

THE ADVENT                      S A B B A T H  
REVIEW AND HERALD

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

## FAITH

By A. E. PLACE

O *blessed* faith, that hand which grasps the key called prayer and unlocks the treasure house of omnipotence.

O *building* faith, that faith which builds the only safe bridge across the chasms of sighs and despair.

O *guiding* faith, that divine finger which ever points the soul toward light and hope and heaven.

O *beautiful* faith, that pencil of the soul which is ever tracing pictures of joy, home, and heaven.

O *mighty* faith, that giant ladder by which the lowest level is connected with the highest heaven and covered with angelic messengers of divine love, descending and ascending, bringing God to man and man to God.

O *farseeing* faith, that divinely adjusted telescope by which eternal glories are brought near.

O *educating* faith, that precious gift which enables us to know and understand the will and work of God.

O *saving* faith, that faithful shepherd which leads the willing soul to the Great Shepherd; the fiber of every bridge over the chasms of sin and woe; the source of all light and hope; the artist which gives the glow of life to every true picture and which paints the bow of promise upon every storm cloud in life; the only ladder by which the repentant soul can climb up to God; the teacher and earnest of every divine promise; the joy of every true home; the head of every true church; and the masterpiece of God in both earth and heaven.

"Lord, give me such a faith as this,  
And then, whate'er may come,  
I'll taste e'en here the hallowed bliss  
Of an eternal home."

# HEART - to - HEART TALKS by the Editor

## A Fulfilling Prophecy

SOME prophecies of the Bible have been fulfilled; the record has been completed. And some are in the process of fulfilling. This is true of the prophecy found in the thirteenth chapter of Revelation. In this chapter there is brought to view a lamblike beast with two horns—a symbol of our own country, the United States of America. Since the beginning of its history, this lamblike character has been expressed in the benignity of the principles for which it has stood. The two horns particularly represent the principles of civil and religious liberty on which this Government was established.

But, sad to say, the prophecy indicates that before the end of time such pressure will be brought to bear upon this Government by religious-political groups that there will be established a union of church and state, that certain religious laws and usages will be enforced by law, and that dissenters from this program will be persecuted. For years such religious-political groups have been at work, endeavoring to undermine the fundamental principles upon which this Government has been established. We are thankful indeed that clear-visioned, farseeing statesmen have withstood these efforts and the principles of civil and religious liberty have been maintained. It is well in this connection to repeat what is given in a former article regarding the purpose of some of these so-called reformers.

It is the avowed purpose of the National Reform Association to secure such an amendment to the Constitution of the United States as will declare the "nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental laws of the land."—Quoted in *"American State Papers,"* p. 236.

### An Unholy Unity

To such a change in the fundamental laws of this country the Catholic Church as well as many so-called Protestants are in full accord, provided such changes favor the aims and objects of Catholicism. This is plainly expressed by Pope Leo XIII in his encyclical to the United States in 1895. He expresses appreciation of this Republic, but believes his church would bring forth more abundant fruits if "she enjoyed the favor of the laws and the patronage of public authority." We quote:

"But, moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the customs of the well-ordered Republic. For the church amongst you, unopposed by the Constitution and Government of your

nation, fettered by no hostile legislation; protected against violence by the common laws, and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church, or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His church, in virtue of which unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."—*"The Great Encyclical Letters of Leo XIII,"* pp. 323, 324.

The present occupant of the papal chair holds, as do Protestant reformers whom we have quoted, that after the present war the new order must be established upon the moral law.

"Such a new order, which all people desire to see brought into being after the trials and ruins of this war, must be founded on that immovable and unshakable rock, the moral law, which the Creator Himself manifested by means of a natural order, and which He has engraved with indelible character on the hearts of men."—*Statement by the Pope on Christmas Eve last year.* (Quoted in *The Sword of the Spirit, January 8, 1942.*)

When the moral law becomes the rule of the new order, by whom will this law be interpreted? In God's order there is but one interpreter of the divine precepts and that is the Holy Spirit which Christ promised His disciples. "When He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. But the power of interpretation is arrogated to himself by the chief prelate of the Catholic Church. Couple with the preceding quotation from Pope Pius XII this statement from Pope Leo XIII:

"Wherefore it belongs to the pope to judge authoritatively what things the sacred oracles contain, as well as what doctrines are in harmony, and what in disagreement, with them; and also for the same reason, to show forth what things are to be accepted as right, and what to be rejected as worthless; what it is necessary to do and what to avoid doing, in order to attain eternal salvation. For otherwise, there would be no sure interpreter of the commands of God, nor would there be any safe guide showing man the way he should live."—*"The Great Encyclical Letters of Leo XIII,"* pp. 194, 195.

### Offspring of Catholicism

When the time comes, as we believe the prophecy of Revelation 13 clearly indicates, when there will be effected in this country a union of church and state, and certain religious observances and customs shall be enforced by law, what interpretation will be placed upon the divine law with respect to Sabbath observance? Naturally and logically Sunday will be the day established by legal requirement as the universal rest day. Indeed, for long years the papal hierarchy has proclaimed the Sunday sabbath as the mark of her authority:

"Question: How prove you that the church hath power to command feasts and holy days?"

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# An Open Letter to Our Medical Workers and Evangelists

DEAR BRETHREN:

I have thought much of late of our medical missionary work and the place it should occupy in the finishing of the work under the latter rain. Surely we are rapidly approaching the time when God's Spirit is to be poured out without measure and the earth is to be lightened with the glory of God. The message is to close in power and splendor.

But as God's message swells to a loud cry and draws to its close, surely it will be a complete message. All its features must be given equal emphasis and it must not be shorn of any of its power. All phases of the truth, all the gifts of the Spirit must be manifest. "That in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:5-8.

Years ago we were told by God's messenger that the medical missionary work was to sustain the same relationship to the advent message as did the right arm to the body. For many years this relationship existed to a lesser or greater degree. But as we view the situation today, it seems to us

that the right arm has become somewhat palsied and that it is being carried in a sling. Though there are many noble exceptions, yet, generally speaking, this phases of our work has become more or less dormant and is not playing the prominent part in our world mission program that God intended it should.

Our health reform message dates back almost to the beginning of our work. In 1864 Sister White published the fourth volume of "Spiritual Gifts," in which she set forth the fact that there are many things that are essential to health that should be taught the people by those who proclaim the present truth. Already many of our people had become abstainers from the use of such harmful things as:

Tobacco in all forms

Alcoholic beverages

Flesh foods condemned by the word of God, such as swine's flesh and the flesh of other unclean animals

Oysters and other unclean sea foods

But in this booklet she emphasized such important matters as:

The value of sunlight

The importance of cleanliness both of person and of our premises

The health-giving properties of fresh air

The rational use of water in the treatment of disease

The evil effects of poisonous drugs

The value of a vegetarian diet

The harmful effects of tea and coffee

The importance of allowing nature to act as a restorer

It was pointed out that the teaching of these principles was to become an important phase of the advent message and was to accompany the lectures on spiritual truths.

You will recall that James White, Mrs. E. G. White, and several others of the pioneers took this matter seriously and soon became strong advocates of the health reform message. A paper, the *Health Reformer*, was published, and this was given a wide circulation. Elder White per-



H. A. ROBERTS

Our Health Message is an Integral Part of the Gospel of the Kingdom Which We Are to Carry to All the World, and Marvelous Are the Op-

portunities Which Our Consecrated Medical Workers Have for Ministering to the Souls as Well as the Bodies of Their Patients

sonally edited this journal for a time and lent his influence to promote its circulation.

For some years Seventh-day Adventists were recognized as the foremost exponents of rational remedies for the prevention and cure of disease, and of the value of diet, pure water, fresh air, exercise, sunshine, sanitation, rest, etc. These principles were taught in our churches. Our evangelists gave health lectures and even health demonstrations in their public meetings; cooking schools were conducted, and wherever possible, our physicians and nurses were brought in to assist in this work.

In those days our physicians discouraged the use of poisonous drugs in the treatment of disease and relied very largely upon rational remedies which assisted nature in effecting cures.

But now we come to a regrettable part of the story. The leadership which we enjoyed in this reformatory health message we have largely lost. Today we say comparatively little about these matters. We treat them almost as though they no longer constitute a part of our message to the world, and we have stepped into the background in their advocacy.

As we have gradually lost the position of leadership, others not of our faith have stepped into the forefront and have taken our place in advocating these very principles before the world and in gaining general recognition and popularity for them. Today many of the principles that we knew and taught fifty years ago are being heralded as new discoveries. Nurse Kenny emerged from the frontiers of Australia to tell the medical profession and the world that such diseases as infantile paralysis, etc., could be successfully treated by hydrotherapy and skillful massage, whereas the administration of drugs was unavailing. Physical therapy, diet, exercise, etc., are everywhere being advocated today for disease prevention and cure by those who do not know that these natural remedies can become fully effective only as they are combined with prayer, trust in God, and a contented mind, which comes as a result of a consciousness of forgiven sins and acceptance with God. The healing of the soul, which brings the joy of salvation into the life, is the mightiest factor in the restoration of the body, that is available to man.

It seems to me that we should regain the leadership in this important health educational work. It belongs to us. It is a part of our reformatory message.

"I have been shown," said the Lord's messenger, "that the principles [of health reform] that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then."—*Testimonies*, Vol. IX, p. 158.

It would be helpful to us all—ministers, physicians, and nurses, as well as to our laymen—if we would carefully review the earnest instruction that was given us regarding the absolute importance of this medical missionary phase of our

message. The following terse paragraphs are typical of many, many others:

"Let us remember that we bear a message of healing to a world filled with sin-sick souls. . . .

"There are souls in many places that have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities. . . .

"Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began. In this work we are to do our very best. . . .

"I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and byways. . . .

"Let the medical missionary and the educational work go forward. I am sure that this is our great lack,—earnest, devoted, intelligent, capable workers. . . .

"Let our ministers, who have gained an experience in preaching the word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists.

"Workers—gospel medical missionaries—are needed now. . . . Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you. . . . Pray for the sick, ministering to their necessities, not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease."—*Id.*, pp. 167-172.

But we have waited and others have to a very great extent taken possession of the field. We have lost our position of leadership in many respects and have lagged behind when we should have been in the forefront. The right arm of our reformatory message has grown weak and in some places has almost ceased to function entirely. This position of leadership should be regained and that without further delay.

Of course, in teaching the health message, we should always exercise great care to avoid extremes, fads, and fanaticism. We must hold to a sound, well-balanced program. We should avoid being dogmatic and trying to line everyone up to our particular understanding of the principles of health reform. Untold harm has been done when some individuals have taken extreme positions on some phase of this subject and have proceeded to try to line all their brethren and sisters up to their particular standard. Others, in an effort to strengthen their teachings on certain points, have endeavored to make a moral issue of something that is clearly a health issue. This is a vital mistake and only results in casting discredit upon the entire medical missionary program. Because some have done this in the past is perhaps one of the reasons why so many have given up the teaching of the health message almost altogether.

But the giving of a well-balanced health message is as much a part of our work as the right arm is a part of the body. Where this is neglected, our work is sure to be imperfect and our people robbed of a great blessing that is an in-

herent portion of their birthright as Seventh-day Adventists.

We wish to appeal to our physicians and nurses everywhere to join in a revival of the health educational program in all our churches and in your medical practice. You, better than anyone else, are qualified to teach these principles both to the church and to the world. It was largely for this that God opened the way for you to receive a medical training. Surely it is true today that God's "people perish for lack of knowledge." Will you not join us so that not one Seventh-day Adventist anywhere shall be left in ignorance of them, and then lead our people in health educational work for those not of our faith. This right arm of the message should be used today to open thousands of closed doors to the preaching of the gospel of salvation and a soon-coming Saviour.

We also wish to appeal to our ministers everywhere to inform themselves anew regarding these great health principles and then teach them in all

our churches. It is not essential for preachers to have a degree in medicine to endorse health principles and teach the simple principles of disease prevention and home care of common diseases. Home nursing classes should be organized in all our churches and in communities where no church organizations exist. Sermons on health should be preached. Our evangelists should present health topics in their public meetings and should always make sure that new converts are properly instructed in these health principles. True, we do not make adherence to health principles a test of fellowship, and yet no one coming into our church should be denied the blessing that he would receive through proper instruction in these matters.

Let us preach a full message. When this is done, our converts will be led into a fuller, richer life here and into eternal life in the hereafter.

Your brother,

W. H. BRANSON.

## The Latter Rain—No. 8

By MEADE MacGUIRE

**B**EFORE considering more fully the preparation required in order to receive the latter rain, we may do well to notice some further details in the experience of the early disciples at Pentecost. We need to study earnestly and prayerfully that experience which has come down as a lesson to us in these last days.

"It is our privilege to take God at His word. As Jesus was about to leave His disciples, to ascend into heaven, He commissioned them to bear the gospel message to all nations, tongues, and peoples. He told them to tarry in Jerusalem till they were endued with

power from on high. This was essential to their success. The holy unction must come upon the servants of God. All who were fully identified as disciples of Christ and associated with the apostles as evangelists, assembled together at Jerusalem. They put away all differences. They continued with one accord in prayer and supplication, that they might receive the fulfillment of the promise of the Holy Spirit; for they were to preach the gospel in the demonstration of the Spirit and in the power of God. It was a time of great danger to the followers of Christ. They were as sheep in the midst of wolves, yet they were of good courage, because Christ had risen from the dead, and had revealed Himself to them, and had promised them a special blessing which would qualify them to go forth to preach His gospel to the world. They were waiting in expectation of the fulfillment of His promise, and were praying with special fervency.

"This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven; for a people are to be prepared to stand in the great day of God. Although Christ had given the promise to His disciples that they should receive the Holy Spirit, this did not remove the necessity of prayer. They prayed all the more earnestly; they continued in prayer with one accord. Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer. The early disciples were of one accord. They had no speculations, no curious theory to advance as to how the promised blessing was to come. They were one in faith and spirit. They were agreed."—*Gospel Workers*, pp. 370, 371, edition of 1892.

Here again is emphasized the necessity of earnest, persevering prayer, of putting away all differences and being of one accord, and of faithfully observing the conditions the Master has laid down. Another point which seems to disturb some in their consideration of this subject is the fact that when the latter rain comes, some will not recognize or receive it. How can we be sure that we are not among that class? If the various statements mentioning this point are studied together, it does not seem so difficult to understand.

(Continued on page 11)



### Just Beyond

BY EMMA VIRGINIA WOOLARD

WAITING, waiting on the shore line,  
 Waiting for my ship to sail,  
 Waiting for the great adventure  
 Far beyond this finite veil;  
 Only waiting for the sunrise,  
 Until the mists and shadows flee  
 Far beyond the blue horizon  
 As my bark puts 'out to sea.  
 As I face this great adventure,  
 Let there be no fear or dread;  
 Unfurl the sails to catch each zephyr,  
 Set the course full straight ahead.  
 Just beyond—what there awaits me—  
 As I cross the whirling foam,  
 I do not doubt, I do not question,  
 I only know—I'm nearing home.

# EDITORIAL

The Liquor Problem—Part 15

## The Wets Appeal for Co-operation

**A** FEATURE of this repeal era, that might have been considered ludicrous if it were not so serious, was the letter sent to various temperance groups by Repeal Associates, a wet organization, urging their co-operation in stamping out bootlegging! A portion of the letter was quoted by the late Honorable Morris Sheppard in a speech in the Senate on January 16, 1937, as follows:

"Knowing your keen interest in the promotion of abstemious temperance in the use of alcoholic beverages, I take pleasure in inviting you to join in a campaign to get rid of bootlegging—a campaign in which Repeal Associates is now engaged. Despite a fundamental difference in our philosophy as to the best method for handling the liquor problem, I am confident you will agree with us that bootleggers, and the murderous criminal organizations which they support, are still serious menaces to public security and personal well-being, and stumbling blocks in the way of temperance education."

### Out of Their Own Mouths We Condemn Them

The very least that can be said in comment on this plaintive appeal of a wet organization is that no one at the time of repeal ever expected that in five short years such a letter, with its unqualified admissions of bootlegging and crime, would be written. Certainly the dries never expected such a letter of confession and appeal. They were sure that bootlegging and crime would be rampant, but they never dreamed that the situation would be so grave that even the repeal promoters would soon be pleading with the dries for co-operation in grappling with it. Could anything be farther from the rosy promises that had been made by the wets when they were campaigning for the repeal of the Eighteenth Amendment? Out of their own mouths we condemn them.

It is obvious that the admissions of your opponents provide the best testimony in behalf of your cause. Let us therefore take further testimony from *America*, prominent Catholic weekly, which campaigned so militantly against prohibition. The reader will recall that we quoted earlier from this weekly to the effect that it viewed repeal with misgivings within four months of its beginning. Here is a further testimony that appeared in its editorial columns on January 1, 1938:

"Liquor, intoxicating liquor, always has been and is today a serious social problem. . . . Not yet have we learned how to regulate the manufacture and sale of intoxicating beverages. Not yet have we marshaled our forces to teach the young temperance in their use. . . ."

"At their November meeting in Washington the bishops expressed their growing concern over the increase of intemperance and the formation of the habit of drink among the young. That this concern is well founded can be doubted by no one who has kept his eyes open since the repeal of the Eighteenth Amendment. We do not believe that conditions are as bad as they were at the peak of prohibition, but they are bad enough, and they will grow worse unless a check is at once imposed."

The fact that an opponent of prohibition will make so abject an admission as here recorded is more than we had ever expected. It really announces the bankruptcy of all the hopes and assurances that repeal had offered.

### Youth and Drink

Most ominous of all is the admission regarding youth and drinking. Just how the wets ever expected that the legalizing of liquor in every city, town, and hamlet in the land, with the possibility of securing a drink made as easy as securing a soda, would help to protect youth from the evils of liquor, will always remain a mystery. But there is no mystery or uncertainty about what actually happened when repeal came in. Youth really began to drink in a large and startling fashion. Why not? Haven't the lawmakers declared liquor drinking lawful, and haven't the very wise spokesmen for liquor assured us that drinking is really a gracious social activity? It is all very simple and understandable. But also very tragic!

Evidently conditions had not improved in any way by the end of 1942, for we quote this line from the November 7, 1942, issue of *America*: "There was a time when department stores did not sell whisky and women did not frequent corner saloons. Today the stores do and the women do." And in comment on the settled policy of the liquor interests to promote ever more vigorously and blatantly their wares, the editorial observes: "If the distillers and the brewers wish to promote prohibition, they have only to follow their present courses."

### The Advertising Aspect of the Problem

Here is the editorial comment on liquor advertising that appeared in the March 8, 1943, issue of *Advertising Age*, leading weekly of the advertising world: "There is no doubt that antiliquor sentiment, based on highly undesirable conditions prevailing in the neighborhood of many Army camps, is growing." Then the warning is sounded that if the war continues a couple of years more, the liquor men may find that their present methods of marketing liquor will be

closed. The article goes on to suggest to the liquor industry that it accept with good grace any curtailments of advertising space that may be made by the magazines and newspapers. It explains: "Public resentment against both the industry and the publications which carry the copy is fanned by excessive advertising."

Speaking of liquor and the war, to which *Advertising Age* refers, we would say that this provides a whole chapter in itself. Increasing restrictions have had to be placed on liquor establishments near Army camps. Why? Is not liquor selling lawful? And is not liquor drinking a delightful relaxation from the tensions of living? Well, in plain language, the liquor establishments—we cannot call them saloons, because the saloon was not to return with repeal—have the same atmosphere about them, the same kind

of associations, the same effects upon men—including soldiers—that the old saloon had.

When the first World War struck America, Army authorities lost no time in closing up the saloons near Army camps. They knew what saloons were like and what effect they would inevitably have on the young men. Now in the second World War the Army authorities are taking the same steps against liquor selling establishments, and for exactly the same reasons. The dries have had little or nothing to do with such Army orders. The Army is not in any way at the beck or call of prohibitionists. But the Army is very much concerned to build up a good fighting force free from poison and disease. Hence the ban of liquor near camps is becoming more general and stringent as the war progresses.

F. D. N.

## The "Catholic World" and Religious Liberty

FROM the safe platform of full freedom to teach Catholic doctrine in North America, the *Catholic World*, of New York, gives us to understand that it favors denial of liberty for Protestants to freely teach Bible doctrine in South America.

In the issue of June, 1943, this monthly magazine has a review of religious conditions and regulations of teaching in the republics of the South. It explains: "Uruguay, Paraguay, Chile, Peru, and Colombia have declared Catholicism the religion of the state. In Argentina the president and vice-president must be Catholics."

And now, this journal continues, Protestant missionaries have been coming in assuming to teach "the true doctrines of salvation." "What an insult!" says the journal. And it tells what has been done to restrict freedom of thought and teaching.

"Now most of the South American republics, taking advantage of the war, have ruled that Protestant missionaries are undesirable aliens, . . . and are consequently refusing them visas."

All understand that without a visa on his passport the traveler cannot enter a country. The tacit approval of such "taking advantage of the war," so openly expressed by an organ of the church in North America, suggests the kind of ecclesiastical influence behind this arrangement.

The same number of this magazine tells of Catholic freedom to work among islands of the West Indies where Protestants are in the majority. Their church and its work, they tell us, are "universally respected in those islands where its members are in the minority." The journal announces: "In Jamaica, the largest of the British islands, one tenth of the population is now Catholic." And the nine-tenth majority, under the influence of the Protestant and Scriptural doctrine of universal liberty of conscience and freedom of religious teaching, never think of such a thing as shutting out priests and teachers of the Catholic missions. The journal says they have a force of "sixty American Fathers"—priests and teachers

sent out from America—now working in Jamaica.

That is a tribute to the principles of religious liberty on the part of Jamaica. Why should a Catholic organ of North America give the weight of its influence to repression and denial of religious equality in other lands where the church has held sway over its people for centuries? Religious leaders ought to be foremost in teaching the way of freedom of conscience.

In early American history, when the foundations of religious liberty were being strengthened by men of religion who wanted none of this repression and no prescription of faith by human regulations, even Catholics rejoiced to proclaim the advantage to their church of severance of church-state ties. De Tocqueville, a Frenchman, came to America in 1831 to study democracy and liberty in the new Republic. He was surprised to find such prosperity for his church—he was a Catholic—under a free, democratic rule. In France, where centuries of ecclesiastical rule had shut out reform and shackled thought, there had come an explosion of bitter unbelief—even of atheism, with its defiant denial of God. "In France," said De Tocqueville, "I had almost always seen the spirit of religion and the spirit of freedom pursuing courses diametrically opposed to each other."—"Democracy in America," pt. 1, chap. 17. In young America he found it quite otherwise. Why was this? He says:

"As a member of the Roman church I was more particularly brought into contact with several of its priests, with whom I became intimately acquainted. To each of these men I expressed my astonishment, and I explained my doubts; I found that they differed on matters of detail alone, and that they mainly attributed the peaceful dominion of religion in their country to the separation of church and state. I do not hesitate to affirm that during my stay in America I did not meet with a single individual, of the clergy or laity, who was not of the same opinion upon this point."

This was the finding of the famous French writer—and a Catholic—as to the beneficent

working of the religious liberty principles recognized by the founders of this Republic. In our time, when statesmen and men of affairs in other lands are seeking to lead the way in the same path

of freedom of thought and religion, it is a sad thing to find religious leaders apparently pointing any people backward toward the old, old way of repression and religious compulsion. W. A. S.

Lessons From the Sanctuary—No. 8

## The Ministering Angels

**T**HE part that the angels play in man's salvation was symbolized in a most beautiful manner in the tabernacle. We read concerning the making of the inner covering of this structure, "Moreover thou shalt make the tabernacle with ten curtains of fine-twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them." Ex. 26:1. Again we read, "Thou shalt make a veil of blue, and purple, and scarlet, and fine-twined linen of cunning work; with cherubims shall it be made." Ex. 26:31.

Imagine the scene as one enters the holy place. The lamps are lighted, causing the golden furniture to shine with radiant beauty. The incense is ascending in a white cloud. The reflection of the glory of the throne of God is seen above the veil. Before us, upon the veil, is seen a tapestry work picturing many angels in attitudes of interest and activity. Above us, upon the curtain covering the holy place, are seen large numbers of angels made of cunning needle work. Verily a host of angels surrounds us.

If we were permitted to enter the most holy place we would see not only the cherubim on the curtain of the ceiling and upon the veil, but also the images of two marvelously wrought angels of brilliant gold, hovering over the mercy seat where the Shekinah glory of God appears.

### The Angels of the Sanctuary

Surely God intended that these ever-present representations of angels of the sanctuary should teach us some lesson in connection with the great plan of salvation that was being symbolized in the tabernacle and its services. Concerning the two angels upon the holy ark we read, "And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be." Ex. 25:20.

Every phase of the sanctuary has some lesson in character building for the Christian. All things pertaining to this pattern of the heavenly temple of God symbolize some phase of the work in behalf of man's salvation. We read from the messenger of the Lord:

"Through Christ was to be fulfilled the purpose of which the tabernacle was a symbol,—that glorious building, its walls of glistening gold reflecting in rainbow hues the curtains inwrought with cherubim, the fragrance of ever-burning incense pervading all, the priests robed in spotless white, and in the deep mystery of the inner place above the mercy seat, between the figures of the bowed, worshiping angels, the glory of the holiest. In all, God desired His peo-

ple to read His purpose for the human soul. It was the same purpose long afterward set forth by the apostle Paul, speaking by the Holy Spirit.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—*"Education,"* p. 36.

As we contemplate those figures of shining angels hovering about the sanctuary and think upon the cherubim whose wings were stretched forth as if constantly ready for flight, we are reminded of the words of Paul, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14.

### Joy Over the Repentant Sinner

All the angels in the tabernacle are watching the progress of those who have accepted Christ. It is not their special duty to perform acts of service for the unrepentant and godless. They are particularly interested in those who have chosen to be heirs of salvation. What a wonderful insight we get into their interest in the salvation of man when we read the words of Christ, "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

How the courts of the Lord must ring with the songs of rejoicing when the angels see a repentant sinner who has turned to God. "When one is brought back to God, all heaven is made glad; seraphs and cherubs touch their golden harps, and sing praises to God and the Lamb for their mercy and loving-kindness to the children of men."—*"Christ's Object Lessons,"* p. 197.

The two angels who stand above the mercy seat waiting to go on some errand for God are also pictured with their faces toward the mercy seat as if intent upon the work that is being done there. Of this we read:

"The cherubim of the earthly sanctuary, looking reverently down upon the mercy seat, represent the interest with which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which the angels desire to look,—that God can be just while He justifies the repenting sinner, and renews His intercourse with the fallen race; that Christ could stoop to raise unnumbered multitudes from the abyss of ruin, and clothe them with the spotless garments of His own righteousness, to unite with angels who have never fallen, and to dwell forever in the presence of God."—*"The Great Controversy,"* p. 415.

### A Personal Guardian

The Bible indicates that every redeemed sinner has a personal angel to watch over him, encourage him, and help him along the Christian way. In

speaking of the children of God, Christ said, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." Matt. 18:10. Concerning Peter, who was standing at the door of the home where the disciples were praying for his release from prison, the astonished disciples said, "It is his angel." And the psalmist declared, "He shall give His angels charge over thee to keep thee in all thy ways." Ps. 91:11.

Not only are these guardian angels interested in the repentant sinner when he begins his walk with Christ, but they carefully watch his development in the Christian experience. They anxiously behold how he uses the wonderful provisions God has given for his sanctification. We read:

"Multitudes in the world are witnessing this game of life, the Christian warfare. And this is not all. The Monarch of the universe and the myriads of heavenly angels are spectators of this race; they are anxiously watching to see who will be successful overcomers, and win the crown of glory that fadeth not away. With intense interest God and heavenly angels mark the self-denial, the self-sacrifice, and the agonizing efforts of those who engage to run the Christian race."—*Testimonies*, Vol. IV, pp. 34, 35.

"Deceit, falsehood, and unfaithfulness may be glossed over and hidden from the eyes of man, but not from the eyes of God. The angels of God, who watch the development of character, and weigh moral worth, record in the books of Heaven these minor transactions which reveal character."—*Id.*, p. 310.

"Angels of God who minister unto those who shall be heirs of salvation, are acquainted with the condition of all, and understand just the measure of faith possessed by each individual."—*Id.*, Vol. II, p. 125.

### The Heavenly Throne

The Bible gives us a number of pictures of the throne of God and of the angels who are about the throne. Daniel, in describing the throne of God which he saw in vision, said, "A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set and the books were opened." Dan. 7:10. John when in vision saw the throne of God, and of this he said, "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5:11.

As John the revelator looked into the heavenly courts, he saw the sanctuary and noted the great activity that was being carried on in behalf of man. He saw the ark in which the ten commandments were treasured. He saw the throne of God with the Son of God as a slain lamb standing before it. He saw the multitudes of angels who ministered before the Lord and waited to be sent on errands for the redeemed, and he saw some of the ransomed ones assisting in the mediatorial work before the throne. All this is in harmony with the marvelous type of this heavenly work which was constructed by Moses in the wilderness.

How much better we can understand the work that God is doing in man's behalf, and His great purpose for the sinner, when we study the pat-

tern. Does it not make us more anxious to enter into this wonderful experience that God has provided for those who are willing to turn aside from the things of the world and enter into closer relationship with Him? Is it shelter and comfort for which you long? Is it light and beauty? Is it joyous fellowship? Is it a consciousness that someone truly cares for you? Do you desire victory over every fault, and assurance of eternal happiness? Then enter upon this experience by letting Christ make your own heart His dwelling place through His Holy Spirit.

F. L.

## A Fulfilling Prophecy

(Continued from page 2)

"Answer: By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Ques.: How prove you that?

"Ans.: Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."—*An Abridgment of the Christian Doctrine*, Rev. Henry Tuberville, D. D., p. 58.

### Sunday Observance Obligatory

This observance of the Sunday sabbath, the Catholic Church teaches, should be made obligatory.

Some years ago there was published in France, by Louis Veuilott, a document called "The Liberal Illusion." The purpose of this booklet was to combat the spirit of liberalism which was actuating some of the members of the Catholic Church. From the viewpoint of the Catholic this writer presents a masterful argument. And if we believed the same as he did, and the same as members of his church believe today, we would feel that we were fully justified in the issuing of such a statement. We have read this booklet with interest. It would be truly commendable if some of the Protestant churches would put forth as earnest efforts to save their church membership from the insidious inroads of liberalism—a liberalism which in the teaching of some religious teachers amounts to rank infidelity as relates to divine revelation. As a Seventh-day Adventist, we were particularly impressed with one passage in which this writer pictures conditions as they will exist when the Roman Catholic Church occupies what he considers its rightful place.

"When the time comes and men realize that the social edifice must be rebuilt according to eternal standards, be it tomorrow, or be it centuries from now, the Catholics will arrange things to suit said standards. Undeterred by those who prefer to abide in death, they will re-establish certain laws of life. They will restore Jesus to His place on high, and He shall be no longer insulted. They will raise their children to know God and to honor their parents. They will uphold the indissolubility of marriage, and if this fails to meet with the approval of the dissenters, it will not fail to meet with the approval of their children. They will make obligatory the religious observance of Sunday on behalf of the whole of society and for its own good, re-

voking the permit for free-thinkers and Jews to celebrate, incognito, Monday or Saturday on their own account. Those whom this may annoy will have to put up with the annoyance. Respect will not be refused to the Creator nor repose denied to the creature simply for sake of humoring certain maniacs, whose phrenetic condition causes them stupidly and insolently to block the will of a whole people. However, like our own, their houses will be all the more solid and their fields all the more fertile on that account.

"In a word, Catholic society will be Catholic, and the dissenters whom it will tolerate will know its charity, but they will not be allowed to disrupt its unity."—*"The Liberal Illusion,"* Louis Veuillot (Translation by George Barry O'Toole, National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington, D. C.) pp. 63, 64.

Some of the objectives sought by this writer are most praiseworthy. All children should be reared to "know God and to honor their parents." All men should hold to the indissolubility of the marriage relationship, provided both husband and wife are true to their vows of virtue and chastity. But when the observance of Sunday is enforced by law, this means persecution to the dissenter, to those who hold sacred the seventh day of the week as enjoined by the fourth commandment of the great moral decalogue. These dissenters would be faced with the alternative of rendering obedience to the commands of High Heaven or to the requirements of men. Maintaining their integrity, they would say in the words of the apostle Peter: "We ought to obey God rather than men."

### Bridging the Gulf

In full accord with this Catholic idea of Sunday enforcement are the recently avowed plans of the Lord's Day Alliance. According to reports which have come to us, this organization recently protested the relaxed vigilance of Sunday laws now on the statute books in all but four States in the Union and promised "to see that the law is enforced again and violators . . . punished." And according to Harry L. Bowlby, secretary of the Alliance, a bill will be introduced in the next session of Congress instructing the Post Office Department to stamp mail canceled two weeks prior to and including Easter Sunday, with the words, "Observe Sunday."

When will the prophecy of Revelation 13 be fulfilled? It will be accomplished when, in the evolution of human history, apostate Protestantism reaches forth its hand across the gulf and grasps the hand of Catholicism.

Religio-political reformers will contend that the stability of the nation, the integrity of the home, the ordering of society, and even the salvation of the individual are dependent on the legal recognition of God and the enforcement of religious requirements. The great formal worldly church, both Protestant and Catholic, will give its support to these sinister efforts. What these organizations have been unable to gain by appeal to the consciences of men will be sought through legal enactment.

We have no controversy with the members of any church or any association. We believe, as we have said before, that in these Protestant bodies which are seeking to bring about a legalized observance of Sunday there are many noble men

and women. Some of the objectives for which these people are working, like the suppression of the liquor traffic, are worthy of the hearty support of every Christian believer, regardless of his church affiliation. We believe also that there are noble men and women who are members of the Catholic Church. We accord to this church the right to evangelize the United States of America, and every other so-called Protestant land, provided it promotes its instruction on the basis of moral suasion, the same as Protestant missionaries are carrying on their evangelistic efforts in heathen lands at the present time. Our objection is to the religio-political combination, to the legal processes which will be followed in enforcing religious observance upon the minority. Political methods will be employed.

### Political Expediency

The Congress of the United States, we are glad to believe, is composed of some of our best citizens, in whose integrity we have the fullest confidence. But some there are, unfortunately, in every lawmaking body, who are guided more by the agitation of the lobbyist than by principle. This was well illustrated back in 1892, when the question was before the Congress of making an appropriation to the World's Fair. The spirit of national reformism demanded that as a condition for this appropriation, the doors of the fair should be closed on Sunday. One Congressman who voted for the appropriation on this condition expressed his feelings as follows:

"The reason we shall vote for it is, I will confess to you, a fear that, unless we do so, the church folks will get together and knife us at the polls; and—well you know we all want to come back, and we can't afford to take any risks."

"Do you think it will pass the House?"

"Yes; and the Senate too. We are all in the same boat. I am sorry for those in charge of the fair; but self-preservation is the first law of nature, and that is all there is to it."—*Chicago Daily Post*, April 9, 1892 (*Facts for the Times*, p. 197).

We are glad, however, that there are many members of both the Senate and the House who recognize the fundamental principles upon which this Government was founded, and who strongly throw their influence against all measures which tend toward a violation of the principles of religious liberty. They are statesmen rather than politicians. As members of their constituency we need to keep them informed regarding the character of the evil and sinister proposed legislation many times pressed upon their attention.

We appreciate the noble men who are the members of our highest court of judiciary. The recent decisions of the Supreme Court retracting a decision made about a year ago relative to the distribution of religious literature and the enforcement of the flag salute show that these men are actuated by principle and not by caprice. Their further study of the principles involved in these questions led them to change their viewpoint and reverse their former decision. This must increase the confidence of every American citizen in the integrity of these men.

There stands at the head of this nation a President of broad experience in governmental

matters. We believe he desires and is earnestly seeking the good of his fellow citizens. In the thrilling and eventful days of the last few years President Roosevelt has commanded the respect of the people of this country and those of the Allied Nations in a remarkable degree. He and his associates need our daily prayers that God will keep them steady in the ebb and flow of cross-currents of praise and blame, which they must encounter continually, and give them wisdom in this hour, not alone of national but of world crisis, to keep the ship of state in an even course toward her grand objectives.

President Roosevelt recently has enunciated religious liberty as one of the four liberties which he believes would prove a guaranty for a future peaceful world. His pronouncement has met with hearty acclaim. It has raised aloft anew the beacon light of liberty for which the founding fathers contended and which they guaranteed in the Constitution.

As American citizens we need sacredly to safeguard the liberties vouchsafed to us in that great instrument. We should watch jealously every effort to engraft into this country the union of church and state. And we should staunchly set ourselves, by voice and pen and vote, to repulse every effort made to rob citizens of this commonwealth of the God-given rights of free men and women.

### The Climax

The climax of this prophecy of Revelation 13 is found in the fourteenth chapter of this book. A threefold message is to go to every nation, kindred, tongue, and people. That message declares that we are living in the hour of God's judgment, that we should render worship to the Creator of the heavens and the earth instead of to poor, fallible mankind. It proclaims the moral fall of apostate Christianity. It sounds a solemn warning against the worship of anti-Christian powers which set themselves in opposition to the worship of God. It develops a people who "keep the commandments of God, and the faith of Jesus."

This is the message committed to Seventh-day Adventists, and we should unhesitatingly proclaim it in its fullness, giving it fearlessly, and at the same time kindly, and in a manner that will appeal to the hearts of those who hear. We are to distinguish between principles and personalities, recognizing that many to whom this message will go are serving God today in all good conscience, living up to the best light they have. Holy zeal should possess our souls, but that zeal should be tempered with good judgment and guided by the Spirit of God. Our sufficiency is of Him. We must recognize that it is not by might nor by power, but by His Spirit that His work is to be accomplished.

F. M. W.

### The Latter Rain

(Continued from page 5)

"We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain."

"Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Testimonies to Ministers*, pp. 399, 507.

"The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death. By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power."—*Testimonies*, Vol. VIII, pp. 297, 298.

In the very nature of the case it would appear that those who refuse to meet the conditions the Lord has laid down, would neither recognize nor receive the latter rain. Those who are in the Laodicean condition and refuse to take the counsel of the True Witness; those who will not engage in the revival and reformation which God has been calling for so long; those who will not turn to the Lord with all their hearts, and with fasting, weeping, and mourning, but are willing to believe that their condition is much better than it is, will be unprepared for this wonderful experience. They are lukewarm and self-satisfied, feeling rich and increased with goods and in need of nothing.

This was strikingly illustrated on the day of Pentecost, when those who had not followed the teachings of Jesus accused the disciples of being drunk.

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.' In that assembly there were mockers, who did not recognize the work of the Holy Spirit, and they said, 'These men are full of new wine.' . . .

"The Lord was at work in His own way; but had there been such a manifestation among us, upon whom the ends of the world are come, would not some have mocked, as on that occasion? Those who did not come under the influence of the Holy Spirit, knew it not. To this class the disciples seemed like drunken men."—*Testimonies to Ministers*, p. 66.

We often think of the experiences of ancient Israel and of all the solemn warnings, reproofs, and entreaties God sent to them, appealing to them to put away all idolatry and make Him supreme in their lives. We are amazed at their strange spiritual blindness and backsliding, and what appears to be a stubborn indifference to God's patience, mercy, and love.

"Those who have not a living connection with God, have not an appreciation of the Holy Spirit's manifestation, and do not distinguish between the sacred and the common. They do not obey God's voice, because as the Jewish nation, they know not the time of their visitation. There is no help for man, woman, or child, who will not hear and obey the voice of duty; for the voice of duty is the voice of God. The eyes, the ears, and the heart will become unimpressible if men and women refuse to give heed to the divine counsel, and choose the way that is best pleasing to themselves."—*Id.*, p. 402.

Surely now is the time to turn to the Lord with all our hearts.

# IN MISSION LANDS

## They Will Stand!

### Arsad the Colporteur-Evangelist

By GEORGE A. CAMPBELL



Arsad Kadir

**H**OW do you think the national Christian membership in the Orient will stand now that many of our missionaries have been evacuated, and the few who do remain are unable to do anything toward shepherding the flock of God?" I am often asked this question, and naturally I have often thought of that very thing. Frequently I find myself reflecting, trying to visualize the present

status of our membership during the strenuous and trying times that must certainly exist in those faraway lands of the Orient.

Perhaps the most convincing argument that I could possibly present to those who have wondered, or might now be raising the question, regarding the Christian stability or faithfulness of these national believers in this time of their distress and trial, would be to introduce, as it were, a few of these dear Christian believers that I have had the privilege of meeting personally in these many lands and island fields that make up the territory of the Far Eastern Division. I trust these experiences will convince such inquiring minds, and that they will conclude, as I have, that these dear Christian believers will stand.

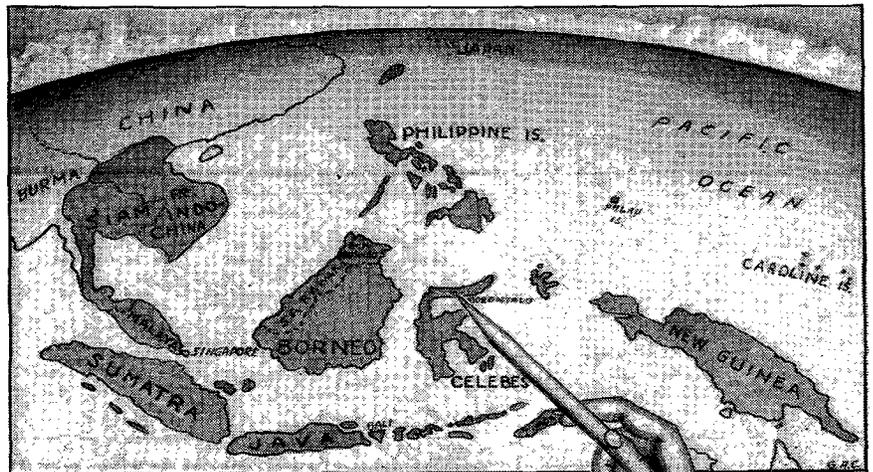
Let me introduce you to Arsad Kadir, who was born and reared in the seacoast town of Gorontalo, Celebes, Dutch East Indies. A glance at the map and you will note that peculiar-shaped island straddling the equator in the South Pacific. This island is eight hundred miles long, and is inhabited by many tribes of people:

With the single exception of the tip end of that long, headless neck of land, which is nominally Christian, and the mountainous interior, where the inhabitants are still pagan, these people are Mohammedans. The religious beliefs and political policies of Mohammed were introduced into the East Indies by Mohammedan Indian traders many

centuries ago. In some communities these devotees of Islam are fanatical, and it was in just such a locality that Arsad was born and reared. Arsad's father, devout Mohammedan, had made two pilgrimages to Mecca, Arabia. It is the ambition of every earnest Moslem to visit Mecca at least once in his life, and to all such fortunate ones is given the honorable title, "hadji." Among Mohammedans, hadjis are greatly respected and in the minds of some they are considered holy men.

Hadji Kadir had high ambitions for his eldest son, Arsad, for he was to be trained to be the priest heir of that home and, following in the footsteps of his father, become a hadji. But in this parental desire the senior Kadir was to be disappointed. Arsad, at the age of seventeen, was sent away to attend school in a town several miles away. Soon after arriving at the school, he became acquainted with a Seventh-day Adventist youth who lived near his boarding house. Being an active Christian, this youthful follower of the Saviour began to tell Arsad, the Mohammedan, about Jesus, the true Messiah, and about the plan of salvation.

To a devout Mohammedan a Christian is nothing but an abominable swine-eating, liquor-drinking infidel who is to be shunned. In this erroneous conception which Arsad had of all Christians, he was to experience a rude awakening, for he was soon to learn from his new-found Christian friend that there are Christians indeed who are quite the exception, and in reality opposed to the use of swine's flesh and the drinking of intoxicat-



This Is Where Arsad Kadir Was Born

ing liquors. This fact greatly impressed the mind of the seventeen-year-old Mohammedan, and it caused him to inquire more fully into the beliefs of Christianity as preached and practiced by this earnest and clean Christian youth. The Spirit of God watered the seed that was sown in the heart of young Arsad, and before the school year ended, he accepted the Lord Jesus Christ as his Saviour and was baptized.

For a Mohammedan to turn from the religion of the prophet and accept Christianity brings persecution and sometimes even death, and so it was in Arsad's experience. He thoroughly realized the consequences should his father discover that he had become a Christian, so he kept the fact a

secret. After the school year Arsad returned to his home and, of course, was welcomed by his father and family, who were ignorant of the stand he had taken. Since it is impossible for a truly converted Christian to keep the light of God hidden under a bushel, we find Arsad secretly teaching his younger brothers and sisters of Jesus, the Saviour of the world. He also taught them the Lord's prayer. The father began to surmise that there was something different about Arsad, and soon discovered to his horror and dismay that his son, even his eldest son upon whom he had placed such high hopes, had become a Christian. Arsad faced an enraged father with drawn *kris*, a

(Continued on page 16)

## The Isle of Pines

By GEORGE C. NICKLE

SOME years ago a young couple disembarked, one sunny afternoon, on the picturesque Isle of Pines, which nestles close to the southern coast of Cuba. The Windlers, with their little son, were only one family out of many who were leaving the United States at that time to seek their fortunes in a new and strange land; and their little farm was only one of many new homesites that had been staked out on the island at the time of that particular migration. Church privileges were few, especially for the Windlers, who were strict Lutherans. Although there was a small group of Lutherans on the island, they seldom had the advantage of a church service, and Mrs. Windler soon felt the need of spiritual food.

Time passed rapidly, but one afternoon something took place that was to bring about a great change in the lives of these young people. While walking about in the yard, Mrs. Windler happened to glance at the sky and was surprised to see a complete rainbow about the sun. There had been no hint of rain, and as the sky was cloudless, it made a deep impression upon her. Did not the Bible say that there would be signs in the sky when the time drew near for the Lord to come? she asked herself. Then and there she determined to study the Scriptures diligently on this point. Feeling impressed to read the book of Revelation, she soon came upon the solemn warning regarding the receiving of the "mark of the beast."

The impression made was deep and lasting, and it seemed that the words of this message fairly rang in her ears: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." At night the threatening warning drove slumber almost completely from her eyes, and with the dawning light the same disturbing thoughts presented themselves, to remain with her throughout the day. At last she prayed earnestly to God that He would not permit her to receive the mark of the beast, after which she felt at ease once more—confident that the Lord had heard her prayer. However, she still had no idea what the

mark of the beast might be, and so made inquiry of the Lutheran minister, but he was apparently as much in the dark as was she.

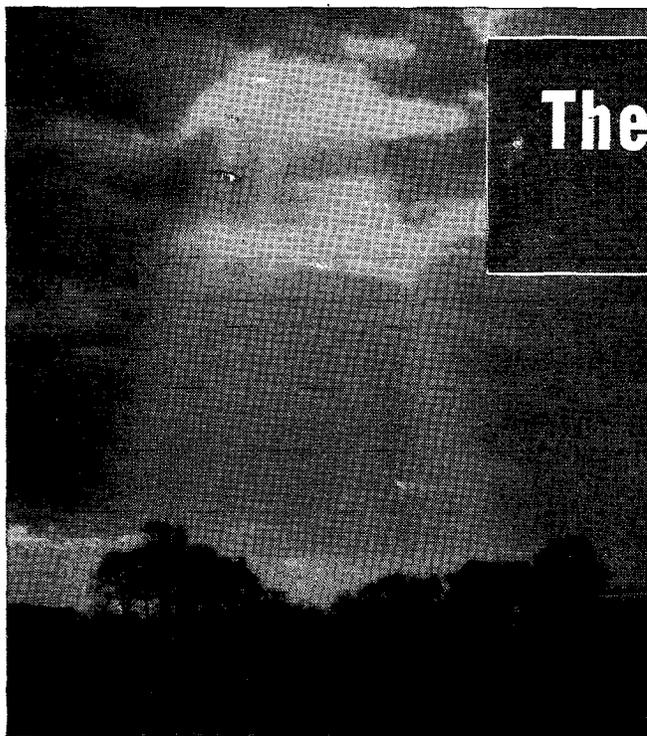
Not many days after this experience the Curriers, a neighboring family who had never before called on the Windlers, knocked at their door. They had recently come in contact with A. C. Goodrich and his wife, retired workers who had also come to the island with the migration from the North in search of a field of labor where the need was great and the workers few. Elder and Mrs. Goodrich had studied the message with the Curriers and they had accepted its teachings. Now, like all loyal soldiers of the cross, they were eager to drop a word about the soon coming of the Saviour, and Mrs. Windler's anxious questioning provided abundant opportunity for giving the message on this point. She was also anxious to know all about the subject that had given her such deep concern, so the two families spent a most interesting hour together. On leaving, the Curriers promised to provide the family with a supply of tracts which would give further information. These were eagerly read, and the very next Sabbath found the Windlers in the Currier home to attend Sabbath school. What was their surprise to find that the lesson for that particular Sabbath was on the mark of the beast! In speaking of their experience, Mrs. Windler said, "We can never do otherwise than keep the Sabbath, for this light came to us in such a definite way in answer to prayer."

After further instruction from Elder Goodrich the Windlers were baptized, as were also others from time to time, and it soon became possible to organize a church in the Isle of Pines. The seed there sown has borne precious fruit and has been a faithful witness for the Master ever since.

The memory of Elder and Mrs. Goodrich is inseparably woven with the history of this little church. Although they were retired workers before going to the island, the Lord was pleased to bless abundantly their efforts to win souls for Him in their later years. Thus will He use every one of His children who consecrate their lives to Him in unselfish service.

# BY THE FAMILY FIRESIDE

Conducted by Ruth Conard



H. M. LAMBERT

This is the true story of a godly mother whose life was a light guiding her children in the Christian pathway. Hans and Marie Olson, with their four children, lived on a farm on the rolling wheat prairies of Canada. They had learned of Seventh-day Adventists through a series of meetings held in a near-by schoolhouse. Marie had been baptized, but Hans had hesitated, fearing he could not carry on his farm work and keep the Sabbath. However, Marie, though living many miles from any other Adventists, determined to bring up her children to know and love the truth.

## The LIGHT THAT SHINES

By RUTH WHEELER

meeting for seeing acquaintances only; they went primarily to enjoy the meetings. During meeting time, Marie always knew where her children were, for if they were not in the children's and young people's meetings, they were beside her in the big tent. They learned to find real enjoyment and profit in every sermon.

The greatest pleasure of all to the children was to see and hear the missionaries and ministers with whom they had become acquainted through the pages of the REVIEW. They knew them every one just as soon as the speaker was introduced. Surprised "Oh's" escaped their lips and happy glances were exchanged when some beloved missionary whose travels they had followed for years arose to speak. Sometimes they were even familiar with the stories that he told of his work in far-off lands.

The camp was small enough so that the ministers had time to go from tent to tent to visit with the people. During the intermissions, Elder Spicer made it a habit to go to some tent to sit down and visit with the family.

"Well, good afternoon, children," he would say as he took a seat under a tree near the tent door. "And what is your name?" he would ask each one. It was not just a friendly gesture, for with his remarkable memory he really knew them by name for the rest of the meeting.

He talked with the children about their ambitions, and the needs of the work, firing them with a desire to prepare for a place in *the work*, as he called it. Then turning to the younger children, he usually began, "One time when I was in—" and there followed one of his inimitable stories which held his little audience spellbound.

At camp meeting each year the Olson children were allowed to choose books for their own library. They looked forward to this pleasure, for they all loved books.

"Which book are you going to choose?" was the question asked many times before they actually arrived at camp meeting. Then each child spent much time at the book tent looking at the books, trying to decide which one he wanted. The moment of choosing was delayed as long as possible in order that the pleasure of anticipation might be prolonged. Usually it was almost the last day of the camp when they brought their treasures to the tent to be admired by all.

### Chapter Seven

AS the Olson children grew older, more and more they had to find companionship among themselves rather than with the young people of the neighborhood. The young people around them, who were their school associates, found their enjoyment in parties, smoking, and dancing, while Marie's children found theirs in music, reading, and schoolwork.

The annual trip to camp meeting gave the children an opportunity to form worth-while friendships, as well as to gain spiritual help. This trip was looked forward to and planned for during the whole year. Of course, it was a time for new clothes, and for weeks ahead the girls were busy helping their mother make their clothes and prepare for the camp meeting trip. Sometimes the meeting was far away; then the family went on the train. Other years it was less than a hundred miles from their home; then they put everything into the car and drove to the campground.

Having attended every year since they could remember, the children had made many friends among the other believers at the camp meetings. These friendships lasted from year to year and each meeting was a happy reunion.

Although there was time for visiting among the children, the Olson family did not go to camp

In addition to the children's choice, Marie always bought the current Reading Course books. In this way, through the years, the children accumulated a library of character-building books, which took the place of human companions during the long winter evenings in their isolated home.

Only the best of reading matter was allowed in the home, but occasionally the farm magazine carried a continued story of a character which was not particularly uplifting. Anna, out of curiosity, began reading these stories.

"Daughter," said Marie one day, when she found her reading the fiction section of the farm magazine, "you must not spend your time reading such things. We must read the things that make our minds strong, and that help us to be better citizens and better Christians. That story does neither."

Anna's face flushed as she closed the magazine. "I know, Mother; it is a silly story, but I forget it as soon as I am through reading it."

Marie smiled, "That's just it. We do not want to train our minds to forget. We want to keep our minds keen and alert to remember what we read. Stories of that character spoil our taste for good things, and soon we not only cannot remember what we read, but we do not enjoy the things that build our minds.

"Here is an article on travel," she continued as she picked up a new magazine on exploration and travel. "I am sure you will like this, for it tells of the very part of the South Seas that we were reading about in the REVIEW last Sabbath."

Soon Anna was deeply engrossed in the new article, every bit as interested as she had been in the cheap story. At dinner that day Marie

brought up the subject of the South Seas, and with animation the family discussed the experiences of some of our missionaries among the tribes of those faraway islands. Anna told the experience which she had been reading, of the world traveler who had landed on some of the islands and had there seen some of the results of the mission work.

On the long winter evenings the family spent many hours reading together. With them sat the hired men, who were always treated as part of the family.

"Let's have a Bible reading," one of the children would often suggest. Each child would hurry for his Bible and then form a circle around Mother. She always saw to it that the hired men were handed Bibles and then the study began. How the children enjoyed hunting up the texts and entering into the discussions.

Sometimes Marie would glance suggestively at one of the hired men who would be struggling in vain to find one of the minor prophets hidden away so securely in the middle of the Bible. A child sitting near him would take the hint and aid in the search.

Sometimes an evening would be spent with a Bible game. This was enjoyed by all and everyone had to be very alert to keep up with Marie, whose mind seemed filled with interesting facts about the Bible characters.

To close the evening they often ran a race to see who could find a certain text first. This left the hired men and Hans far behind, but they laughed good-naturedly at the children, who with flushed faces rapidly turned the pages of their Bibles.

*(To be continued)*

## A Wood Sanctuary

By JESSIE S. BURDICK

**B**EFORE dawn the gentle tapping of the numberless leaves on the trees sounded exactly like pattering rain. Ah, no, it was not raining. The rose-colored sky soon put that thought to flight.

Within a short time a thousand silvery waves were glistening in a most bewitching lake, bordered by majestic trees. The sun shone intermittently through the thick branches. Penetrating, ever-moving specks of light seemed to be dancing everywhere. With caressing touch the waves were lapping the shore at the foot of the bluff. The air was all a jingle with wondrous, wild music coming from the throats of the many birds in this quiet, secluded corner of the world.

It was Sabbath, sweet day of rest for weary souls. I breathed in the warm, balmy air while the moist lake breeze

fanned my face. A wave of heartfelt gratitude swept over my soul. Thoughts of the goodness of God were completely overwhelming; enumeration of the many blessings was impossible.

In the wilderness one is reminded constantly of the Creator and Master of life. That morning I compared the quiet, refreshing surroundings of the country to our hectic city life. I contrasted the metallic clatter of the city to the music of the wood birds. Even though their songs were varied—some loud, some soft and silvery, some close by, others coming from the distant, dreamy dells, or floating over the waters from across the bayou—all was perfect harmony.

In the city the streets are constantly crowded with noisy motors, emitting the nauseating smell of gasoline exhaust. Vehicles are rushing, streetcars clanging. The atmos-



phere is heavy with the nicotine of numberless cigarettes. The mind becomes utterly weary of the discordant sounds; the impure odors are sickening.

But the country! In a quiet, secluded spot such as this, one forgets the strain of artificial city life. A delicious sense of the heavenly enfolds one. The air is untainted, fresh. In the words of the poet Bryant, "Gladness breathes from the blossoming ground."

Looking down the dim, tree-lined aisles as the sunbeams filtered through the tree chancel window, I listened to the enchanting music of the feathered choir in the branches, singing to the accompaniment of the waves. The air was full of melody and pleasant sounds; yet it was not noisy. The woods were full of the animate life of spring-time; yet there was no crowd or confusion. My children and I were alone but not lonely.

No altar of stones of the field did we have like Moses and the patriarchs of old. Neither did we have timbrels, or harps, or "melody of . . . viols." Only one large pine stump with a smooth top stood conveniently near. Yet a sense of sacredness pervaded the spot.

All about us hung a fairy tapestry of green. The trees resembled columns supporting the dense green ceiling. The logs and tree trunks were covered with mosses and lichens, some softly tinted, others rich in coloring. The floor of our wood chapel was everywhere covered with an abundance of luxurious ferns and bracken.

We breathed in the dewy air, heavy with the odor of pine, the pungent smell of sweet fern and dry leaves, mingled with the perfume of wild blossoms. It all combined to make this a blissful place for restless folk to come to find peace, a place where we could look up and commune with God, our Creator, and fervently thank Him for a knowledge of His creation.

Our adversary would annul the fact of God's perfect creation of "things which are seen which were not made of things which do appear." He would make a mockery of God's glorious handiwork and have us believe that all came about by chance. But in this forest of grand old trees I felt the very presence of the Spirit "that moved upon the face of the waters." I was thoroughly convinced that the Lord God doeth all things well. He is the same gracious, generous God of yesterday, today, and forever.

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## They Will Stand!

(Continued from page 13)

wicked two-edged dagger some twelve inches long. He was ready to inflict bodily harm—yes, even to kill his son—and raising this cruel instrument of death as if to plunge it into the lad's heart, he exclaimed in loud and angry tones, "Choose between the sword and Islam!"

Arsad knew only too well what that meant. He knew that his father, in his fanatical zeal, would not stop short of plunging the knife into his very heart.

"Choose!" the half-crazed father shrieked again.

But Arsad, filled with Christian fortitude, calmly and tactfully asked for time in which to think it over, hoping in this way to gain time for his escape from his enraged parent, who now meant to take his life. The father seemed to divine Arsad's motive. He was in no mood to be put off and insisted on an immediate answer. In a miraculous manner Arsad succeeded in making his escape. He ran all through the night, until he was well out of that fanatical neighborhood, which would have sanctioned the homicidal act and would have kept the deed a secret from the Dutch government, so that no punishment would have been meted out to the offender. We who are so fortunate as to live in a land that has a Christian background—a land in which we enjoy religious liberty—cannot understand the cruel Mohammedan intolerance and bigotry that would consider murder to be a just act upon one who would dare leave the religion of Islam.

Christian friends assisted Arsad to attend the training school at Singapore. After a short time he decided he wanted to be a self-supporting colporteur and carry the gospel in literature form to the many people who sit in spiritual darkness in the many islands of the East Indies.

It was about a year later that Arsad's father tried subtle tactics to entice his son to return home. As is the custom of the people, the father purchased a young woman for three hundred guilders and through correspondence urged Arsad to return home. All would be forgiven and this young woman would be given him to wife. Instead of returning home, Arsad continued in his home missionary work, for to return to his father's house, he knew, meant that pressure would be placed upon him to return to the religion of Islam.

For more than thirteen years Arsad has carried on his colporteur work, traveling from island to island, scattering gospel literature. He worked in Sumatra, Celebes, Java, Bali, and traveled as far as Timor, visiting all the islands that lie in between, as well as the coast towns of New Guinea, where he was working when the Japanese invaded these beautiful East Indies islands. When I last visited him, three years ago, he related some of his experiences to me. He had had several narrow escapes from angry Mohammedans.

On one such occasion he was surrounded by about forty angry Mohammedans with drawn daggers, ready to inflict bodily harm. But God proved to be his "shield and buckler" and saved him from their hands. His greatest joy was in the many souls he was able to influence for Christ. Here and there he found honest hearts ready to listen to the gospel, and to these he ministered the bread of life. This faithful ambassador for God has endured many trials, but like the apostle Paul he can say, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." I am firmly convinced that wherever Arsad may be at this time, he is preaching Christ and Him crucified. He will stand!

# North American Division Gleanings

## Atlantic Union

H. W. Bass, former principal of the Philadelphia Academy, has accepted a call to join the faculty of Union Springs Academy, New York, as Bible teacher.

The second floor of the boys' dormitory at Union Springs Academy, New York, is being entirely redone and will present a greatly improved appearance to students returning to school next fall. Last year the third floor was completely renovated.

Four converts were baptized recently at the Buffalo, New York, East Side church.

W. A. Fagal began a tent effort in Buffalo, New York, Sunday evening, June 27, with a good attendance.

L. R. Scott is taking charge of the work in Niagara Falls, New York. He plans a strong evangelistic effort there this fall.

## Canadian Union

An excellent interest is shown in the evangelistic meetings conducted by George Freeman at New Westminster, British Columbia.

The evangelistic meetings in Toronto, Ontario, under the direction of C. A. Reeves have now been transferred from Massey Hall to a well-located church in the city, which seats more than 600, and which the evangelistic company has been able to lease for a year. It has been named the Bible Forum and is very favorably known by the citizens of the city, being well filled during the services. Twenty-nine persons brought in through this effort were baptized recently.

Results from the evangelistic effort at St. John's, Newfoundland, under the direction of J. A. Toop were seen in the recent baptism of 10 candidates.

## Columbia Union

During the month of June, 16 candidates were baptized in the Coudersport district of West Pennsylvania.

Baptisms reported recently in the Chesapeake Conference are as follows: 22 candidates at Millsboro, Delaware, on May 15; 10 at the Dover, Delaware, No. 1 church; 5 at the Baltimore No. 1 church on May 29, as the first fruits of the radio program, Voice of the Open Bible, conducted by E. L. Hanson; an additional 3 persons at the Baltimore No. 1 church the same day, brought in as a result of the Sunday night meetings held in the church by C. B. Newmyer; 15 converts at Rock Hall, Maryland,

where Brother and Sister Curtis Quackenbush and Brother and Sister Leslie Wildes have been laboring earnestly.

During a period of sixteen days there were invested in the Potomac Conference 501 Senior youth and Juniors. This is a world record for the largest number of persons ever to be invested in so short a time. In all, 20 investiture services were held.

## Lake Union

A tent effort at Marion, Illinois, was opened June 20 by W. O. Berry, assisted by Harold Calkins.

Clarence Richards is holding a tent effort this summer for the colored people of East St. Louis, Illinois.

## North Pacific Union

A baptism of 15 candidates was held at Springfield, Oregon, on June 11.

Eighteen new converts were taken into the Emmett, Idaho, church as a result of the evangelistic meetings held there last winter and spring by J. H. Apigian. As the church building there was in an undesirable location, it was sold, and a store building has been purchased, which is to be remodeled into a church.

## Northern Union

A fine new church building was recently completed at Virginia, Minnesota, and was dedicated free of debt on May 16.

Negotiations at camp meeting time have resulted in a number of changes in personnel in the South Dakota Conference. G. L. Sather, of British Columbia, is the new secretary-treasurer, and H. J. Perkins, who formerly held this position, is taking the same work, left by Mr. Sather, in British Columbia. Carl Beck comes to South Dakota from the New York Conference, to take the leadership of District No. 6. A. J. Gordon, of Sioux Falls, has accepted a call to the Washington Conference. H. V. Reed, of the Minnesota Conference has come to South Dakota as conference evangelist, and will labor first at Sioux Falls. Paul Kemper, a recent graduate of Union College, comes to the conference as an intern.

## Pacific Union

R. F. Cottrell, formerly Bible instructor at Lodi Academy, has been appointed head of the Bible department at the Pacific Union College Preparatory School.

Mr. and Mrs. L. W. Roth have been transferred from Lodi Academy to Kern Academy, as Bible and English instructors respectively.

The Lodi Academy print shop is being enlarged considerably, and some new presses have been purchased. Robert Bowen, of the Pacific Press, has come to serve as foreman and teacher.

An unusual convention in the form of a Church and School Music Institute is to be held August 15-27 at Pacific Union College. The music teachers and choir leaders who attend will find much of help and interest to them in studying church hymnody, choir work, and related subjects. The new "Church Hymnal" will be the basis of study.

A junior academy is to open its doors for the first time this fall to the young people and children of the Imperial Valley, in California. The location is Brawley, and a school bus will carry the students from the south end of the valley. There will be four teachers.

Mr. and Mrs. Lawrence Payne have arrived in Arizona to work for the Indians of the southern part of the State, particularly those living near Phoenix.

## Southern Union

I. M. Evans, formerly field missionary secretary of the Southern Union, is the newly elected president of the Georgia-Cumberland Conference.

## Southwestern Union

The Arkansas-Louisiana Conference has summer evangelistic efforts in the following places: Shreveport, Louisiana, under the direction of M. R. Garrett, assisted by Brother and Sister LeRoy Leiske; Springdale, Arkansas, by Isaac Baker and J. O. Wilson, with the help of Brother and Sister Vernon Chilson; Pochontas, Arkansas, with Charles R. Beeler leading out, assisted by Brother and Sister Herbert Hewitt, who have recently come from the Alabama-Mississippi Conference; and Plaquemine, Louisiana, with John Zollbrecht in charge.

At Shreveport, Louisiana, a recent baptism, following the effort, added 33 members to the church, while two additional converts joined the church on profession of faith.

Efforts in the Texico Conference this summer are located as follows: at Albuquerque, with E. F. Finck leading out; at El Paso, directed by W. E. Priebe, with Harold Hare assisting; at Melrose, New Mexico, conducted by C. A. Walgren; at Lubbock, with R. W. Nelson in charge, assisted by R. E. Tottress, who graduated this year at Pacific Union College.

R. C.

# 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.

## Constituency Meetings in the Central Union

**B**ECAUSE of the uncertainties of travel, the difficulty in securing supplies because of tire, gasoline, and food rationing, the conference committees of the Central Union, in counsel with the union leadership, decided early in the year not to hold conference-wide camp meetings this year, but instead to hold regional meetings in each conference. As this is the year for the constituency meetings, conference business meetings were arranged to be held early in the year, prior to the regional meetings. Delegates from the churches were called to a central location in each conference, and one-day business meetings were held. At this time reports of the work of the conference for the previous two years were received, the conference leadership for the succeeding two years was chosen, and plans for the furtherance of the work in each conference were adopted.

These meetings were well attended, and the business of the conference was carried forward expeditiously in an atmosphere of harmony and co-operation.

The Missouri meeting was held at Kansas City, April 22, and the Nebraska, Kansas, and Colorado meetings were held the following week, April 26, 27, and 28, respectively.

Among the interesting features of these meetings was a summary of the work of the previous two years, presented in the president's report. Every field had enjoyed a substantial increase in tithe, with the result that plans were in prospect for increasing the working force. This always brings new courage.

The increase of tithes and offerings in each of the conferences during the past two years over that of the preceding biennium stands as follows:

	<i>Tithes</i>	<i>Mission Offerings</i>
Missouri .....	\$83,479.37	\$13,557.93
Nebraska .....	63,833.40	14,487.20
Kansas .....	63,326.12	15,629.59
Colorado .....	90,529.60	25,367.88

Total increase \$301,168.49 \$69,042.60

These large increases are indicative of the loyalty and faithfulness of the constituency and present a challenge to the leadership in knowing how to wisely expend these funds to accomplish the greatest results.

There were no major changes in the leadership of the fields, all being returned to their respective offices.

The Nebraska meeting was held at Hastings. The high point of this good meeting was the ordination to the gospel ministry of three of their workers. Two of these, J. J. Williamson and P. W. McDaniels, were licentiate workers of the conference; and B. G. Butherus, of the Enterprise Academy, newly called to the principalship of the Shelton (Nebraska) Academy. It is a pleasure to recognize the development of young workers such as these, who we believe will be a source of strength to the Nebraska Conference.

The Kansas meeting was held in the new recreation hall at Enterprise Academy. This fine addition to the school plant will be available for regional gatherings—camp meeting groups—and serve a long-felt need of the school for a recreation hall. It is well constructed and a very helpful addition to the service of the school.

Some of the items of special interest in the work of this field were the efforts put forth to provide a number of new church buildings, improve the physical condition of others already built, im-

prove the facilities at the academy, and reduce the over-all indebtedness. Improvements at the academy have been made totaling \$37,292.41, and at the same time their note indebtedness was decreased \$13,072.84.

In the field eight new churches have been erected or purchased and remodeled, and fifteen others have received much-needed repairs. This has been accomplished with an outlay of \$21,900. At the same time indebtedness on other churches has been reduced to the amount of \$9,070. These forward steps in material improvement should clear the decks for a giant stride in larger evangelism in the future.

Altogether, attendance at this series of business meetings was a real pleasure. The basic purpose of the meetings was to transact business; yet this was carried forward in an atmosphere of confidence and brotherly love, and a strong spiritual tone prevailed. One left these meetings with a renewed confidence in the onward progress of the work and assurance of a deepening spiritual desire on the part of our own people. We shall look for an even stronger growth of the work in these fields in days to come. E. D. DICK.

## The Sword of the Spirit vs. the Assassin's Blade

**T**HE following startling incident is taken from one of Colporteur Hattouni's monthly reports.

"On my way from D—— to a village situated among high mountains, I had to go by a solitary road through a large forest. In the middle of the way I suddenly saw a man, who stood behind a rock, holding a big knife in his hand and shouting to me that I should surrender.

"I had to put my bookcase on the ground, and when I lifted up my hands, the man approached me with the intention of robbing or killing me. Looking at him, I said: 'Why do you do this, my friend? Do you want money? Take it, here it is! Do you want to kill me? I do not mind if I die in these splendid surroundings, as I have a peaceful conscience and am sure to be received into the eternal places, where the Lord will give me the crown of life. But oh! how I pity you! In what a wretched state you will be—your conscience whipping you, and also the government following you. Above all, you will be cast into the furnace of eternal fire of hell!'

"While I spoke to him smilingly, my eyes fixed upon him, he was still holding his knife, with a threat in his eyes. When I finished my talk, hand and knife dropped to his side, and for more than two minutes he looked at me without saying a word. Then showing me his knife, he said: 'This dagger has pierced nine breasts, but you are the first person that I ever saw standing before death with a smile on his face. There must be a secret to this; What is it?'

"I took this opportunity to open my bookcase and show him the Bible, saying to him, 'The secret is in this Book; the mystery is in it, and the power also.' I opened to the eleventh chapter of John and read it to him, while he sat on a rock by my side. After a little talk on the reading, I knelt down and prayed earnestly for him. When I finished my prayer, I saw tears in his eyes. He then began to confess the sins of his life. 'For twenty-seven years,' he said, 'I have been leading a lawless life, from the day I killed a young man in my home town, as a result of a

quarrel. In consequence I had to leave my country and to spend my life here, robbing the passers-by and hiding myself when I was followed. And as I already told you, this dagger has pierced nine breasts. . . . Can God forgive me all these sins?' 'Yes, certainly, if you repent,' I answered.

"The man, after a moment of silence, continued, 'I must leave you now. . . . I would like to buy your Bible, but I do not have the money. Will you accept this dagger in exchange for it?' 'Yes,' I replied, 'I will take the knife as a sign of your repentance.' Saying that, I offered him four Syrian pounds—about two dollars (which was all that I carried with me, as there is a possibility of being robbed at any time in those distant villages). He refused to touch the money, and as I urged him again, he said, 'No, I prefer to go without money and to trust the God who spoke to me through you and saved me.' He took my name and the address of the Bible Society, and added, 'I am an Alouite. I beg you not to say anything about this event before I leave this district.' He shook my hand and wanted to kiss it, but I refused, and in a short time he disappeared in the forest before my eyes.

"I stayed more than an hour thinking on this incident and how 'the word of God [which] is quick, and powerful, and sharper than any two-edged sword' had so mightily changed this man's life. Finally I prayed, thanking God for this marvelous deliverance."—*Bible Society Record*.

## Baptisms at the Japanese Relocation Camps

IN a letter from George Kiyabu, one of our young Japanese ministers in Colorado, we read:

"On Sabbath, June 16, a baptismal service was held at Amache Relocation Center, located about 250 miles southeast of Denver, and five precious souls followed the Lord in baptism. Despite the lack of facilities a very impressive service was performed in the Arkansas River, which runs past the center. K. Nozaki, pastor at the Heart Mountain Relocation Center, officiated. I am glad to inform you that God has been good to us. Many are interested in the message and our Sabbath school is growing rapidly. We trust that before the end of this year we will have several more prepared to take their stand for the truth."

From George Aso, who is located at Topaz, Utah, we have the following encouraging words:

"I am holding a Sunday night evangelistic effort in this camp. We are now in the sixth week. The attendance to date has been so

large that we are not able to accommodate the crowds. Our chapel holds about 400 persons but just about twice that many people try to get into the building. We then started Monday night meetings hoping that this would take care of the crowds, but we are still having hundreds come who are not able to get in. Three weeks ago we had a baptism for four precious souls."

May God bless the spiritual ministry of these brethren.

LOUIS HALSWICK.

## The Crespo Church

IT was in 1890 that a group of German farmers left North America for Argentina. One of the group had been to Argentina before. Between his first and second trips he had found the truth in North America, and now as he returned to Argentina to settle permanently, it was as a believer in the third angel's message. With him came his family, among them a son of fourteen years. This son became the father of a large family. Five brothers from this family are now workers in the Austral Union: Juan, Andrés, Jorge, Benjamín, and José. As soon as the Riffel family arrived with their companions, they began home mis-



sionary work, and it was not long until an urgent call was sent to the General Conference for a minister. F. H. Westphal was sent in response to this call. Arriving in Central Argentina in 1894, he found a sizable group keeping the Sabbath. Soon there was a baptism and the first church in South America was organized. This was in Crespo, Central Argentina.

This church is still strong and flourishing. It is situated in the heart of a beautiful farming section. On a Sabbath morning it is an inspiring sight to stand in the spacious churchyard and watch the sons and grandsons of the earliest believers in this message coming to Sabbath services in wagons drawn by beautiful horses, or in autos, while those who live near by come on foot. The song service seems to start automatically fifteen or twenty minutes before Sabbath school. (All seem to be in Sabbath school.) No other church sings like the Crespo church. It is the kind of singing that warms the heart. One feels instinctively that here the message has taken deep root, and one is persuaded that the unfeigned faith that dwelt first in grandfathers and fathers dwells today in their sons and daughters. Next year, 1944, marks the fiftieth anniversary of the founding of this the first church in South America. The brethren are planning to celebrate by building a new and larger church building. From this church have gone forth strong and stalwart young men and women who are today workers in various parts of this division. It is still sending out its young people and its tithes and offerings to help finish the work of God in the earth.

R. R. FIGUHR.

## Bless the Little Schools

BY EDNA ATKIN PEPPER

GOD bless the little schools  
That meet each Sabbath day!  
And help the teachers true,  
Who labor, love, and pray.

God, meet with them today—  
The leaders, classes, too—  
And bless the parents, Lord,  
Who know not what to do.

Thou knowest we are dust.  
Forgive the errors, please,  
And teach us how to save  
The children such as these.

Remember how we strive,  
And pardon from above  
Unconscious wrong and sin;  
Let self be lost in love.

Reward our faith and move  
In Thy mysterious way  
To make Thy little school  
A loyal part to play.

The world and all is Thine;  
Thou knowest all our care.  
O hear the little schools  
That come to Thee in prayer!

## Camp Meetings in the Southern Union

IT was my privilege to join in the ministry at the Carolina, Georgia-Cumberland, and Kentucky-Tennessee camp meetings, held at Kanuga Lake, and on the Southern Junior College and Madison College campuses. Meetings for the colored believers were held at the same time at Hendersonville, Chattanooga, and Riverside Sanitarium. This made it possible for us to share in the ministry to both groups.

The attendance at these meetings was very encouraging. Though many found it impossible to remain through the entire meetings because of work appointments, yet even the midweek attendance was very good. I was not able to attend the other two meetings of the Southern Union—the Alabama-Mississippi and Florida—but equally good reports come from these, which were held earlier.

# Present Truth

FOR JULY

## Number 13. Who Changed the Sabbath?

Bible prophecies foretold it, history records it, Catholics admit it, and Protestants do not protest it, yet many are unaware of the deliberate attempt to change the Sabbath. Here are the Scriptural and historical references giving an abundance of Bible evidence and unimpeachable testimony concerning the great apostasy.

## Number 14. Seal of God and Mark of the Beast

Every individual must face the all-important question, "Who shall be able to stand" in the solemn hour of judgment? This issue of PRESENT TRUTH explains the seal and its meaning and the mark and its consequences.



The topics covered in the twenty-four issues of a year's series of PRESENT TRUTH are of life and death importance. Give these truths now by sending the complete series to relatives and friends whom you wish to have shielded in the great day of God's indignation.

Subscriptions are only 35 cents; three for \$1. In Canada, 70 cents; District of Columbia and foreign, 60 cents.

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» BOOK and BIBLE HOUSE «

This was conference year, when elections were held and other business transacted. This was handled with harmony and dispatch. Few changes were made. Because of failing health, H. E. Lysinger, who had served as president of the Carolina Conference for the previous six years, found it necessary to lay down his leadership of the Carolina Conference. He was succeeded by F. O. Sanders, of the Indiana Conference, who arrived during the meeting to make contact with the constituency in the camp. He will enter permanently upon his duties as soon as he closes up his work in Indiana.

R. I. Keate, who had served six years as president of the Georgia-Cumberland Conference, laid down his work and was succeeded by I. M. Evans, who has long served as field missionary secretary in the Southern Union Conference. Other work is being arranged for Elder Keate. C. O. Franz, who has served so efficiently as secretary-treasurer of the Kentucky-Tennessee Conference, had, prior to the meeting, responded to a call to service in the Iowa Conference and will leave to take up his work there soon. This position was not yet filled at the adjournment of the Kentucky-Tennessee meeting.

In this series of meetings four young workers were ordained to the gospel ministry: A. D. McKee, of the Georgia-Cumberland Conference; J. C. Gaitens, of the Kentucky-Tennessee Conference; and J. F. Street and V. Lindsay, both of the Alabama-Mississippi Conference, at their colored camp meeting in that field. It is always cheering to witness strong, consecrated young men, as we feel these to be, set apart to the sacred work of the ministry. We believe these will greatly strengthen the working force of this field.

Indicative of the loyalty and devotion of the membership of this field, as well as the interest and liberality toward the great mission program, were the generous offerings received in response to the presentation of the needs. In the several camp meetings of this union \$36,000 was received in cash and pledges. This was far in excess of any returns received hitherto. Book sales likewise exceeded all previous records.

Representatives from the union institutions, Southern Junior College and Oakwood Junior College, the Florida and Riverside Sanitariums, and from the union conference departments, attended all meetings and rendered inspirational leadership. Others who joined in the ministry in this series of meetings were A. L. Ham, who was awaiting transportation to the Southern Asia Division, where he is under appointment to serve as president; W. P. Bradley, secretary of the North American and Latin-American Radio Commissions; G. E. Peters, of the

North American Colored Department; and the writer. We greatly enjoyed the privilege of the delightful fellowship with our believers in this large and important section of the Lord's vineyard, and sincerely believe that even a much larger advance is yet to be seen in the work of this field in the immediate future. E. D. DICK.

A DAY of rejoicing was experienced on May 8, by the members of the Ballston Spa, New York, church, when their new house of worship was dedicated. Since the organization of the congregation exactly a year previous, the 24 members have worked diligently and given liberally for their church building. Almost the entire cost of the church was either given or solicited by the members, who also donated much of the labor.

### EMERGENCY RELIEF FUND

Previously reported	\$11,603.67
Isabel Brown	5.00
D. L. Sidler	1.00
Frank Babcock	10.00
W. A. Clute	10.00
Mrs. C. W. Bottomley	10.00
Dr. and Mrs. B. O. Janes	10.00
Dr. and Mrs. L. D. Trott	25.00
J. A. Reed	50.00
Rhode Island friend	2.00
Ada D. Denman	10.00
Borden Monell	10.00
Hazel B. Sevrens and Oliver F. Sevrens, Jr.	100.00
LaGrange Small Company	10.00
Mr. and Mrs. C. S. Sawyer	20.00
J. Sutherland	10.00
Cora D. Brown and Banks A. Myers	12.50



## SHORTHAND and TYPING at the Top!

Dealing with various lines of study in the order of their present-day importance, Roger Babson, well-known statistician, puts shorthand, typing, bookkeeping, and accountancy at the top of the list.

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# God's Hand Is Upon His Work

THROUGHOUT the many countries of the Inter-American Division we are experiencing a great deal of difficulty in supplying our Book and Bible Houses and our colporteurs with books, because of the most uncertain shipping conditions that now prevail. We have twenty-three different countries, with that many different sets of rules and regulations to comply with, which, in addition to the disrupted shipping, are causing us great concern; but, in spite of it all, God is miraculously opening ways and means for the sending of books to many of the different countries.

Our book sales have shown a phenomenal increase during recent months; and our colporteurs are of good courage, even though many times they do not have sufficient books for their deliveries.

I recently received a letter from the president of one of our union conferences, telling of an experience in which the hand of God was evident. I am quoting from his letter as follows:

"It so happened that in this island field the authorities deemed it necessary to restrict the importation of supplies of various kinds, because of the perplexities of shipping. One can quite understand the problems they face and the reasons for such actions. It was arranged that the import license value during the year 1940 become the basis for whatever permits for import might be granted for 1943. Generally speaking they were granting to organizations the right to import anything from fifty per cent to eighty per cent of the total dollar figure of 1940.

"We faced this matter just at the time we were planning to put on a stronger drive to increase our colporteur force. Then, of course, came the question in the minds of some. If we get more colporteurs, how shall we supply them with literature? If we cannot import it and cannot get the paper to print it, what is the use of getting new colporteurs and then leaving them stranded with no literature to sell? Well, that was a reasonable position from one viewpoint. We reminded the brethren, however, that it was our solemn responsibility to get more men into the colporteur ministry. We reminded them also of the counsel of the Testimonies that whatever happens in the work of God, we shall be able to do colporteur work right up until the end.

"With these assurances we felt free to go ahead with our plans to gather new recruits, and then trust the Lord to find a solution to the problems which we faced. We called the office staff together and all the available workers in the immediate neighborhood, laid the

situation before them, and then had a special season of prayer, asking that God would overrule and in some way show us a solution to our difficulty. A visit was then paid to the authorities, and I must say our reception did not offer much encouragement. They suggested, however, that we write a letter of application to the board appointed to consider such requests, and that our application would be studied during the next two or three weeks.

"We drew up a carefully prepared letter and asked the board to permit us to import in 1943 just double the amount we had imported in 1940. This looked like a tall order to some of the brethren, but their faith reached to it, and we posted the letter with very earnest prayers that God would move upon the hearts of men in some way or other to help us in this time of need.

"Several weeks passed, and then, what was our joy one morning when the postman brought us a communication in which the board stated that they had given careful study to our application and had granted it in full, thereby permitting us to import double the dollar value we had in 1940. We are very grateful to the Lord who has honored the faith of the brethren and has again demonstrated that He can move human hearts. We feel also that He has set His seal of approval upon the earnest efforts we are seeking to make to build more strongly our colporteur ministry.

"Really, on the whole we had quite a time wrestling with this problem, studying and praying to know just what course to follow, but I want to tell you, everyone is delighted with the results. It is just another instance of the manner in which the Lord blesses progressive plans and smoothes out difficulties that may abound—and they will abound. But, after all, there is a great deal of delight in getting hold of some knotty problem and seeing the Lord's solution to the difficulty as He opens the way. The prospects are good and we are grateful to the Lord for the mercies He has vouchsafed to us."

Surely we need to thank God for His continual watchfulness over His work. To Him we give all the glory.

GLENN CALKINS.

## NOTICES

### Camp Meetings

#### Atlantic Union

Northern New England (District)  
White River Junction, Vermont  
..... July 23-25

#### Canadian Union

Alberta, Lacombe ..... July 16-25  
Manitoba-Saskatchewan, Saskatoon  
..... July 23-Aug. 1  
Ontario-Quebec, Oshawa ... July 30-Aug. 8  
Maritime  
St. John, New Brunswick .... Aug. 12-15  
Halifax, Nova Scotia ..... Aug. 19-22  
Newfoundland Mission, St. John's  
..... Aug. 24-29

#### Central Union (District)

Kansas  
La Crosse ..... July 31  
Nebraska  
Lincoln ..... Aug. 27-29  
Colorado  
Grand Junction ..... Sept. 10-12  
Missouri  
Moberly ..... Aug. 13-15  
Springfield ..... Aug. 20-22

#### Columbia Union

East Pennsylvania, Westcosville, July 15-25  
Ohio, Mount Vernon ..... July 29-Aug. 8  
West Virginia, Parkersburg ..... Aug. 6-15  
West Pennsylvania  
Pittsburgh ..... Aug. 13-15  
Erie ..... Aug. 20-22  
Chesapeake, Catonsville, Md. .. Aug. 19-29

#### Lake Union

Michigan, Grand Ledge ..... Aug. 10-22

#### Northern Union

Iowa, Cedar Falls ..... Aug. 19-28  
South Dakota  
Indian, Laplant ..... Aug. 26-29

#### North Pacific Union

Oregon, Gladstone ..... July 14-25

#### Pacific Union

Arizona ..... July 26-Aug. 1  
Central California  
Santa Cruz ..... Aug. 6-14

#### Southwestern Union

Oklahoma, Oklahoma City .. July 29-Aug. 8  
Arkansas-Louisiana  
Shreveport, La. .... Aug. 4-8  
Texas ..... Aug. 13-21

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# OF SPECIAL INTEREST

Baptists, 48 Episcopalians, 16 Lutherans, 15 Disciples, 14 Congregational Christians. Others belong to smaller groups or are not related to the churches. In the Senate there are 11 Roman Catholics, 21 Methodists, 11 Presbyterians, 10 Baptists, and 7 Congregational Christians. It is said that there are 7 Hebrews listed in the House, but none in the Senate.

## Death of W. E. Howell

THE readers of the REVIEW will be saddened to learn of the death of W. E. Howell. Professor Howell died suddenly at his home in Takoma Park the morning of July 5. A greatly valued leader and counselor has gone to his rest, and he will be greatly missed by his fellow workers and a very large circle of friends in all lands. We know that our workers and people will join with us in sympathizing with Mrs. Howell and other loved ones in their deep sorrow, and in earnestly praying that God will comfort and sustain them in this sore trial.

T. J. MICHAEL.

## Death of J. K. Jones

WE were shocked to receive the news that J. K. Jones, the president of the Southern Union Conference, had died suddenly at his home in Decatur, Georgia, the evening of July 7. Thus there passes another tried and trusted leader of the people of God. Elder Jones made a valuable contribution to the upbuilding of the cause of God, and we feel sure that the readers of the REVIEW generally will join with the workers and believers of the Southern Union in mourning his loss. To Mrs. Jones and other loved ones we extend our deep sympathy and an assurance of our earnest prayers that God will comfort and sustain them in their grievous sorrow and trial.

T. J. MICHAEL.

## Some Encouraging Figures

THE 1942 financial reports from 218 of our foreign churches in America, with a total membership of 10,914, reveal some very encouraging figures. The total amount paid in by these churches during the year 1942 was \$729,315.06. This represents an increase of \$181,069.41 above that of 1941. The total tithe for 1942 was \$463,140.97; the total for missions, \$209,657.28; and \$56,514.78 was raised for local funds. The amount raised in the Sabbath school was \$95,442.63, and \$67,975.28 was collected for Ingathering.

We sincerely thank God for the many blessings that He has bestowed upon His people, and we also thank our people for their faithfulness in giving of their means to the cause of God. LOUIS HALSWICK.

## Visit Every Home

COLPORTEURS are sometimes tempted to neglect canvassing for our larger books in homes where apparent poverty exists. That this is not a good plan is brought out in the following experience related by A. Valiame, a colporteur from the island of Martinique, French West Indies:

"I had canvassed all day in the northern part of the island without taking an order. When five o'clock came around, I felt pretty hungry, since I had not had anything to eat all day. When I reached a small shop, I did not think that I could sell even a small book there because of the seeming poverty. However, I decided to try buying a loaf of bread with which to appease my hunger.

"A poor man whom I met in the door, questioned, 'What are you selling in this country?' My description of my work brought the owner—a woman—to the front of the shop. The following conversation ensued:

"'You are selling books, it seems, sir?' 'Yes, and with your permission I will enter and show you the work.' The appearance of poverty all around led me to conclude that she could not buy a large book. Consequently I showed her a smaller cookbook. 'I'll pay for it now,' she said. 'What else do you have?' When I showed her the little book 'How to Live,' she said, 'That's a good book. I'll get it. What else do you have?' At this juncture, she noticed in my bag a copy of 'The Great Controversy,' which was to be delivered to someone else. Immediately she queried, 'What book is that?' 'Madam, this is a book that all prominent people appreciate. I did not show it to you because of its price.' 'O yes, I can buy it for my husband. He will surely appreciate it. How much?' 'Fifty francs in the best binding.' She ordered it, paying one half its price in cash.

"'You seem to be tired, sir. Do you want something to eat?' 'Yes, madam, thank you. That was my main reason for stopping at your shop. There aren't many shops around here.' 'I will be very happy to give you something to eat if you will agree.' The outcome of it all was that I ate a meal fit for a king and concluded that one must not allow himself to be influenced too much by appearances. The book was delivered in a few days."

IN the House of Representatives of our United States Congress there are 86 Roman Catholics, 72 Methodists, 58 Presbyterians, 50

## Reading "Review" to Neighbors

DO not want to miss any copy of the REVIEW. I cannot get along without it. I read it every day until I have read it through, and sometimes I read it over again. I read parts of it to my neighbors who drop in, so that I can make good use of it. In these troublous times we can cheer up many a heavy heart by our comforting words, and many souls will be constrained to lay hold of salvation before mercy's door is closed if we bear our testimonies before it is too late.

L. W. MUNDELL.

## No "Review" After Thirty Years!

IT has been thirty-four years since I first saw the REVIEW AND HERALD, and some thirty years since I became a regular reader and subscriber. Except for a brief period during the first World War, I have missed very few copies of this paper. I never realized, however, just how much the REVIEW meant to me until it recently failed to appear.

I renewed my subscription in the usual way, but a month or two later I realized my copy was not arriving. I attributed it to war conditions and regularly read the union office copy, but it wasn't the same as having my own!

Then I discovered, on checking up, that an unfortunate clerical error in the publishing house had caused my loss. At that moment it appeared that no further subscriptions to the REVIEW could be accepted on our import quota. I did not like to think of having no REVIEW for the duration of the war. Then, to my immense relief, the restriction was lifted, and now my own REVIEW is with me regularly again.

The isolation that war has imposed on us in Europe is not good. We miss the personal contacts, and it is more than ever essential to maintain contact through the REVIEW. I highly prize the thirty-odd years of blessed association I have had with our church paper.

H. W. LOWE.