five years will never be known. Then the queen died. Her successor was favorable to the Christians, and the thrilling story of the persecution came out. There were 10,000 Christians at the end of the quarter century of ruthless repression, against one thousand at its beginning!

The Christian church in Madagascar was saved from extinction because it had the Bible in its own tongue, and the people were zealous to know it, and to live by it. "The entrance of Thy words giveth light." The church in Madagascar is today, in proportion to the population, one of the strongest churches to be found in any part of the mission field. It is doubtful whether there has ever been a clearer case of the value of the Bible to the cause of Christ, and of no persons can it more truly be said than of these pioneer translators, "Ye are the light of the world."

And now for a story so new that its latest chapter has not yet made the news. While bombs were raining over England last summer, the presses of a printing plant in a suburb of London were rushing to completion one thousand copies of the Bible for the Bulu people, who live in southern Cameroons, West Africa. They were the first complete Bibles ever to be printed in this language. Fifty years ago American Presbyterian missionaries began work among these jungle people. They reduced their language to writing, and gradually gave them more and more of the New Testament, which was finally published in 1926.

At last the Bulus were to have the entire Bible; but there was yet much to be done. Dr. A. I. Good, who did most of the work, wrote me later: "I do not suppose anyone who has never engaged in translation work has any conception of the labor involved or the time consumed in preparing a translation of the Old Testament. . . . With the original handwriting at the desk and the various recopyings, . . . it is safe to estimate that

the entire Old Testament has been written over three or four times. . . . My native typist, working nearly every day, . . . took nine months of continuous work just to type the final copy. . . . As to reading and rereading, every book has been read at least ten times carefully by myself and others."

In order to save freight to Africa plans were made to have the Bulu Bible printed in England. Then came the war, whose bombs fortunately did not destroy the printing plant, but did require that the books must get to Africa by way of New York. For a few days we had the precious ten cartons containing these Bulu Bibles at the Bible House. About January first they were transshipped to Africa. Weeks passed, and we heard nothing. Then, just the other day, came a letter from Doctor Good. I wish I had time to read it all to you. It is dated March 15. Just a few breathless sentences must suffice:

"Day before yesterday the long-awaited Bulu Bibles arrived. . . . I was at the church office when the truck pulled up. . . . The word went around at once—"The Books have come!" . . . Of

the one thousand Bibles, our station's share was only three hundred. But what were three hundred copies in such a place as this, with four hundred evangelists and teachers, the industrial school, the hospital, five hundred schoolboys, and one hundred and fifty schoolgirls? So we went into a huddle with our fellow missionaries. . . . I have spent a large part of my time the last two days explaining over and over that only a few books came; that all were assigned already; that there were no more to be had; that we hoped more would be coming before long. . . . One of the leading evangelists, on receiving his copy from my hands, said as he lovingly fingered over the book, 'I'll not open it until I pray.' He went away with it unopened in his hands, as he would not open it until he had reached his house and offered a prayer of thanksgiving. . . . As one passed along the street yesterday and today, a word was constantly being heard, '*Kalate*,' the Book. It was on everyone's tongue. . . . It has been a wonderful time."

"The entrance of Thy words giveth light; it giveth understanding unto the simple."

## Church Standards—No. 1

### Shall They Be Maintained or Abandoned?

By CARLYLE B. HAYNES

THE only real maintenance of church standards must grow out of the experience of true conversion. To harass any converted Adventist about church standards, and endeavor to line him up by such standards, is just so much wasted effort, and I am not interested in doing it.

But if it is true that Seventh-day Adventists have a genuine religion, as they like to think, this is bound to evidence itself in genuine Christian experience. If the religion they profess makes no change in their lives, and they remain the same as others all about them, and engage in the same pleasures, dressing, eating, talking in the same way, going to the same places, indulging in the same pastimes, and mingling in the same asso-

ciations, what has their religion done for them? If what we believe makes no change in us, does nothing for us, of what value is it?

Our claim has been that we have a message given for this very time, that it contains the true explanation of world conditions, and that it provides the remedy for a distressed and ruined world. I ask you now, What has it done for you? If it is, indeed, all that we say it is, a complete remedy for the world's ills, then it means something to you and has done something for you; it has cured you of something. For surely you would not offer to others a remedy which has been worthless to you. Or would you?

This message is more than a set of doctrines, more than a body of teachings, more than a proclamation, more than a code of laws, more than a set of rules. It calls for a distinctive kind of life. It is this distinctive kind of life more than anything else which will do the most powerful witnessing for the truth of this message.

I repeat, I cannot write on this subject of maintaining our church standards without both realizing and emphasizing that the basic problem here is simply that of true conversion. Those who are genuinely converted have no problem regarding standards. Christ's life in them solves that problem. They have no disposition to depart from His will.

To some the act of becoming connected with the Seventh-day Adventist Church is attended merely by the breaking off of some open sins. They know that they will be required to put out of their lives the grosser forms of iniquity. They

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### Omnipotence

By G. E. HUTCHES

YES, I know  
That Thou art with me  
Day by day  
Where'er I go.

Thy love and care hath won my heart.

But may I know  
That Thou wilt keep them  
Whom I love  
From every foe?

Then with confidence and joy I go  
Across the way or on a journey wide,  
And trust Thy watchful eye to see us all—  
and guide.



will be expected, for a time at least, to give themselves to increased seriousness. But they know nothing, and they cannot, therefore, expect anything, of the mighty, thorough transforming change which the Bible sets forth as true conversion. They are not acquainted with the new birth of Christianity; they feel little or no conviction of sin, or a conviction of being lost, or the joys of pardon. The new heart, new life, new conversion, new hopes, new joys, and new objects of pursuit—to all these they are strangers.

With some church members there is constant compromise, constant inquiry regarding how their hold on the world may be continued. They expect to hold on to the forms of Christianity and at the same time grasp as much of the world as possible. Their plans involve praying as little as possible, being as gay, as fashionable, and as happy in the world as is possible in the Christian profession. They are compromising with God, in league with the world, endeavoring to make light and darkness, spirituality and worldliness, heaven and hell, meet together.

It is here, I insist, that we will find the source of our church difficulties. It consists of low, unscriptural, unsatisfactory, inadequate views of conversion to Jesus Christ. The influence of such views extends throughout the entire church, and throughout all the life of the one who holds them. They mold character, they determine the degree of leanness of experience.

I say to you in all earnestness that there is no Christianity where there is no conversion. If you have not known a personal experience, what the Saviour of men meant by new birth, then your hopes of a future life are built on sand. Conversion to Jesus Christ is no light or trifling matter. It is the supreme experience of human life. It results in a complete transformation of ~~life and conduct.~~

It is an act of *surrender*, an act of *abandonment*, an act of *separation*, an act of *public declaration* of purpose.

The *surrender* is that of the individual to Jesus Christ to be His alone.

The *abandonment* is the leaving of the world to become wholly Christ's.

The *separation* is from all persons, things, practices, and associations which are evil and worldly in their influence.

The *public declaration* of purpose is to lead a life wholly devoted to Jesus Christ and the things of Christ.

So *entering* the church involves *coming out* of the world. *Putting on* Christ involves *putting off* all that is opposed to Christ.

If, then, we are to maintain church standards, we must start with true conversion to Christ. That is only to say that a member of the Seventh-day Adventist Church should be a Christian. That is what he professes to be. It is not too much to expect him to be what he claims to be.

It is not enough that the church member should be a serious-minded, earnest man. He must be more than a sober, moral, kindly man. Something more is required than that he give mere

mental assent to the teachings of the church. He must be a *renewed, regenerated, converted, and saved* man. It is not enough that he should be merely an awakened, even a convicted, sinner. He is to be not merely anxious *to be* a Christian. He is to be in fact a true Christian. He should not enter the church with a desire *to be* converted. He should be in fact already converted. I am stating this now and in this place at the outset of our discussion of church standards because of its great importance, and because it is vital and fundamental to all other things I shall discuss.

It should be clear at the outset that the church of Christ, of which you are a member, is a church of *true converts*, not of those *to be converted*. It was designed to be an assembly of genuine Christians, not an assembly of those who, for various reasons, may desire to be and purpose to become Christians. Therefore, when you joined the Seventh-day Adventist Church, you made a public profession of something. Of what?

First, this: That God saved you from your sins, forgave you, accepted you into His family; that you loved God, accepted Jesus Christ as your Saviour and Lord, the Holy Spirit as your teacher and guide, the holy Bible as the source of all saving truth; and that you proposed to live a Christian life in lifelong devotion and attachment to your Redeemer and His cause. Such a profession is an acknowledgment of guilt and folly, of former errors, a confession of sin, a profession of the truth of the Bible and of a purpose to live according to its requirements and by its standards. It is not a profession of a purpose *to be* a Christian at some future time. It is a profession that you *were* a Christian then, and as such were taking a public stand for Christianity.

Suppose a man publicly professes to be a moral man. What would this be understood to mean? Does it mean that, now immoral, he intends to become moral sometime in the future? A man professes to be a patriot. Is the meaning of such profession that though now disloyal, he designs to become a friend of his country at some future time? Most certainly not. Such professions would mean that he is now a moral man, that he is now a lover of his country.

So when a man unites with the Seventh-day Adventist Church, he professes in a public and most solemn declaration that he *now has* Christ as his Saviour, that he *is* born again, that he *has* truly repented of his sins, *is* forgiven, and consequently *is* a Christian. This is the only possible interpretation of his act of joining the church. This is what men, both in the world and in the church, understand by it. It is a public declaration made over the slain body and shed blood of Jesus Christ, that he *is* a true Christian and wishes to be recognized as such. The world so interprets it. The Bible so interprets it. The church so interprets it. God so interprets it.

That is what our membership in the Seventh-day Adventist Church means. And it is from that position and viewpoint that I would discuss with you this whole matter of the standards of the church.

# WOMAN'S PAGE

## Counsel to the Individual

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

**A** GAIN and again have our sisters been warned against indulging pride of dress, which is idolatry; yet they pass on, making no change, and their example is leading others away from Christ, instead of leading to Him. Why is it so hard to arouse the conscience upon this subject, when the inspired apostle has spoken so explicitly upon this point? Will my sisters dress plainly for Christ's sake? for the love of souls for whom He died?"—*Review and Herald*, June 3, 1880.

"As I have seen those of our faith becoming worldly, my heart has been saddened. Some of those who profess to believe that they have the last message of mercy to give to the world, follow the fashions as far as they think their profession of faith will allow them to do. And their influence leads others astray. Their lack of Christlikeness is apparent to all. The Lord is dishonored by their conformity to the fashions of this degenerate age. Outward display is contradictory to our profession of faith. I entreat my sisters to guard against the tendency to dress in accordance with the demands of fashion."—*Id.*, Nov. 17, 1904.

"I saw that some professed Sabbathkeepers spend hours that are worse than thrown away, in studying this or that fashion to decorate the poor, mortal body. While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may in a few days be food for worms. And while you adorn it to your taste, to please the eye, you are dying spiritually. God hates your vain, wicked pride, and He looks upon you as a whited sepulcher, full of corruption and uncleanness within."—"Testimonies," Vol. I, p. 134.

"It is a shame to our sisters to so forget their holy character and their duty to God as to imitate the fashions of the world. There is no excuse for us except the perversity of our own hearts. We do not extend our influence by such a course. It is so inconsistent with our profession of faith that it makes us ridiculous in the eyes of the worldlings."—*Id.*, Vol. IV, p. 641.

"Dear sisters, shall this order of things continue; or will you resolve to put off your ornaments, and turn your attention fully to seeking the Lord? Bring in your trespass offerings, your thank offerings, and your freewill offerings; humble your hearts before the Lord, and He will be found ever ready to receive and pardon."—*Review and Herald*, July 8, 1880.

"My sisters, my brethren, shall we not all put away idolatry? Let us leave the fashions, let us leave all forms of self-gratification, to those who have no time for, nor interest in, the salvation of their own souls or the souls of others. Let us make it our one great interest to work for God and humanity, to win heaven ourselves, and to direct the feet of others into the path that leads to eternal life."—*Id.*, June 2, 1891.

"Shall we not take our stand as faithful sentinels, and by precept and example frown down indulgence in the dissipation and extravagance of this degenerate age? Shall we not set a right example to our youth, and whether we eat or drink, or whatsoever we do, do all to the glory of God?"—*Id.*, March 31, 1891.

"Those who have had the light upon the subjects of eating and dressing with simplicity, in obedience to physical and moral laws, and who turn from the light which points out their duty, will shun duty in other things. If they blunt their consciences to avoid the cross which they will have to take up to be in harmony with natural law, they will, in order to shun reproach, violate the ten commandments."—"Testimonies," Vol. III, p. 51.

"We have each an individual responsibility. No friend or neighbor can be a criterion for us. Jesus is the only safe pattern. Have you not, my sisters, given to the world a wrong example in your dress and in your selfish indulgence? Will you not have to render an account to God for the influence you have exerted in favor of needless adornment and display? Our faith must be tested in this world. Christ overcame in our behalf, and thus made it possible for us also to overcome."—*Review and Herald*, Dec. 6, 1881.

"There are few of my brethren and sisters who maintain plainness of dress as I do. My writings are pointed on this subject; but I do not carry it in the front. It is not to be made of greater importance than the solemn, testing truths for this time. There is in the very composition of some a criticizing spirit, and this they cultivate as a precious acquisition."—"Historical Sketches," p. 123.

"Do not encourage a class who center their religion in dress. Let each one study the plain teachings of the Scriptures as to simplicity and plainness of dress, and by faithful obedience to those teachings strive to set a worthy example to the world and to those new in faith. God does not want any one person to be conscience for another. Talk of the love and humility of Jesus; but do not encourage the brethren and sisters to engage in picking flaws in the dress or appearance of one another."—*Id.*, p. 122.

"Some hold themselves in a position to watch the dress of others, and find fault with every article they think not just right. If a sister is dressed orderly, and taste is manifested in her dress, the trial is raised, the sister is proud. I saw that some are withering spiritually. They have been watching for every fault to make trouble with. They neglect their own souls. They seldom see or feel their own faults, for they have had all they could do to watch the faults of others."—"Spiritual Gifts," Vol. II, p. 287.

"I have seen that it was not the design of the message to lead brother to sit in judgment over his brother, to tell him what to do, and just how far to go; but for each individual to search his own heart, and attend to his own individual work."—*Id.*, p. 223.

"There are many whose religion consists in criticizing habits of dress and manners. They want to bring everyone to their own measure. They desire to lengthen out those who seem too short for their standard, and to cut down others who seem too long. They have lost the love of God out of their hearts; but they think they have a spirit of discernment. They think it is their prerogative to criticize, and pronounce judgment; but they should repent of their error, and turn away from their sins. Peter asked of the Lord concerning John, 'Lord, and what shall this man do?' Jesus answered, 'What is that to thee? follow thou Me.'"—*Review and Herald*, Aug. 27, 1889.

"I saw that all the religion a few poor souls have, consists in watching the garments and acts of others, and finding fault with them. Unless they reform, there will be no place in heaven for them, for they would find fault with the Lord Himself. Said the angel, 'It is an individual work to be right with God.' The work is between God and our own souls."—"Testimonies," Vol. I, p. 145.

THE religion of Christ is sincerity itself. Zeal for God's glory is the motive implanted by the Holy Spirit; and only the effectual working of the Spirit can implant this motive. Only the power of God can banish self-seeking and hypocrisy. This change is the sign of His working. When the faith we accept destroys selfishness and pretense, when it leads us to seek God's glory and not our own, we may know that it is of the right order. "Father, glorify Thy name," was the keynote of Christ's life, and if we follow Him, this will be the keynote of our life. He commands us to "walk, even as He walked;" and "hereby we do know that we know Him, if we keep His commandments."—"The Desire of Ages," p. 409.

# EDITORIAL

## Comments on a Criticism of the Advent Doctrine

THE *Christian Advocate*, leading religious weekly of the Methodist Church, published recently an article entitled, "The Second Coming of Christ." The article opens thus:

"One of the invariable results of wars and calamities is an increased interest in the doctrine of the second coming of Christ, and the present unsettled state of world affairs has again brought this question to the fore."—*August 21, 1941.*

The implication in this statement seems to be that those who believe in the doctrine of a literal second coming of Christ rather suddenly discover, when wars and calamities arise, that the coming of Christ is drawing near. This is a very common charge. It is often stated more baldly than this.

### What Are the Facts?

But what are the facts on this point? There may indeed be some who, when great calamities and wars descend, suddenly betake themselves to the study of the word and endeavor to find some mystical prophetic relationship between a particular war or a military leader and some passage of Scripture. We deplore such a procedure as earnestly as anyone, and certainly it does not represent in any way the Seventh-day Adventist position on the vital doctrine of the advent.

Seventh-day Adventists did not wait for great wars and calamities in order to reach a conviction and conclusion concerning the second coming of Christ. Our conclusions, in regard to both the certainly and the nearness of the advent, rest primarily on great time prophecies which had expired before Seventh-day Adventists began their work. Indeed, so definitely was the doctrine of the second advent and its nearness established in the minds of the pioneers by such time prophecies, that they went forth confidently to preach this doctrine, with all that it involved of future upheaval and trouble for our world, at a time when so-called Christian nations generally were predicting an era of increasing peace and tranquillity for the world. So sure were the pioneers that the great measuring line of the time prophecies was correct, that they dared to preach of world conflicts of the nations and Armageddon, when virtually all others were preaching peace and safety. So definitely did the superficial appearance of things in the world give the lie to their preaching that they had to suffer constantly under the charge of being alarmists and ultragloomy pessimists.

### A Consistent Course Followed

But what else could they consistently do? Their feet rested solidly on the great time prophecies which spanned the long centuries. And Bible writers made it very plain that the next great event to follow these time prophecies would be

the second advent. The Scriptures also gave a description of the very last days, a picture of war, calamities of all kinds. Now, certainly, if the founders of this advent movement really believed that they were moving into the last days, they could do nought else but preach of coming wars and troubles, even though the sky might seem cloudless at the moment. That, as we have just stated, is precisely what they did. Every year that went by made more certain that a day of accounting before all the world was drawing on apace for Seventh-day Adventists. Either worldwide upheavals must soon develop, or else we must stand exposed before the world as false prophets, as having made some grievous error in our interpretation of the great lines of prophecy on which our advent doctrine has rested.

That is the true statement of the matter so far as the Seventh-day Adventist preaching of the second advent doctrine is concerned. It is a simple matter of record for anyone who wishes to take the time to look over our denominational books and periodicals that run back to the middle of the nineteenth century. Now, behold wars and calamities are abroad in the land, in every land. True, there is an increased interest in the doctrine of the second coming of Christ as a result of these upheavals, but the interest is chiefly to be explained by the fact that men and women remember that while peace and quietness apparently dominated the world, there was a company of people who declared that just such wars and calamities would take place in the near future. Doubtless many of those who now display a great interest in this doctrine were formerly a part of that great host of people who, either openly or covertly, made sport of the preaching of Adventists in days past.

### Do We Twist Scripture?

The *Christian Advocate* article has this to say further concerning the interpretation which Adventists give to the prophetic books of the Bible:

"The whole procedure of dealing with Daniel and Revelation, as with all of the prophetic literature, is fantastic and imaginary. Adventist writers exercise the liberty of making anything mean what they want it to mean. It is our Christian obligation to arrive, if possible, at a real understanding of the Bible, and the sad fact is that multitudes of good people are misled by the advocates of Adventism."

There are doubtless some advocates of the doctrine of the literal second advent of Christ against whom this charge might rightly be brought, for the *Christian Advocate* writer reveals in his article that he is considering as one such widely diverse prophetic interpretations as those found in Seventh-day Adventist books and those in the



Scofield Reference Bible. We are under no responsibility to offer a defense for all those who have set their hand to interpret Daniel and the Revelation. We are obligated only to show that the interpretation which we as a people have given to these books and other prophetic writings in the Scriptures is true. We feel that the facts already set forth concerning our preaching of wars and calamities while men about us still thought the world was going toward peace, provides about the best proof possible that our interpretations are not fantastic or imaginary.

There were many people years ago who declared that the only explanation for the Adventist predictions of great calamities and world destruction, was that they were of some strange, doleful bent of mind, and were determined to read into the Scriptures what they wanted them to mean. But all such charges seem very foolish today in the light of what is actually happening in the world, and a rereading of what our writers put in black and white years ago, along with the current reading of the daily newspapers, is our full answer

to the charge that "Adventist writers exercise the liberty of making anything mean what they want it to mean."

The Methodist writer whom we are quoting deplors the "sad fact" "that multitudes of good people are misled by the advocates of Adventism." Now certainly Seventh-day Adventists have not been misleading the people by their preaching. That is evident from what we have just stated. It is a fact, a sad fact, however, that multitudes of good people have been misled by the religious advocates of certain doctrines concerning the future of the world which formerly were placed in sharp opposition to the preaching of Seventh-day Adventists. We refer to the widely held and confidently proclaimed teaching by the large majority of preachers in the past generation, that the world is gradually moving toward an era of increasing happiness and peace and righteousness. How many, many people have been lulled into false safety and unpreparedness to meet their God as a result of this teaching, only the day of judgment will reveal.

F. D. N.

The Faith of Jesus—No. 6

## Christ and the Judgment

**C**HRISt preached the doctrine of accountability and judgment. He looked upon men as stewards, and taught that at some future time a reckoning will take place when men will have to give an answer regarding how they have used the blessings which were bestowed upon them. He illustrated this truth in four of His parables.

According to Christ's teaching, the judgment is to take place in connection with His second coming. Then the rewards and punishments of men are to be meted out. But before that takes place, there is to be a time of reckoning and checking accounts.

This is a natural order of procedure, and one that men should understand. In the judgment of any case at court, there is the period of inquiry and investigation. Following upon this comes the final decision and the execution of that decision. God's order is not different from this. He does not first send men to their rewards or punishments in a heaven or a hell and then bring them back for judgment at the time of Christ's second coming. Men do not enter into judgment at death, but await the one great judgment portrayed by Christ and referred to by Paul when he spoke to Felix of "judgment to come," and to the men of Athens of "a day" in which God will "judge the world." Acts 17:31.

### Judgment and Accountability

With these thoughts in mind, let us study the words which Christ uttered regarding this most important subject. In His sermon on the mount, Christ declared that the man who kills or is merely angry with his brother is "in danger of the judgment." Matt. 5:21, 22. On another occasion He

said, "The Father judgeth no man, but hath committed all judgment unto the Son." John 5:22. From this we note that Christ believed in a future judgment and was conscious of the part He must act in this grave work.

The parable of the unjust steward was given to teach the lesson of accountability. (See Luke 16:1-13.) Let us not stumble over Christ's commendation of the man who made such clever and questionable provisions for the future. The point is that someday the great Judge of the universe will say, "Give an account of thy stewardship," and we should prepare for this event, so that we will have friends who will receive us into everlasting habitations. Christ no doubt referred to the time of His coming when the reward of eternal life would be rendered to those who had made proper preparation. The "friends" referred to are the angels who will gather the righteous from the earth and escort them to heaven. Matt. 24:31. They are those who stand about the throne of God in the day of judgment and witness to the acts of men. Dan. 7:9, 10; Rev. 5:11.

At another time Christ asked, "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" Here He commends the wise and faithful steward who deals justly and well and keeps everything in readiness for an accounting with his lord even though his lord is delayed in returning to the household. On the other hand there is the steward who says in his heart, "My lord delayeth his coming," and begins to mistreat the servants and squander his lord's wealth. This man will be judged according to his deeds when "the lord of that servant will come in a day when he looketh not for him."

Christ then laid down a principle of the judgment in these words, "Unto whomsoever much is given, of him shall be much required." (See Luke 12: 41-48.)

### "Accounted Worthy"

Not only are we admonished to faithfulness in the use of our means because of the account that we must one day render, as illustrated in the parable of the unjust steward, but Christ admonishes us on another point in the words, "I say unto you, That every idle word that men shall speak, they shall *give account* thereof in the day of judgment." Matt. 12:36. And at another time Christ took occasion to speak of those "which shall be *accounted* worthy to obtain that world." Luke 20:35.

Besides the parable of the unjust steward, Christ illustrated the truth of accountability and judgment in the parable of the unmerciful servant (Matt. 18:23-35), of the marriage feast (Matt. 22:1-14), and of the talents. (Matt. 25: 14-30.)

In His introduction to the parable of the unmerciful servant, Christ said, "Therefore is the kingdom of heaven likened unto a certain king, which would *take account* of his servants. And when he had begun to *reckon*, one was brought unto him, which owed him ten thousand talents." When the servant pleaded for time in which to repay the tremendous debt, the master, knowing his inability to pay even a fraction of it, "loosed him, and forgave him the debt." Later the pardoned servant took hold upon a fellow servant who owed him a very small debt, and demanded payment. When the fellow servant pleaded for time in which to pay the debt, the pardoned servant showed an unrepentant spirit and thrust his debtor into prison. The master, hearing of this unmerciful deed, called the servant back, and, rebuking him, again laid upon him the whole debt which had once been forgiven.

Two points are emphasized in this parable: one, that there is to be a reckoning day for every man who seeks the kingdom of heaven, and the other, that present forgiveness is provisional. If one remains in a state of repentance, and acts accordingly in his daily life, then the pardon received is eternal. How abundant and gracious was the pardon given by the king! So far as he was concerned, he planned never to recall the debt. But he could not overlook the unrighteous acts of the one he had forgiven. So it is with God, the King of kings. He graciously and abundantly forgives the repentant sinner. The sins are cast far behind His back. But they are not finally and eternally blotted out until the judgment, when man's life record is searched and settled.

### Looking Over the Guests

In the parable of the marriage feast, the chief point is found in the words, "When the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless."

Matt. 22:11, 12. The man was speechless because he knew better than to come in without a wedding garment. He knew the custom, but had failed to do his duty and thus show respect for the king. The coming of the king to inspect the guests is illustrative of the investigative judgment. Before men are able to partake of the marriage supper of the Lamb, the King of kings will inspect those who have accepted the call to the supper, to see if they are properly clothed in the robe of righteousness.

The parable of the talents again emphasizes the truth of accountability and judgment. Though some may be given more talents than others, yet all are judged alike. Said Christ, "After a long time the lord of those servants cometh, and reckoneth with them." Matt. 25:19. The question, "How have you used your talents?" will be asked of every person upon whom God has bestowed His blessings.

These vivid teachings of Christ are given added force as we study other scriptures. Peter spoke of the blotting out of sin at the time of Christ's second coming. Acts 3:19, 20. John wrote of the blotting out of names from the book of life (Rev. 3:5), and of the books that are opened before the throne of God out of the records of which men are to be judged. (Rev. 20:12.) He likewise wrote of the judgment message that would be preached in the last days. (Rev. 14:7.) Daniel pictured the investigative judgment in these words, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before

## Trusting Thee

BY MRS. T. BUCHMAN

"At what time I am afraid, I will trust in Thee."  
"For in the Lord Jehovah is everlasting strength."

FEARFUL, fearful, oh, Thou knowest,  
But I bring my fears to Thee  
With this, Thy gracious promise,  
That Thou wilt strengthen me.

I plead it, Lord, *this* promise,  
When in peril, night or day,  
That Thou wilt send an angel guard  
To keep me on my way.

Thy promise is to be my guide  
While yet I may not see,  
And while I do not know Thy way,  
Thou hast a plan for me.

Thy promises like music fall  
So sweet upon mine ear;  
How can I ever doubt Thee now?  
Oh, why should I ever fear?

I will not fear. Let doubts arise;  
In Thee have I put my trust.  
I know Thy way is always right,  
Thy judgment true and just.

Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

In the parable of the tares (Matt. 13:36-43) and of the sheep and the goats (Matt. 25:31-46), Christ portrayed the final execution of the work of judgment. When the separation between the good and the evil has taken place, the time of rewards and punishments then follows.

Those who keep the faith of Jesus are fully aware of the impending judgment. While they wait the return of their Lord with earnest expectancy, they go forth into all the world, declaring, "The hour of His judgment is come." Rev. 14:7.

How carefully we should live, knowing that the time of reckoning has come and that only those "accounted worthy" may have an entrance into the eternal world. F. L.

## Baptism the Object Lesson of a Spiritual Experience

**W**HEREVER in the New Testament we find a description of a baptism we see clearly that the divinely established ordinance was an object lesson to teach death to the old life of sin, burial of that old life (in the watery grave), with a resurrection to the new life in Christ Jesus. Notice a few texts that show baptism in the New Testament as a going down into the water and a coming up from the water:

Matt. 3:16. "Jesus, when He was baptized, went up straightway out of the water."

Mark 1:10. "Straightway coming up out of the water."

John 3:23. "John also was baptized in Aenon near to Salim, because there was much water there."

Acts 8:38. "They went down both into the water, both Philip and the eunuch; and he baptized him."

Rom. 6:4, 5. "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

How unlike the baptismal scene pictured here is the service of sprinkling.

There is an interesting comment on Scriptural baptism, in contrast with the traditional form, in the old (1880) edition of "Life Sketches," by Mrs. E. G. White. When she was perhaps about fifteen years of age, Ellen Harmon (later Mrs. E. G. White) was desirous of being baptized and fully enlisting in Christ's service. She wrote later:

"My mind was very much exercised on the subject of baptism. Young as I was, I could see but one mode of baptism authorized by the Scriptures, and that was immersion. My sisters tried in vain to convince me that sprinkling was Bible baptism. The Methodist minister consented to immerse the candidates if they conscientiously

preferred that method, although he intimated that sprinkling would be equally acceptable with God.

"Finally the day was appointed for us to receive this solemn ordinance. Although usually enjoying, at this time, great peace, I frequently feared that I was not a true Christian, and was harassed by perplexing doubts as to my conversion. It was a windy day when we, twelve in number, were baptized, walking down into the sea. The waves ran high and dashed upon the shore, but in taking up this heavy cross, my peace was like a river. When I arose from the water, my strength was nearly gone, for the power of the Lord rested upon me. I felt that henceforth I was not of this world, but had risen from the watery grave into a newness of life.

"My cousin Hannah made confession of her faith at the same time that I did. She wished to be baptized by immersion, but her father, who was not a Christian, would not consent to this although we urged him to do so. So she knelt before the altar and had a few drops of water sprinkled upon her head. As I witnessed the ceremony, my heart rejoiced that I had not submitted to receive sprinkling for baptism, feeling confident that there was no Scripture to sustain it." —Pages 145, 146. W. A. S.

## Reverence for God and His House of Worship

(Continued from page 2)

imical to the observance of the holy day. The wedding would constitute the chief topic of thought and conversation throughout the hours of the Sabbath, both before and after the ceremony. And this would be true as relates not alone to those particularly concerned—the contracting parties—but to all who would attend such a service. Sabbath weddings would constitute one more innovation by which Satan is seeking to lower the standard of Sabbath observance and bring it down to the level of Sunday observance in the world around us.

To celebrate a wedding in a church on the Sabbath following a religious service, employing it as a means of promoting church attendance, is in our judgment even more reprehensible. We do not believe that any of our ministers should officiate on such occasions. Rather, we believe that they and our church congregations should place their hearty disapproval upon procedures of this kind. We should resolutely oppose this innovation upon the sanctity of God's holy day.

## Church Schools

And we are instructed that even church schools should not be conducted in that part of our church buildings devoted to the preaching of the word of God, for this will detract from the sacredness of the place in the minds of the children.

"The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or a storeroom, they will be more

than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies, or of things that have happened during the week. The education and training of the youth should be of a character that would exalt sacred things and encourage pure devotion for God in His house."—*Id.*, p. 496.

## Use of Pulpit

Letters have come to us asking if it is right for officers of our Sabbath schools and Missionary Volunteer Societies to occupy the pulpit in conducting their meetings. We have always seen this plan followed in the church services we have attended in various places, and have never seen any occasion for objection to this practice. These departments of the church work are religious in their character, the same as the prayer meeting and the preaching service.

## Demeanor of the Minister

The pastor of the church should prove an example to his flock in the matter of reverence. What he is and does, his words, his dress, his pulpit manners, will serve to elevate or lower the standard of reverence and dignity in the estimation and practice of the congregation. If he is light and flippant in his deportment, in private life, this same spirit will manifest itself in his public ministry. A joking minister will come to be regarded as a joke by his congregation. This spirit, we are told, is "severely censurable."

"Ministers should not make a practice of relating irrelevant anecdotes in connection with their sermons; for this detracts from the force of the truth presented. The relation of anecdotes or incidents that create a laugh or a light thought in the minds of the hearers is severely censurable. The truth should be clothed in chaste, dignified language; and the illustrations used should be of a like character."—*"Gospel Workers,"* p. 166.

We are glad to believe that these excellent principles are recognized and practiced by the large majority of our ministers. They are recognized also by the ministers of other denominations. In the *Watchman-Examiner* (Baptist) of August 7, 1941, there was printed a fine statement from George L. Cutton, Ph. D., several paragraphs from which we may profitably read in this connection:

"Of course, clergymen must be men of God, whatever else they are. As men of God, they must avoid even the appearance of evil. Whether they like it or not, there is a double standard—one criterion of conduct for the minister and another for the layman. To the minister personally there may be no loss or harm in a certain thing that others do, but he cannot afford to lend his precious influence to practices and habits that waste valuable time and are occasionally at least a marked incentive to evil. It is certainly reprehensible for a minister of religion to tell a shady story or to make a suggestive reference. Many a sensitive soul has been hurt by the careless jibes of the wisecracking minister. These mental barbs have served no greater purpose than to inflate the ego of the careless talker. A minister of Jesus Christ ought to be most considerate of the effect of his words and actions.

## Behavior in Pulpit

"Pulpit manners especially may make or break the good preacher. Sometimes awesome dignity and holy tones are impressive, but generally they are overdone

and hinder the message of the gospel. Let a man be natural and he will be effective. There is the story of a young clergyman who asked an older brother what to do with his hands when preaching. The old gentleman replied, 'Why not let them hang off the ends of your arms, as God intended them?' The habit of *lolling over* the pulpit with both arms may seem like taking the congregation into one's confidence, but it is slovenly and undignified, no matter how great the D. D. who does it. Sitting cross-legged in the pulpit chair is another abominable habit. [And an equally "abominable habit" is to slouch down in the chair, with the legs sprawled far apart.]

"But there are more serious offenses by the leader of worship. No clergyman likes to see whispering in the choir loft, even when the singers are not in full view of the congregation. However, how common it is to see two ministers in the pulpit engage in conversation from time to time, and often when the choir is rendering the anthem. . . .

"It is a mistake on the part of some pastors to pay attention to and make regular calls on adults and older young people in the parish, and at the same time almost totally ignore children and those in their teens. They, too, are an important part of the congregation. Perhaps one reason why other organizations and institutions snap up some of our most likely young people and usurp their time and energy for lesser things is that the leaders of the church fail to note their possibilities in time.

"One of the most frequent causes of differences between pastor and people is the habit of the former of deciding many important matters without consulting the proper board of the church. The Baptist Church is a democracy, but of late there has been a tendency on the part of some pastors, once called to a church, to assume that they are the masters of the vineyard. They ought to be reminded of the Baptist tradition, and of the greater tradition, 'One is your Master, even Christ; and all ye are brethren.' Moreover, why not honor in these days, above all others, the customs and institutions of democracy wherever they occur?

## Personal Hygiene

"It ought not to be necessary to call the attention of the ministry to cleanliness. Cleanliness ought to be next to godliness, and the more godly the minister, the cleaner. Even halitosis or 'B. O.' is a matter of real concern to one who has to be in such close contact with people. Carelessness in such things as shaving or having on clean linen or pressed trousers lessens the influence of the minister of religion."

In the pulpit the minister should dress preferably in black or dark clothing, unless weather conditions indicate a suit of white. He should avoid the use of flashy ties and hose or any article of dress which will attract particular attention.

We do not believe that the Christian religion consists in form and ceremony. Its public expression, however, as relates to the worship of God, should carry with it that dignity befitting the worship of the high and holy One.

We recognize that many of our church congregations meet in halls—some in the living rooms of private homes. But even in religious assemblies carried on under such conditions a spirit of reverence and godly fear should characterize the exercises, and be manifested in the deportment of the worshipers. And the exercise of this spirit will in no sense weaken the spiritual appeal of the church service.

Let us follow the admonition of the Scriptures to reverence the sanctuary of God, and exercise this spirit of reverence in all our approach to the divine presence.

F. M. W.

# IN MISSION LANDS

## In French Indo-China

By H. W. JEWKES

**T**HE French Indo-China Training School has come to the end of another successful year.

May 21 marked the happy occasion when graduation, for the first time in the history of the institution, was carried out with all the thrills that such events merit.

To show the enthusiasm that exists among the students of the school, an enthusiasm that merits emulation, R. H. Howlett reports that two days after graduation he and five of the students were out on the firing line holding meetings. They held revival meetings at Vam-nhom and Longxuyen. The need of such meetings has long been felt, and the response was demonstrative of the feelings of the people. To these important meetings the people came by the hundreds. There were more than three hundred in attendance at the evening meetings. What a field for evangelism!

The students are answering the call for the saving of souls in this land of opportunity. Ten of the sixteen students enrolled in the school for the past year are entering the work this year. How thankful we are for the training school that has made this possible, and for the untiring efforts of our workers in training these young men for service. They have had reverses during the years, and many trials; but a new day has dawned. Reverses have been changed into a forward

march, and trials into victories. The training school has proved its value.

Other encouraging news of advancement is revealed in the following statements: "In Longxuyen we are planning definitely on beginning the construction of the school shortly. . . . We are building a new chapel in Moc Can Dong, and Long is stationed there." Advancement is the note that is being sounded throughout the world field, and Indo-China is doing its part. A most encouraging note from the field is, "I sincerely believe that these new students are going to change the appearance of our work here in French Indo-China." Let us pray for these noble young men as they take up the responsibilities of workers in the cause of truth.

## The Malamulo Mission Hospital

ELTON L. MOREL, M. D.

**P**ROBABLY most of the readers of this article think of Malamulo as a place where many unfortunate lepers are being treated and restored to health. While it is true that scores of lepers each year are discharged from the leper colony free from the loathsome disease which once afflicted them, yet the medical work carried on at Malamulo is by no means confined to the treatment of leprosy.

Each year thousands of natives suffering from every imaginable form of tropical disease come to the dispensary for care and treatment. Of this number several hundred must be hospitalized in order to receive adequate treatment. We have two twelve-bed wards in the hospital unit, one for women and the other for men. Just last week, on making rounds I found more than twenty patients in the men's ward. There were nearly as many patients lying on the floor under the beds as in the beds. Of late, as soon as a patient has sufficiently improved, he is placed on a mat on the floor to sleep, so that one of his more unfortunate brothers may have the more comfortable bed.

We need more and better accommodations for our patients at the African hospital. Just last year a group of our own African workers sent a most urgent appeal to the Southeast African Union committee for a new ward of some kind to accommodate the many patients who are coming to the hospital. They themselves offered to take up subscriptions among their own people to help



French Indo-China Training School Students Who Are Entering the Organized Work Immediately



build these buildings, although I think they little realized how much it would take to meet this need.

Another most pressing need is a maternity unit for the African women. At the present time they must be cared for along with the rest of the women patients in the main ward, regardless of whether the other patients have infected ulcers, contagious diseases, or tropical diseases. We propose to erect a new double ward of fifteen beds each under one

roof. The present women's ward could be re-modeled into a suitable maternity unit, and the men's ward could be used as an overflow ward, particularly for ambulatory patients.

If the Thirteenth Sabbath Offering for the fourth quarter of 1941 results in a large enough overflow, then these hopes and plans for better care for the people of Nyasaland will be realized. Will you not help us out with an unusually liberal offering?

## Inland Papua

By R. R. FRAME

I WAS invited by Brother Lester Lock of Bisiatabu to accompany him on a visit through a portion of his parish. When one considers that Brother Lock's parish covers thousands of square miles of mountainous country, with a 14,000-foot peak in the background, he wonders just what might be entailed in accepting such an invitation.

Eager to try mountaineering and to see something of the work that is being done in the Bisiatabu district, I accepted the invitation. The trip was to be east of Bisiatabu to a district in which some teachers were located.

With twenty carriers well loaded, and with number-ten hobnails decorating our feet, we left Bisiatabu in the early morning. As it was the wet season, an early camp would be necessary each day in order to avoid the rain.

Very soon we left behind us the gum trees and the grass-covered hills, and plunged into tropical jungle. Our path was strewn with moss-covered roots of jungle giants; around us were the tropical ferns and undergrowth; overhead the trees formed a canopy, blotting the sun from view. In all our days of traveling we saw very little of the sun, but even so, the humidity was high, and the loss of much perspiration was the result. Most of the time our path was just up and down, and then up and down again, for no one who travels in Papua can go very far without having to climb a hill, or should I say a mountain? Once our trail left the mountain peaks, and we followed a river valley, crossing the river twenty-six times in three hours.

Each night we camped at a village, and made friendly contact with the inhabitants. Morning and evening worship was conducted with them, and in every case the natives were pleased to have us visit them.

On the third day we arrived at the village in which Soge, one of our Papuan stalwarts, is stationed as teacher. Soge has been in this village only a few months, but already we can see a change in the people's mode of living. Pigs are being done away with, a church is being built, and thus in the wilds another monument to the saving power of Christ is to be erected. In this village I was reminded of Nicodemus of old, who came to Jesus by night; for during our night's stay natives came alone, seeking more of the light that had begun to shine upon them.

This people were desirous of transferring their village to another site, where there was plenty of water and building material. While we were there they held a meeting to discuss the plan. One man said, "We cannot go down there; that is a place of death; we shall die there." Immediately an old man rose and said, "We are not afraid of death any more, for now we know the story of Jesus, and He will give us eternal life." Words such as these bring joy to the missionary's heart.

Leaving Soge and his followers, we again plunged downhill, to come up again three hours later on top of another mountain, where Hekahu, another teacher, leads his flock. Hekahu has been at this place for only a few weeks, but the whole village is behind him. We spent Sabbath with these folk, and everyone from the oldest man to the youngest child came to hear what the missionary had to say. These people were very much pleased to have us with them, and showed their gratitude by bestowing native foods upon us.

From this village, looking inland, all that can be seen is row after row of mountain ranges, and in the far distance among the clouds, Mt. Victoria. The scenery is superb; but scattered among these mountains are villages which if viewed closely would spoil the scenery. These are villages that are waiting to hear the gospel story. Some of them have called for teachers, but as yet nothing can be done to help them, as neither funds nor laborers are available. These are a needy people, and it is your responsibility and mine to see that they hear the story before it is too late.

On our return to Bisiatabu we passed through other villages. At one place we were told that if a teacher was not sent to them, at least one father would send his children a distance of about thirty miles to Hekahu's village, to attend worship and school. This was not idle talk, and shows just how earnest these people are in seeking the light of truth.

As I write now and look back on our trip, the things which come to my mind first are: God's handiwork in nature, the transforming power of the gospel, and the thousands who are waiting to hear the message. As I think on these things there come to my mind the words of Jesus: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

# BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

## Christian Etiquette

### No. III—At Church

By OPAL HOOVER YOUNG

**L**ITTLE white or brown or gray churches, unadorned windows, an old organ inside, perhaps just a piano, a few chairs at one side for the "choir," a small congregation of simple folk, working people largely, sincere if not eloquent. There we have a word picture of the hundreds of little backbone churches of the denomination. As many more church organizations are held in uninspiring halls, with straight-backed chairs and antiquated pictures of lodge members on the walls. Our problem is to know how to make the service beautiful in spite of often unsuitable buildings, in spite of traffic screaming outside the window or a radio blaring swing music on the floor below.

"Take off thy shoes, Moses, for this is holy ground." Just a bush—yes, but a bush hallowed by the presence of the Deity. That is the lesson

of reverence we need to remember as we step over the threshold of a room of worship. Only a crude building, only a hall—but for the time being hallowed by the presence of One who has given the Sabbath as a sign that the worshipers there are His people and He is their God. How quietly we would take our places and await the opening exercises, our souls open to the inspiration of sacred music carefully played by a pianist or an organist who is not more interested in what is going on in some other part of the room.

The family pew seems to have disappeared, unfortunately, with the horse and buggy. Occasionally at a church, even in a large city or at a college church, one may observe a family seated together. It is an inspiration to see that social group, ordained of God, coming to worship together. And it is the answer to many problems of the church service. It is hard to understand what pleasure a parent can get from church exercises while the younger members of the family are sitting elsewhere whispering or writing in song-books. We need more of the "as for me and my house" spirit in modern Israel.

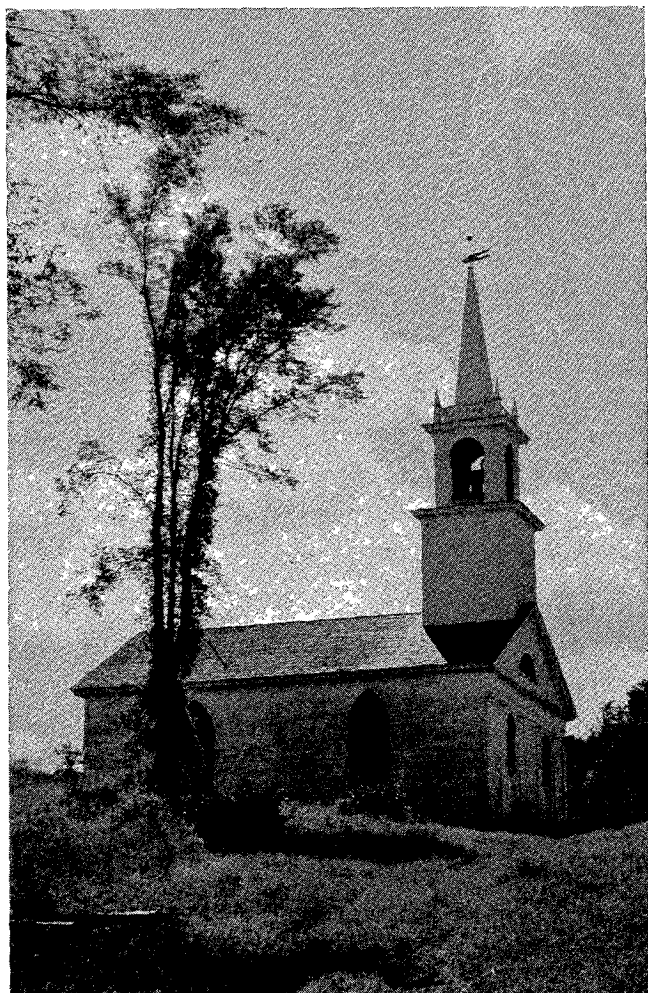
We can help to beautify the services of the Lord by individual attention to singing, keeping with the director or the organist, not dragging behind or jumping ahead, or singing the third stanza when the fourth has been announced, meanwhile looking about the room, craning necks this way and that to see what is going on around us. The song service is a part of worship, and should be carried on in the spirit of worship.

The same is true of the responsive Scripture reading. It can be an impressive phase of the service, but somehow the glory seems to depart from it when everyone is reading at a different acceleration, and here and there a determined person finishes saying the last four words after the group has finished. Perhaps we could get smoother responsive reading by the congregation if a leader were appointed to take the initiative in the response.

Christian etiquette at church further means that once a person is seated, it is not his business who enters the church behind him. Absorption in devotion will take care of curiosity. If it doesn't, then resort to will power.

H. A. ROBERTS

In the Little-Frame Meetinghouse, as Well as in the Great Stone Church, God Delights to Meet With Those Who in Reverence Come Together to Worship Him



Prayer, special musical numbers, and short talks should never be interrupted by latecomers. Those who find it necessary to be tardy should wait quietly at the door until the reading, music, review, or whatever it may be is concluded, then unobtrusively slip into a near seat. Only a definitely extenuating circumstance would make it permissible for a person to leave the room during such numbers. The less movement on the part of the congregation, the more pleasant the service; and we owe it to ourselves, to our religion, and to God whom we worship, to make the service beautiful. We have a good example in the outline of services for ancient Israel's sanctuary and temple.

One time when the superintendent of a certain Sabbath school called for the report of a committee, the chairman rose and visited each member of the committee right on the spot, and then reported. Obviously, the time for committee meetings is not at service time. We may not have stained-glass windows portraying the gospel story in pictures; we may not have rolling organ tones to re-create the divine inspiration of musical masters' sacred themes, but we can study to keep the worship orderly, sincere, and beautiful.

It would seem unnecessary to mention the all-American habit of chewing gum. I do mention it here because I have seen ushers chewing gum while passing the offering plates; I have seen soloists try to sing sacred songs while they attempted to keep chewing gum securely lodged in one side of the mouth; and I have sat near gum-chewers in the audience (unwittingly) and tried to listen to the sermon. While in our worship we want to emphasize godliness above form, we do not want to obliterate the form of godliness. The first we ought to do, and not leave the other undone.

The rostrum is a place dedicated to the purpose of preaching God's word, and is properly used by those who have been appointed to go on it. Ministers, speakers, choir members, orchestra

groups (in some cases)—whatever the appointed mission may be—all should step reverently on the rostrum and conduct themselves while there with a decorum befitting a sacred place. The rostrum is not a place for children to run to parents or for any member to go who does not have a mission that pertains to the services.

Could we have been with the children of Israel when Moses talked with God, and have seen the shining of his face, which was so bright they could not look upon it, we might have more reverence for the seasons devoted to going before God in prayer. Even if we had desire, we would fear to whisper, to spend the time grinning at someone else, to powder noses, to search out change for the collection, to jot down the last song for the



**"Christian courtesy is living by the golden rule. It means doing what Jesus would do if He were in your place."—Carolyn H. Votaw.**

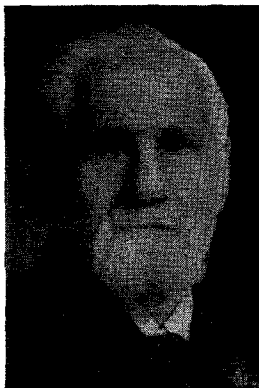
secretary's report, and to do the numberless things we see being done in practically any congregation or perhaps have been guilty of doing ourselves.

Confusion can be avoided at church if there is not too much getting up and down of the congregation. Some songs, for instance, can be sung with the members seated, especially when there is a closing song used for the Sabbath school and an opening and closing song for the fifteen-minute missionary service that immediately follows. In most churches, for the main hymns the pianist or organist plays the entire hymn through, and on

## KNOW YOUR CHURCH HISTORY

### THE MAN WHO ORIGINATED THE BIBLE READING PLAN

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



The giving of Bible readings is now in such general use among us as a method of presenting the message that we scarcely realize that it ever had a beginning. The plan originated at a California camp meeting.

The minister pictured here was preaching during a storm, and was having difficulty in making the people hear. So, resourceful, as always, he stepped down from the pulpit and invited the people to gather around him. As they pressed in closely he asked questions, citing, for the people to read, the Scriptural texts which held the answers.

The people entered wholeheartedly into the plan, and requested more such services.

When Sister White the next day heard of the "Bible reading," she heartily endorsed the new plan, saying that hundreds and thousands of our people would yet go from house to house conducting such question-and-answer Bible studies.

Last year (1940), hundreds and thousands of Seventh-day Adventists all over the world gave 2,745,960 Bible readings.

The originator of Bible readings was Elder .....

(Answer on page 21)

STELLA PARKER PETERSON.

the last phrase the congregation is given the signal to rise. This helps to avoid confusion and to keep the audience together in action. In any case, the signal should not be given too soon after the hymn number is announced, or the individuals will be getting up, a few at a time, as they find the number. Ample time should be given so that when the song is begun everyone can join in singing at the very beginning.

Anxious as we are to read the new *REVIEW* or *Signs* or *Instructor* when it is given out at church, we must not forget that etiquette in public gatherings forbids reading while someone is speaking.

We make these suggestions for betterment of our church services with an appeal that everyone will do what he can to correct his own careless attitudes. Above everything else, let us not foster the spirit of critical observation of others' faults. Such criticism engenders a spirit at worship that is far worse than the fault at which it frets. Let us work together to make the churches of our denomination known for their orderly, reverent conduct and sincere worship.

[Not down your etiquette inquiries and send them in to the Family Fireside Department, *Review* and *Herald*, Takoma Park, D. C., and Mrs. Young will be happy to answer them in a concluding article.]

## The Truth About the Lie

By FRANCES DUNLAP HERON

"T'S happened!" Edna Preston sighed, as she sank into a chair in Althea Gibbons' kitchen.

"What's happened?" Althea asked in surprise.

"Junior just told his first lie! He came in with that pink-flowered sun suit in shreds. Said he caught it on a nail. But it wasn't torn—it was cut up with scissors!"

"Isn't that the sun suit you made him out of goods left from your dress?"

"Yes, he hasn't liked it very well, but—"

"Edna, I've heard the children teasing him about it—calling him 'mamma's baby'—and I guess he couldn't stand it any longer."

"But I didn't think Junior would ever tell me an untruth! I won't be able to depend on him any more!"

"Don't say that! Talk it over with him quietly. Show him that there is a right and a wrong way to meet a difficulty. Tell him cutting up the suit was the wrong way. That brought new trouble. The way he tried to get out of that was a very serious mistake indeed. Destroying the suit was not nearly so unfortunate as allowing confidence in his word to be placed in danger of being destroyed. But don't fail to leave with him the assurance that you still trust him, that you believe he will not make that mistake again. Then let the matter drop."

"And not make him wear any more pink suits?"

"I wouldn't. Adults often don't realize how sensitive children are about teasing. Many can't stand being laughed at; so frequently they tell stories, steal, and do other unethical things to avoid it. Most youngsters can naturally 'take it.' I couldn't, and I was not taught how. That's why my sympathies are with Junior now. I remember one incident that made me unhappy for years and—well, it's been hard work to forgive my parents. Want to hear it?"

Edna nodded.

"When I was about eight, the young people in our little country church met one evening to practice a Christmas program. Lucille Farmer's father was to come after her and me in his wagon.

I lived less than a quarter of a mile off the road on which they lived; so mother told me that unless Mr. Farmer insisted on bringing me all the way home, I was to get out at the crossroads and walk. It was quite safe. I had walked the distance from the road to the house many times before.

"On our way home one of the boys, Tommy Garrett, about fourteen, rode his horse by the side of the wagon. At the crossroads, Mr. Farmer asked Tommy to take me the rest of the way. Reluctantly, I climbed up behind Tommy on the horse. When I entered the house, mother asked how I got home from the corner and I said, 'I walked.' I was extremely shy regarding boys, and I couldn't bear to be joked about them. And since mother was a great tease, I was sure that if she knew about my riding with Tommy, she would laugh and jest about it.

"I paid dearly. A few days later Mr. Farmer said something to dad about Tommy's bringing me home. Of course, he and mother were filled with righteous indignation against me. I tried to explain why I had told that untruth, but my reason, of course, was no justification. To them, a lie was a lie, and I had sinned.

"It was many a long day before my parents would trust my word. 'You know how she deceived us about Tommy Garrett,' they would say until I thought I should die of shame. Once, in a very important family affair, they took the word of an old servant who they knew had become increasingly forgetful, instead of mine, though I had told the truth. In fact, the story about Tommy is the only real lie I recall telling during my whole childhood."

"Your family's attitude was enough to make you a habitual liar!" exclaimed Edna.

"Parents today have the opportunity to be better informed and to understand their youngsters. I wish I could tell all of them to trust their children!"

"You've helped one mother learn about pink sun suits anyway!" Edna assured Althea as she started home.—*National Kindergarten Association.*

# WORLD-WIDE FIELD

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

## The Illinois Camp Meeting

THE Illinois camp meeting, August 1 to 10, was held on the campus of Broadview Academy near Chicago. Earlier in the summer, M. V. Campbell accepted a call to the presidency of the Minnesota Conference. A few weeks before the conference opened L. E. Lenheim, president of the Florida Conference, 1935-1941, was elected president of the Illinois Conference, to fill the place left vacant by Elder Campbell. He immediately began aggressive direction of plans for the meeting. He brings to his task experience in evangelism and conference leadership and a background of contacts with larger institutions. The workers and all members in attendance at the conference rallied enthusiastically to his side, and the session was rich in opportunities and blessings.

The conference auditorium stands near the girls' dormitory and can accommodate 2,500. It overflowed generously when the churches near Chicago came in for the Sabbath, Sunday, and evening meetings. The school homes and a number of tents were crowded with those who stayed through the week. A large proportion of the 5,500 members of the conference shared the inspiration and blessing so richly bestowed.

Sabbath afternoon, August 2, witnessed the ordination of E. Moldrzyk to the ministry. The writer read the charge, J. J. Nethery spoke words of introduction and offered the prayer, and L. E. Lenheim gave the formal welcome. On the last Sabbath F. C. Gilbert preached the morning sermon, presenting an appeal for foreign missions. The response in cash and pledges amounted to more than \$5,500.

The work of the conference has been making decided progress. A spirit of loyalty and enthusiasm was plainly evident. Every branch of the work showed real growth. Fine records have been made by the gospel colporteurs. The academy has had prosperity in carrying out the ideals of Christian education. Evangelists have brought the good news to many new believers during the past year. Representatives from the Lake Union Conference and Emmanuel Missionary College were present at the conference and gave their usual inspiring uplift.

The academy had at the time of the conference just under 100 ap-

plications from young women who wanted to live in the dormitory. For lack of room, some of these could not be received into the school home. During the month of July the academy wood-products shop produced enough furniture to fill one hundred railroad cars. An increasing difficulty was to obtain materials and find young men to work in the shop. A. J. Olson, principal for eight years, had accepted a call to head Auburn Academy in the State of Washington, and C. Roy Smith, of the school faculty, was elected acting principal.

The Hinsdale Sanitarium presented an interesting program one afternoon, and its manager gave an encouraging report of financial progress. R. G. Campbell, a leader of long years' experience at home and abroad, was elected to direct the fine corps of colporteurs in the conference. The book sales at the session were well ahead of those of last year.

The Harvest Ingathering was greatly stimulated by the report of one sister past seventy years of age who had received during the last few months \$1,500 for the cause. Her faith, vision, and persistence were rewarded with a gift of \$1,000 from one individual, and that was solicited and received through the mail.

The whole camp was thrilled and encouraged by reports of progress and victories. Personal experience was enriched, confidence in the church was strengthened, and pledges of loyalty were renewed. Members in attendance returned to their homes readier to bear burdens and sacrifice for the truth and to tell others of their hope.

W. HOMER TEESDALE.

## Harvest Ingathering in South Africa

THE president of the South African Union, A. F. Tarr, visited the General Conference office recently. While here he related an interesting experience that we are passing on for your encouragement. Please note the steady growth in size of offerings. In 1934 a large business concern contributed \$25, but in 1935 a special appeal raised the donation to \$125. Following a second urgent request, made in 1936, the \$125 became \$1,250, accompanied by a second donation of \$750 to be used in local

work. Read how this first \$25 offering has grown to \$7,000. It is interesting to note that Brother Tarr's encouraging Ingathering report from the South African Union places the returns for the 1941 campaign at more than \$50,000. Surely God is blessing our brethren in Africa. The report cheers our hearts, and we pass it on, as follows:

"In recent years we have endeavored to place our Harvest Ingathering in South Africa on a stronger basis, and in our endeavor to secure larger funds from some of the business organizations, we have had some very interesting experiences. While most of the firms do not give very large amounts, yet there has been a liberal response to our special annual appeals.

"One outstanding experience might be of interest. A very large business concern had been giving us a donation of \$25. We arranged for a deputation to visit the president, and he agreed to increase the gift to \$125. The following year I decided to call upon the general manager in an endeavor to further increase the gift. I was able to secure an interview through the assistance of a friend. As he had a little personal knowledge of the family, the introduction was made on a fairly friendly basis. When we got to the purpose of my call, I explained that we were deeply appreciative of what the organization had already done for us, and we wondered whether an even larger amount might not be given. The general manager showed considerable interest, and requested that we place our appeal in writing. This we did, but first of all we submitted the letter to the assistant general manager for his suggestions. The assistant general manager heartily approved of the letter, and it was later submitted to the board. In consequence of this and a second letter which followed, we were given \$750 for local work and \$1,250 for our Harvest Ingathering appeal.

"The following year I decided to make an effort to secure a larger gift from the organization that had been helping us so much; and again I approached the general manager. I expressed our appreciation of what had already been done, and asked if it would not be possible for the gift to be increased. He stated that it would not be possible to increase the one donation of \$750, but in regard to the \$1,250, he would be glad to present to the board whatever statement I wished to make. Accordingly, I wrote a



further letter, asking if an increase might not be given. In addition, I interviewed, with his permission, other members of the board.

"After the next meeting of the board I received a telegram from the secretary stating that the donation had been increased from \$1,250 to \$2,500, and this in addition to the \$750 which we were receiving for our local mission work. These two donations have now continued for several years, and in addition to this, other amounts have been given to the denomination from time to time as special requests have been made. Last year there was given to the denomination by this organization nearly seven thousand dollars. This, of course, has not all been credited to Harvest Ingathering, but it has gone to various phases of our work in consequence of our original endeavors to place our Ingathering in a larger way before some of the business organizations which we knew were in a position to give—and I should also add, in consequence of the prayers that were offered that God would give us favor in the eyes of those in charge.

"In the case of one other business concern, A. N. Ingle, former president of the Natal-Transvaal Conference, secured a donation of \$500 in the place of a much smaller amount which had been given in previous years.

"We have made some good friends among the businessmen of South Africa in our Harvest Ingathering, and considerable interest is taken by these men in our work as we visit them from year to year. While we do have an occasional large donation, the bulk of our Harvest Ingathering comes from fairly small donations solicited both by our workers and by our lay members as they carefully and systematically work the business sections and the homes in the territory near which they reside. Thus far this year the amount raised within the South African Union Conference is a little more than \$50,000."

R. G. STRICKLAND.

## Asking for Great Things

ONE elderly woman in the Illinois Conference has already raised alone a larger amount in the Harvest Ingathering campaign than has been raised by any church in the conference except the one of which she is a member. Miss Louisa Meisenbach, seventy-four years of age, has thus far collected \$2,500. Because of the fact that much of the year she has been ill and confined to the house, she solicited many of the donations over the telephone and through correspondence. After raising the first \$500 through small donations, she decided to try to get larger sums of money, and wrote to a woman who

she knew had means, asking for \$1,000. This woman replied that she would be unable to give this amount. Miss Meisenbach again wrote to her, stating that she felt clearly that the Holy Spirit had prompted her to write the letter, and earnestly entreated the woman to make the proposed gift of one thousand dollars a subject of earnest prayer. By return mail she received the check for \$1,000. Since then she has received \$500 donations from two other people. What this sister has accomplished could probably be done by almost any other member who entered into the campaign with the same zeal.

M. V. CAMPBELL.

## Progress in Northern California

THE history of the advent movement in Northern California is one of steady progress since the day the General Conference sent Elders D. T. Bourdeau and J. N. Loughborough to open up the work on the coast in the year 1868. A few months ago I ran across in our old office safe the first record book of the early beginnings of our work in California, written in the handwriting of Elder Loughborough. As I read the following account of those early days, it seemed to me as though a voice spoke to me from the dead past:

"A mission of the Seventh-day Adventists was established on this coast in the year 1868 by the General Conference of Seventh-day Adventists.

"Elders Bourdeau and Loughborough opened the labors of the mission by meetings held in the California Mission Tent at Petaluma, Sonoma County, California, from August 13 to the eighteenth of October. These were followed by meetings in Hoppers Hall. About one hundred discourses, among them seven in reply to discourses of opposition. . . . As the result of the effort in Petaluma about twenty embraced the Sabbath. A Sabbath meeting was established at the house of Brother William Dennison, of which meeting he was appointed leader."

Following this meeting in Petaluma, other meetings were held in Santa Rosa, Healdsburg, and Sebastopol, and the first church was organized at Petaluma in 1869. This was soon followed by the organization of churches in the above-named places. The first general meeting of all the believers in the State was held at Piner settlement, near Petaluma, April 9 to 11, 1869, at which time a simple organization was perfected and a constitution drawn up. D. T. Bourdeau was elected president of the mission, and R. A. Norton, secretary. It is also interesting to note that from

the very beginning of the work in California the work has been self-sustaining. From the records just a year after the mission was started, this statement is recorded:

"There was a strong feeling manifested in this meeting by prominent brethren in California to take the mission on *their* hands and make it self-sustaining, although no vote was taken to that effect. A few weeks after, however, a statement was made by the State committee through the ADVENT REVIEW, declaring the California Mission a self-sustaining mission."

In connection with this, it was interesting to note that the General Conference had spent \$1,874.47 in getting the work started in California, including the cost of sending Elders Bourdeau and Loughborough and their families to the coast, etc. As we contrast this expenditure with the millions of dollars that have been sent from California to the mission treasury, truly this was an investment that paid rich returns to the General Conference for the prosecution of the work. In 1940 the Northern California Conference alone sent \$200,000 to the General Conference in surplus tithes and mission offerings.

### A Rich Legacy

The Northern California Conference feels very happy indeed to have inherited such a rich legacy of tradition and faithfulness from the early pioneers of the movement. And we are glad to say that their consecration and spiritual vision are still strong in the hearts of our church members here. Everywhere throughout the conference, which reaches from the Bay cities around San Francisco to the Oregon line on the north, the message is moving forward. In this territory live more than eight thousand Seventh-day Adventists, organized into sixty-seven churches. Since the first of the year it has been our privilege to organize three new churches. A large number of evangelistic efforts have been conducted which have resulted in a net gain to the conference of 345 members during the first six months of the year. Our tithes for the first seven months amounted to \$171,420.78, an increase of \$18,872.77 over the corresponding period of 1940, or a gain of 12 per cent. Mission offerings likewise show a healthy growth, with \$61,193 sent on to the mission treasury, or a gain of \$4,716.27, or 8 per cent. At this writing our churches are all engaged in the Ingathering campaign, and although we have been working only a few weeks, to August 30, \$25,000 has been reported, and we hope to reach our full goal of \$40,000 in the month of September.

We are especially blessed to have in our midst Pacific Union College, the St. Helena Sanitarium and Hospital, Lodi Academy, and two day

(Continued on page 21)

# North American Division Gleanings

## Atlantic Union

It is with regret that the workers and members in the Greater New York Conference bid farewell to Miss Louise Kleuser, who is taking up work in the General Conference office as assistant secretary for the Ministerial Association to foster primarily the Bible work. Miss Kleuser has been connected with the Greater New York Conference for twelve years, the last four of which she has carried the responsibilities of the educational, Missionary Volunteer, and Sabbath school departments.

In the interests of more fresh and canned fruit for the students, Union Springs Academy, in New York State, has placed an order for quantities of apple, cherry, pear, and plum trees, grapevines, and rhubarb roots to be planted as soon as possible next spring. The trees are three-year-olds, most of which will begin bearing two seasons after planting.

## Canadian Union

Five persons were recently baptized at Ebenezer, Saskatchewan, in the Manitoba-Saskatchewan Conference. These new members all joined the conference church.

W. A. Clemenson has been called to the presidency of the British Columbia Conference.

This summer a new church was organized at Read Island, in the Georgia Straits, British Columbia Conference. There are 18 charter members.

W. C. Jensen, evangelist in the Ontario-Quebec Conference, has accepted a call to labor in the Southern New England Conference.

## Central Union

At the time of the Kansas Conference session this year, a recommendation was passed looking forward to very definite efforts for the young people of that territory, both by means of evangelism for youth and through the Progressive Class work. There is without doubt a great field of labor for this kind of work throughout the entire field.

The work which R. J. Thomas is doing at Riverton, Wyoming, is progressing in an encouraging manner. On August 30, a Sabbath school was organized, composed of 24 persons, 10 of whom were adults who were under conviction to observe God's sacred day. A new series of Bible studies was conducted during September, with a good interest.

Two laborers of the Wyoming Mission who have recently left that locality for other fields of usefulness are G. W. Hosford, who is connecting with the West Pennsylvania Conference, and Walter Will.

## Columbia Union

At the colored effort in South Boston, Virginia, in the Potomac Conference, 12 have taken a definite stand for the Sabbath.

A good auditorium has been secured for a colored effort in Richmond, Virginia, which will begin shortly.

A new church was organized recently at Carter Camp, Pennsylvania, with 15 charter members. Each member in this company is a real missionary worker, and it is anticipated that before long the membership will be increasing. Plans are already being made to hold cottage meetings and Bible studies among interested ones in the community.

On September 6 eleven believers were baptized at the Ephesus church in Columbus, Ohio.

## Lake Union

A problem in conference boundaries has recently been settled by incorporating the town of Menominee, Michigan, into the Wisconsin Conference. Menominee is separated from Marinette, Wisconsin, merely by the Menominee River, and these two towns really constitute one city, with a combined population of about 27,000. The church building is located in Menominee, and the majority of the members live on the Wisconsin side. As the location of these towns is only about 150 miles from Madison, the headquarters of the Wisconsin Conference, and almost 500 miles from Lansing, the Michigan Conference headquarters, it was felt that the church would be served better by incorporating the Michigan town, as well as its Wisconsin neighbor town, into the Wisconsin Conference.

The Inkster, Michigan, church has built a fine new church school building, which opened its doors to students for the first time this fall.

## North Pacific Union

It is expected that a church will soon be organized in Anchorage, Alaska, where there is at present a Sabbath school of about 30 members.

## Northern Union

D. N. Wall, formerly president of the North Dakota Conference, has become president of the Iowa Conference, taking the place of D. S. Osgood, whose tenure of office has expired.

The new Hackensack church, in the Minnesota Conference, was dedicated on September 27, just two years from the time this building project was begun. Elder Carl Sundin is laying plans for an

evangelistic effort in Hackensack, to be held in a tabernacle, erected in the center of the business district of the town.

Three persons were baptized at Rock Creek, Minnesota, recently by August Anderson.

In Williston, North Dakota, a baptismal service was recently held, at which time 3 new believers were buried in the watery grave.

At a meeting held at the conference headquarters in the early autumn, far-reaching plans were laid for the South Dakota Conference. It was decided to hold efforts in the following places: Miller, Holabird, Highmore, Leola, Green Grass, Moreau, Mitchell, Sioux Falls, Arlington, Mobridge, Chelsea, and Lead. Arrangements were also made to circularize with our literature every home in five unentered counties; namely, Roberts, Yankton, Tripp, Ziebach, and Lawrence.

## Pacific Union

F. M. Larsen, formerly field missionary secretary of the Manchurian Union, is connecting with the Northern California Conference to assist J. D. Leslie with the growing colporteur work in that field.

S. O. Martin and Clarence T. Johnson recently opened their effort at Sunnyvale, in the Central California Conference, with a capacity crowd.

D. E. Dirksen is laying plans for the opening of an evangelistic effort in Ontario, in the Southeastern California Conference.

## Southern Union

A colored lay preacher in Louisville, Kentucky, is having fine success in conducting a series of street meetings. He has received a permit from the city to block off one entire block for his services, and over 100 are attending.

## Southwestern Union

R. E. Loudon has erected a tent at Monroe, Louisiana, for an evangelistic effort for the colored people there.

Mrs. Ruth Smith, from the Northern California Conference, has connected with the Arkansas-Louisiana Conference, to take charge of the magazine work.

O. J. Bell is taking the work of treasurer of the Texico Conference. T. R. Gardner, of the Texico Conference, is taking Brother Bell's place in Arkansas-Louisiana.

New teachers at Southwestern Junior College include Miss Brickman, secretarial teacher, and H. B. Lundquist, who is taking H. S. Miller's place as head of the Bible department and carrying the responsibility of pastor of the Keene church. Elder Miller has gone to Jefferson, Texas, to take charge of the work in that district. J. B. Hampton, formerly pastor of the Keene church, has been called to Austin, Texas.

R. C.

## Progress in Northern California

(Continued from page 19)

academies, the Golden Gate and Redwood Empire Academies. In addition we have one thousand boys and girls in our elementary schools, taught by fifty teachers.

Every other department of our work is moving forward encouragingly, and showing substantial gains. It is our purpose during the coming months to put on a strong program of evangelism, and ten more tabernacle and hall efforts are being planned for as soon as the Ingathering is finished. For what has been accomplished we give all the praise to our heavenly Father and to our workers, church officers, and lay members who so faithfully labored for the upbuilding of the cause of God in this portion of the vineyard.

E. F. HACKMAN.

## The Camp Meeting in Iowa

THE spirit of youth, with its enthusiasm and progress, its courage and strength, was manifest in the camp at Cedar Falls, Iowa, August 21 to 30. A group of workers composed almost entirely of young men of talent had gathered about the retiring president, DeWitt Osgood. For six years he had directed the work in this strong agricultural State with so many historic church connections.

In the two-year period closing, four new churches had been added,

and the net gain in membership was 596, bringing the total to an all-time high of 3,552. More than three hundred persons had been baptized this year up to the opening of camp meeting. A definitely planned campaign was on foot to penetrate and dispel the darkness in counties without church or company.

Of 635 persons definitely interested in joining the church, 35 owed that interest to the colporteur, 61 to the Crusade for Youth movement, 266 to the conference evangelist, and 273 to the zealous layman.

With a low, in 1933, of \$14.46 per capita in tithe, the church gave \$22.84 per capita in 1940. Mission offerings had risen in the same period from 19.2 cents a member to 24 cents. The total tithe of \$140,000 in two years showed a 14 per cent gain over the tithe of the previous biennium. In an equal time the sales of the Book and Bible House had increased 26.5 per cent.

These facts and many others kindled new enthusiasm in the hearts of the believers gathered at Cedar Falls. Book sales outdistanced last year's by a wide margin. The sum of \$1,200 for evangelism was pledged by the congregation near the close of the meetings, and that after more than \$3,000 had been given to foreign missions. After fifteen years' absence in foreign and home service, L. L. Grand Pre had returned before the conference to lead the colporteurs.

Besides hearing the business reports of the session, those in attendance shared the benefits of sermons, Bible studies, prayer meetings, parents' counsel, and talks to the children and youth. Mrs. E. H. Oswald had charge of a series of programs for parents. C. L. Smith, the newly elected Missionary Volunteer leader and educational superintendent, and Paul Whitlow directed activities and services for the youth and children. M. E. Kern of the Theological Seminary drew generously on his rich experience to instruct and inspire the youth. He was joined by others in giving instruction and exhortation to the large assembly. C. P. Crager, until recently president of the Central American Union, H. N. Bordersen, mission evangelist in the Far East for many years, and O. U. Giddings, on furlough from South Africa, recited many experiences of lasting influence.

Representatives from the Northern Union Conference, including the president, E. H. Oswald, the educational secretary, K. L. Gant, and others, were present and gave helpful instruction. Dean John Howell and one of the Bible teachers, J. W. Roland, counseled with the youth and their parents concerning a Christian education at Union College. J. A. Tucker was present in the interest of Oak Park Academy. Nurses directed the sick

to the benefits to be received at the sanitarium. On the last Sabbath E. T. Gackenhaimer and Glenn Fillman were ordained to the ministry.

The Iowa Sanitarium reported the completion of a new heating plant. They seek a physician who can step into the medical superintendency, with its opportunities. Oak Park Academy reported one of its best years in attendance and stated that student labor amounted to about \$9,000 for the year. Elder and Mrs. M. E. Smith, returned from schoolwork in Trinidad, join the faculty as teacher of vocational subjects and matron, respectively.

Upon the retirement of DeWitt Osgood as president of the conference, the delegates elected D. N. Wall, who has presided over the work in North Dakota for five years. Brother Wall brings to the leadership in Iowa an extensive experience in Europe, a successful evangelism in his own right, and a careful management developed through years of direct contact with church and institutional problems. Brother Wall joined the conference before its adjournment. Iowa is confident of even greater progress and victories under his leadership and the blessing of God.

W. HOMER TEESDALE.

## Know Your Church History Answer

S. N. Haskell.

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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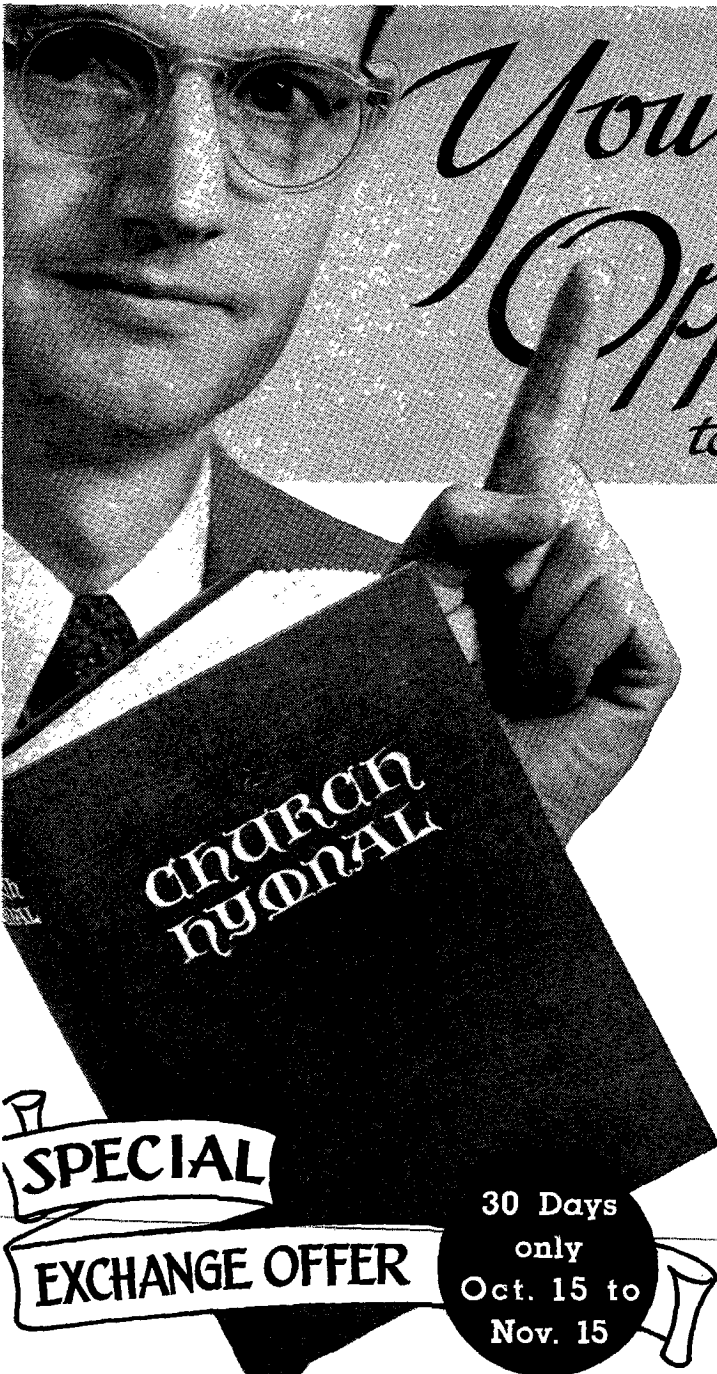
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# OF SPECIAL INTEREST

**W**E earnestly desire to secure the address of William H. Colburn, or William H. Colborn, recently of the Pacific Coast. If anyone knows of his address, will he please send the same immediately to the editor of the REVIEW AND HERALD.

## Missionary Sailings

**M**R. and Mrs. Werner Aeschlimann, workers from Chile, South America, who came to the United States for some advanced schoolwork at Emmanuel Missionary College, are returning to their field of labor, having sailed from New York for Valparaiso, September 6, on the S. S. "Copiapo."

Elder W. H. Bergherm, of Takoma Park, having been called to the superintendency of the Colombia-Venezuela Union Mission, sailed from New York for Barranquilla, September 12, on the S. S. "Santa Rosa." Elder Bergherm's family are remaining for a time in Takoma Park.

H. T. ELLIOTT.

## Ads for the "Review"

**A**S our readers all recognize, the REVIEW is a twenty-four-page number three times in the month and a thirty-two-page number once a month. The reason the thirty-two-page number is printed is that more space may be given to announcements of our books and periodicals.

Beginning with this issue, we are making some change. We are running regularly two pages of ads three times a month, and then in the large number of the REVIEW we shall have only four pages of ads—the remainder of the space being given to our regular departments. With this new arrangement we devote exactly the same amount of space to ads in the course of a month that we have been giving in the past.

We believe that our readers appreciate these ad pages, because they contain announcements of our important book publications and of our various periodicals. Every new publication is promptly featured in this section of the REVIEW. And the REVIEW costs our readers no more than if we did not run these ad pages, for this reason: Our Book and Periodical Departments pay for all the ads from each of their departments.

## This Number

**W**E begin this week a series of articles from Carlyle B. Haynes, on "Church Standards." We believe that these articles will be read with interest and profit.

Francis C. Stifler, secretary of the American Bible Society, is giving a series of radio addresses on the Bible. We are privileged to use some of these in the columns of the REVIEW.

We conclude in this number the quotations from the Spirit of prophecy, compiled by Miss Esther M. Lindsio. We believe many have read this compilation with interest. Many excellent principles have been enunciated. We hope that each reader will apply these principles individually to his own experience, and not seek to apply them to someone else. The last quotation in the compilation of this week reads as follows: "I saw that all the religion a few poor souls have, consists in watching the garments and acts of others, and finding fault with them. Unless they reform, there will be no place in heaven for them, for they will find fault with the Lord Himself. Said the angel, 'It is an individual work to be right with God.' The work is between God and our own souls." This is good counsel for every reader of the REVIEW. We need in these days to take good heed unto our own doings. We may apply ever so rigidly principles relating to dress and diet and other things to ourselves, meeting the demands of our own conscience before God, but let us be charitable toward our brethren and sisters.

Mrs. Young is presenting some fine principles relating to Christian etiquette, which may profitably be studied by both old and young.

Editorials in this number and articles from our mission lands are all of interest and value.

## The Standard of Patience

**A**WORD from Missionary R. H. Tutty, of the South Seas, indicates that the standard of patience is being lifted up in a conspicuous way in the island work. Reporting the organization of a church in the Admiralty Islands, a remote group, just below the equator, our brother says:

"It is our custom not to baptize natives until they have overcome impatience. As several had become angry at times, their baptism was deferred for a time."

That is a high standard. It stresses the details of the Christian life in a way to keep men clinging to Christ for the power that keeps. It is of these latter days that Christ speaks in the Revelation: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." That means the judgment hour. Of the remnant people in that time it is written again: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

When we see these island people, just coming into light, setting before themselves this high mark of "the patience of the saints," it may well teach us a timely lesson, lest indeed it turn in this matter that the last shall be first and the first last.

W. A. S.

**A**N Adventist brother in Argentina had but one copy of a little tract on the topic, "Who Changed the Sabbath?" A neighbor asked to borrow it. This request was granted, with the understanding that it would be returned to its owner in two weeks. One friend after another asked this neighbor to allow him to read this tract, and from house to house and from hand to hand went the little tract. It was six weeks before the little messenger of truth returned to its original owner, and then it was torn, soiled, and tattered. As a result of reading the little paper, nine persons accepted the truth.

**A**YOUNG man in San Cristobal, selling books back in the hills, carries his guitar along with him. He stops overnight at homes, plays his guitar, and sings the songs of the message. He explains the meaning of the songs which tell of the coming of Christ. Now he has twelve persons interested in the truth through this method. God is sending the truth to these out-of-the-way places to finish the work.

**A**COLPORTEUR was sent to canvass on a certain island in the Philippines. While he was canvassing he found a man who had "The Great Controversy," in Tagalog, who had read this book carefully, and reread it, until he was convinced of the truth. He was instrumental in converting his wife and neighbors. More than twenty are in this group. They are being prepared for baptism by our colporteurs. Truly our literature is doing great work in saving souls.