

THE ADVENT SABBATH
REVIEW AND HERALD

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



BLAKESLEE - LANE

"HOME SWEET HOME"

HEART-to-HEART TALKS by the Editor

The Final Changes

WE live in a most eventful age. The rapidly changing kaleidoscope of time is marshaling before our eyes in rapid array events of most signal importance, relative to the destiny of the human family. Leading nations of earth are engaged in deadly combat. Vital principles of government are in conflict. National and racial barriers and boundaries are being obliterated.

What we see today is a far cry indeed from the dream of the world following the first World War. In the minds of many people the great objective of that conflict which began in 1914 was to end war for all time. "The war to end war," that was the illusion held out before a sad and distraught world. But the very terms of the peace treaty which was concluded, instead of furthering the attainment of this high idealism, only served to create new and complicated situations involving new international questions. The boundaries of old nations were revised.

A New World

As stated by Mr. Franklin Hooper, American editor of the Encyclopedia Britannica:

"In 1911 there were approximately forty hereditary rulers in Europe; during the decade 1911-21 this number was reduced to sixteen. Those that remained were constitutional monarchs. Not an autocratic ruler was left. Three imperial dynasties—the Romanoff of Russia, the Hohenzollern of Germany, and the Hapsburg of Austria-Hungary—had been deposed. Coincident with the overthrow of monarchs came the establishment of at least nine new governments, eight of them republics: Poland, Czecho-Slovakia, Esthonia, Georgia, Finland, Latvia, Azerbaijan (in Asia), Lithuania, and Jugoslavia."

Mankind emerged into a new world. New standards were erected, new hopes and ambitions awakened. It was believed that the establishment of a League of Nations, and an international court, where international differences could be adjudicated, would serve to maintain the peace which had been established. But as we have said, some of the very provisions of the peace treaty only served to intensify racial enmity, national animosity, and economic rivalry. In consequence, we are in the throes of another great world war today. While only a few of the leading nations of earth, comparatively speaking, are directly involved, its ramifications affect every nation under heaven.

Vital political changes have already been effected. Austria, Czecho-Slovakia, and Poland have been submerged. The independence of Finland, Denmark, Norway, Holland, and Belgium has been taken away. Germany, France, and Great Britain are in a great death grapple. Other nations may soon be drawn into active conflict. And the Orient, particularly the great Chinese kingdom, as well as Western Europe, is aflame with war.

"It is clear by now to the blindest that this is a war not of two or three but of many phases, each as much larger than the one before as the widening rings of Saturn. A real comprehension of the scope and violence of the struggle only begins to dawn on the human mind. Heretofore we have thought of the

war in terms of former wars, but now we perceive that we are caught in one of the great convulsions of history, not to be overcome by human valor, material resources, or superior productive capacity, but by a mobilization of physical, mental, and moral effort such as the human race has never before been called upon to put forth."—*New York Times*.

We are seeing enacted in this our day, events of a most portentous character. We are seeing fulfilled in a most literal, striking manner, the prophetic horoscope given by the inspired writers of the Bible thousands of years ago. We refer to such prophecies as Joel 3:9-16, the prophecy of our Lord in the twenty-fourth chapter of Matthew, the divine prediction given by John in Revelation 11:18, 19.

It surely was with prophetic foresight that a modern writer in 1890 gave the following vivid pen picture of the events taking place today:

"The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while He may be found, call upon Him while He is near! The prophet says, 'Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger.'"—*Mrs. E. G. White, in Signs of the Times, April 21, 1890.*

Great Object Lessons

The rapidly occurring events of the last few months are great object lessons of the rapidity with which earth's history is hastening to its close. In His prophetic utterances while on earth, the Master warned us repeatedly that the close of human history would come suddenly. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*"Testimonies," Vol. IX, p. 11.*

Time of Christ's Coming Unknown

There are no data in the Bible by which we may determine the precise time when the close of probation will occur or when Christ will appear in the clouds of heaven. We are told that when we see certain things come to pass, we may know that His coming is near, even at the doors. But again and again the solemn admonition is given, "Be ye . . . ready." Christ's children are to prepare their hearts and lives to meet Him in peace. They are to watch for His coming as for the coming of a dear friend from a foreign land, and be ready to welcome Him at any hour, day or night, when He may arrive.

As to what the immediate future holds in store, no man living can say. Will the present great conflict continue on and eventuate in Armageddon at last? Possibly. Will another peace be patched up, and endure for a little time? This also is possible.

How might such a peace be brought about? Only the future will reveal. Will the papal power of Rome become the dominant and centralizing influence in the peace terms which may be effected? We can well

(Continued on page 7)

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The World in Motion

By G. W. SCHUBERT

THERE is no question but that we are living in the midst of a world crisis. Before the last World War the wars in the Balkan States caused some uneasiness in Europe, but the world as a whole did not take much notice of these events. Shortly after these Balkan wars came to an end, the World War of 1914-1918 began, and the whole world was affected by it. The messenger of the Lord told us before this war started that great changes in the world would take place in the near future. "The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future."—"*Testimonies*," Vol. IX, p. 11. In addition to this she wrote: "Great changes are soon to take place in our world, and the final movements will be rapid ones."

God Rules Among the Nations

In an unmistakable way the Lord has spoken to the nations of the earth, and again it is manifested that the Lord is still the master of the world, and can shake the nations and overthrow the throne of kingdoms and destroy their strength. Haggai 2; Ps. 22:28. While each nation at war makes an effort to accomplish its singular purpose and aim, the invisible hand of God is still at the steering wheel of world events. History bears out clearly what has been prophesied in regard to world happenings, and emphasizes the fact that He alone is able to make wars to cease, and use the fire of tribulations to melt the earth, and then create new conditions according to His *own* plans. Ps. 46:6-11.

Great changes took place as a result of the first World War. A number of powerful dynasties disappeared from the political stage in Europe—for instance, the Romanoffs in Russia, the Hohenzollerns and a number of other rulers in Germany, the Hapsburgs in Austria and Hungary; and new forms of governments were created. In addition, powerful church organizations—the Greek state church in Russia, the Roman Catholic Church in Austria, the Protestant state church in Germany, of which the kaiser was the first bishop—lost their influence upon the people and on state affairs. New forms of government took shape in Spain, Turkey, and China. New ideologies took

possession of the great countries of Germany, Italy, and Russia, and with these new political aspirations arose.

From time to time God has spoken in His own ways to the inhabitants and rulers of the earth, and history has confirmed it again and again that neither the forms of governments nor the nations themselves are of eternal existence. There is only One who can say, "My counsel shall stand, and I will do all My pleasure," and that is God, the Creator of this world. Isa. 46:10. He is the one who is counseling His people of the past and the present time. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning and from ancient times the things that are not yet done." Isa. 46:9, 10.

God has predicted the whole course of world events, and although the nations are in distress and statesmen are perplexed by present-day happenings, God Himself has never been in perplexity, because He knows the end from the beginning. And it is even so with all those who stand by the Bible, for by the predictions of the prophets they will be enabled to understand the signs of the times and the period in which they live.

Many Have No Light

Those who have no light with regard to the prophecies are not able to understand the great world crisis of today, and the Spirit of prophecy has clearly stated that even statesmen and educators are in perplexity and uncertainty about the existing conditions. "There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis." This statement from the Spirit of prophecy, given before the outbreak of the first World War, has clearly found its fulfillment during the last twenty years.

The gospel has revealed not only that God's leadership will bring about a new order of things, but also that the world is filled with sin and unrighteousness. It was the great apostle Paul,

who, nearly two thousand years ago, wrote the following: "[God] Having made known unto us the mystery of His will, according to His good pleasure which He has purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." Eph. 1:9, 10. Here it is clearly stated that God has a plan and that it is a divine plan with our earth, that this plan has been revealed to all those who have accepted the gospel of Christ, and that the time will come when the meek shall inherit the earth. Matt. 5:5. Since sin and rebellion against God and God's word became the ruling principle of this world, the despots came into possession of the earth and its riches. Selfishness is the ruling principle of all the nations, and force and violence have been used to organize the old order of things.

Among the unexpected results of the first World War are a number of new ideologies which came into existence as a result of unsolved problems between capital and labor, and because the so-called capitalistic culture and civilization were not able to adjust matters between those who possess the riches of the earth and those who are poor. There are millions who believe that they must create a new order of things by throwing aside faith and confidence in divine providence and rulership.

A Time of Shaking

We live in the time long predicted by the prophets of the Old and New Testaments, and if the present war cannot be localized, it will surely bring the world on the road to Armageddon. Great events have always cast their shadows ahead. President Roosevelt, in his letter to the Pope, refers to the restless time when Isaiah prophesied the first coming of Christ. It took more than seven hundred years before the prophecy of Christ's coming came to fulfillment, and the last four hundred years before Christ's first coming the whole world was in commotion. One war followed another; one kingdom, one form of government, after another was created. All these governments promised peace and welfare to the people, but as long as sin is the ruling principle in this world, and the devil is still the prince of this world—as Jesus said, "He is a liar," and "a murderer from the beginning" (John 8:44)—this world will never see everlasting peace. Satan is the originator of sin and unrighteousness, and the prophet, in describing the scene when he and his followers were cast out from heaven upon the earth, says:

"The great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ. . . . Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you,

He Knows

BY VERA BEALL

"INASMUCH as ye have done it
To the least of these My brethren,
Ye have done it unto Me," thus
Saith the Lord.

To take courage when you're troubled,
Let your efforts be redoubled
Just to live as Jesus bids you
In His word.

For He never will forsake you
When these trials overtake you;
You can gain sufficient comfort
From His word.

Let His grace so flood your being
That His face alone you're seeing,
For His message is the sweetest
Ever heard.

Then when difficulties meet you,
Let His smile from heaven greet you,
And all thought of being hurt will
Seem absurd.

For you know the Saviour loves you,
And He rules from heaven above you,
For you've read the blessed message
In His word.

So forget your grief and sorrow,
Better days will come tomorrow,
When the Christ's "Well done, My servant,"
You have heard.

having great wrath, because he knoweth that he hath but a short time." Rev. 12:9-12.

These last words of the writer of the Revelation indicate that the period before the second coming of Christ will be a time of great danger for the peoples of the earth. As one of the signs of His second coming the world will again be shaken just as it was before the first coming of Christ. (See Heb. 12:26-28.)

The well-known Lloyd George, who was the British prime minister during the first World War, speaking about the restless condition in India, confirms the above statement:

"Without doubt difficulties in India are increasing—partly caused by better understanding of the world's events. The same movements going on in the world, have their effect everywhere. We must not lose courage thinking that revolution and uproar in India is ruling and that only India is tired of the English government. Today the whole world is tired of every type of government—the whole world is in motion."

A Kingdom That Cannot Be Shaken

After the last catastrophe, force and despotism, killing and bloodshed of human beings, will be abandoned and forever removed, and the kingdom of peace will be established. Of Christ's coming Isaiah declares:

"Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born,

unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:5, 6.

Redemption is nothing else than the restoration of God's original plan for this world. At the end, when the gospel work has been accomplished, the prophet beholds a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. Rev. 21:1.

Then sin, despotism, and selfishness will be forever removed. But the redeemed and sanctified family, the meek followers of Christ, shall be the

inhabitants of the new earth in the kingdom of God. That this kingdom is coming is manifested by this great world crisis, just as a prophet of the New Testament predicted it.

"Whose [God's] voice then shook the earth [before the first coming of Christ (Haggai 2:6, 7)]; but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Heb. 12:26-29.

Intelligent Eating

By D. H. KRESS, M.D.

THERE is a science of eating, which decrees that real food is more than a delight to the eyes or a pleasure to the taste. "Eat ye that which is good," is a divine command. "Good," says the epicure; "that doctrine appeals to me." Hold! It does not read, "Eat ye that which *tastes* good," but, "Eat ye that which *is* good." Good food should appeal to the palate, but the perverted palate is not a reliable or a safe guide in the selection of good food. Food may appeal to such a palate and yet be harmful and injurious. There may be death in the pot, and the epicure may smack his lips and say, "That is good." The remark may be heard, "That is good whisky," or, "That is good beer." Whisky is not good. Another may say, "That is good tobacco." We know that there is nothing good in tobacco and that such a thing as *good* tobacco does not exist.

We are in danger of calling good evil and evil good. The children of Israel, after becoming accustomed and addicted to the Egyptian foods, which were *not* good, said of the good food which Heaven provided for them to take its place, "Our souls loatheth this *vile* [margin] *bread*." They lusted after "*evil things*," says the inspired writer in 1 Corinthians 10:6.

The *mind*, not the palate, must be relied upon in determining whether food is good. To select that which is good necessitates a study of foods; for it is only as a person becomes thoroughly acquainted with foods that he can safely determine their value.

"That is a good piece of ham," says our modern epicure. In saying so, he is governed entirely by the taste which it imparts to the palate that has become habituated and trained to its use.

In order to determine whether the piece of ham is good, he must make a study of its composition. That piece of ham *pronounced* good, is made up of muscle, fiber, and fat, all of which may be utilized as food. The nutritive value of ham is only about twenty-five per cent. Seventy-five per cent of it is water. It is not clean water. It is, in fact, the dirtiest and filthiest water imaginable, being made up of organic body wastes, resulting from the breaking down of tissue. The extract from that piece of ham which gives it that desirable taste

is identical with the excretions from the kidneys of the pig while it was living. Both science and inspiration declare that the flesh of swine should not be eaten because it is unclean. With reference to a rebellious people, the charge is brought, They "eat swine's flesh, and broth of abominable things is in their vessels." Isa. 65:4.

The children of Israel, when given manna to eat, lusted after the Egyptian fleshpots. Paul, in his epistle to the Corinthian church, said that what was written concerning the Israelites was written for the benefit of the church, that we, its members, "should not lust after *evil things*, as they also lusted." That which they pronounced *good* and lusted after, God here pronounces "*evil*." It is clear, then, that when God commands men to eat that "which is good," He does not command them to eat the flesh of dead animals.

In the absence of anything better, man is justified in eating flesh meat. It was in the absence of the foods furnished by the soil, after the flood, that permission was granted man to slay and eat. Meat was then merely an emergency food, and the command to eat flesh was a provisional one.

The white rat is considered a great delicacy by the Mexican epicure. Bird's-nest soup is said to be a favorite dish of the Chinese.

In Russia, fish, when caught, are dropped into a kettle just as they come from the water, and a soup is made which somehow does not appeal at all to the American traveler in that country.

The Burmese allow the fish to decay before they eat them. Rotten fish is considered a delicacy when properly prepared. The perverted human palate is an unsafe guide in determining whether a food is good or evil.

We must depend upon an infallible guide in the selection of our food. Such a guide we have in the word of God. It is perfectly adapted to meet man in his fallen state and under all conditions of life. When the Saviour of mankind was working among the poor fisher people, who were dependent upon fish for sustenance, He shared their meager bill of fare. He ate with them. He ate the fish, not because it was the best food afforded for mankind, but because it was the best the poor fisher people had to offer.

"Eat ye that which is good," means, therefore, to select the best and purest foods obtainable wherever we may be. The one who fails to obey this command is unwise, to say the least.

Food is body-building material. What we eat determines what we are physically. It is just as impossible to build a healthy body out of impure foods as it is to make a good pair of shoes out of poor leather. Our food has much to do with what we are spiritually. If we would have good blood, a good brain, good vital organs, and good muscle tissue, we must eat *good food*. We should go about the work of selecting our food as wisely as the house builder goes about the work of selecting the material he employs in building.

When Solomon purposed to erect a dwelling

place for the Most High, he passed by the ordinary building material. The choicest cedars were brought from afar. Much of the interior was overlaid with gold. "Solomon built Him a house," said Stephen. "Howbeit, the Most High dwelleth not in temples made with hands." To his converts, Paul said, "Know ye not that your body is the temple of the Holy Ghost?" A knowledge of this fact should lead us to make a study of body-building material, and select only the material that is most suitable. We should exercise the wisdom of Solomon, or of Daniel, who purposed in his heart that he would not defile himself with the king's meat, nor with the wine that he drank. Said he, "Let them give us pulse to eat, and water to drink."

The Peril of Deception

By J. E. FULTON

IT is commonplace to state that we are living amid the perils of the last days. Surely everyone should be able to see that the enemy of our souls is come down, having great wrath, because he knows that he has but a short time. We are warned that his deceptions will be so cunning that "if it were possible, they shall deceive the very elect." We are also told that before the Master comes, Satan is to work with "all power and signs and lying wonders, and with all deceivableness."

Surely deceptions are legion today. It is sad enough for a Christian to know that the world about him is fast falling under the deceptions of the enemy. Men and women today seem to be rushing headlong into every deception and toward their certain doom. The game of life is being played by skillful archdeceivers who are inspired by superhuman wisdom. It has been so to a degree ever since that tragic day in Eden when man lost the battle to the serpent who deceived him.

Dangers for God's People

Sometimes we are prone to think that the enemy holds out his most artful deceptions for the world, and surely the world is in an appalling state of deception. Innocent man was deceived at the first, and man is still the object of Satan in his plan to overthrow the holy and the true, as well as the wicked and the false; and the enemy is especially laying his cunning snares for God's people.

A very remarkable statement from the Spirit of prophecy concerning the deceptions of the enemy is the following from "Testimonies," Volume V, page 192:

"The very spirit of heathen idolatry is rife today, though under the influence of science and education it has assumed a more refined and attractive form. Every day adds sorrowful evidence that faith in the sure word of prophecy is fast decreasing, and that in its stead superstition and satanic witchery are captivating the minds of men. All who do not earnestly search the Scriptures, and submit every desire and purpose of life to that unerring test, all who do not seek God in prayer for a knowledge of His will, will surely wander from the right path, and fall under the deception of Satan."

It seems that many are still eating, as it were, from the tree of knowledge of good and evil. Men and women who absorb secular literature, revel in radio programs, and indulge the pastimes of the world, are imbibing the subtle principles of the enemy, and are losing their hold upon God and coming under the power of "satanic witchery." Our safeguard in these days of peril is God's holy word in the setting of the third angel's message. No man can safely stand alone. If the wits of a large section of the angelic host were not a match for the witchery of Satan, can we safely trust ourselves to the subtle influences of much that passes today for the most up-to-date matter under the name of science and important information?

In textbooks for children and youth, in papers and magazines, in lectures sounding over the radio, subtle infidelity—under the guise of scientific discovery, evolutionary findings, in direct opposition to the Bible, particularly aimed at the Genesis account—is set forth in a sedative way. Bible faith is undermined, and scoffers of the creation and flood stories are abounding. Not only in our own land, but everywhere, faith in God and the Bible is fast departing. Such worldly wisdom is made attractive, and the serpent has triumphed in attracting multitudes to grasp fruit from the tree of knowledge of good and evil. As of old, men are finding it "good," pleasant to the eyes, and something to make men worldly wise. Satan is working with all "deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

Worldly Literature and the Radio

Worldly literature and the radio are two of Satan's successful means of approach. The world is flooded with books, magazines, and papers, much of which it would be well to leave alone. A censorship should be set up on radio programs and literature in our own homes. Our Bibles, the Testimonies, and our good books and papers,

compared to these, are as the wheat to the chaff. We haven't time for all this rubbish. Some of it may sometimes be pressed upon us, but it would be well to take a lesson from the old Scottish preacher who, when he was asked to read some infidel literature and refused, was asked further if the Good Book didn't say to "prove all things; hold fast that which is good."

"Yes," he replied. "But I do not need to eat a whole joint of mutton to tell that it is tainted; a smell is quite sufficient."

So it is with much that the world offers in literature and radio—it is tainted, and a smell should tell us to leave it alone, even though it passes for wisdom and so-called science. In these days of peril we must turn more fully to our Bibles and to our denominational literature and textbooks for safety. We have had solemn warning as a people, and our teachers in our schools have a divine commission to guard our youth well from these deceptions of "satanic witchery." God help our educators to keep from passing under the sedative spell of this modern education.

"Philosophical speculation and scientific research in which God is not acknowledged are making skeptics of thousands of the youth. In the schools of today the conclusions that learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. Skepticism is attractive to the human mind. The youth see in it an independence that captivates the imagination, and they are deceived. Satan triumphs; it is altogether as he meant it should be. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped."—*Id.*, Vol. VIII, p. 305.

Let us thank God for the message which He has given us as a safeguard, and for the educational system which we have to educate our children. Let us be on guard lest Satan enter our homes and schools with his seductive philosophy.

The Final Changes

(Continued from page 2)

believe that many desire that. The prophecies contained in the thirteenth and seventeenth chapters of the Revelation foretell the reestablishment of papal power, of the time when this hierarchy shall say in her heart, "I sit a queen and am no widow, and shall see no sorrow." Deprived of the support of civil power, she has lived in a state of widowhood. With that power restored, she will come into what she believes is her own. Many through the years have been desirous of seeing the Papacy restored to its old-time prestige. Illustrating this is the statement by one of its so-called princes, Cardinal Manning, who predicted some years ago that some great international war might be necessary to bring back to the Papacy this old-time sovereignty.

"There is only one solution of the difficulty, a solution, I fear, impending, and that is the terrible scourge of Continental war, a war which will exceed the horrors of any of the wars of the First Empire. And it is my firm conviction that in spite of all obstacles the vicar of Jesus Christ will be put again in his own rightful place. But that day will not be until his

adversaries shall have crushed each other with mutual destruction."—*Tablet*, Jan. 24, 1874.

Avoid Hysteria

We need in a time like this to think calmly and to talk little. Particularly let us avoid idle speculation. There is a hysteria taking possession of many minds in the world at the present time. Advent believers particularly should cherish that peace which comes as a result of faith and trust in God. Declares the prophet: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4.

And while we seek this experience for ourselves, let us seek as never before to enable our friends and neighbors to find this same experience in their own lives. There has been committed to us for this hour a solemn message. It is the message of God's judgment, the message of Christ's soon coming, a message which carries with it an exhortation to great reform regarding the law of God, a message which prepares its recipients through Christ's grace to shape and mold their lives so that they can meet their Lord and Master in peace and gladness when He comes. This is the message for the world. It is a message which will save the world, not en masse, but as individual units. We shall be most recreant to our trust if we are not faithful in giving this message by the preaching of the Word, by the circulation of literature, by personal association. We have a duty and a high privilege to pass on to others who know it not the message of Christ's soon coming. May God make us true and faithful to this sacred trust.

The Minister

BY EDWARD J. URQUHART

He has renounced this sinful world
And all it holds most dear;
Beyond the present lies his wealth,
And in a different sphere.

He claims relationship with God,
Knows Jesus for his friend,
While every man his brother is
To earth's remotest end.

He walks with God and sits with men—
Their hopes and fears his dower.
He knows his brother's brightest day,
And shares his darkest hour.

His parish is the whole wide world,
But small acts fill his day
As he administers the grace
Of God along the way.

He does not seek the praise of men,
But their respect he'd gain;
And please them, too, if in the act
His Father feels no pain.

Through truths committed to his care,
Sublime and deep and broad,
He knows the bigness and the power
That emanate from God.

For love of Jesus and of men
His life is freely given,
An offering that men may share
The Sacrifice of heaven.

BEACON LIGHTS

Surprising Events and Sudden Movements

It is remarkable how quickly the sentiments of a nation can change in these days. We read in the *New York Times* (May 26), "Last week the Senate in two successive days passed without a single dissenting vote two bills appropriating the tremendous total of \$3,300,000,000 for the War and the Navy Departments in the coming fiscal year. Within a week, in other words, the Senate had held hearings, debated these greatly increased appropriations requested by the President, and passed them." Later another billion was added to this amount. The same Congress which had been contesting the large grants for the Army and the Navy that have been requested in recent years suddenly swerves its course and plunges into preparation for war. Many are now declaring that the United States must become a military nation, and that our pursuits of peace must be subservient to a great war preparation. The *New York Times* (June 7) in an editorial boldly declared, "The time has come when, in the interest of self-protection, the American people should at once adopt a national system of military training. We say this as a newspaper which has never before believed in the wisdom of such a policy in time of peace. We say it because the logic of events drives us remorselessly to this conclusion." Only a few weeks ago few would have had the temerity to make the drastic suggestion of such a change in the American way of life. Such events as we now see taking place in the world should shake God's people from their complacency. While nations are hurriedly seeking to divert catastrophe by a preparation of military might, we should seriously consider the word of the Lord, which warned of this day and said, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

"An Army of Human Misery"

Life (June 10) pictures the army of refugees now on the march in Western Europe, and places the number at 5,000,000. In regard to these we read: "The average warning that most Belgian refugees got was ten minutes. . . . Local Paul Reveres on bicycles and motorcycles hastily warned the people who were still plowing the fields, cooking meals, and plying their trades. They left, wearing velvet jackets, overalls, slippers, taking only valueless objects such as large family photographs, and complaining because there was not enough time to put on their best suits. On the roads more than half the families were separated." What a tragic picture of modern life! Instead of the security that has been promised, here we have sudden upheaval of all that is dear and precious—home and the right to earn a living in peace. Families are broken and loved ones are separated in a moment, perhaps never to be united again; while the solid earth quakes with the rumbling of juggernauts, and the sunny heavens rain death. There is indeed nothing more certain than that life is uncertain. But there is one thing to which these millions in misery may cling with hope and assurance, and that is that the Lord of heaven looks down in pity on helpless humanity and will most certainly bring an end to a world like this, where the sick and aged and mothers with their babies are driven from their homes to join an ever-increasing mob of panic-stricken people who know not where to go. In such an hour of sorrow and misery, how comforting are the words of the psalmist: "Thou tellest my wanderings, put Thou my tears into Thy bottle: are they not in Thy book?"

Making Better Men

Doctor Hooton of Harvard University, who is a stout evolutionist, believes that despite the plight in which the world now is, because of the success of mechanical science, something can be done about it

in the field of biology. In his book on "The Twilight of Man," he declares on pages 29 and 30: "Man made himself out of an ape, partly by becoming an engineer. The danger now is that the process will be reversed and that the engineers will make apes out of all of us. We apes shall then destroy ourselves and hoist the engineer with his own petard." He further states: "Man's mechanical science (the product of a few) has so far outstripped his biological status and his social ideals and behavior that it has become a menace. What are we to do about it—call a moratorium upon mechanical endeavor and progress till man catches up with his machines? I think not." Professor Hooton believes that where other scientists have failed to bring us security along with the abundant life, the biologist and the anthropologist will succeed by breeding a better man. He says, "What we must do is to divert a modicum of that high intelligence and creative ability which is too nearly monopolized by mechanical science to the study of ways and means of repairing and improving the human machines." He feels that with the use of human intelligence we can greatly improve on the human race, and live in both peace and abundance. In a time like this, to say the least, evolution is a forlorn hope. How helpless or cynical men must feel who limit human destiny to the slim chance that in a million years human intelligence may evolve a race of beings that know how to behave well. When men are in such a plight as we now find ourselves, they want more assurance than stark evolution can give them. It is now that hearts respond to the word of the psalmist, "God is our refuge and strength, a very present help in trouble."

Religious Training in Public Schools

Bishop Joseph M. Corrigan, rector of the Catholic University, Washington, D.C., according to the *New York Times* (June 6), recently declared that "the 'spiritual illiteracy' which has 'grown by leaps and bounds in our country' has been the result mainly of the nonsectarianism of American education. . . . National security may yet be attained through the guidance of 'the Catholic American system of religious education.' If so, he argued, the country's leadership in intellectual, social, political, and religious fields must come 'more abundantly from Catholic ranks.'" We do well to ponder these words. Herein lurks one more danger to be added to the other dangers which threaten our American way of life. When the teaching of religion becomes the responsibility of the state, it will not be long before religion becomes the concern of the state, and the image to the beast will be taking form and shape. Let us be careful lest we be taken unawares and be unprepared for the trials of our faith which will then follow.

A Word About Contests

An article in *Scribner's Commentator* (May) by one who conducts some of the big contests promoted by radio advertisers says of them, "The company does not want your fifty words at all, and they will never use any of the fifty words which come in the big bags of the many postmen who will deliver the four hundred thousand letters to their offices. It is all a matter of luck, just as if you were playing the horses. As a cold matter of fact, you know nothing about the horses, the owners, the track owners, or the jockeys, or the inside aspects of the horse gamble. You might as well shut your eyes, take a pin and jab the card, then bet on the horse whose name is nearest to the jab." This frank confession by one who ought to know should answer the question that has been in the mind of many sincere Christians concerning these contests. Some contests are honest and prizes are given on merit, but as this writer says, winning in most of the large contests which are now being sponsored by well-known firms is as much of a gamble as betting on a horse race. It is just another sign of the times that games of chance, easy-money contests, and out-and-out gambling are on the increase. "The love of money is the root of all evil," says the Scriptures. Let us beware lest this spirit take hold on any one of us.

F. L.

IN MISSION LANDS

New Interests on the Kenya Coast

By S. G. MAXWELL

(The Coast Mission, with headquarters at Changamwe, Mombasa, is the center of the only work we have on the East Coast of Africa from Natal to Port Said.)

BECAUSE so many workers were home on leave last year, it was impossible for me to make an extended visit to this field. The opportunity came early in 1940. W. C. S. Raitt met me at a railway station some twenty miles from Mombasa, and in a fully loaded car we made our way over rough and sandy roads to meet with some of our Giriama believers on the Sabbath.

This tribe is the largest of the several which make up the population of the Kenya coast region. Living for generations in close contact with Islam, victims of the former slave trade, enervated by the tropical climate and subject to the detrimental effects of bilharziasis and other diseases, they do not present the most promising material for evangelization.

This was illustrated in the first interest visited. We arrived unannounced at Sabbath school time. Only four were present. The work at this place, Mwaba, had been started four years ago with an apparently good following. A school was built, but had to be moved to a new site owing to the opposition of another society. As long as the teacher was there, folk attended school and services. The Sabbath presents little difficulty to the African in his native reserve. But plurality of wives, strong drink, and tobacco are his great stumbling blocks. Only the grace of Christ can give him victory over these age-long habits. The school gives local prestige, and is often sought for this reason. But the test is in the surrendered life, and that is where this interest failed. We

returned the following day by appointment and found a good crowd who had come—to see the Europeans! We had to tell them that it was necessary to discontinue the school until definite fruitage appeared, but they were encouraged to come to the Sabbath meetings. This was just one of the disappointments which come in the mission field but which do not often appear in print.

But this story is about new interests. The afternoon of the first day we were at a new school, Rare. The believers there had shown their faith by their works in cutting a track through the forest for four miles to enable the car to get there. How many tree stumps they dug out is a problem we did not solve. But it meant real perspiring work for weeks without any remuneration other than the joy of getting the white bwana to their place to teach them.

At another school near by we met gray-haired Job, an old man who had gained the victory where others had failed. He is now building near the school, and his wife is suitably clothed, which is another test of these Giriama. The womenfolk prefer to wear round their waist, as their only garment, nine yards of white cloth, about eighteen inches deep, with numberless pleats, in which unmentionable livestock soon make their home.

At another new interest, which is yet without a worker, we found the natives attempting to cut a four-mile road through the bush. They had already erected a place of worship, and in spite of the intense heat, they kept fully awake during the meeting. Several women had changed their dresses, which is a very encouraging sign. An hour's walk from this place a second interest was growing and a prayer house was nearing completion.

Fording the Sabaki River, which was in partial flood, our believers at Singwaya carried our loads for an hour, until we reached their village. The large school building had been burned down a few weeks before. Apparently some of the old men became annoyed at hearing the school bell rung for classes and services. Maybe it was because they had a twinge of conscience. Under the influence of drink they decided to burn the school, and one of them made his way by night to set fire to the roof. In his muddled condition he did not get the blaze going fast enough, and there was time to retrieve the equipment inside. There is the nucleus of a good church here, ten having already been baptized. It was encouraging to see a dozen families line up after the Sabbath service for us to see what the gospel message had done for them.

Because of misrepresentation by other societies the government had not been willing to give us



Dr. and Mrs. R. C. Floren, Who Sailed Recently for South America, to Connect With the Chulumani Hospital, in Bolivia

school sites at the coast. But after the local official had paid a visit to this school, taught by a progressive teacher trained at Kamagambo, and had seen the excellent school garden that had been cultivated, he changed his mind. Now we cannot find the men and the means fast enough to meet the permissions granted.

To reach the next interest we had to recross the river. It was now unfordable and in full flood, carrying down banana trees and debris of all kinds. In a dugout canoe we essayed a crossing and just managed to grab the reeds on the other side to save being swept downstream. Scrambling to the bank through thick mud, we anxiously watched the next three crossings as our goods came over.

At Pazoani a school had been in operation for a month. In all these places the believers are tested first as to their willingness to erect a building and a house for the teacher. Across the river on a high bluff was another prayer house awaiting a worker. The river was now impassable, and so we had to miss seeing these people.

We had visited only a section of this interesting field, and in one year six new interests had begun and been developed largely through the efforts of the natives themselves. The whole coast area has been largely neglected by missions because of

more pleasing prospects inland. But our faith is being rewarded as more and more calls continue to reach us from those seeing the light.

W. C. S. Raitt takes a keen personal interest in all his followers, recording their history from the time they are granted a hearer's card. The book helps one to appreciate the steady plodding that is needed to advance the work in this field. To date 340 have at some time taken the initial stand, 106 have progressed to the baptismal class, and 50 have been received into the church.

The mission at Changamwe presents a pleasing appearance to all upcountry passengers on the trains, and many favorable comments have been overheard. A new church and a girls' cottage are the most recent additions. Mrs. Raitt takes a personal oversight of the first class of girls to come in for training. Some of these have been rescued from being married to old men. Their appreciation of the new life opening out before them is shown by their happy faces and their enthusiastic response to all their duties.

One can truly say that the work on the Kenya coast is progressing in spite of much opposition. One needs strong courage to press on in the humid climate of the low-lying coastal belt, and we should not fail to remember Elder and Mrs. Raitt in our prayers.

Southern Rhodesia

By W. H. ANDERSON

IN harmony with an action of the Southern African Division committee, the writer opened an institute for our African workers at the Inyazura Mission in Southern Rhodesia. This mission was established by N. C. Sturdevant in 1910. It is now in the charge of C. Robinson. We had a good attendance of our teachers, evangelists, and district directors during the institute. Four classes, of an hour's duration each, were held daily to give careful instruction concerning the exemplary Christian lives that our workers must live, and concerning methods of doing more efficient work in soul winning. At the close of the institute we had a consecration service, and our workers set as a goal the winning of more than 600 believers to this message during 1940.

Hanke Mission

The next institute was held at our Hanke Mission, just out of Selukwe in Southern Rhodesia. I was with the brethren when we selected the site of that mission twenty-nine years ago, but had not visited the place since. The mission and the entire district are directed by our native pastor, John Nagani. Last year the mission and the district were on an entirely self-supporting basis. Our African brethren have built their adobe brick schoolhouses and a church building. They employ five native teachers, and have the largest attendance of any school in Southern Rhodesia. When the school opened this year 281 pupils enrolled. They came with the cash in their hands to pay

their school fees, and these school fees pay the salaries of the native teachers. At the close of our institute we held a consecration service, and the workers from the Fort Victoria district set as a goal the winning of 500 souls from heathenism to the Master during 1940. The workers from the Hanke district set a similar goal. In the Midlands district they set a goal of 750, and the Mandela workers set a goal of 250. They all returned to their fields very enthusiastic and with plans for extending the message into many new places this year.

Solusi Mission

The next institute was held at the Solusi Mission. It was there that the writer began his mission experience in 1895. This is our training school for the whole of the Rhodesias. W. B. Higgins and his workers are doing excellent work in developing young people for service in the Zambesi Union. We were glad to greet Brother and Sister Bradley, from California, who have recently arrived at the mission and taken up their burdens in the school. As a result of our institute work there, a goal was set of more than 1,200 souls won from heathenism to Christ during this year.

Our Solusi Mission is the denomination's oldest mission among the heathen. Because of financial difficulties in the Zambesi Union they have not been able to keep pace with the progress of our message in buildings and equipment in that part

of the field. I have never seen the natives so eager for learning as they are at the present time. The pupils in the school now come with the cash in their hands to pay their school fees. The boys' dormitory is overcrowded, and it is the same in the girls' dormitory. The church building is so small that they do not admit anyone under fifteen years old for the Sabbath services. These younger ones are all sent out into another place to meet by themselves. For the training of their teachers and evangelists they have a little grass-roofed building which is entirely inadequate for the present attendance.

The prospects are that next year they will have more than double the number of pupils taking

the teachers' training work. Where they will put them I do not know.

The small sum of \$1,500 would enable them to put up adequate buildings for the training of these teachers, but since this money is not in sight, they will have to struggle on as best they can, not being able to do efficient work.

More than half of the net increase in membership in the Southern African Division this last year came from the Zambesi Union. I believe that if they had facilities for training these workers, this could be greatly increased. The workers are of good courage, and rejoice to have a part in the finishing of the Lord's work in this part of the great harvest field.

"Waiting Only to Be Gathered In"

By L. H. OLSON

ALL over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light. . . . Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

How often we have read this clear and inspiring statement, and still more often have prayed that the same Spirit who guided the hand that wrote these lines would guide us to those "souls longing for light." During recent weeks here in the Pacific Colombia Mission (South America) we have had several experiences which have brought joy and courage to us and at the same time reminded us of the truth of this quotation.

Here in the Pacific Colombia Mission, Juan Diaz has been canvassing with the new medical book, and his wife has worked the same territory with sets of the Crisis books. Recently she delivered a set to a young man employed on the government railroad. He was not satisfied with the books, and showed them to the engineer on the train, who had lent him the money to pay for the set. "A Solas Con El Salvador" ("Alone With God") was especially displeasing to the young man. But the engineer asked how he could possibly be displeased with such a title, and was happy to receive the full set and cancel the loan. The engineer then eagerly read "Alone With God," and offered a sincere prayer that someone would guide him into the right way. Brother Diaz at that time called on a neighbor and secured an order for the large book. Hearing of this, the engineer requested that the colporteur visit him. The home was visited several times, it being very evident that here was a soul longing for truth. The engineer called at the home of our colporteur, requesting that he be taught how to pray, and on another visit he left a good offering for the Sabbath school.

During the last several weeks the writer and our only evangelistic laborer in this mission have been conducting a series of meetings in one of the many unentered sections of our territory. One of the invitations was carried into the country,

and the next day a man came to me bringing the announcement. He told me of his sincere desire to know what is truth and said he had been searching earnestly for it. Almost his first words were that he has been impressed that some great, unusual event is soon to take place in the world. We studied with him about the return of Jesus, and the signs which show that His coming is near at hand. These studies greatly impressed him, and his comment was, "Our need today is to be prepared for that great event." He is very busy with his several plantations of cane, cacao, and more than one hundred thousand coffee trees; yet he has spent many hours studying with us. He has had a desire to build a church on one of his farms, without even knowing who would use it! Now he has mentioned where it would be best to build it for use in proclaiming the message of Christ's coming. We believe he also is "waiting only to be gathered in."

The past year has been one of progress in the Pacific Colombia Mission. Our colporteurs have had good success, and there has thus been an encouraging increase in literature sales. The faithfulness of our members is very evident, for although 1939 has not been a prosperous year in this section of Colombia, yet our tithe shows a 38 per cent gain over that of the previous year.

During the past year one of the students from the union academy in Medellin spent his vacation holding meetings in the interior district among a small tribe of Indians among whom an interest had developed. Already four have been baptized, and others are awaiting my next visit. We rejoice that another tribe has thus been reached.

We are of good courage, and pray for more workers, that it may be possible to begin work in the unentered sections of our field. Your prayers are requested for these souls who are "longing for light."

"It is just as impossible to be a Christian and not a missionary, as it is to be a missionary and not a Christian."

BIBLE DOCTRINES

The Christian Sabbath

By J. F. PIPER

THE Lord Jesus knew that it was best for all men to cease from labor one day of the week; so "He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

While Jesus was here, He taught the Sabbath by precept as well as by example. He called His disciples' attention to the temple in Jerusalem, and foretold its destruction, which occurred about forty years later.

"As He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

Referring, in verse 20, to the destruction of the temple, He warned them to pray that their flight be not in the winter (because of the hardship they would have to endure), nor upon the Sabbath day. So Jesus had great reverence for the Sabbath day and taught His followers that they, too, should reverence that holy day.

Luke's Gospel tells how He observed the Sabbath. "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

The intimate disciples of the Lord had no doubt as to the day which they should observe as the Sabbath. The record is that after Christ had been crucified and placed in the tomb, "They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. The day enjoined in the commandment was the seventh day of the week, and this was the day which the disciples, after the death of the Lord, observed.

Sabbath Cannot Be Changed

The prophet says: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2. The writer to the Hebrews declares that "it was impossible for God to lie." Heb. 6:18. No other day than the seventh day could be the Sabbath and God be truthful. Ex. 20:8-11. We read in Hebrews 4:9 that there remains a keeping of a Sabbath to the people of God. (See marginal reference.)

I know there are people who do not believe that Saturday, the seventh day, is the Sabbath for Christians; but the apostle Paul speaks plainly. "What if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Rom. 3:3, 4. Just because people do not want to believe, God does not alter His word.

"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

Some may think that somewhere time has been lost, that we may not know which is the true seventh day. But time has not been lost. Astronomers can compute time to the most minute part, and they do not recognize that any time has been lost.

Jesus says He does *not* change; He is the *same yesterday, today, and forever*. So let God be true, even though man may think otherwise. John 10:35 states, "The Scripture cannot be broken," and in 1 John 2:3 we read, "We know Him, if we keep His commandments."

Paul's Custom

It was the apostle Paul's manner to keep the Sabbath, according to Acts 17:2, and he taught the Gentiles to do so as well.

"When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13:42-44.

If Christ were in the world today He would keep the Christian Sabbath, the seventh day according to the Scriptures. Peter says He (Christ) left us an example, that we should do as He did. 1 Peter 2:21. And we have learned from other scriptures that it was His custom to attend church on the Sabbath. John says we ought to walk even as He walked. 1 John 2:6.

Of the apostle Paul and his companions, we read: "When they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down." Acts 13:14. By invitation of the rulers of the synagogue, Paul delivered an extended address, proving that Jesus was the Christ. And again he endorses the Sabbath in verse 27: "For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him."

The Bible Sabbath is holy unto the Lord. Let Christians everywhere hallow the sacred day by refraining from doing their own pleasure on His holy time, and make the Sabbath a delight. Jesus says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

GOD has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He provides opportunities and opens channels of working. If His people are watching the indications of His providence, and are ready to cooperate with Him, they will see mighty results.—"*Prophecies and Kings*," p. 660.

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Bricks for Sale

A True Narrative of the Transformation of a Young Man

By JOSEPHINE CUNNINGTON EDWARDS

How the Story Began.—It was in preprohibition days. Peter Johnson was ruining his life with strong drink. Martha Ellen, his wife, and their three children suffered for want of the necessities of life. They lived at Pitman's Landing, Indiana. Martha Ellen, who had for some time been working to support the family, finally refused to let her husband come home any more. Verna, the twelve-year-old daughter, who kept house, started going to a Baptist Sunday school, and was baptized. Her father came to the baptism, and was so much impressed by the service and by his little daughter's pleadings, that he gave up his bad habits. Finally, Martha Ellen, with some misgivings at first, let him return home to live. Life took on a happier tone for the family.

FATHER came home from work at about six in the morning. The children were usually asleep, but a good breakfast was always awaiting him. The aroma of hot biscuits and gravy, so dear to the Hoosier palate, even came down the street a way to meet him.

Martha Ellen always got up early to fix something special. The table was laid for the two of them, for Pete greatly disliked eating alone. The children could eat later when they got up. She had hot water in the reservoir and boiling water in the kettle so that he could bathe and shave with comfort. A clean, fluffy towel and washcloth were on hand for him to use.

Sometimes he worked in the yard or the garden a little while before he went to bed. Sometimes he went off uptown to get the rake fixed or the ax sharpened. He always broke up kindling and split a neat pile of wood for his wife's cookstove before he would give up and get some sleep. Martha Ellen chided him sometimes for this, in a friendly, solicitous way.

"Pete! You'd better quit that and go to bed! You can't work all night and all day, too! I put clean sheets and pillow slips on your bed. Now hurry in there and get some rest!"

Pete would laughingly capitulate. It was always so pleasant to creep between Martha Ellen's snowy sheets, and drift off to dreamland. The whole room seemed to make him sleepy. Even the gentle waving to and fro of the curtains had a certain peaceful rhythm that made his eyes close in spite of themselves. Often, often, he lay there and reflected on life, how he was so much happier since he had awakened to a new and happier stage of it. His heart would seem to drain away in pity when he thought of the lean and bitter years and of the wicked life he had led. Verna had led him back, bless her pure little heart. And the Book. And the Book.

Then he would be asleep. Martha Ellen would shoo the boys out to their sandbox that father had boarded in for them down at the back of the lot. There they would play by the hour, building tunnels and roads and runways. Sometimes Richard would lug slopping buckets of water

from the pump to wet it down so that it would mold smoothly. They were always happy, and singing, playing their little-boy games. Their high, fluty voices smote pleasantly on Martha Ellen's ears while she worked at her tasks. Life was sweet. Life was good.

One day Pete came home and asked his wife to let him have some money. He had to get something uptown, so he said. He hadn't said what, and Martha Ellen hadn't been curious enough to ask him. When Verna inquired regarding his whereabouts, she answered carelessly, "Oh, he had an errand uptown. I suppose some tool or other, or maybe some grass seed for that bare spot under the elm tree. I heard him say he was going to buy some grass seed for it that is supposed to grow in shady places."

They heard him coming down the block. He had been somewhat of a singer in his younger days, and he always was humming or whistling. The houses were few and far between in this section of town; so Pete often came home singing.

THINK IT OVER

By RUTH NERLUND HOLLEY

*"Who trusts in God's unchanging love
Builds on the rock that nought can move."*

How wonderful it is to know Jesus, to know that you belong to Him, to know that He is watching over you. With Him there is no fear. With Him there is no storm-tossed sea. You can talk to Him as you would to a friend. He is your Advocate, and you can trust in Him.

An old plowman in the country once told the following experience, which gives food for thought:

"The other day, sir, the devil was tempting me, and I tried to answer him; but I found he was an old lawyer, and understood the law a great deal better than I did, and so I gave over, and would not argue with him any more. I said to him, 'Why do you trouble me?'"

"'Why,' said he, 'about your soul.'"

"'Oh,' said I, 'that is no business of mine. I have given my soul over unto the hand of Christ; I have transferred everything to Him. If you want an answer to your doubts and queries, you must apply to my Advocate.'"

A good illustration, is it not? And we would indeed be better off if we would always put our trust in our Advocate. Let Jesus walk beside you and be your Light divine. Let Him speak to you in His still small voice, and then be content with His plans for you. Let Him be a Companion, a Brother, and a Friend to you. With Him there is joy; with Him there is happiness in service and sacrifice which is true contentment—contentment in doing the Master's will. There peace abounds, for—

*"Who trusts in God's unchanging love
Builds on the rock that nought can move."*

"Back home again in Indiana,
And it seems that I can see
The gleaming candlelight
Still shining bright
Through the sycamore for me."

Verna thrust her head out of the door and peered down the sleepy little street. Then she withdrew her head and said, with a giggle, to her mother,

"Oh, that's father, all right; and he's singing 'Indiana' like he'd burst himself."

"Wonder what he's in such good humor about," murmured mother. "He always sings that song when he is happy about something."

They did not have to wonder long, for Pete was there in a moment, and he brought three big packages for Martha Ellen. He plumped them down into her lap, blushing like a lover. It was material for three dresses. A beautiful corded silk, for good, of a rich wine color. Then two print dress lengths. One was tan with tiny little mottled leaves scattered all over it; the other, a pale blue with cream and red flowers.

"There now, my dear!" he said with some embarrassment, "I wish you'd throw your old ragged and patched dresses away. I'm going to get you two more next week. It makes me feel bad to see you going around dressed like a drunkard's wife. You know you're not, any more. I want you to look pretty like you used to look."

Martha Ellen sat silent for a long moment. When she raised her honest brown eyes to his, Pete saw that they were brimming with tears.

"Why, thank you, father," she said. Her voice broke a little. She was blushing a rosy red. Verna had never seen her mother look so pretty. She was feeling the soft silk with her work-roughened fingers. "I always wanted a wine-colored silk. I'll go to town today and get a pattern and make it right up."

Pete fingered the soft silk awkwardly.

"They had some of the prettiest stuff to trim dresses with. They showed it to me. It was a kind of ruffy silk stuff they called ruching. I would have got some, but I thought maybe you'd like to pick it out yourself. It was up at Hellman's in the silk department. When you go up to get your pattern, I wish you'd look at it. I liked it."

After they had visited a little while, Pete went happily off to bed, and Martha Ellen stepped softly

about her tasks. Life was becoming so worth while. All the horrors and deprivations of the old days were like bad dreams now. She had awakened to a pleasant reality.

She had thought that life could offer her nothing better than for Pete to quit drinking and support them. But to have him leave off every vile habit and have such kind, gentle words for his whole family was far more than she had ever hoped for even in her wildest dreams. And now, unexpectedly to come to the realization that he loved her was almost more than her emotions could stand. She stood face to face with the proposition that she loved Pete, too. He was so dear, so good.

When he was doing a kind thing, or saying a loving word, his eyes took on a mellow look, and he had an endearing little mannerism of screwing up one corner of his mouth and wrinkling his nose when he laughed.

Ah, she had it! *She* would do something for Pete. She had some money put away from her earnings at the pants factory. She would get Pete a suit of clothes. She would measure him on the pretext that she was going to fix his old coat and trousers so that he could wear them to church on Sunday. She laughed a little when she had laid her plans. What would Pete say next Sunday morning when he went to the closet and found a new suit? Well, she'd get him shirts and shoes and a hat, too. Pete would have concrete evidence that she, Martha Ellen, loved him.

And she laughed, a little breathlessly, from excitement and anticipation.

(To be continued)

THE weekly magazine *Time* tells the following story:

A woman who had just heard him lecture asked the late great Chicago educator, Francis Wayland Parker, "How early can I begin the education of my child?"

"When will your child be born?" he inquired.

"Born?" she gasped. "Why, he is already five years old!"

"My good woman," he cried, "don't stand here talking to me—hurry home—already you have lost the best five years."—*National Kindergarten Association.*

KNOW YOUR CHURCH HISTORY

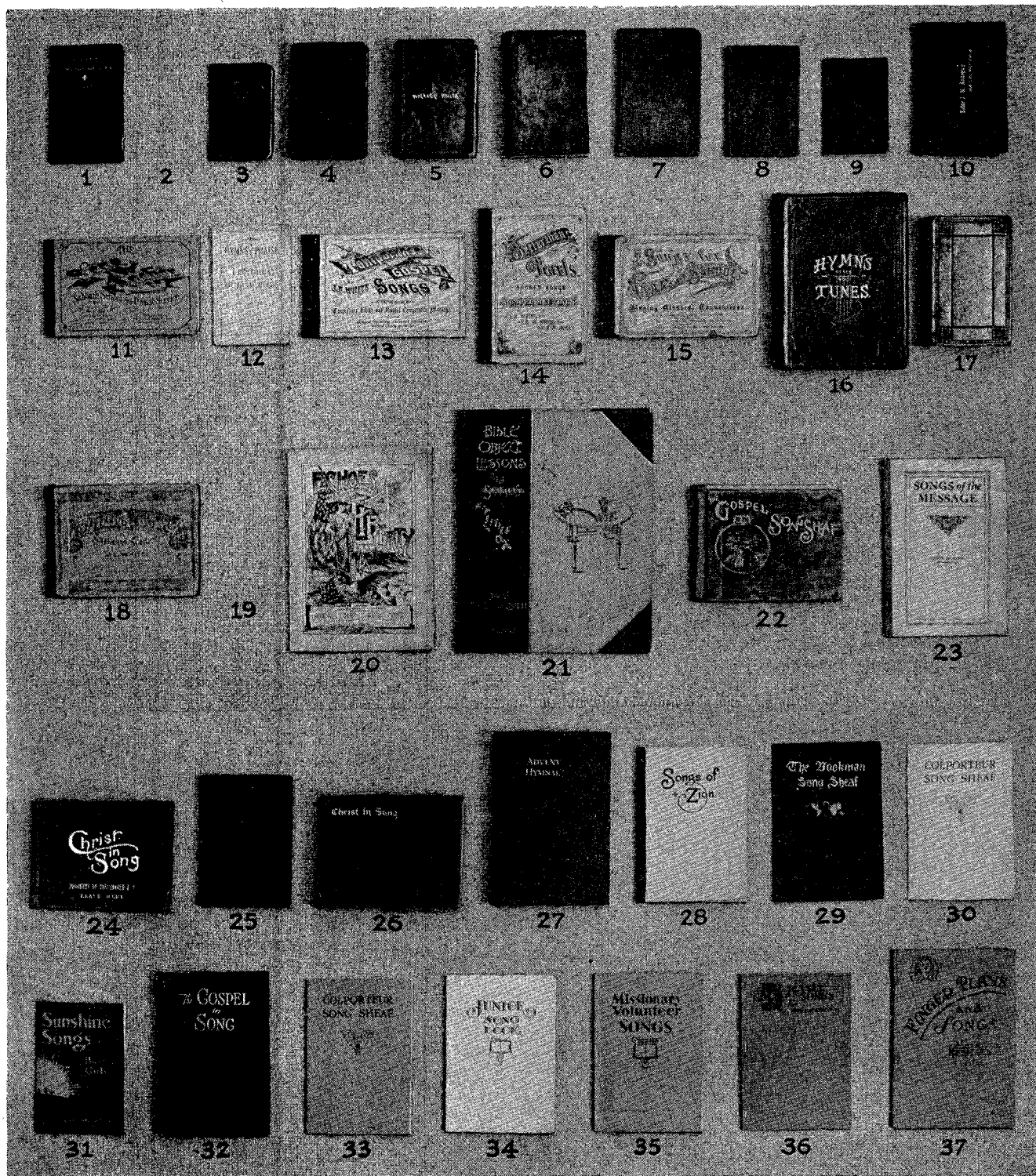
NINETY YEARS OF SEVENTH-DAY ADVENTIST HYMNOLOGY

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

WE are happy indeed to present to the readers of the REVIEW this first picture ever taken of a representative group of the books (in English) which have provided the remnant church with music. Search and research have been rewarded with an almost complete assemblage of Seventh-day Adventist hymnology. Within the covers of the historic songbooks pictured on the opposite page are the hymns which have stirred the Sabbathkeeping Adventists from the earliest days, and which have played an important part in the development of the remnant church.

For the message has not only been preached; it has also been sung. These books are mute evidence of the ministry of music throughout our history.

We regret the impossibility of including our songbooks in other tongues than English. But though they may not be a part of the picture, they are a part of the message, as it sweeps toward its glorious culmination, when the redeemed of all times and of all tongues—shall sing!



First Row

1. Hymns for God's Peculiar People 1849
- * 2. Hymns for the Second Advent Believers Who Observe the Sabbath of the Lord 1852
3. Hymns for Youth and Children 1854
4. Hymns for Those Who Keep the Commandments of God and the Faith of Jesus 1855
5. Hymns for Those Who Keep the Commandments of God and the Faith of Jesus 1861
6. Hymns and Tunes for Those Who Keep the Commandments of God and the Faith of Jesus 1869
7. Hymns and Spiritual Songs for Camp Meetings and Other Religious Gatherings 1872
8. Supplement undated
9. Gems of Song undated
10. Hymns and Tunes for Those Who Keep the Commandments of God and the Faith of Jesus 1876

Second Row

11. Song Anchor 1878
12. Hymns of Praise 1878
13. Temperance and Gospel Songs 1880
14. Better Than Pearls 1881
15. Songs for Class and School 1881
16. Hymns and Tunes 1886
17. Hymns and Tunes (without music) 1886

NOTE.—"Pearly Portals," published in 1882, should be included in this list. This book was not available when this picture was taken.

Third Row

18. Joyful Greeting 1890
- * 19. Songs of Freedom 1891
20. Echoes of Liberty 1891
21. Bible Object Lessons and Songs for Little Ones 1892
22. Gospel Song Sheaf 1892
23. Songs of the Message undated

Fourth Row

24. Christ in Song 1900
25. S.D.A. Hymnal (England) 1906
26. Christ in Song (revised) 1908
27. Advent Hymnal (England) 1915
28. Songs of Zion 1915
29. The Bookman Song Sheaf 1917
30. Colporteur Song Sheaf early 20's

Fifth Row

31. Sunshine Songs 1926
32. The Gospel in Song 1928
33. Colporteur Song Sheaf (enlarged) 1928
34. Junior Song Book 1931
- † 35. Missionary Volunteer Songs 1937
36. Joyful Plays 1932
37. Finger Plays and Songs 1936

* Book not obtainable.

† Erratum—Missionary Volunteer Songs should be last on list.

CAMP MEETING

Knickknacks on the Campground

WE wish to call the attention of the church membership to the unhealthfulness of the rather widespread practice in our ranks of eating ice cream, candy bars, popsicles, etc., at irregular times between meals.

Unfortunately, this is a somewhat regular custom with many, but it appears in exaggerated form on our campgrounds, where the routine of school or work is broken and there is idle time. We see especially children and youth, but also some adults, going about eating these various confections at all hours of the day.

Such indulgence is contrary to all established health teaching, and it is regrettable that it is prevalent among our believers, the majority of whom know better. It is to refresh your memory that this article is written, and to encourage parents and all responsible leaders to take cognizance of the situation and to lay hold upon it in a remedial way.

In the first place, these commercial confections are not the most healthful forms of food at any time. For the most part they are artificially colored and flavored, and some are artificially sweetened. The manufacture and sale of these confections and soft drinks is an exceedingly lucrative business, but yields poor returns to the consumer. The products are prepared to appeal to the eye, to tickle the palate, and to separate boys and girls from their nickels and dimes.

Next, try to visualize and understand something of the unfair and difficult burden imposed upon the stomach and the bowel tract by injudiciously sending down cookies, popsicles, ice cream, peanuts, etc., between meals, when the digestive organs are rhythmically and systematically proceeding with the digestion of the substantial food of the previous meal. The normal procedure and mechanical and secretory function of these organs is altered, and there is interference in the thorough and efficient handling of the food eaten. It is little wonder that digestive upsets, sour stomach, gas, and loss of appetite are so common when this practice is indulged. Even more serious symptoms and findings in the gastrointestinal tract are relatively common, and the indiscretions in the diet of the individual are often the direct cause.

The eating of these knickknacks between meals tends to satisfy the appetite and even cloy it, so that there is neither the normal hunger

nor the capacity for more nourishing, wholesome food at mealtime. This results in the eating of only a small amount at the regular meal hour, and consequently one becomes hungry between meals and eats confections again. Thus an unhealthy, vicious cycle is established.

Furthermore, on this plan of eating, the foodstuffs which supply the basic elements of nutrition are neglected. The more staple articles, as whole cereals, vegetables, legumes, fruits, etc.—“protective” foods—are slighted for lack of appetite, the sweets are preferred, and the diet becomes seriously unbalanced and deficient in certain vital nutritive substances. When an undue place in the diet is taken by sweets, especially the highly refined and concentrated forms, malnutrition and some form of dietary deficiency will ensue.

Not only are the confections under consideration relatively poor and expensive foods, and the partaking of them at irregular hours inimical to health, but their use and sale on the campground is contrary to the counsels of the Spirit of prophecy. From “Counsels on Diet and Foods” we read this pertinent instruction:

“Light has been given me in regard to the foods provided at our camp meetings. Foods are sometimes brought onto the campground which are not in keeping with the principles of health reform.

“If we are to walk in the light God has given us, we must educate our people, old and young, to dispense with these foods that are eaten merely for the indulgence of appetite. Our children should be taught to deny themselves of such unnecessary things as candies, gum, ice cream, and other knickknacks, that they may put the money saved by their self-denial into the self-denial box, of which there should be one in every home. By this means large and small sums would be saved for the cause of God. . . . Let not foods or confectionery be brought upon our campground that will counterwork the light given our people on health reform. Let us not gloss over the temptation to indulge appetite, by saying that the money received from the sale of such things is to be used to meet the expenses of a good work. All such temptation to self-indulgence should be firmly resisted. Let us not persuade ourselves to do that which is unprofitable to the individual under the pretext that good will come of it. Let us individually learn what it means to be self-denying, yet healthful, active missionaries.”—*Pages 329, 330.*

Here is a plea for both healthful practice and consistency. We are exhorted to refrain from indulgence in health-destroying habits and to follow no practices on the campground that counterwork the efforts put forth in lines of health education according to light given us.

Apparently the fact that the camp store offers these confections for sale, causes some to feel assured that they are entirely suitable articles for food. At all events, the fact of the convenience of purchase, the influence of example, and the absence of closer supervision serve to materially increase the sale of these products on the campground.

The argument in defense of selling candy bars, popsicles, ice-cream cones, etc., is that the demand is so great the children and people will buy them anyway; and if not from the camp store, then from the push-cart vendor or corner grocery, in which case the camp store would lose the revenue of the sales.

We regard this reasoning as unsound respecting responsibility. Undoubtedly children, and some older ones, too, will find a way to secure what they want, but the responsibility for the tendency to unhealthy practices can in no way rest upon the management, when our camp stores bear a positive testimony for health principles by seeking to discourage and restrict the consumption of these knickknacks.

Much good could be accomplished if our stores would refuse to handle certain confections and bottled drinks which are known to be unhealthy.

At the same time a positive, effective testimony in harmony with health principles can be borne by suitable attractive posters suggesting that wholesome, healthful, and tasty foods be substituted for those less healthful. Shall we not as a people beware lest our practices be an exact antithesis of what we have been taught and know to be for both our physical and our spiritual well-being.

We feel confident that all concerned will desire to follow counsel in these matters and will seek to enter into an experience and practice in the forthcoming camp meeting season that will make it one of outstanding blessing to children and adults alike, both physically and spiritually.

H. M. WALTON, M.D.,
*Secretary, General Conference
Medical Department.*

“NOT till each loom is silent
And the shuttles cease to fly,
Shall God unroll the pattern
And explain the reason why
The dark threads were as needful
In the Weaver's skillful hand,
As the threads of gold and silver
For the pattern which He
planned.”

IN TIME OF WAR

Miraculously Preserved

THREE months after I joined the Portland, Maine, church, I was drafted for military service. I was so new in the truth that I did not think to ask for the Sabbath off, but I got Sabbath off just the same. The Portland church was praying for me to this end, and the Lord answered their prayers.

While in America, I was an orderly in a hospital. When I got over to France, I was given a gun and taken to the drill field. At bayonet practice I vigorously refused to take part, and was told to stand aside. I was reprimanded for my conduct, but was not punished.

In about a week I was sent to the Vosges Mountains, in north-eastern France. I knew that I would soon be sent to the front as a stretcher-bearer, and I had been doing some serious thinking. I told the Lord that if He would keep me safe through this war experience, I would keep the Sabbath the rest of my life. I had with me the Bible which I had purchased just before I was drafted. It was with me all through the war. I always carried it in my pack. And I still have it.

Before long I was on duty at the front. On the second day of the Argonne drive, a shell landed in front of me, making a hole about ten feet wide. I was only about a foot from the edge. It seemed as though I had run into a brick wall. When I came to, I was on my knees just in front of that hole. There was not a mark on me, nor did I feel any different, but from that moment, and for six months after, I had a severe case of dysentery.

Three times after that I escaped death while others were dying around me. I knew I was being watched over by my heavenly Father, and went right on with my work. I would carry the wounded to the field station, where the doctor was, until dark, and then I would be so tired that I would lie down wherever I was and go to sleep. I saw some terrible sights, but it was a wonderful feeling to be able to help the suffering soldiers all around me. The doctors with whom I worked were a fine group of men. They were gentle in their ministration to the wounded, when you would think they might get calloused and rough.

When I finally returned from front-line duty to the rear, the doctor treated me for dysentery, but was unable to effect a cure. Finally, after five and a half months, I was sent to the hospital. Soon after that I learned that my company was at Brest, France, ready to sail for home. I requested

that I be permitted to join them and return to the homeland. This request was granted. While waiting at Brest for the boat to sail, I was able to secure some medicine from a French druggist which cured me.

I did not meet a single Adventist or come across any of our literature all the time I was in the army. In the hospital where I was there was no reading matter. Last summer I was in a veterans' hospital as a patient, and I did not see any of our literature there either. Many of the bed patients would enjoy reading our books and papers, if they only had them. While I was in the hospital, I passed around my *Signs of the Times*, and it was appreciated by many.

There were many sights and sounds in connection with my work

SABBATH CONVERSATION

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." Isa. 58:13.

"All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." Ps. 145:10-12.

"When the Sabbath commences we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's."—"Testimonies," Vol. II, p. 702.

"Nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath should be left unsaid or undone, to be said or done upon the Sabbath. God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things, or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind, is speaking our own words. . . .

"Those who are not fully converted to the truth, frequently let their minds run freely upon worldly business, and although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds; hence these words concerning cattle, crops, losses, and gains. All this is Sabbathbreaking. If the mind is running upon worldly matters, the tongue will reveal it; for out of the abundance of the heart the mouth speaketh. . . .

"Upon the Sabbath they should conscientiously restrict themselves to conversation upon religious themes,—to present truth, present duty, the Christian's hopes and fears, trials, conflicts, and afflictions; to overcoming at last, and the reward to be received."—Id., pp. 703, 704.

Orin A. Hall.

as stretcher-bearer during the war which I shall never forget, but I was happy to be able to do a little bit to alleviate the suffering of the wounded.

H. A. SMITH.

Standing the Test

I HAD been an Adventist only eight months when I was drafted. I was canvassing at the time. I was first placed in the infantry, but when I requested that I be not required to handle a gun, I was transferred to the medical department.

We boys were very much confused sometimes as to just what we should do. I believe our ministers can do much to help our boys by encouraging them to use their own judgment.

We were tested as to our sincerity, because there were numbers of dishonest boys who did not want to do their duty. I had some trying experiences. The kindness and prayers of our members in my home church were a great help to me. C. S. Longacre came to see me at camp, and encouraged me greatly.

One lesson I quickly learned was that hard work and an earnest endeavor to do my best created in those in authority a feeling of confidence in me.

I had some trouble getting relief on Sabbath. Finally my officer, a rough-and-ready man, told me that I could get off on Saturday, but that I must scrub and clean all the stairs in our barrack on Sunday. The stairs were certainly dirty, too. Sunday morning I set to work, and was doing my very best on those dirty stairs. After about an hour, the officer came to me and told me I could quit. He invited me into his office. "You seem more than willing to do and to obey," he said to me. And then followed a long talk, during which I had opportunity to tell him about our truth. He was always very friendly after that. I was sorry when a short time later I was transferred to another company.

The boys in the army are apt to be quite rough, and one who stands for the right is bound to have opposers. However, it was not all hard times. For a time I had a colonel over me who had had as a neighbor a godly Seventh-day Adventist woman. She had always impressed him well, and because of this contact, he was friendly to me.

The Y.M.C.A. leader's wife was a Seventh-day Adventist. He became very friendly to me, and invited me to give talks to the boys at his meetings. In fact, many ways opened for me to witness for God.

I received an honorable discharge from the army, and am happy for the experiences I had.

L. A. MARTIN.

"WORLDLINESS does not lead souls to Christ, and Christ does not lead souls to worldliness."

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.

Religious Liberty Upheld by Supreme Court

Right to Solicit for Religious Purposes Maintained

THE Supreme Court of the United States on May 20, 1940, handed down a decision of great importance—one which involves freedom of the press and of speech and the right to solicit funds from the public for religious purposes. It would be well for our people who engage in the Harvest Ingathering work, as well as for those who sell literature, to place this decision on file, so that they can make use of it when called into question by civil authorities; because similar statutes have been enacted by State legislatures other than that of Connecticut. Mr. Justice Roberts delivered the opinion of the Court, upon which all the Justices were unanimously agreed. The decision is in part as follows:

"Newton Cantwell and his two sons, Jesse and Russell, members of a group known as Jehovah's Witnesses, and claiming to be ordained ministers, were arrested in New Haven, Connecticut, and each was charged by information in five counts, with statutory and common-law offenses. After trial in the court of common pleas of New Haven County, each of them was convicted on the third count, which charged a violation of Section 6294 of the General Statutes of Connecticut, and on the fifth count, which charged commission of the common-law offense of inciting a breach of the peace. On appeal to the supreme court the conviction of all three on the third count was affirmed. The conviction of Jesse Cantwell, on the fifth count, was also affirmed, but the conviction of Newton and Russell on that count was reversed and a new trial ordered as to them.

"By demurrers to the information, by requests for rulings of law at the trial, and by their assignments of error in the State supreme court, the appellants pressed the contention that the statute under which the third count was drawn was offensive to the due process clause of the Fourteenth Amendment because, on its face and as construed and applied, it denied them freedom of speech and prohibited their free exercise of religion. . . .

"On the day of their arrest the appellants were engaged in going singly from house to house on Cassius Street in New Haven. They were individually equipped with a bag containing books and

pamphlets on religious subjects, a portable phonograph and a set of records, each of which, when played, introduced, and was a description of, one of the books. Each appellant asked the person who responded to his call for permission to play one of the records. If permission was granted he asked the person to buy the book described and, upon refusal, he solicited such contribution toward the publication of the pamphlets as the listener was willing to make. If a contribution was received, a pamphlet was delivered upon condition that it would be read.

"Cassius Street is in a thickly populated neighborhood, where about ninety per cent of the residents are Roman Catholics. A phonograph record, describing a book entitled 'Enemies,' included an attack on the Catholic religion. None of the persons interviewed were members of Jehovah's Witnesses.

"The statute under which the appellants were charged provides:

"'No person shall solicit money, services, subscriptions or any valuable thing for any alleged religious, charitable, or philanthropic cause, from other than a member of the organization for whose benefit such person is soliciting or within the county in which such person or organization is located unless such cause shall have been approved by the secretary of the public welfare council. Upon application of any person in behalf of such cause, the secretary shall determine whether such cause is a religious one or is a bona fide object of charity or philanthropy and conforms to reasonable standards of efficiency and integrity, and, if he shall so find, shall approve the same and issue to the authority in charge a certificate to that effect. Such certificate may be revoked at any time. Any person violating any provision of this section shall be fined not more than one hundred dollars or imprisoned not more than thirty days or both.'

"The appellants claimed that their activities were not within the statute, but consisted only of distribution of books, pamphlets, and periodicals. The State supreme court construed the finding of the trial court to be that 'in addition to the sale of the books and the distribution of the pamphlets the defendants were also soliciting contributions or donations of money for an alleged religious cause, and thereby came within the purview of the statute.' It overruled the

contention that the act, as applied to the appellants, offends the due-process clause of the Fourteenth Amendment, because it abridges or denies religious freedom and liberty of speech and press. The court stated that it was the solicitation that brought the appellants within the sweep of the act and not their other activities in the dissemination of literature. It declared the legislation constitutional as an effort by the State to protect the public against fraud and imposition in the solicitation of funds for what purported to be religious, charitable, or philanthropic causes.

"The facts which were held to support the conviction of Jesse Cantwell on the fifth count were that he stopped two men in the street, asked, and received, permission to play a phonograph record, and played the record, 'Enemies,' which attacked the religion and church of the two men, who were Catholics. Both were incensed by the contents of the record and were tempted to strike Cantwell unless he went away. On being told to be on his way, he left their presence. There was no evidence that he was personally offensive or entered into any argument with those he interviewed.

"The court held that the charge was not assault or breach of the peace or threats on Cantwell's part, but invoking or inciting others to breach of the peace, and that the facts supported the conviction of that offense.

"First. We hold that the statute, as construed and applied to the appellants, deprives them of their liberty without due process of law in contravention of the Fourteenth Amendment. The fundamental concept of liberty embodied in that amendment embraces the liberties guaranteed by the First Amendment. The First Amendment declares that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. The Fourteenth Amendment has rendered the legislatures of the States as incompetent as Congress to enact such laws. The constitutional inhibition of legislation on the subject of religion has a double aspect. On the one hand, it forestalls compulsion by law of the acceptance of any creed or the practice of any form of worship. Freedom of conscience and freedom to adhere to such religious organization or form of worship as the individual may choose cannot be restricted by law. On the other hand, it safeguards the free exercise of the chosen form of religion. Thus the amendment

embraces two concepts—freedom to believe and freedom to act. The first is absolute, but, in the nature of things, the second cannot be. Conduct remains subject to regulation for the protection of society. The freedom to act must have appropriate definition to preserve the enforcement of that protection. In every case the power to regulate must be so exercised as not, in attaining a permissible end, unduly to infringe the protected freedom. No one would contest the proposition that a State may not, by statute, wholly deny the right to preach or to disseminate religious views. Plainly such a previous and absolute restraint would violate the terms of the guaranty. It is equally clear that a State may by general and nondiscriminatory legislation regulate the times, the places, and the manner of soliciting upon its streets, and of holding meetings thereon; and may in other respects safeguard the peace, good order, and comfort of the community, without unconstitutionally invading the liberties protected by the Fourteenth Amendment. The appellants are right in their insistence that the act in question is not such a regulation. If a certificate is procured, solicitation is permitted without restraint, but, in the absence of a certificate, solicitation is altogether prohibited.

"The appellants urge that to require them to obtain a certificate as a condition of soliciting support for their views amounts to a prior restraint on the exercise of their religion within the meaning of the Constitution. The State insists that the act, as construed by the supreme court of Connecticut, imposes no previous restraint upon the dissemination of religious views or teaching but merely safeguards against the perpetration of frauds under the cloak of religion. Conceding that this is so, the question remains whether the method adopted by Connecticut to that end transgresses the liberty safeguarded by the Constitution.

"The general regulation, in the public interest, of solicitation, which does not involve any religious test and does not unreasonably obstruct or delay the collection of funds, is not open to any constitutional objection, even though the collection be for a religious purpose. Such regulation would not constitute a prohibited previous restraint on the free exercise of religion or interpose an inadmissible obstacle to its exercise.

"It will be noted, however, that the act requires an application to the secretary of the public welfare council of the State; that he is empowered to determine whether the cause is a religious one, and that the issue of a certificate depends upon his affirmative action. If he finds that the cause is not that of religion, to solicit for it becomes a crime. He is not to issue a cer-

tificate as a matter of course. His decision to issue or refuse it involves appraisal of facts, the exercise of judgment, and the formation of an opinion. He is authorized to withhold his approval if he determines that the cause is not a religious one. Such a censorship of religion as the means of determining its right to survive is a denial of liberty protected by the First Amendment and included in the liberty which is within the protection of the Fourteenth.

"The State asserts that if the licensing officer acts arbitrarily, capriciously, or corruptly, his action is subject to judicial correction. Counsel refer to the rule prevailing in Connecticut that the decision of a commission or an administrative official will be reviewed upon a claim that 'it works material damage to individual or corporate rights, or invades or threatens such rights, or is so unreasonable as to justify judicial intervention, or is not consonant with justice, or that a legal duty has not been performed.' It is suggested that the statute is to be read as requiring the officer to issue a certificate unless the cause in question is clearly not a religious one; and that if he violates his duty his action will be corrected by a court.

"To this suggestion there are several sufficient answers. The line between a discretionary and a ministerial act is not always easy to mark and the statute has not been construed by the State court to impose a mere ministerial duty on the secretary of the welfare council. Upon his decision as to the nature of the cause, the right to solicit depends. Moreover, the availability of a judicial remedy for abuses in the system of licensing still leaves that system one of previous restraint which, in the field of free speech and press, we have held inadmissible. A statute authorizing previous restraint upon the exercise of the guaranteed freedom by judicial decision after trial is as obnoxious to the Constitution as one providing for like restraint by administrative action.

"Nothing we have said is intended even remotely to imply that, under the cloak of religion, persons may, with impunity, commit frauds upon the public. Certainly penal laws are available to punish such conduct. Even the exercise of religion may be at some slight inconvenience in order that the State may protect its citizens from injury. Without doubt a State may protect its citizens from fraudulent solicitation by requiring a stranger in the community, before permitting him publicly to solicit funds for any purpose, to establish his identity and his authority to act for the cause which he purports to represent. The State is likewise free to regulate the time and manner of solicitation generally, in the interest of public safety, peace, comfort,

or convenience. But to condition the solicitation of aid for the perpetuation of religious views or systems upon a license, the grant of which rests in the exercise of a determination by state authority as to what is a religious cause, is to lay a forbidden burden upon the exercise of liberty protected by the Constitution.

"Second. We hold that, in the circumstances disclosed, the conviction of Jesse Cantwell on the fifth count must be set aside. Decision as to the lawfulness of the conviction demands the weighing of two conflicting interests. The fundamental law declares the interest of the United States that the free exercise of religion be not prohibited and that freedom to communicate information and opinion be not abridged. The State of Connecticut has an obvious interest in the preservation and protection of peace and good order within her borders. We must determine whether the alleged protection of the State's interest, means to which end would, in the absence of limitation by the Federal Constitution, lie wholly within the State's discretion, has been pressed, in this instance, to a point where it has come into fatal collision with the overriding interest protected by the Federal compact.

"Conviction on the fifth count was not pursuant to a statute evincing a legislative judgment that street discussion of religious affairs, because of its tendency to provoke disorder, should be regulated, or a judgment that the playing of a phonograph on the streets should in the interest of comfort or privacy be limited or prevented. Violation of an act exhibiting such a legislative judgment and narrowly drawn to prevent the supposed evil, would pose a question differing from that we must here answer. Such a declaration of the State's policy would weigh heavily in any challenge of the law as infringing constitutional limitations. Here, however, the judgment is based on a common-law concept of the most general and undefined nature. The court below has held that the petitioner's conduct constituted the commission of an offense under the State law, and we accept its decision as binding upon us to that extent.

"The offense known as breach of the peace embraces a great variety of conduct destroying or menacing public order and tranquillity. It includes not only violent acts, but acts and words likely to produce violence in others. No one would have the hardihood to suggest that the principle of freedom of speech sanctions incitement to riot or that religious liberty connotes the privilege to exhort others to physical attack upon those belonging to another sect. When clear and present danger of riot, disorder, interfer-

(Continued on page 21)

North American Division Gleanings

Conducted by Merwin R. Thurber

Atlantic Union

MISS DOROTHY EVANS, Atlantic Union College, has been invited to Shenandoah Valley Academy, Virginia, to teach music.

J. B. Krauss, manager of Atlantic Union College Press, has accepted a call to similar work at Union College, Nebraska.

The Southern New England Conference has invited W. K. Mansker, theological graduate of Atlantic Union College, to join the conference working force as a ministerial intern.

Lester Pratt is joining the Greater New York Conference workers as a ministerial intern.

Mr. and Mrs. Maurice Wright have been called to the Brookside Junior Academy in Taunton, Massachusetts, where Mr. Wright, a theological graduate of Atlantic Union College this year, will teach Bible.

Mr. and Mrs. John Lauer, Atlantic Union College, have accepted a call to Forest Lake Academy, Florida, he as Bible teacher and preceptor, and she as teacher of secretarial courses.

The New England Sanitarium is sponsoring a medical cadet corps to train men in that area.

Columbia Union

The Potomac Conference held 11 investiture services in eight days, with a total of 331 invested in the various Missionary Volunteer classes.

One of these Potomac investitures was the largest in the history of the denomination—J. N. Andrews' school at Takoma Park, D.C., with 155 invested in six Progressive Classes.

The Hillandale, Maryland, church members are looking forward with keen anticipation to the time, not far distant, when they will be able to occupy their new church building. God has wonderfully blessed this small congregation, which is located out in the country from Takoma Park, in erecting this fine structure without debt.

L. O. Coon reports that his meetings in Toledo, Ohio, are continuing with a good attendance. He has baptized 80 so far, and has more in the baptismal class.

Lake Union

The Wisconsin Conference is enlarging its facilities at its permanent campground at Portage. Eight new double cottages have been built, and a new bookstand.

The Milwaukee, Wisconsin, English church has purchased a lot for a new building, and strong plans

are being laid for the raising of funds for construction.

The Green Bay, Wisconsin, members have purchased a site and hope to begin construction soon on their new church.

Eight were baptized at Adams, Wisconsin, recently, and two more are joining on profession of faith.

N. R. Dower reports a baptism of 33 at Flint, Michigan, on May 25.

The Illinois Conference is planning for 4 tent companies this summer. At this writing, W. O. Berry has already opened his effort at West Frankfort. There were 400 at his first service, though there were seats for only 250. A. L. Beazley is to be at East St. Louis, W. P. Ortner at Canton, and T. J. Kroeger at Carthage.

Illinois welcomes Clarence Richards, their new intern, who has just been graduated from Emmanuel Missionary College.

A new church was organized recently at Jacksonville, Illinois.

F. O. Sanders reports that in South Bend, Indiana, some 84 families are receiving instruction through the efforts of the laymen in giving Bible studies and holding cottage meetings.

North Pacific Union

L. E. Esteb baptized 4 at Winona, Washington, recently.

Ross Dustin baptized 10 at Yakima, Washington, June 1.

Melvin Oss baptized 7 at Spokane, Washington, June 1.

The total number baptized so far at the tabernacle effort in Hood River, Oregon, is 37.

C. C. Wilcox baptized 14 recently in the Laurelwood district of the Oregon Conference.

Southern Union

The Alabama-Mississippi Conference reports that at the close of camp meeting the large tents were distributed for evangelistic meetings. Five campaigns have already begun—one at Gadsen, Alabama, under L. A. Butterfield; one at McComb, Mississippi, under J. D. Jacobs and William Keith; one at Basic City, Mississippi, under C. J. Buhalts; one at Selma, Alabama, under Cecil Graves and Carl Ashlock; and one at Atmore, Alabama, under W. W. Walker. There are also four colored efforts in progress: F. L. Bland in Birmingham, Alabama; E. Wilkins in Laurel, Mississippi; W. G. Mills in Yazoo City, Mississippi; and V. Lindsay in Selma, Alabama.

R. E. Griffin will open an evangelistic effort in Asheville, North Carolina, on June 23. Week night meetings will be in the Masonic

Temple, and Sunday afternoon meetings in the city auditorium.

During the week of April 27 to May 4, 93 young people were invested in the M. V. Progressive Classes in the Carolina Conference.

The Fort Myers, Florida, church members will soon be worshipping in their new church building.

J. W. Jones reports the baptism of 14 at Chattanooga, Tennessee, on May 11.

R. I. Keate reports the baptism of 9 at Waycross, Georgia, and the organization of a new church at St. George, on May 19.

Thirteen were baptized at Memphis, Tennessee, May 25.

Southwestern Union

The Texico Conference welcomes Ralph Carter from Union College, and R. E. Delafield from Pacific Union College.

Lee Carter is conducting meetings at Portales, New Mexico. During the first week there was an average attendance of more than 500.

B. L. Hassenpflug is planning an effort in Waco, Texas.

Harvest Ingathering is in full swing in many conferences. In fact, many individuals and some churches have already reached their goal. We wish it were possible to tell some of the interesting stories of this great campaign, and the successes that are attending the efforts of our loyal people. But this "Gleanings" page is not the place for such extended accounts. They will appear in other sections of the REVIEW as space permits.

St. John's, Newfoundland

Two baptisms have been held in St. John's, Newfoundland. In April, fifteen were baptized into the church; and in May, nine others were added, bringing the total thus far in 1940 to twenty-four. We unite in praising God for His saving power thus made manifest.

Many hearts thrilled as they saw among the candidates one who was seventy years old. Having attended services spasmodically for some thirty-five years, he was well known. Now that he has broken fetters of habits that bound him so long, he rejoices with the other souls who have cast their lot with God's remnant church. Others are preparing, and many are in the valley of decision. Please remember this part of God's vineyard in your prayers.

J. A. TOOP.

"BOTH religion and butter are far more satisfactory when not too thinly spread."

THE ADVENT REVIEW

Religious Liberty and Supreme Court

(Continued from page 19)

ence with traffic upon the public streets, or other immediate threat to public safety, peace, or order, appears, the power of the state to prevent or punish is obvious. Equally obvious is it that a State may not unduly suppress free communication of views, religious or other, under the guise of conserving desirable conditions. Here we have a situation analogous to a conviction under a statute sweeping in a great variety of conduct under a general and indefinite characterization, and leaving to the executive and judicial branches too wide a discretion in its application.

"Having these considerations in mind, we note that Jesse Cantwell, on April 26, 1937, was upon a public street, where he had a right to be, and where he had a right peacefully to impart his views to others. There is no showing that his deportment was noisy, truculent, overbearing, or offensive. He requested of two pedestrians permission to play to them a phonograph record. The permission was granted. It is not claimed that he intended to insult or affront the hearers by playing the record. It is plain that he wished only to interest them in his propaganda. The sound of the phonograph is not shown to have disturbed residents of the street, to have drawn a crowd, or to have impeded traffic. Thus far he had invaded no right or interest of the public or of the men accosted.

"The record played by Cantwell embodies a general attack on all organized religious systems as instruments of Satan and injurious to man; it then singles out the Roman Catholic Church for strictures couched in terms which naturally would offend not only persons of that persuasion, but all others who respect the honestly held religious faith of their fellows. The hearers were in fact highly offended. One of them said he felt like hitting Cantwell and the other that he was tempted to throw Cantwell off the street. The one who

testified he felt like hitting Cantwell, said, in answer to the question, 'Did you do anything else to have any other reaction?' 'No, sir, because he said he would take the victrola, and he went.' The other witness testified that he told Cantwell he had better get off the street before something happened to him, and that was the end of the matter, as Cantwell picked up his books and walked up the street.

"Cantwell's conduct, in the view of the court below, considered apart from the effect of his communication upon his hearers, did not amount to a breach of the peace. One may, however, be guilty of the offense if he commit acts or make statements likely to provoke violence and disturbance of good order, even though no such eventuality be intended. Decisions to this effect are many, but examination discloses that, in practically all, the provocative language which was held to amount to a breach of the peace consisted of profane, indecent, or abusive remarks directed to the person of the hearer. Resort to epithets or personal abuse is not in any proper sense communication of information or opinion safeguarded by the Constitution, and its punishment as a criminal act would raise no question under that instrument.

"We find in the instant case no assault or threatening of bodily harm, no truculent bearing, no intentional discourtesy, no personal abuse. On the contrary, we find only an effort to persuade a willing listener to buy a book or to contribute money in the interest of what Cantwell, however misguided others may think him, conceived to be true religion.

"In the realm of religious faith, and in that of political belief, sharp differences arise. In both fields the tenets of one man may seem the rankest error to his neighbor. To persuade others to his own point of view, the pleader, as we know, at times, resorts to exaggeration, to vilification of men who have been, or are, prominent in church or state, and even to false statement. But the people of this nation have ordained in the light of history, that, in spite of the probability of excesses and abuses, these liberties are, in the long view,

essential to enlightened opinion and right conduct on the part of the citizens of a democracy.

"The essential characteristic of these liberties is, that under their shield many types of life, character, opinion, and belief can develop unmolested and unobstructed. Nowhere is this shield more necessary than in our own country for a people composed of many races and of many creeds. There are limits to the exercise of these liberties. The danger in these times from the coercive activities of those who in the delusion of racial or religious conceit would incite violence and breaches of the peace in order to deprive others of their equal right to the exercise of their liberties, is emphasized by events familiar to all. These and other transgressions of those limits the States appropriately may punish.

"Although the contents of the record not unnaturally aroused animosity, we think that, in the absence of a statute narrowly drawn to define and punish specific conduct as constituting a clear and present danger to a substantial interest of the State, the petitioner's communication, considered in the light of the constitutional guaranties, raised no such clear and present menace to public peace and order as to render him liable to conviction of the common-law offense in question.

"The judgment affirming the convictions on the third and fifth counts is reversed and the cause is remanded for further proceedings not inconsistent with this opinion.

"So Ordered."

C. S. LONGACRE.

Our First Mohave-Apache Camp Meeting

THE Arizona Conference has a great mission field among the Indians of the State. For a number of years Elder Orno Follett has been carrying on a good work among the different tribes, and a number of these aboriginal people have given their hearts to God and are keeping His commandments.

It has been the custom for several years past to conduct a week-end camp meeting among these people.

These seasons of spiritual feasts have been greatly appreciated by our Indian brethren and others. This year, for the first time, our Mohave-Apache members and friends invited us to hold our camp meeting at their reservation.



One of Evangelist L. P. Knecht's audiences at Burlington, Iowa, where he recently closed a successful evangelistic campaign. The attendance was unusual. The tabernacle was packed to capacity twelve consecutive Sunday nights. Fifty-five were baptized. This large increase in the membership of the church at Burlington has made it necessary to plan definitely on building a new church, and several thousand dollars has already been raised in contemplation of the new church home.

In harmony with this kind invitation, C. E. Andross, president of the conference; H. M. S. Richards, with his Voice of Prophecy group, who are holding evangelistic meetings in Phoenix; and other ministers of the conference assisted Elder Follett in holding one of the best such camp meetings ever held in this State. On Friday evening, May 3, the Indians began to gather for the first service. A call to re-consecration was made by Brother Follett, and hearty response was made by those present.

On Sabbath morning Old Sol appeared, and the day was hot, but under the large bower of leaves and branches a gentle breeze played, and all felt cool and comfortable. While the adults enjoyed their Sabbath school, the children were under the careful leadership of Miss Follett and our conference Bible worker, Miss Crosslan. Elder Richards gave the morning message, and spoke again in the afternoon. His subject, "All on the Altar," touched the hearts of the Indian brethren and of our white visitors. The King's Heralds, the quartet of the Voice of Prophecy group, sang a number of their beautiful songs, which added greatly to the beauty and solemnity of the services.

C. E. Andross, A. F. Purcell, D. V. Pond, and the writer spoke during the week-end service, and at the last meeting on Sunday night, E. H. Wilcox, recently president of the South Brazil Union Conference, gave an interesting lecture on "The Home of the Saved," and motion pictures of the progress of the message in gathering souls for this heavenly home from the many millions of Indians and others in the great South American field, were shown.

The attendance was good throughout the meetings. There were sixteen tribes of Indians represented, and a number of white people were present as visitors. After the camp meeting, five Indians followed their Lord in baptism at The Big Tent Studio in Phoenix, where the Voice of Prophecy group is conducting meetings. This service was not conducted on the reservation because the river is very low at this season. Others who were present are planning for baptism in the near future.

There has been strong opposition to our work among the Indians in a number of places. The Catholics, and some Protestant ministers, have done everything possible to hinder Elder Follett in his noble work, but God has restrained them, and we are sure that many will be gathered in from among the American Indians to join the great throng redeemed "out of every kindred, and tongue, and people, and nation." Rev. 5:9.

As we remember the great mission fields around the world, shall we not include in our petitions our many Indian brethren in Arizona? A. H. FIELD.



THE BIRDS ARE WITH US ALL THE YEAR

But in the spring and early summer they are especially in evidence with their cheery songs and their bright plumage. There is much pleasure and profit in studying our bird neighbors. The Home Study course in Nature Appreciation will give you a great deal of interesting information about birds and their habits in winter, spring, summer, and fall. It will also tell you about the stars and the planets. The cost is \$1.

Address—

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APPOINTMENTS and NOTICES

Camp Meetings for 1940

Atlantic Union

Northern New England
Lewiston, Maine June 20-23
White River Junction July 5-7
Southern New England, South
Lancaster June 26-July 6
New York, Union Springs .. June 28-July 7

Canadian Union

Ontario-Quebec, Oshawa .. June 28-July 7
Manitoba-Saskatchewan
Winnipeg July 4-8
Saskatoon July 9-14
Alberta, Lacombe July 12-21
British Columbia
Vernon July 17-21
Vancouver July 24-28
Maritime, St. John and Halifax .. Aug. 8-18
Newfoundland, St. John's Aug. 21-25

Central Union

Wyoming, Casper June 18-23
Nebraska
Hemingford June 25-29
College View Aug. 16-24
Kansas, Enterprise Aug. 2-10
Missouri, Columbia Aug. 23-31
Union colored meeting, Kansas
City Aug. 21-25

Columbia Union

Potomac, Takoma Park June 20-30
Potomac (colored), Wash., D.C. June 20-30
New Jersey, Flemington Fairgrounds,
Flemington June 27-July 7
B. Pennsylvania, Wescosville,
Allentown July 4-14
Chesapeake, Catonsville, Md. July 18-28
Ohio, Mount Vernon July 25-Aug. 4
W. Virginia, Parkersburg Aug. 8-18
W. Pennsylvania, Ridgeview
Park Aug. 15-25

Lake Union

Wisconsin, Portage June 20-30
Indiana, Battle Ground Aug. 15-25
Michigan, Grand Ledge ... Aug. 20-Sept. 1

Northern Union

North Dakota
Jamestown June 14-22
Butte July 3-7
South Dakota
Black Hills, Custer July 11-14
Junior Camp July 14-21
Minnesota Youth's Congress,
Anoka June 19-21
Minnesota, Anoka June 21-30
Iowa, Cedar Falls Aug. 22-31

North Pacific Union

Montana, Mt. Ellis Academy,
Bozeman June 14-22

Idaho Senior Camp July 14-21
Oregon, Gladstone July 18-28
Washington, Auburn Academy,
Auburn July 25-Aug. 4

Pacific Union

Central California
Arroyo Grande July 9-14
Santa Cruz July 18-27
Arizona, Prescott July 24-31
Southern California July 26-Aug. 4

Southwestern Union

Texas (regional) July 25-28; Aug. 1-4
Oklahoma Aug. 1-11
Arkansas-Louisiana (regional)
New Orleans Aug. 9-11
Texarkana Aug. 16-18
Gentry Aug. 23-25
Texico, Clovis, N. Mex. Aug. 9-17
Union (colored), Wheatley Public School,
Metropolitan St., Dallas, Tex. Aug. 16-24

EAST PENNSYLVANIA CONFERENCE

NOTICE is hereby given that the regular biennial session of the East Pennsylvania Conference of Seventh-day Adventists will convene in connection with the annual camp meeting at Wescosville, Pennsylvania (near Allentown), July 4-14, 1940, for the purpose of electing officers for the ensuing term, and for the transaction of such other business as may properly come before the meeting. The first meeting will be held on July 5, 1940, at 9:30 A.M., D.S.T. Each church is entitled to one delegate at large and one for each ten members or major fraction thereof.

F. H. ROBBINS, President.
W. H. JONES, Secretary.

EAST PENNSYLVANIA CONFERENCE ASSOCIATION

NOTICE is hereby given that the eleventh biennial session of the East Pennsylvania Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting at Wescosville, Pennsylvania, July 4-14, 1940. The first meeting will be called to convene at 10:30 A.M., D.S.T., July 8, 1940. The duly elected delegates of the East Pennsylvania Conference session will comprise the delegates to the Association session. The purpose of this meeting will be to elect a Board of Trustees for the coming biennial period, and to transact such other business as may properly come before it.

F. H. ROBBINS, President.
W. H. JONES, Secretary.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the
Everlasting Gospel

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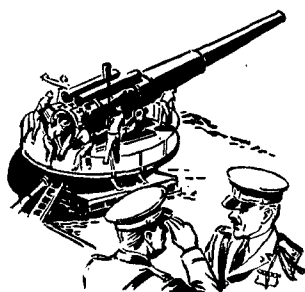
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THE ADVENT REVIEW

SEVENTH-DAY ADVENTISTS IN TIME OF WAR



By F. M. Wilcox

ANOTHER struggle for world supremacy is raging. Much of Europe is engaged in war, and the neutral powers do not know how soon they may be drawn into the conflict.

Now is the time for young people to study this important book and learn from experiences of the first World War how they should relate themselves to the issues which confront both young men and young women of military age. Who can tell how long before the United States may be involved? In this book actual experiences of our young men who were confined in military prisons are given, with suggestions as to how such experiences may be avoided in the future. Excellent advice regarding the various types of military service for which our young people should prepare themselves is also presented.

Every home in which there are young people should have this book.

CLOTH, 407 pages — PRICE, \$2.50

O-GO, the Beaver

By Raymond Kelley

In this enticing story, O-Go is the hero of the beavers—the most interesting and appealing of the wild animals. O-Go is a skilled laborer. With the door of his house under water, he leads a life of thrilling adventure. See pictures of him, and enjoy reading about him in this interesting book.

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By Ruth Wheeler

Here is a book that will arouse the interest of the entire family in the feathered neighbors that visit your dooryard. The author has studied the birds in their natural haunts, and her camera snapped them at home and in flight. You will enjoy the results of her efforts as you read this delightful book.

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CHEEKY, A Prairie Dog

By Josephine S. Law

A captivating story of a mischievous prairie dog. This unusual book will be appreciated by nature-loving boys and girls. It will be enjoyed by all—young and old. See the many pictures of Cheeky, and read the true story of his life and of how he became mayor of prairie dog town.

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PRICE HIGHER IN CANADA

Order of your CHURCH MISSIONARY SECRETARY, or

BOOK AND BIBLE HOUSE

OF SPECIAL INTEREST

THE picture of our denominational songbooks, which appears on page 15, was made possible by the loan of a number of personal copies to augment those in the possession of the General Conference. It is greatly desired that a permanent and complete collection of our songbooks may be assembled at denominational headquarters. If any of our people have copies of these old songbooks, dated previous to 1900, which they would be willing to present to the General Conference, these would be greatly appreciated.

Do not send the books. Write a card or a letter giving the names and the dates of publication, with a word about the condition—whether or not well preserved—and address to: H. E. Rogers, General Conference, Takoma Park, D.C.

If you have old Seventh-day Adventist songbooks which are only collecting dust, will you not share in this denominational endeavor to complete a "Seventh-day Adventist Hymnal Collection"?

Nearly a Million!

A MILLION dollars is a large sum of money. A million dollars' worth of Seventh-day Adventist literature is a large quantity of literature. The Book and Bible Houses of the North American conferences billed to the fields during the year 1939 literature to a net value of almost a million dollars, or to be exact, \$950,999.86. That is \$74,000 more than they billed in 1938.

The low year of the so-called depression years, so far as our American Book and Bible Houses are concerned, was 1933, when billings were just over a half million, or \$554,134.93. Since 1933 there has been, with the exception of one year, an excellent yearly gain, the gain for the intervening years totaling almost \$400,000, or an average yearly gain of approximately \$66,000. This gain has been well divided between church and colporteur sales.

While our world sales report is not quite complete at this writing, it is sufficiently so for us to state that world sales from our publishing houses for 1939 were in the neighborhood of \$4,500,000, which is approximately one third of a million more than in 1938.

We thank God for His blessings which have been poured out so abundantly on our publishing work during the past year. We thank Him for a loyal band of colporteurs and a faithful laity whose combined activities have made this excellent report possible. We thank Him for the many souls now rejoicing in this message as a result of this large literature distribution in 1939 and in previous years.

While we are glad for what has been accomplished, we are far from satisfied. With events all about us taking shape for the final crisis, these are days when Seventh-day Adventist presses should be running day and night turning out pages of truth. These pages should be quickly taken from the speeding presses and by speeding steps and willing hands carried to the waiting multitudes.

C. E. WEAKS.

Student Colporteurs

ON the last Sabbath afternoon of the school year an unusual service was held at Emmanuel Missionary College. There was a farewell meeting for the student colporteurs who were going out for the summer. At this unique service the president of the college, the union field missionary secretary, and visiting ministers who were at the school for the commencement exercises, took part. This special act of recognition for the youthful colporteurs sends them on their way with courage and with a feeling that the very definite prayers and interest of the college and the cause at large are with them. This year was the third year that such a service has been held.

Last year thirty-eight scholarships were earned by students in the Lake Union Conference. "We are hoping this summer," says B. E. Wagner, union field missionary secretary, "to have fifty scholarships." A very aggressive colporteur program is being conducted in that union as is evidenced in the high totals of scholarships for several years past.

Interesting Baptism

It was the writer's privilege to baptize a lone man a short time ago at Collegio Adventista near Santo Amaro, Brazil. This man was the best-prepared man, from a standpoint of doctrine, that I have yet baptized, and his face was radiant with joy.

He received his preparation this way. In 1932 a colporteur in the interior country sold him "Our Day in the Light of Prophecy." He began to study and felt that now he had found what he had been longing for. He bought a Bible from the same colporteur a short time later. At the same time the gospel salesman told him about our college at Santo Amaro, saying that it would be just the place for his daughters.

The man immediately made preparations for his oldest girl to attend. In person he took her to our

college, a three-day-and-two-night trip by truck and train. He was pleased with our school, and left his girl. Then he went home and made plans for sending the second daughter. A year ago he brought her, too. And this year he brought the youngest. With him he brought six contos (about \$300) of money and deposited it with the Collegio, saying, "This is to pay the second girl's tuition until she finishes. I am going back and arrange for six contos, which I will bring next year to pay the youngest girl's tuition until she is through, too." The oldest girl has almost completed her course.

What a lesson this man teaches us as members of this church. He, not a baptized member, living in the extreme interior, and yet showing this spirit toward Christian education. It is worthy of emulation.

His three daughters were at the water's edge to witness the baptism of their faithful father, and were the first to embrace him.

It is worthy of note, too, that this man had purchased before his baptism over fifteen of our leading books published in the Portuguese language, including many of Sister White's works, which he says he believes with all his heart.

A. J. REISIG.

The Itabuna M. V. Congress

LONG will the South Bahia young people remember the youth's congress held in Itabuna, Brazil, March 21-25, 1940. As our own church could not accommodate all who attended, the Masonic hall had been engaged. Many had walked about a hundred kilometers to attend this gathering. A picture was taken of twenty who had walked one hundred fifteen kilometers or more.

There was a hearty response when the Missionary Volunteer and the educational goals and activities were presented. The devotional hours were characterized by a deep solemnity and a seeking after God. The question-and-answer hour aroused great interest. The Bible studies were adapted to the needs of those in attendance. The many views shown on the screen each evening were educational and enlightening. The evening preaching services were also attended by a large number of those who are not of our faith.

It is encouraging to see the strength of our church school work in South Bahia. The teachers in attendance rendered efficient help, especially in providing music. The Itabuna church school has two teachers and has sixty pupils enrolled. During the congress several young people decided to attend our new academy at Petropolis.

H. O. OLSON.