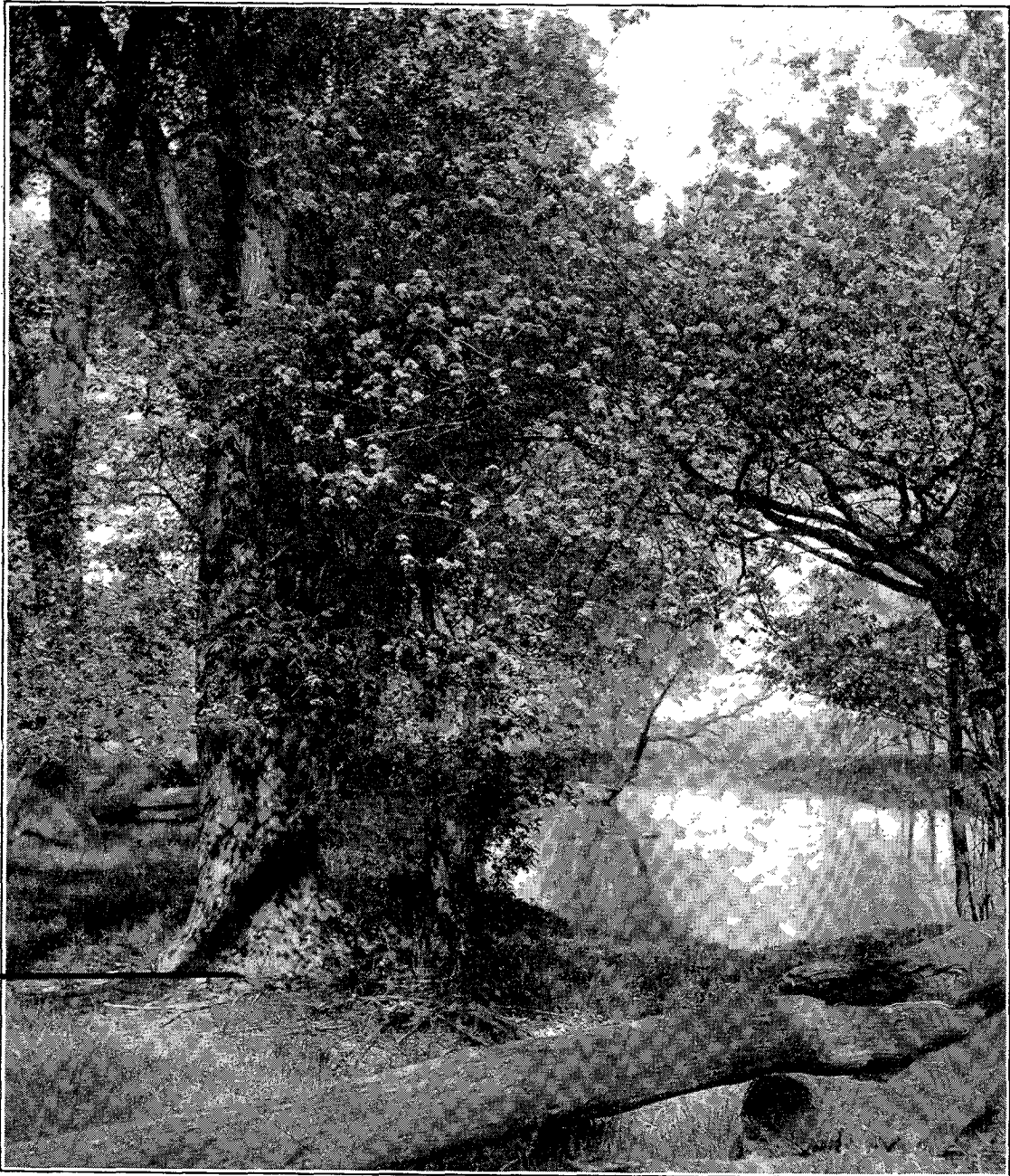


THE ADVENT                      S A B B A T H

# REVIEW AND HERALD

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



E. J. HALL

## SPRINGTIME BEAUTY

“In the loveliness of the things of nature you may learn more of the wisdom of  
God than the schoolmen know.”

# HEART - to - HEART TALKS by the Editor

## God Vindicated

**I**N God's great purpose and farseeing wisdom the time came when the angelic host were created. They numbered many millions—"ten thousand times ten thousand, and thousands of thousands." They were designed by their Creator as ministering spirits to the inhabitants of the many worlds comprising His great universe. Each angel was an independent entity, endowed with the free exercise of will, the power to choose his own course and destiny. The majority of these angelic beings chose to walk in the paths of righteousness and rectitude. The ways of God were pleasing in their sight, His government and righteous rule all that could be desired.

But others there were, led by Lucifer, who chose their own course of conduct contrary to the divine order. Concerning this leader in rebellion against God this statement is made by the prophet Ezekiel:

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Eze. 28:14, 15.

Instead of ascribing praise and glory to his Creator, and recognizing Him as the source of every quality of character he possessed, this angel of exalted position was pleased to take the glory to himself. The record is that his heart was lifted up because of his beauty. (Verse 17.) Finding fault with the government of heaven, charging that it deprived the angelic host of the exercise of proper liberty, Lucifer aspired to kingship. He proposed to establish a government of his own. He declares, as stated by the prophet:

"I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14.

Lucifer's dissatisfaction ripened into open revolt, rebellion against God and His divine government. This is the brief but graphic account given in the Sacred Record:

"There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And 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." Rev. 12:7-9.

In this connection the question naturally arises: Why did God prolong the lives of this rebel host? Why did He not at once blot them out of existence and thus save this world from all the sorrow and woe which followed the sin of our first parents? We answer: The integrity and righteousness of the divine government had been called into question. Satan promised those who enrolled under his banner a better and freer government, greater

liberty, increased happiness. His ultimate designs and purposes were obscured in the minds of many. Had God at once destroyed Satan and his followers, it would have appeared to many intelligences in the great universe that the King of heaven was all that Satan had charged. Sin was so subtle and deceptive that the real character and animus of Satan's purposes could not be clearly discerned. In God's infinite wisdom it seemed best to let sin run its course, to give opportunity for the inhabitants of all the worlds to see that Satan's charges against God were cruel and unjust.

When man was created, he became a prey of Satan's wiles, and the result of Adam's transgression we witness in the terrible conditions we see in the world around us. Why did not the Creator place our first parents beyond the possibility of sinning? Why did He confer upon them the right of free choice? It is inconceivable that He could have done otherwise. How appalling to think of man as a mere automaton, a machine regulated to operate as ordered by the great Mechanic! And how distasteful and even repulsive to the great Creator to be worshiped by a race of beings thus physically and mentally constituted, to be praised and lauded by men and women without the power of choice, compelled by the order of their being to render Him adoration.

## A Star of Hope

The choice of our first parents in enrolling themselves under the banner of Satan constituted them rebels against the government of heaven and condemned them to eternal death. But God, in His infinite love and mercy, provided for poor, deceived, and lost mankind a way of escape from the thralldom of sin. It was promised that the Seed of the woman, one of the descendants of Eve, should bruise the head of the serpent. This promise became a star of hope in the dark firmament overshadowing Adam and his descendants. God had foreseen the terrible catastrophe of sin and had already provided a remedy. That remedy was to be found in the sacrifice of His own beloved Son.

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

In this holy compact the Father and the Son were united, and this sacrifice for poor lost mankind was a sacrifice of love. It appeared to the Son of God more pleasing, more desirable, to come down to earth and rescue man from His lost condition than to remain in His home of glory, in association with His Father and the holy angels.

"Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:5-8, A. R. V.

"Ever before Him He saw the result of His mission. His earthly life, so full of toil and self-sacrifice, was cheered by the prospect that He would not have all this travail for naught. By giving His life for the life of men, He would win back the world to its loyalty to

(Continued on page 10)

# The Death of Christ

## Part 1—What Was Accomplished by It?

By J. C. STEVENS

**T**HE sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary."—*Gospel Workers*, p. 315.

This statement is the very heart of the gospel of Christ, and it was the center of all doctrine in the early years of the preaching of the gospel. (See Mark 1:1; "Acts of the Apostles," p. 180.) The apostle Paul, speaking of the character of his preaching among the Corinthians, said, "I determined not to know [or make known] anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2.

Why is it that the cross is the center of all gospel truth? It is because man's eternal redemption was contingent upon it. Had there been no cross, there would be no crown—no salvation for any man. (See "The Great Controversy," p. 348.)

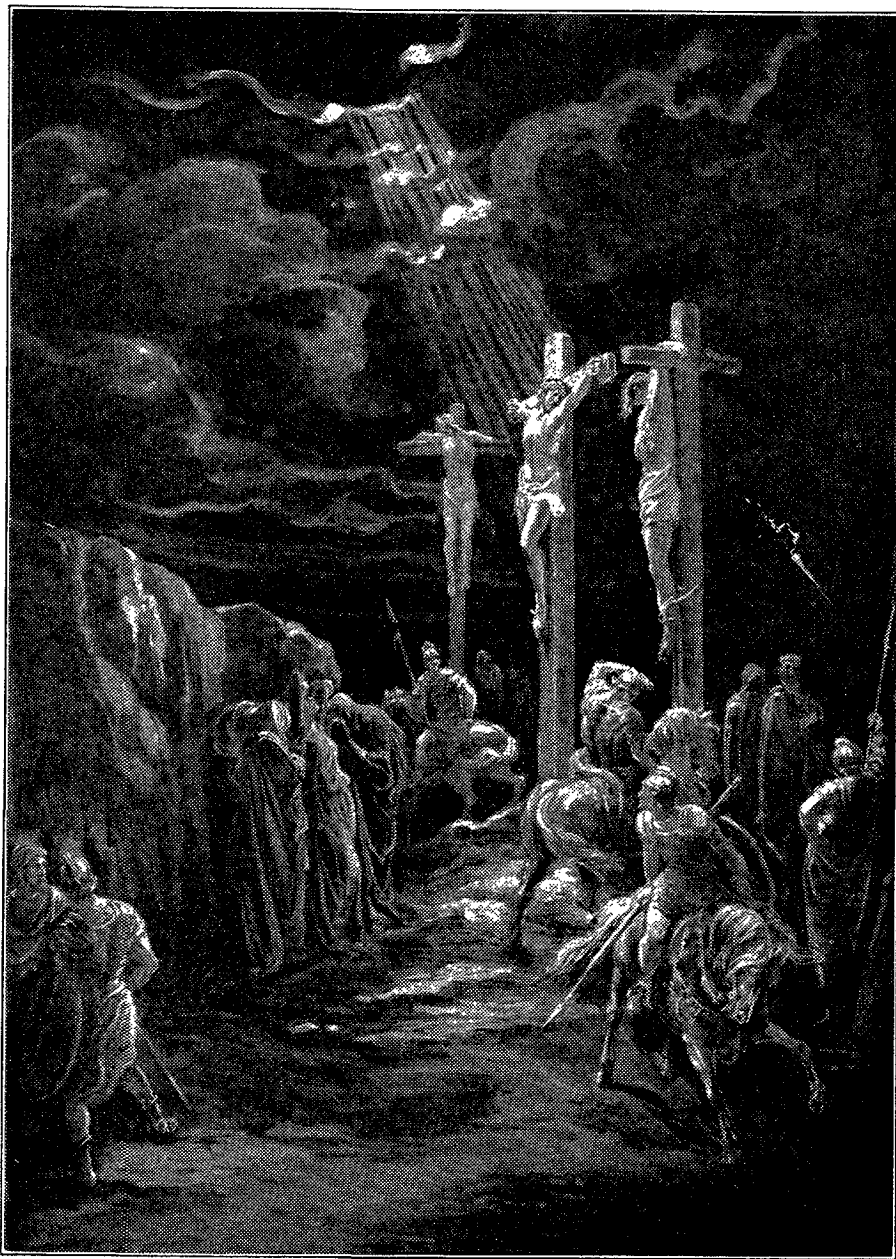
### Modern Thought Discredits the Cross

This sacred truth, however, is not in line with the trend of modern thought. In our generation the trend has been to discredit the efficacy of the cross. The Bible doctrine of redemption from sin through the shed blood of Jesus Christ alone, has become almost unpopular and is at times ridiculed. Many modern cults deny the efficacy of the cross. The founder of one popular cult states

that the blood of Christ was no more efficacious to cleanse from sin when it was shed upon the cross than when it was flowing through His veins as He went about His work.

Another well-known representative of a widespread cult writes, "One can see no justice in a vicarious sacrifice, nor in a God who could be placated by such means. Above all, many cannot understand such expressions as 'the redemption from sin,' or 'cleansed by the blood of the Lamb.'" He speaks of the "vain dreams of vicarious sacrifices," and adds, "Christ's death could be matched by that of many scores of thousands who have died for an idea. Every religion has equally its martyrs. Men die continually for their convictions. The death of Christ has seemed to assume an undue importance, as though it were an isolated phenomenon for a man to die in pursuit of a reform."

These statements are typical of the modern trend of thought relative to the atoning death of Christ; for in our generation a great change has come in religious thinking on this belief, until the gospel doctrine of the for-



The Cross of Christ Stands at the Center of All Gospel Truth

givenness of sin and of eternal redemption only through the shed blood of Christ, has become unpopular and is now held to only by some evangelical Christians.

The apostle John refers to Christ as "the Lamb slain from the foundation of the world" (Rev. 13:8), and from this some seem to have imbibed the idea that since the benefits of the plan of redemption could be received by faith in times prior to the cross, it was not really necessary for the Redeemer to come to this earth and actually die to atone for sin and obtain man's eternal redemption.

### All Promises Fulfilled in Christ

In what sense was the Son of God "the Lamb slain from the foundation of the world"? The answer is, He was slain in the plan and purpose and by the promise of God. (See "The Great Controversy," p. 247.) The promise of Genesis 3:15 "was to our first parents a promise of the redemption to be wrought out through Christ."—"Acts of the Apostles," p. 222. (Italics mine.) The same is true of the promise to Abraham. (Gen. 17:7, 8.) This "was . . . the promise that of his line the Saviour of the world *should* come."—*Ibid.* (Italics mine.) In His incarnation the Son of God became the seed of Abraham and David. (Matt. 1:1; John 7:42; Acts 2:30; Gal. 3:16; 4:4.)

Likewise "the whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption."—*Id.*, p. 14. Prophecy is history in advance, and hence the ritual law of the earthly sanctuary was a foreshadowing of the gospel to come in its fullness. When Jesus died on the cross of Calvary as the great antitype of all the shadowy offerings, He became by virtue of His death the assurance of all that which was promised and foreshadowed in the types. (Heb. 10:1, 34.)

There followed then the exceeding bright light of the gospel, symbolized by the sun with which the symbolic woman of Revelation 12:1 is clothed. The gospel church (see "Acts of the Apostles," p. 19) founded and established by Christ when He was here on earth in fulfillment of Zechariah's prophecy (see Zech. 6:12, 13; "Acts of the Apostles," pp. 377, 597; "The Great Controversy," p. 416) was the channel of this great flood of light.

"When the early Christian church was founded, it was composed of these faithful Jews who recognized Jesus of Nazareth as the one for whose advent they had been longing" ("Acts of the Apostles," p. 377), but there were some of these Jews who did not see the light of the gospel clearly, and they insisted that the Jewish laws and ceremonies be incorporated into the rites of the Christian religion. They were slow to discern that all the sacrificial offerings had but prefigured the death of the Son of God, in which type met antitype and after which the rites and ceremonies of the Mosaic dispensation were no longer binding.

There were some like Paul, however, to whom

the cross was a bright and shining light, and of whom it could be said, "In the light of the gospel, the ancient rites and ceremonies committed to Israel had gained a new and deeper significance. That which they shadowed forth had come to pass, and those who were living under the gospel dispensation had been freed from their observance." *Id.*, p. 190.

### Salvation for All Men

"Israel as a nation had divorced herself from God."—*Id.*, p. 145. The Saviour turned from them to entrust to others the privileges they had abused, and the work they had slighted. "The kingdom of God shall be taken from you," Jesus said, "and given to a nation bringing forth the fruits thereof." Matt. 21:43. The Jewish church was no longer the representative of the kingdom of God on earth. Jesus having established His church (Matt. 16:18; "Acts of the Apostles," p. 377), He "had now a church as His representative on earth, and to it belonged the work of directing the repentant sinner in the way of life."—*Id.*, p. 122.

## A Message in Wartime

BY MARY E. BAXTER

OUT of the darkness of earth's war and strife  
I would bring you a message of peace.  
I would strike a new chord on the harp of your life,  
Whose sweet melodies never would cease.

Could I borrow the pen of the masters of old,  
Touched with deep and profound inspiration,  
I would seek to awaken new joy in your soul,  
Free from fear and from all condemnation.

But there's no gifted pen with its magical art  
That can freedom proclaim from earth's woe,  
Though it were dipped in the blood of a loving heart  
Or inspired with devotion's warm glow.

But a message rings clear above Mars' thunderous  
roar—

Its echoes you'll hear if you listen.  
It's the Bethlehem story that sounded of yore,  
And its star has not yet ceased to glisten.

The message, "A Saviour is born," thus it rang;  
"A Saviour," it echoes again.  
"Glory to God in the highest," they sang.  
"Peace and good will unto men."

It's the old, old story I'm telling, my friend,  
None other can meet the world's need,  
No other can soothe and the broken heart mend;  
No other the hungry soul feed.

If you know the dear Saviour, you're happy, my friend,  
For to know Him is life everlasting—  
Life boundless, unceasing, where joys never end,  
Amid grandeur all beauty surpassing.

But if you don't know Him, He's right at your door.  
Hear Him knocking! O bid Him enter!  
Then you'll have all I'm wishing for you, and much  
more,  
For of every true joy He's the center.

Although the Jewish nation was rejected, here are encouraging words for the individual Jew: "As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world."—*Id.*, p. 381.

The opening labors of the Christian church were chiefly for the Jews, but later "the Christian church was . . . entering upon an important era. The work of proclaiming the gospel message among the Gentiles was now to be prosecuted with vigor."—*Id.*, p. 161.

This was a new phase of work in the Christian church, for up to that time there had never been

a general movement toward the Gentiles for their salvation. Many Gentiles rejoiced because, they said, God had granted them also repentance unto life. (Acts 11:18.) Paul, "the apostle of the Gentiles," told them that the mystery of the glorious purpose of God, "that the Gentiles should be fellow heirs, and of the same body, and partakers of His *promise in Christ* by the gospel" (Eph. 3:6, italics mine), had been concealed from the beginning, but was now revealed and "*made good in Christ Jesus* through the gospel."—*Weymouth*.

So Christ in His death became the surety of the promises to Adam, Abraham, and to God's people of old. In His person He was the answer to the promise of all the good things to come. By His death He made good all the promised good things.

## Those Shadowy Sabbaths

By ROY F. COTTRELL

IN New Testament times the disciples of Christ found themselves persecuted and oppressed by various extreme classes of religionists. The orthodox Jews sought to exterminate the followers of Jesus, whereas many of the converts from Judaism clung tenaciously to the traditions, superstitions, and ceremonies of their fathers and zealously sought to force all these upon the early Christians. On the other hand, paganism, with its cruel, arbitrary decrees, its degrading rites and superstitions, its subtle arts and gilded pomp, menaced the infant church in various ways and from the hour of its birth stood ready to swallow it up. Amid these two conflicting systems of error the followers of Christ were to walk the straight and narrow way. They were not to be warped and enslaved by the prejudices and fables of Jewry; they were not to surrender to ridicule or brutality, nor be lured by the glitter and gold of pagan society.

To stand unmoved in the face of such overwhelming odds required Christian courage and stamina; yet so confident was Paul of the divine origin and verity of the gospel message, that even from his prison cell we hear his ringing testimony: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12. And to the church at Galatia, he wrote: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8. No hostility, no adverse criticism or judgment, was to weaken their faith or influence their conduct.

### Paul's Admonition

In another communication from the Roman dungeon, addressed to the believers at Colosse, the apostle declared: "I want you to know what a fight I am putting up for you and for our brothers in Laodicea." Col. 2:1, Goodspeed and Smith, *An American Translation*. After charging them to be "rooted" and "stablished in the faith," he de-

livered to them this message: "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Col. 2:16, 17.

Does this scripture grant license for all to eat and drink as they please and to keep any day, or no day whatsoever, as the Sabbath? How readest thou? If this be its intent, it speaks in utter contradiction to all those Bible principles and precepts that enjoin sobriety, temperance, and Sabbath devotion. Peruse it carefully and you will observe that it counsels the believer to stand loyally and resolutely for the right; that in the face of bigotry and opposition, he is to remain unshaken in his new-found gospel liberty.

A parallel text gives the sequel. In that notable essay to the Hebrews concerning Christ, the writer refers to the earthly tabernacle, or sanctuary, which he declares "was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances [margin, "rites," or "ceremonies"], imposed on them until the time of reformation. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:9-12.

### Ceremonies Fulfilled in Christ

Those ancient "gifts," "sacrifices," and "meats and drinks" were but "a figure for the time then present," pointing forward to the atonement of Christ. A few years prior to the time when these epistles were written, Jesus shed His precious blood on Calvary; hence it was no longer necessary to continue the Levitical rites and ceremonies. For this reason Paul was supremely anxious that the Christian believers be completely



liberated from that obsolete system which terminated at the cross. Otherwise it might be regarded as an admission that their faith was weak, that they were not confident the Messiah had really come.

But to those called into the freedom of the gospel, the apostle sent forth the appeal: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1.

In the light of these facts, the statement concerning "meats and drinks" is made clear; but what about the "sabbath days"? The text explicitly defines them as "the sabbath days: which are a *shadow* of things to come; but the *body* is of Christ." Or as translated by Goodspeed and Smith: "That [drinks, sabbaths, etc.] was all only the *shadow* of something that was to follow; the *reality* is found in Christ." Col. 2:17, An American Translation. (*Italics mine.*)

Our thoughts revert to the time our first parents sinned and were driven from Eden. In contrition for their disobedience and as an expression of faith in the coming Deliverer, they were instructed to bring an offering. The innocent victim died for guilty man, and the slain lamb was a prophecy, or shadow, of "the Lamb of God which beareth away the sin of the world." John 1:29, margin.

Many centuries later, when Israel emerged from Egyptian bondage, these typical rites were expanded into the beautiful, comprehensive sanctuary system. In those ceremonies centering about the temple service were many impressive object lessons ordained of God to teach His people the sinfulness of sin, Heaven's remedy for transgression, and to present vividly before their minds the prophecy of the coming Saviour.

### Three Annual Sabbaths

Three times each year all Israel was to assemble for worship at the sanctuary in Jerusalem. The Passover, a memorial of the deliverance from Egypt and a forecast of the greater deliverance through the world's Redeemer, was celebrated in the early spring. Fifty days later came the feast of harvest, or Pentecost; and in the autumn, when the year's work in field, orchard, and vineyard was completed, the Day of Atonement and the Feast of Tabernacles were observed. In connection with each of these gatherings were annual sabbaths, hallowed by Jehovah, of which He solemnly charged His people, "Ye shall do no servile work therein." Lev. 23:7, 21, 25, 35. Of these one example will suffice: "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation." Lev. 23:24.

The annual sabbaths were wholly separate and distinct from the weekly rest day that was established in ancient Eden as a memorial of creation. After enumerating the various annual assemblies and sabbaths, the Divine Record continues:

"These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer

an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon His day: beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your free-will offerings, which ye give unto the Lord." Lev. 23:37, 38.

Note carefully these words of Inspiration. Lest anyone should confuse the two, God Himself makes clear the distinction between the yearly and the weekly rest days and enjoins Israel to observe all these holy annual convocations "*beside the Sabbaths of the Lord.*" Again, the ceremonial sabbaths were fixed days in the annual Jewish calendar and occurred on the various days of the week, even as the Fourth of July and Christmas do now.

### The Contrast

Note the distinct contrast. The seventh-day Sabbath was instituted in the beginning before the entrance of sin, whereas the annual sabbaths were not appointed until twenty-five hundred years later. (Gen. 2:1-3; Lev. 23:4-44.) The seventh-day Sabbath is presented to man as an essential part of the moral law that defines sin; the others were given to Israel as object lessons of God's remedy for sin. (Ex. 20:3-17; Lev. 16:29-34.) The seventh-day Sabbath was proclaimed by the Lord Himself from Mt. Sinai, was written by the finger of God on the table of stone, and formed a part of the royal law that reposed in the sacred ark of the covenant. The other sabbaths, being part of the temporary, typical system, were rehearsed to Moses, who wrote them in a book which was placed in the side of the ark. (Ex. 20:1-17; Deut. 4:13, 14; 10:1-5; Ex. 24:4, 7; Deut. 31:24, 26.)

The Sabbath of the fourth commandment, an original precept of the law of God, stands unchanging and eternal, whereas the annual sabbaths served as "a figure for the time then present," "a shadow of good things to come," and passed away when Christ offered Himself on Calvary's cross. Type then gave place to anti-type. The true Light appeared and the shadows faded away. (Ps. 111:7, 8; Isa. 66:22, 23; Heb. 9:9-11; 10:1-4.)

Accordingly, disciples and Christians who accepted the Lamb of God as a crucified and risen Saviour, no longer brought their sacrifices to be offered upon altars of stone or of brass. They no longer celebrated the feast of unleavened bread, the sprinkling of blood, and the Passover sabbaths; for, with Paul, they gloried in the knowledge that "Christ our Passover is sacrificed for us." 1 Cor. 5:7, 8. No longer with vigils and fastings did they observe the ancient Day of Atonement and other ceremonial sabbaths; for they unhesitatingly testified, "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5:11.

But the Sabbath of the commandment, established before the entrance of sin and forming no part of the shadowy ceremonial law, remains the same throughout all generations and dispensations. As Article IV of the "royal law" it is not

subject to amendment or repeal. While the apostle to the Gentiles proclaimed that the Levitical ritual had passed away, he adored the law of God as the very constitution of Christianity. To the Romans he said: "Do we then make void the law through faith? God forbid: yea, we establish the law." And again he declared: "The law is holy, and the commandment holy, and just, and good." Rom. 3:31; 7:12.

The book of Hebrews in the New Testament is a divine commentary on the book of Leviticus in the Old, and through the gospel magnifying glass we view the beautiful panorama of the "shadow" and the "reality." Christ was the body, the substance, the reality, that cast the shadow. Patriarchs and prophets of old beheld the shadow and by faith visioned the advent of Christ. Such was the implication of our Lord's words when He said to the Jews: "Your father Abraham rejoiced to see My day: and he saw it, and was glad." John 8:56.

### "The Handwriting of Ordinances"

Many conscientious Christians have somehow received the impression that the ten commandments, including the Sabbath, were nailed to the cross. To support this belief, they quote the words: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. 2:14.

Reference is here made, not to the law of God, which is a transcript of the divine character and remains the same from age to age, but to "the handwriting of ordinances" that regulated the "meats," "drinks," "sacrifices," and annual sabbaths, and was "a shadow of things to come."

Col. 2:17. (See Heb. 9:9, 10.) Of these the Old Testament speaks:

"It came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31:24-26.

This "handwriting of ordinances" may be found in the last chapters of Exodus, in Leviticus, Numbers, and Deuteronomy, which give specific regulations for civil government, diet, sanitation, the priesthood, the temple ritual, and the annual feasts. Much of that service took the form of visual education "for the time then present;" but when at length Christ offered Himself on Calvary, the animated drama of the sanctuary was no longer required.

The so-called "law of Moses," or ceremonial law, had served its purpose; "the middle wall of partition" between Jew and Gentile was broken down; for the Redeemer had "abolished in His flesh the enmity, even the *law of commandments contained in ordinances*; for to make in Himself of twain one new man, so making peace." Eph. 2:15. (Italics mine.)

Into city after city and land after land the light of the gospel penetrated. Walls and shadows, castes and classes, disappeared. After long centuries of Hebrew bigotry and exclusiveness, how beautiful the sight to behold Jew and Gentile congregating side by side in church or synagogue, and there as brothers and sisters in Christ, enjoying sweet fellowship on the holy Sabbath of the Lord.

## Further Missionary Sailings in 1942

By E. D. DICK

In the April 15 issue of the REVIEW we reported the missionary sailings for 1942. In that article we made mention of the fact that the list was incomplete, for we had not at that time received a report from our Southern African Division. Since then their list has come to hand, and we are glad to make this further report to supplement the record already given.

Theirs is a long list, owing to two factors. First, to the increasing contribution of mission recruits from our growing European constituency in Southern Africa. In these churches are a large number of stalwart youth. After completing their training in our Helderberg College these gladly respond when called to the mission fields of Central Africa. Like all other foreign workers, however, they require a climatic change which a furlough to their homes provides.

The second factor which has entered into making this list rather larger than usual is the present international situation. Under normal conditions our foreign workers in our East and West African missions furlough in their homelands in Europe. Owing to hazardous ocean travel, however, par-

ticularly in European waters, and limitation of transportation facilities, the workers from these fields requiring climatic change have furloughed in the more genial climate of the same continent. These have now returned to their fields of labor in the north.

The complete list, which shows seven new workers and forty-four returning from furloughs, is as follows:

#### January

Mrs. E. L. Jewell, to Angola (returning).

#### February

Miss D. Ingle, to Northern Rhodesia (returning).  
Elder and Mrs. W. B. Higgins and their family, to Nyasaland (returning).

#### March

Miss L. D. Melvill, to Tanganyika (returning).  
Elder and Mrs. E. B. Jewell and their family, to Nyasaland (returning).  
Elder and Mrs. W. McClements and their family, to Nigeria (returning).

#### April

Mr. and Mrs. P. W. Willmore and their family, to the Zambesi Union.  
Mr. and Mrs. B. L. Ellingworth, to Nyasaland (returning).  
Mr. and Mrs. George Hiten and their family, to the Congo (returning).  
Miss R. Foote, to Nyasaland (returning).  
Miss R. Visser, to Angola (returning).

May

Mr. J. Staples, to Southern Rhodesia.  
Mr. and Mrs. C. J. Hyde and their family, to Kenya Colony, East Africa (returning).  
Mr. and Mrs. P. B. Fairchild and their family, to Southern Rhodesia (returning).

June

Mr. and Mrs. W. M. Cooks and their family, to Northern Rhodesia (returning).

July

Mr. and Mrs. W. Marais and their family, to Tanganyika.  
Miss M. Sachs, to Uganda (returning).  
Mr. and Mrs. W. M. Webster and their family, to Southern Rhodesia (returning).  
Miss K. Nielsen, to Kenya Colony, East Africa (returning).  
Mr. and Mrs. W. C. S. Raitt and their family, to Kenya Colony (returning).  
Miss W. Fourie, to Bechuanaland (returning).

August

Mr. and Mrs. L. D. Brown and their family, to Tanganyika, East Africa.  
Mr. and Mrs. R. A. Carey and their family to Kenya Colony (returning).  
Miss K. Jorgensen, to Kenya Colony (returning).  
Miss G. A. Clarke, to Kenya Colony (returning).

September

Elder and Mrs. T. H. Fielding and their family, to the Gold Coast, West Africa (returning).  
Miss R. Mderspach, to Nigeria, West Africa (returning).

November

Mr. and Mrs. S. W. Beardsell and their family, to Kenya Colony (returning).  
Mr. and Mrs. C. A. Bartlett, to the Gold Coast, West Africa (returning).

December

Miss H. Furber, to Southern Rhodesia (returning).  
Elder and Mrs. A. W. Austen and their family, to Northern Rhodesia (returning).  
Elder and Mrs. F. L. Stokes and their family, to the Gold Coast, West Africa (returning).

In connection with this listing we call attention to a number of workers who, because of untoward developments in the fields in which they were laboring, have on advice from the General Confer-

ence proceeded to our Southern African Division and are now connected with the work there. Their coming has been a source of blessing to the work of the Southern African Division, which because of transportation difficulties has not otherwise been able to fill a number of vacancies caused by workers in the field having to lay down their responsibilities for one cause or another, and by increased demands due to expanding work.

Many of these have been called to places of major responsibility, where their service is deeply appreciated. This list is as follows:

FROM INDIA AND BURMA

Mr. and Mrs. I. D. Higgins and their family, to Angola.  
Elder and Mrs. J. M. Hnatyshyn and their family, to Southern African Division.  
Elder and Mrs. L. L. Huntington and their family, to the Cape Conference.  
Mr. and Mrs. H. M. Kent and their family, to the Natal-Transvaal Conference.  
Mrs. Marie Owens and her family, to Helderberg College.  
Elder and Mrs. E. D. Willmott and their family, to Durban, Natal.  
Elder C. A. Boykin, to the Cape Colored Field, South Africa.  
Elder and Mrs. W. W. Christensen and their family, to Northern Rhodesia.  
Elder and Mrs. A. E. Rawson and their family, to Southern Rhodesia.

FROM THE ARABIC UNION

Elder H. G. Rutherford, to the North Bantu field.  
Mr. G. M. Krick, to Southern Rhodesia.

FROM THE NETHERLANDS EAST INDIES

Mr. and Mrs. F. H. A. Ficker, to Southern Rhodesia.

Excluding those who have been transferred between fields, we have the following summary.

	New Appointees	Returning From Furlough
Listed in the April 15 REVIEW .....	37	36
In above list .....	7	44
	44	80
Grand total .....		124

While this number is considerably less than in previous years and under normal conditions, yet we have reason to be deeply grateful for what has been done.

God has been with His children as they have traveled hither and yon by land and sea and air. New recruits proceeding to their fields of appointment, families traveling to and from furlough, relocations to other fields, evacuations to the homelands—represent literally millions of individual travel miles. These moves have taken place through seas made perilous by submarines and mines and aerial bombings, in flights from armies of invasion through disease-infested jungles. Both men and women have been confined in insanitary prison and internment camps for months. But through all these experiences there has not been one single accident or casualty.

One reason only seems satisfactory in explaining this truly gratifying record. "Lo, I am with you alway, even unto the end," is the promise of the Saviour. In the consciousness of His fulfilled promises let us dedicate our lives anew to do His bidding in finishing the work, regardless of what personal sacrifice or inconvenience may be required.

"No legal bond is more binding upon the Christian for the payment of money, than a pledge made to God."

## At the Door

HE wiped his shoes before his door,  
But ere he entered he did more.  
'Twas not enough to cleanse his feet  
Of dirt they'd gathered in the street;  
He stood and dusted off his mind,  
And left all trace of care behind.  
"In here I will not take," said he,  
"The stains the day has brought to me.

"Beyond this door shall never go  
The burdens that are mine to know;  
The day is done and here I leave  
The petty things that vex and grieve;  
What clings to me of hate and sin  
To them I will not carry in;  
Only the good shall go with me  
For their devoted eyes to see.

"I will not burden them with cares  
Nor track the home with grim affairs;  
I will not at my table sit  
With soul unclean and mind unfit;  
Beyond this door I will not take  
The outward signs of inward ache;  
I will not take a dreary mind  
Into this house for them to find."

He wiped his shoes before his door,  
But paused to do a little more.  
He dusted off the stains of strife,  
The mud that's incident to life,  
The blemishes of careless thought,  
The traces of the fight he'd fought,  
The selfish humors and the mean;  
And when he entered, he was clean.

—Edgar A. Guest.



# EDITORIAL

The Liquor Problem—Part 3

## Politics and Liquor in the Days Before Prohibition

HERE is another side to the story of the "good old days," the political side of the liquor industry. On March 4, 1916, the Federal Grand Jury at Pittsburgh, Pennsylvania, which had been investigating the political activities of the brewers, returned 101 indictments, of which 100 were against 72 brewers or breweries, and one against the United States Brewers' Association. The confidential files of the United States Brewers' Association were seized. Rather than have their cases come to trial, which would have brought to light the contents of their confidential files, the defendants did the rather unusual thing of pleading guilty. They were fined approximately \$100,000.

What did those files contain that made it worth \$100,000 to keep them closed? The answer was not long in coming, for in 1918 the Judiciary Committee of the United States Senate instituted an investigation of the United States Brewers' Association, and their private files were brought to light. The report of this Senate committee, a very bulky document, lies before us as we write. The letters and other data from the confidential files of the Brewers' Association are reproduced verbatim. We quote a part of the conclusions as found on page v of the Report of the Subcommittee on the Judiciary of the United States Senate, on Brewing and Liquor Interests:

"With regard to the conduct and activities of the brewing and liquor interests, the committee is of the opinion that the record clearly establishes the following facts:

"(a) That they have furnished large sums of money for the purpose of secretly controlling newspapers and periodicals.

"(b) That they have undertaken to and have frequently succeeded in controlling primaries, elections, and political organizations.

"(c) That they have contributed enormous sums of money to political campaigns in violation of the Federal statutes and the statutes of several of the States.

"(d) That they have exacted pledges from candidates for public office prior to the election.

"(e) That for the purpose of influencing public opinion they have attempted and partly succeeded in subsidizing the public press.

"(f) That to suppress and coerce persons hostile to and to compel support for them they have resorted to an extensive system of boycotting unfriendly American manufacturing and mercantile concerns.

"(g) That they have created their own political organization in many States and in smaller political units for the purpose of carrying into effect their own political will and have financed the same with large contributions and assessments.

"(h) That with a view of using it for their own political purposes they contributed large sums of money to the German-American Alliance."

### Brewers Destroyed Canceled Checks

Every item of this extended and withering indictment has documentary evidence to support it in the committee's extended report. The brewers' officials testified under oath that at the close of

each month, after balancing up their bank books, they did the incredible thing of destroying all their canceled checks, an unheard-of practice in business. There are pages on pages giving reproductions of confidential correspondence dealing with the boycott of an extended list of important manufacturers who fell under the disfavor of the brewers for various reasons. One organization was put on the blacklist because its president favored local option; another, because its president was the leader of a Sabbath school association which had adopted a resolution favoring prohibition; a large railroad company, because it forbade employees to drink; and so on and on and on through a list of manufacturers, many of whom are nationally known at the present time.

### Texas Brewers Plead Guilty

About the same time—1916, to be exact—a similar revelation of brewers' activities was taking place in Texas, where the attorney general of that State brought indictments against a group of Texas brewers for violating the laws regarding political contribution, etc. Rather than have their confidential files brought to light by a court trial, they pleaded guilty, and were fined a total of \$281,000 and the loss of their brewery association charter. But the attorney general was not willing that the matter should be closed until all the evidence in his possession was read in open court and printed in the public record. This evidence really duplicates that brought to light by the Senate investigation of the United States Brewers' Association.

How good were the "good old days" in regard to the liquor problem? We leave the reader to judge.

In the light of such facts as those we can better understand the force of the editorial that appeared in a leading newspaper, the *Chicago Tribune*, on July 11, 1917. This was one of the papers that, in apparent forgetfulness of what it had written in 1917, was indicting prohibition a few years later as the source and genesis of crime and political corruption. Here is the editorial:

### "The Liquor Traffic

"If the secret records of the brewing and distilling industries were ever brought to light, they would tell a story of social and political corruption unequalled in the annals of our history. If the veritable narrative of the American saloon were ever written, it would make the decadence of Rome look like an age of pristine purity in comparison.

"Whisky, wine, and beer never caused half as much injury to society as the manufacturers and purveyors of these beverages. If these men have not made a practice of committing murder and arson, it is because these crimes did not seem immediately profitable. The liquor business has been the faithful ally of every vicious element in American life; it has protected

criminals; it has fostered the social evil; and it has bribed politicians, juries, and legislatures.

"The inherent corruption has extended even to the so-called decent saloons. There are few that do not serve adulterated products, and it is an unusual proprietor that is not more pleased when his patrons are getting drunk than when they keep sober. Philip drunk stays longer and spends more money than Philip sober. That is one reason the saloon would rather sell ardent spirits than beer: they are more intoxicating.

"We have been speaking of the 'decent' saloon; the other variety is almost unspeakable. The smallest count in the indictment against the evil barroom is its persistent evasion of the law. We are not surprised to read that numerous Cook County roadhouses are operating without licenses, that they keep open on Sunday, or that they seem to exercise a mysterious control over public officials. Yet these are only minor offenses in the calendar of saloon iniquities.

"The brewers have at times tried, or said they would try, to clean up the saloon business. The head of a great St. Louis brewery often told his confreres that it was the brewers' only salvation. The theory was accepted, but the practice was always to expend every energy to sell one more keg of beer, even if it had to be sold to bootleggers and resort keepers.

"It is for these reasons that the prohibition movement has gained such strength. The demand for the abolition of the liquor traffic is the expression of a ripening conviction that it is conducted by nefarious means for nefarious ends.

"After us the deluge," seems to have been the philosophy of the liquor men—but now the deluge seems to be on the point of breaking."

It would be hard to frame a more withering indictment or provide a more exact reason why prohibition became a national law.

F. D. N.

## Not Ashamed of the Truth

**A** BROTHER who was taking me in his car to an appointment told me the story of a son-in-law who was witnessing for the truth in a large engineering plant. The young man was a diemaker, his gift of accuracy ranking him as expert. Therefore his acceptance of the Sabbath was a trial to the management. He was not dismissed, because he was a valued workman. The management gave him three months to "get over his foolishness."

An effort was made to shame him into surrender, I was told. Every Saturday his name was written on the bulletin board: "— —, gone to church." He saw the notice every Monday as he came to work. There was laughing over the matter among the men, of course—for a while. But our brother went straight on, minding his business. He was active in missionary work.

Every Saturday his name was up on the bulletin board, as "gone to church." That was good publicity.

The ninety days were up. Our brother saw two or three members of the staff talking together that Monday morning and looking toward him. It is all up now, he thought. He was expecting notice to go. Instead of notice of dismissal, however, they gave notice that he would be continued definitely in his job, with increase of pay. His name was no longer posted on the bulletin board. Ridicule had given place to respect for integrity of principle.

"That was three or four years ago," said my informant, "and he is still there."

W. A. S.

## God Vindicated

(Continued from page 2)

God. Although the baptism of blood must first be received; although the sins of the world were to weigh upon His innocent soul; although the shadow of an unspeakable woe was upon Him; yet for the joy that was set before Him, He chose to endure the cross, and despised the shame."—*"The Desire of Ages,"* p. 410.

The Divine Record reveals that in consequence of this wonderful sacrifice on His part in giving His life—to die, not for His friends, but for a race of rebels—He achieved greater honor than He had ever possessed before.

"Wherefore also God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11, A. R. V.

Then, as expressed by the prophet, Christ will see of the travail of His soul and shall be satisfied. Those for whom He shed His precious blood on Calvary's cross and who accepted Him as their Saviour from sin, will be taken to the mansions which He has prepared for them in heaven.

This sacrifice of Christ the Lord in laying aside the glory of heaven, coming to this earth as a man, suffering all that came to Him during His earthly ministry, and finally dying an ignominious death on the cross, demonstrated to the inhabitants of all the worlds of God's great universe the love of Christ in a measure that they had never recognized before. The cruel malignity of Satan in His persecution of Christ revealed to the angels in heaven who remained loyal to their Creator and to the inhabitants of unfallen worlds who were looking on, Satan's true character. They have seen as never before that his charges against God and the character of His government were utterly false and unjustified, that the liberty Satan had promised those who followed in his train was abject bondage.

And in that last great day of account, when God judges every man by the unerring record of his life kept in the registry of heaven and metes out to everyone a reward according to his works, Satan and his host will receive their just deserts.

Eden will be restored. God's original purpose concerning the people of this earth will be carried out. When this is accomplished, from the great universe of God, from the angels of heaven, from the inhabitants of every world, there will go up a song of praise and adoration to God.

"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

May God grant that we who read these words may be enabled by Christ's grace to join in this anthem of praise and adoration to the One who has loved us and redeemed us by His great sacrifice.

By what means will Satan and the finally impenitent come to their end? What will be the nature of their punishment? These questions we shall next consider.

F. M. W.

# BEACON LIGHTS

## Spiritualism Thrives on War

An article in the *American Mercury* (April), entitled "The Spiritualist Boom," tells how large numbers of Americans are flocking to séances. We read, "The spirit mediums are in town again—your town and my town—trading on the gullibility of bereaved and lonely souls. Forlorn widows, restless wives, and mothers with boys overseas are the special victims of these catchpenny charlatans who profess to pierce the veil hanging between today and tomorrow, and bring back messages from beyond the grave. Phony as crystal-gazers, fortunetellers, or turbaned swamis, they are today carrying on their hocus-pocus *under the guise of religion!*" (Italics theirs.)

While the author of this article features the deceptiveness and fraud of these would-be soothsayers, she does admit that "a few really gifted practitioners believe they hear and see the supernatural; undoubtedly on occasion they do receive impressions that cannot be explained by ordinary means."

Spiritualism is rooted in a falsehood in which most of Christendom believes. It is the falsehood uttered by Satan in the Garden of Eden when he said, "Ye shall not surely die." The idea that the dead are conscious and take part in human affairs, which is an accepted belief of many Christian people, plays right into the hands of Spiritualists. Kill that idea and you kill Spiritualism.

But Spiritualism is not a fraud so far as the spirits' participating in some of the séances is concerned. There are spirits which aid the spirit medium, but they are not the spirits of the dead; they are spirits of devils. While we admit that much of what is called Spiritualism is counterfeit, yet the fact that evil spirits actually do communicate with spirit mediums at times, gives effectiveness to the numerous fraudulent activities of professed mediums. If there were nothing but trickery in Spiritualism, it would be unable to attract as many people as it does today.

## Spiritualistic Sects in Brazil

An article in the *Christian Century* (March 31), which discusses the subject of Protestantism in Brazil, contains this paragraph telling of the growth of Spiritualism in that country. We read:

"The urban centers have shown themselves hospitable to non-Christian cults of a spiritualistic type. Definite information about all these cults is not available. However, it is known, for example, that the Esoteric Circle of Communion of Thought has more than 55,000 members in São Paulo, and that there are related organizations in most of the large cities, with scattered members all over the country. In 1941, 20,000 people attended a single spiritualistic meeting in the São Paulo municipal stadium. Brazil has 7,000 (the figure is correct) legally incorporated spiritualistic societies which follow the teachings of Allan Kardek, and 15,000 nonincorporated societies with a total of 10,000,000 members."

## Human Hopes Are Rising

In its new department, "Background for Peace," *Time* (March 22) tells of the new hopes that are now arising in the hearts of men everywhere. We read, "For twelve years this spinning earth has carried a burden of war. In most of these years it has carried the burden of depression as well. Millions upon millions of young people have grown up in a world where two great words were "depression" and "war." Sometime in these bitter years—sometime in the past few months—the world changed. It is becoming a world anticipating and planning for peace. A generation haunted by depression and war has begun to plan for a future where both will be impossible."

Under the subhead "Treasury of Hope" *Time* quotes the words of du Pont's Charles Stine, "Mankind has the habit of arising phoenixlike from its own ashes. . . . Progress is immortal." Again it is material progress that is the basis of these hopes. The following is a list of the things which science already offers for the building of a better world. We read:

"Already science offered wool from silk and silk from coal, plywoods, plastics, rustless steels, fire-re-



BRITISH COMBINE

This Dramatic Picture of Massed General Grant Tanks, Taken Somewhere in the South of England, Gives One an Idea of the Great Striking Power of Mobile Armies Today

sistant wood, synthetic finishes, bendable glass, luminous paint, two-way private radio, furniture derived from air, water, and coal, shoe soles of impregnated carpeting, fluorescent lighting, packaged houses, television, autogiros, decentralized cities, lightweight automobiles and locomotives, air express, new chemicals, new medical discoveries so revolutionary that they offered a saving of human life greater than the sum of human life lost in war."

### A Thinking Machine

What science is able to do is seen in the creation of a miraculous "thinking machine" that is in operation at the Massachusetts Institute of Technology. As announced by Raymond B. Fosdick, president of the Rockefeller Foundation, and reported in the *New York Times* (April 9), the machine is "a huge mechanical 'brain' . . . that solves in minutes highly complex mathematical problems that would take expert mathematicians months and years. . . . The highly complicated machine . . . can 'outthink' the most acute human intellect." The Rockefeller Foundation contributed the sum of \$130,500 to build and maintain this machine.

Numerous articles now appearing in the magazines are telling of the great things that science will do for the world, once peace is declared and the scientist is free to carry on his work without restriction. Thinking only of the wonders that man is able to perform, one might again put his confidence in man's ability to build a better world. But remembering the repeated failures of his efforts because of evil forces beyond his control, we would rather put our trust in Him who has promised, "Behold, I make all things new."

### Some Things the Church Must Do

Alson Jesse Smith, an evangelistic-minded Methodist preacher writing in the *Christian Advocate* (March 18) on the subject "Sin Is Not Old Fashioned," mentions some things he feels the church must do. We quote:

"If the church is to recover her doctrine of sin, and if the world in its terrible extremity is to once again accept moral judgment as equally valid with political, military, or any other kind of judgment, there are some changes to be made. Perhaps we shall have to rethink the whole question of the relation of the church to the state so that religion may once again be taught in our public schools. We shall certainly have to build into our society a whole new set of values based on moral rather than material things. We shall have to redouble our efforts to heal the broken unity of Christ's church. . . . We shall have to insist with the best of the scientists themselves that science is a method for the understanding of life's processes, an explanation of life's 'how' but not of its 'why.'"

These are the things which are being emphasized over and over again. The church must become united and must participate more actively in the social as well as religious life of the nation. Many church leaders are saying that if it is necessary to "rethink" the traditional stand regarding the separation of church and state in order to free the church for more active participation in the life of the nation, then this should be done. When once the principle of the separation of church and state is weakened, we wonder what the next step will be. Will it do away with the principle altogether, as some now advocate?

### Church Union or Unity?

Phillips Endicott Osgood, rector of Emmanuel Church in Boston, writes an article on the subject "Why Don't the Churches Get Together?" which appears in the *Atlantic Monthly* (April). Reviewing briefly the movement for church union, the author says that there are three different objectives in the movement: (1) Church uniformity; (2) church union; (3) church unity. He says that he doubts whether there can ever be church uniformity and that even

church union will be most difficult to attain. But of church unity in activities he says it is "so feasible that it is gloriously in process." "The progress of church unity within the past twenty-five years leaves one breathless. It eclipses that of all the preceding post-Reformation centuries put together. In it is much of the hope for a qualitative world peace inside the framework of any treaty to be made. For this unity is not only local here and there: it is international and interracial. Its potential power is incalculable. Not yet sure, but a likelihood."

Regarding the demand for unity of action in the mission field, he says, "Back from every mission field comes the insistence on a cessation of un-co-ordinated work. English and American mission boards now combine for comity. And the International Mission Council has come to pass, with all its potency of ecumenical tactics."

Under conditions which are developing, it is easy to see that any church which holds the conviction that it has a particular message to bear to every nation, kindred, tongue, and people, will receive scant sympathy—let alone general approval.

### Catholic Position on Church Union

In the above-quoted article the author refers to "Roman-Protestant union on a dogmatic basis," and discounts the possibility of such a union because of the attitude of the Roman Catholic hierarchy. He quotes an important statement from a declaration of Pope Pius XI, delivered at a time when proposals for closer fellowship between Catholics and Protestants were being made in England. We read:

"Good but literal Pope Pius XI settled once for all all theological fraternizing, with his encyclical (1928) *Mortalium Animos*. Speaking of the conferences between delegates of all Christian faiths, he said, 'Such efforts can meet with no kind of approval among Catholics. They presuppose the erroneous view that all religions are more or less good and praiseworthy. . . . Those who hold such a view are not only in error, they distort the true idea of religion and thus reject it, falling gradually into naturalism and atheism. To favor this opinion, therefore, and to encourage such undertakings, is tantamount to abandoning the religion revealed by God. There is but one way in which the unity of Christians may be fostered, and that is by furthering the return to the one true church of Christ of those who are separated from it.'"

Any closer union with Catholics will come because of concessions made by Protestants, and there are many Protestants who are willing to make those concessions. Whether or not it will be possible to bring about unity of faith between Protestants and Catholics, or even between the various divisions of Protestantism itself, is a great question; but it is no longer a question whether these groups will be willing to work for the building of a better world and for making the Christian religion dominant in society. They are already beginning to do this and will form a closer partnership as the days go by. There is one way, no doubt, in which these groups will co-operate. We are told that the issue of Sunday sacredness will create a bond of sympathy between Protestants and Rome. Already we are beginning to see evidences of this.

### Troubles Will Not Cease

"Soon grievous troubles will arise among the nations—trouble that will not cease until Jesus comes. As never before, we need to press together, serving Him who has prepared His throne in the heavens, and whose kingdom ruleth over all. God has not forsaken His people, and our strength lies in not forsaking Him."

"The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war."—Mrs. E. G. White, *Review and Herald*, Nov. 24, 1904.

F. L.



# IN MISSION LANDS

## There Is "Wonder-Working Power" in the Name of Jesus

By E. R. OSMUNSON

**E**VEN the devils are subject unto us through Thy name," was the jubilant report the seventy disciples brought to Jesus one time long ago. (Luke 10:17.) The disciples had been sent by Jesus "as lambs among wolves," with the commission to heal the sick and preach the gospel of the kingdom of God. During their missionary tour they were more than once astonished at the wonder-working power in the name of Jesus—evil spirits, demons, and even devils were subject to them through the name of their beloved Master.

Many of us today read with amazement the account of their remarkable experiences, and un-

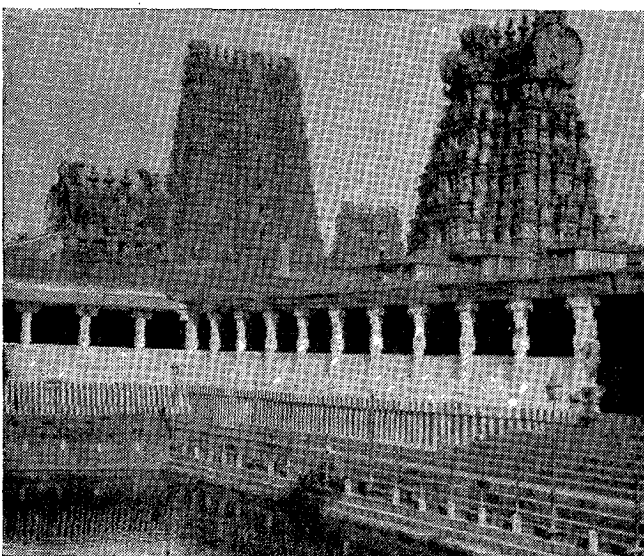
at such times she seemed to have superhuman strength.

Her relatives had performed, according to their Hindu religion, many acts of penance in her behalf, often going on long pilgrimages and sacrificing scores of chickens in the hope of appeasing the evil spirit. They had spent large sums of money performing purification ceremonies in the Hindu temples and had liberally given of their fast-dwindling wealth to encourage the Hindu priests to repeat their mantras (ritualistic formulas) over her. But their charms and prayers were of no avail. She seemed to be in the very clutches of the evil one.

One day the husband heard that the pastor of the Sabbath mission church at Karamana, Trivandrum, had a charm that was more powerful than those used by the Hindu priests. That afternoon he and his wife went to visit the pastor.

After patiently listening to their pathetic story of devil possession, the pastor informed them that he did not possess any secret formula or charm that would rid the woman of the evil spirit; but that if they were willing to attend a prayer service in the Christian church that night, he and the church members would pray for her; and if it were the Lord's will, the woman would be freed from the evil spirit.

That evening a large group of believers came together for the usual midweek prayer meeting. When the meeting was over, the pastor explained that there would be special prayer for the Hindu woman who was possessed of an evil spirit. After a few prayers had been offered, the evil spirit shook the woman with such severity that she fell to the floor in a swoon. The pastor thought best to close the meeting for the night and announced that they would continue to pray for the stricken woman the following night.



Hindu Temple in Madras, India, Showing the Sacred Pool Where Ceremonial Baths Are Taken

consciously attribute their success in casting out devils to the actual presence of Jesus in their midst, or at least, to His being in close proximity in a bodily form.

We should always remember that, although He is not visible to us mortals in these days, Jesus still lives and the same miracle-working power attends His name today as in the days when He was on earth nearly two thousand years ago. A recent experience in one of our churches in Trivandrum, South India, has convinced us that there is, even in this twentieth century, wonder-working power in the name of Jesus.

For fifteen years Mrs. Koacheppy, a Hindu woman, had been tormented periodically by an evil spirit. During these times of obsession she would become like an insane person, tearing her clothes and pulling her hair, and would viciously attack even her own husband and children. Several strong men were required to subdue her, for



Juggernath Car on Which the Idol Juggernath Is Placed During the Festival of "Rath Yatra," Puri, India



The next night scores of Hindus of all castes came to witness the second prayer meeting in the Christian Sabbath mission church. Word had gone from mouth to mouth that the Christians were going to pray to their Jesus in behalf of the Hindu woman. The Hindus said that since their gods had not been able to cast out the devil from the woman, surely the Christian's God could not do so either. Many of the Hindus came that night to see the Christian's God defeated; a few came out of curiosity. It was a contest between the powers of darkness and the powers of light, between the Hindu priests and the followers of the Son of God.

A spirit of intense expectancy pervaded the church building as the meeting opened with song and the reading of a passage from the Scriptures. Then the Christians bowed in prayer while the Hindus stood gazing in utter disdain at the whole procedure. After several church members had offered short prayers, Pastor Jacob prayed. As he was praying, the evil spirit once again took possession of the woman and she fell to the floor, yelling and screaming, pulling her hair, and tearing her clothes. Pastor Jacob continued praying this time, believing that God would answer his petition and thereby glorify His name before the scores of Hindu unbelievers.

As the poor woman was writhing and twisting on the floor, her faith reached out and grasped the promise of deliverance, and she cried out in an agonizing voice, "Jesus, save me! Jesus, save me!"

Almost instantly another voice, unearthly and devilish, crying in agony and pain, came from her lips, "I am burning in fire—burning, burning! Let me go, let me go!"

At once the woman was quiet and peaceful. The wicked spirit had been driven from her. God had manifested His power before the unbelieving Hindus, and as the woman rose to her feet, they lifted their voices in praise to the Christian's God, who could cast out evil spirits. The powers of light had triumphed! Once more the name of Jesus had proved to be more powerful than all the charms and incantations of the Hindu priests.

Today this woman, no longer tormented by an evil spirit, her husband, and many of the Hindus who witnessed this miracle of deliverance, are members of our church in Trivandrum.

There is power, wonder-working power, in the name of Jesus even today!

## Bhutan

By L. G. MOOKERJEE

THE picturesque country of Bhutan is located in the Himalayas, and in scenery and climate it is like Nepal. With an area of about 18,000 square miles, Bhutan has a population of 300,000.

The Bhutanese are industrious, but are the most degenerate race in the Himalayas. The women generally smear their faces with a kind of dark-red paint. They adorn themselves with jewelry of silver and gold and strings of glass beads, corals, and turquoise. On their left wrist the Bhutanese women wear a white shell.

I have often seen the men and women sitting

around near fires, counting their rosaries and saying their prayers while twirling the prayer wheel, which is turned from left to right to the repetition of the words, "*Om Mani Padmi Om*," i. e., "Hail to him of the Lotus and the Jewel." Bhutanese villages are easily recognized by the fluttering pieces of cloth of all colors hanging from bamboo stakes; the writings in these rags are prayers. The people are lamaistic Buddhists, but their religion consists of the worship of evil spirits.

"It is safe to say that economically, socially, and morally the more than a quarter of a million people of Bhutan are probably the neediest in the whole Himalayan range."

"Up to now Bhutan is practically a closed land for Christian missions, and only indirect contact can be established."

There are no missions working in Bhutan, but a certain mission sends colporteurs to sell Gospel portions from the borderland and has thus established friendly relations with abbots of monasteries, and even lamas have purchased Gospel portions.

The Bhutanese have no caste system and they eat everything. Their dead are disposed of in three ways—burying, burning, or throwing the corpses into streams.

The language of Bhutan is a Tibetan dialect and has no separate written characters. During our visits to Darjeeling my wife and I have distributed among the hill people message-filled tracts which were ordered from Tatsienlu.

Darjeeling, summer headquarters of the government of Bengal, is a very important station from the standpoint of mission work. In 1898 D. A. Robinson held a public effort there for the English-speaking people, and once since, J. M. Comer and W. S. Mead held another effort, which is the only work that has ever been done in Darjeeling aside from some colporteur work. Darjeeling, known as the Queen of Hill Stations, commands one of the most beautiful views in the world. Nepal, Sikkim, and Bhutan could be worked from either Darjeeling or its subdivision, Kalimpong. In fact, the subdivision of Kalimpong was once a part of Bhutan, but was annexed by the British after the Bhutan war of 1864. Darjeeling is one of the great meeting points of the Indo-Chinese races; large numbers of Nepalese and Bhutanese are to be found at this hill station.

The word "Darjeeling" is derived from the word Dor-rje-ling, and translated it means "the Place of Ecclesiastical Sway." It is our prayer that this wonderful place, which has been the hill station for many years of our Northeast India Union Mission, may become the place of ecclesiastical activities of the Seventh-day Adventist Church, from which center, including Kalimpong, the last message of mercy may penetrate into the hitherto unentered territories of Nepal, Sikkim, and Bhutan.

"Far and near the fields are teeming  
With the sheaves of ripened grain;  
Far and near their gold is gleaming  
O'er the sunny slope and plain.

"Lord of harvest, send forth reapers!  
Hear us, Lord, to Thee we cry;  
Send them *India's* sheaves to gather,  
Ere the harvesttime pass by."

# BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

## Girls' Problems

### Why Don't Roommates Like Me?

(Continued)

DEAR MARGE:

Since I didn't finish my subject as soon as I finished my letter, I shall continue.

When we have talked about top clothes and underclothes and shoes and stockings, we still haven't mentioned the real reason why people sometimes avoid us. The most difficult thing for one woman to say to another is what I must say now. Sometimes we unconsciously make ourselves obnoxious to those who live in close proximity to us by our failure to be fastidious. Often it is a matter of careless dressing, but more often it is a lack of personal cleanliness. The most unpleasant experience I can think of is contact with unwashed human bodies that have been too closely confined in an unventilated room. You get the same effect if you suddenly open a closet in which hang clothes that have not been thoroughly aired and brushed. A dresser drawer in which unwashed undergarments and stockings have been left is another harbor of unpleasant odors.

As the advertisements say, the offender is often entirely unconscious of giving offense. So there is only one safeguard—the regular daily bath. The cold shower is stimulating and helpful, but it does not take the place of the vigorous washing with good unscented soap and warm water.

#### Importance of Soap and Warm Water

The morning toilet need not be long. It requires only a few minutes to rub vigorously all over with soap and washcloth or flesh brush. Follow this by warm water and then cold. Rub thoroughly with a rough Turkish towel, and you have started a brisk circulation for the day. Nearly everyone needs to use one of the accepted deodorants. There are several that can be had, liquid or pomade. A wise precaution is for everyone to use it after the bath. Be sure that it is harmless. Some doctor or nurse friend will recommend a safe brand. Use this where the arms and legs join the body, and you are not likely to give offense. A mild bath powder is pleasant to follow this, but it is not necessary. Plenty of soap and water and a deodorant are the essentials.

When you have finished, there remains the washing of mouth and teeth with a good stiff brush and a reliable dental cream or powder. You will do well to select an unscented tooth dentifrice. Not everyone enjoys the scented ones on the market.

#### Care of the Hair

Speaking of unpleasant body odor, we must not forget the care of the hair. Most girls are careful to shampoo the hair frequently enough, but occa-

sionally there is someone who does not realize that unwashed hair has an unpleasant odor, owing to the oil that exudes from the follicles from which the hair grows. Here again it is safest to choose a mild, pure substance for washing. As a rule, highly scented soaps and shampoos are to be avoided, both because their odor is offensive to some and because they are not likely to be pure. It is surprising how often the simplest, most familiar soaps—in flake or cake—are likely to be the safest.

There remains the discussion of the fingernails. Every girl should know that the nail file and clip, or scissors, are to be used in one's room only. Remember, also, that when one uses her hands, nails are likely to become dirty, but that they need not remain so. Indeed, they will not if a girl does not wish to offend those with whom she associates.

After washing, one should regularly use a simple hand lotion. One your druggist will put up for you composed of equal parts of rose water and glycerin costs least and is perhaps best. This will keep your hands in good condition.

Most people, particularly most men, dislike the fashion some have adopted of long, pointed, highly colored fingernails. The fashion grew from a desire to give the impression of luxury and idleness. The conclusion drawn is that hands with such inordinately long nails cannot be in the habit of doing any great amount of work. Then, the brilliant polish was added to call attention to the long nails themselves. Such hands succeed only in making people think of claws. We should care for our hands. Manual work is no excuse for carelessness. When our occupation is such as to bring the hands into view—that of teacher, nurse, stenographer, salesperson, or musician—we should be especially careful that the effect is a pleasing one. But natural-colored nails rounded and slightly pointed at the tip are in favor with people of the best taste everywhere.

#### Cosmetics

I suppose as long as we have a corner devoted to Girls' Problems, people will write asking me about cosmetics. It is impossible to give rules for each case. Of one thing we can be sure. No lady will seek to cover with cosmetics a dirty, uncared-for skin. It is impossible to go to bed with an unwashed face and traces of yesterday's powder still upon it and achieve any sort of acceptable appearance the next morning by a hasty splash of cold water followed by more powder. Most people need to use a good cleansing cream at night before going to bed. Rub it on with a

light, circular motion and wipe off any excess with the paper tissues that are such a boon to us.

Besides the bath, the morning's care may include the use of another standard cream called a foundation cream. This should be used ever so sparingly, and for many girls this is entirely sufficient. If you have an oily skin, you may wish a little powder, preferably flesh-colored. Either white or decided pink is objectionable. I see no place for lipstick, rouge, or eyebrow pencil on the dressing table of a Sabbathkeeping girl. Remember, the effect desired is that of absolute cleanliness, freshness, and daintiness.

If girls could only realize that people of discrimination abhor the artificial impression created by the quantity of powder, rouge, and lipstick that greets them on our streets! It is not surprising that one of the first observations made by visitors about our institutions is how refreshing it is to see girls who look natural!

Well, this seems like a lot to say about the care of the person, but it is our duty to think about it enough to acquire habits of absolute personal cleanliness and daintiness. This is every woman's duty to those with whom she comes in contact. To be dainty, neat, and attractive is a service every girl can render those about her.

Do you suppose this can be the answer to your question?

MOTHER NAOMI.

(To be continued)

## Bible Game

### Who Can Find It?

By MRS. LESLIE HARDINGE

**AIM:** To teach the children to find their way about the Bible.

**PREPARATION:** Although they need not necessarily know the order of the books of the Bible by heart, the children should have some idea of the location of the books.

**TO MAKE THE GAME:** Take a number of pieces of cardboard the size of a post card and rule with a colored pencil to divide into six sections.

Cut some cardboard into pieces slightly smaller than these sections. Make sixty-six of these small cards, one for each book of the Bible.

Write one of the descriptions in the list below on each card, with the text.

Keep the set in a box and label it, "Who Can Find It?"

**TO PLAY THE GAME:** Give each child a ruled card. Shuffle the small cards. Pick up one at a time and read the description and the text slowly and clearly. The first child to turn to the text and name the article referred to takes the card and puts it on one of his sections. The child who first fills up all his sections is the winner.

**NOTE.**—If one child is much quicker than the rest, let him be eligible for alternate cards only, in order to give the others a better chance.

Make it a rule not to repeat either the text or the description. The card should be read clearly the first time and the children should be encouraged to listen carefully.

### Key to "Who Can Find It?"

#### To Be Copied on Small Cards

Some animals in Genesis 24:14  
Birds in Exodus 16:13  
An ingredient of bread in Leviticus 23:17  
Vegetables in Numbers 11:5  
A fool in Deuteronomy 19:5  
Part of a house in Joshua 2:18  
Something prickly in Judges 2:3  
A covering for one's foot in Ruth 4:7  
Food in 1 Samuel 10:4  
Bushes in 2 Samuel 5:24  
Birds in 1 Kings 10:22  
Furniture in 2 Kings 4:10  
A vehicle in 1 Chronicles 13:7  
Pests in 2 Chronicles 6:28  
Something written in Ezra 4:7  
An animal in Nehemiah 4:3  
A piece of jewelry in Esther 3:10  
Material used to make a fire in Job 41:21  
Something with which to write in Psalms 45:1  
A meal in Proverbs 15:17  
A metal in Ecclesiastes 10:10  
Flowers in Song of Solomon 2:1  
Fruit in Isaiah 17:6  
Cooking utensil in Jeremiah 1:13  
Part of the face in Lamentations 3:30  
Something sweet in Ezekiel 16:13  
Those who study stars in Daniel 2:2  
A wild animal in Hosea 5:14  
A wicked man in Joel 2:9  
A trap in Amos 3:5  
A bird's home in Obadiah 4  
Sailors in Jonah 1:5  
Small crawling animals found in the garden in Micah 7:17  
Trees in Nahum 2:3  
Temporary dwelling places in Habakkuk 3:7  
Weeds in Zephaniah 2:9  
Something in need of repair in Haggai 1:6  
A crown in Zechariah 3:5  
Something with which to wash in Malachi 3:2  
Jewels in Matthew 13:45  
Pieces of money in Mark 12:42  
Garments in Luke 9:3  
Household linen in John 13:4  
Chapter of the Bible in Acts 13:33  
A country in Romans 15:24  
Musical instruments in 1 Corinthians 13:1  
Sticks in 2 Corinthians 11:25  
A teacher in Galatians 3:24  
Part of the armor in Ephesians 6:17  
Part of the body in Philippians 2:11  
Seasoning in Colossians 4:6  
Seen in the sky in 1 Thessalonians 4:17  
A letter in 2 Thessalonians 3:14  
A metal in 1 Timothy 2:9  
A garment in 2 Timothy 4:13  
Money in Titus 1:7  
A place in which to live in Philemon 22  
An herb in Hebrews 9:19  
A place for water in James 3:11  
Food in 1 Peter 2:2  
A storm in 2 Peter 2:17  
Happiness in 1 John 1:4  
A building in 2 John 10  
Dark fluid in 3 John 13  
Parts of a tree in Jude 12  
Precious stone in Revelation 21:11

#### For Leader's Reference Only

Camels  
Quails  
Flour  
Cucumbers  
Ax  
Window  
Thorns  
Shoe  
Loaves  
Mulberry  
Peacocks  
Bed, table, stool  
Cart  
Locusts  
Letter  
Fox  
Ring  
Coals  
Pen  
Dinner  
Iron  
Lily, rose  
Grapes  
Seething pot  
Cheek  
Honey  
Astrologists  
Lion  
Thief  
Snare  
Nest  
Mariners  
Worms  
Fir trees  
Tents  
Nettles  
Bag with holes  
Miter  
Soap  
Pearls  
Mite, farthing  
Coats  
Towel  
Spain  
Psalms 2  
Brass, cymbal  
Rods  
Schoolmaster  
Helmet  
Tongue  
Salt  
Clouds  
Epistle  
Gold  
Cloak  
Filthy lucre  
Lodging  
Hyssop  
Fountain  
Milk  
Tempest  
Joy  
House  
Ink  
Roots, fruit  
Jasper

"THERE is no slave the gospel cannot save."



Mrs. Hardinge Leading a Group of Children in the Game, "Who Can Find It?"

# INGATHERING FOR MISSIONS

## Miracles of Modern Missions

By W. A. SCHARFFENBERG

**E**VERYONE who accepts Christ as his personal Saviour enlists under the banner of Christ. He then receives His commission—a commission direct from Christ. That commission is to go to every nation, kindred, tongue, and people, and preach the gospel. No one is exempt.

The disciples were commissioned to go to the people with the message. It was not expected that the people would come to the disciples but rather that they would go to the people. And so it is today. "Go ye therefore," is the order. This does not mean stay at home. The order is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

If we will do our part, the Lord's Spirit will go before us and prepare the way. His Spirit will break down the walls, and His Spirit will bring forth the harvest. Miracles of conversion are still being performed in the mission field. This is something for us to think about as we go out to gather funds for missions.

Raymond F. Cottrell a few years ago related a remarkable experience to show how the Lord's Spirit is at work. This instance occurred at Hsinking, the present capital of Manchukuo.

### A Chinese Woman's Experience

Before she moved to Hsinking, a Mrs. Shieh had become acquainted with some Christians. She was very much impressed with the life of these people. Upon her departure for Hsinking, where the Shieh family were planning to take up their residence, these friends gave her the address of a Christian chapel, suggesting that she visit the place when she had opportunity. Not long after her arrival in Hsinking, she decided that she would attend a Christian service; so one Sunday morning she hired a carriage to take her and her family to the chapel, the name and address of which she passed to the driver.

The driver started off, but instead of taking her to the chapel indicated on the slip of paper, he stopped in front of the Seventh-day Adventist church and urged his passengers to get out. The woman remonstrated, and refused to move, telling the driver that this was not the church they wanted to attend. The driver replied by saying that this was as good a Christian church

as they would find anywhere, and refused to take her any farther. So Mrs. Shieh had nothing else to do but get out.

The doors of our church were open, but as this was Sunday morning, no service was being conducted. The pastor lived directly back of the church, and as Mrs. Shieh and her family approached the church, they were met by the pastor's wife, who extended a hearty greeting and invited them to come into her home to rest awhile. In the conversation that followed, Mrs. Shieh was very much surprised to hear that there was no service being conducted in the church at that time; but the pastor's wife explained the reason and invited her to return the next Sabbath morning.

The following Sabbath Mrs. Shieh returned to our chapel. It was the first Christian service she had ever attended. It left a tremendous impression upon her, and she continued to come regularly every Sabbath thereafter. Later she joined the baptismal class, was baptized, and became an active member of the church. Mrs. Shieh says that she is confident it was the angel of the Lord that guided the driver in bringing her to our church.

The eyes of the Lord were on Sister Shieh. It was the Lord's Spirit that brought her in contact with our message. Through the teaching of our workers, she was made acquainted with the truth. The Spirit of God convicted her of sin and brought her to the point of conversion; and so the Lord works.

### A Confucian Scholar Becomes a Christian

A. L. Ham, formerly superintendent of the South China Union Mission, recently related the experience of an elderly Confucian scholar, who was anti-Christian at heart. One day this man was visiting a friend in Hong Kong. While he was there, the police officials came and arrested his friend and took him along also and put him in prison. One morning the Confucian scholar found a Bible under the door of his prison cell. For the first time in his life he began to read the Bible, and thereby received a new conception of Christianity. In reading the Gospels, he was much impressed with the teachings of Christ. He determined that when he was released, he would become better acquainted with Christianity. Upon his return to his home in Canton he began to search for a Christian church.

One day while walking down the street, he heard a group of people singing Christian songs. He soon found himself inside a Seventh-day Adventist chapel. After the service he introduced himself to the evangelist and asked the privilege of studying the Bible. Our evangelist opened up the word of God to him. Conviction was brought to his heart. The message was accepted. He gave his heart to the Lord and soon was baptized.

This man labored for some years as a secretary to a prominent government official, and then took up work as a teacher of Chinese in one of our mission schools. He later felt that he was called to evangelistic work. He conducted an evangelistic effort, was soon ordained to the gospel ministry, and today is one of the strongest leaders in the South China Union. Pastor Tso Chiu-nan, for that is his name, maintains that it was an angel of God who put that Bible under the prison door. The Lord had His eyes on this brother, and the Holy Spirit led him into channels that brought him in touch with the message.

### Conversion of a Japanese Assassin

I think of another young man, the pampered son of a samurai. A. N. Nelson, formerly superintendent of the Japan Union Mission, says the experience of this young man is one of the most remarkable conversions he ever came in direct contact with while working in Japan. It is the story of Elder Kobayashi. Kobayashi was the son of a knight. His father lived in the period of Japanese history known as the Middle Ages, which came to an end in 1867. During the civil war that followed, while Japan was in turmoil, the son, who was eighteen at the time, joined one of the many bands of agitators. These men learned from Russia how to make the first bombs that the Japanese knew anything about. Eventually they became assassins and outlaws.

One day the particular band to which this young man belonged was surrounded by the police and trapped on one of the mountains. They waited until the police were so close that they could actually see the whites of their eyes, and then together they threw their bombs and fled. Two of the young men went to Tokyo. Upon their arrival in Tokyo they hid in a hotel. The police soon located them, however, and they, together with the other outlaws who were caught, were imprisoned and sentenced to be hanged. The young man Kobayashi was too young to be hanged, so he was sentenced to life imprisonment in Hokkaido, which is considered Japan's Siberia. For ten long years he worked in the convict gang, building roads for that part of the island. Then one

(Continued on page 18)

# 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.

## Radio Broadcasters' Council

A UNIQUE gathering of workers took place in the Glendale Sanitarium church on January 27, when the radio broadcasters of the Pacific Union, the conference presidents, and the radio secretaries met under the leadership of the union president, L. K. Dickson, for intensive study of radio methods and plans.

The spirit of the council was wholly evangelistic. Every minister and every administrative officer present entered into the discussions with the sole purpose of discovering how to make the radio evangel most effective in producing a harvest of souls. At times differences of opinion were expressed as to methods, but never any difference of opinion as to the objective to be achieved.

The reports of these alert, radio-minded workers were most encouraging. Thousands of students are enrolled in the various free Bible correspondence schools in the union. Of the first twelve who completed the course in one school, six have already requested baptism. Hundreds of people are being attracted daily by radio messages to come and hear the minister preach in person in his tabernacle or hall. One minister reported that scores were attending the Sabbath morning services in his church because of invitations and announcements presented over the radio.

Among the many important items listed for discussion by the council was that of the follow-up of interests created by the radio. Radio has raised many problems in this respect, some of which have not yet been fully solved. Often a considerable distance separates the speaker from his listeners, and the

necessary personal contacts are difficult to make. The radio impulses do not recognize conference or union boundary lines, so that correspondence has to be carried on between neighboring fields to exchange information on radio interests.

In the Pacific Union Conference, including the Hawaiian Islands, there are twenty-three different broadcasts of the message, besides the weekly broadcast of the Voice of Prophecy, which is heard over twenty-five stations in that territory. The titles of these broadcasts are truly thrilling, some of them being: Bible Crusader, Heralds of the Blessed Hope, Beyond Tomorrow, Prophecy Speaks, The Voice of Hope, The Bible Pilot, The Voice of the Times, Adventist Quarter Hour, Radio Bible School, Voice of the Hour, Youth for Youth, Voice of Present Truth, Bible Auditorium of the Air. Is this not a fulfillment of the admonition of the messenger of the Lord: "We must not hide the truth in the corners of the earth. It must be made known; it must shine in our large cities."—*Testimonies*, Vol. VII, p. 35.

W. P. BRADLEY.

## Miracles of Modern Missions

(Continued from page 17)

eventful morning this young man, at the age of twenty-eight, received his pardon. It was on the occasion of some happy event in the imperial household.

Kobayashi returned home and opened up business. In the olden days it would not have been proper for the son of a famous Japanese knight to engage in business, but now Japan was being reconstructed and things were different. Since everyone else was going into business, he, too, set up a little shop.

One day a Seventh-day Adventist colporteur entered his shop. He was selling the Japanese *Signs of the Times*. Kobayashi was an atheist. He did not believe in any religion, least of all in Christianity, which was a foreign religion. But the title of the paper, *Signs of the Times*, impressed him, and he subscribed for it. The prophecies and their fulfillment appealed to him. He became very much interested, and soon he was satisfied that the Bible is true because the prophecies which it recorded were being fulfilled. In his opinion only One who is divine can foretell the future. It was through the reading of the *Signs of the Times* that this young man became interested in the study of the Scriptures and later in this message. He gave his heart to the Lord and was baptized.

His life was now changed. He closed out his business and decided to become a colporteur. He was successful in this work and later became an evangelist. In 1919 he was ordained to the gospel ministry. This opened the door for him to lead out in aggressive soul-winning work. He became pastor of one of our leading churches, director of one of our missions, and an outstanding member of the union committee. He was one of our most trusted counselors.

God had His eyes on that young man, even when he was an assassin, and at the right time He was brought in touch with our work



Workers in Attendance at the Pacific Union Conference Radio Broadcasters' Council, Glendale, California



and this message. His was a fruitful ministry. After a successful life in giving this message to others, he passed away, happy in the blessed hope of the coming of the Redeemer.

## THE JOURNEY'S END

*"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.*

### MRS. S. G. MAXWELL

Constance Mary Thicke was born at Oporto, Portugal, on April 8, 1892. She accepted the advent message at Hove, Sussex, England. After having done Bible work in Southampton, she was united in marriage to Spencer G. Maxwell in June, 1916, and they labored in the Leicester and Northampton districts. In 1920 she and her husband were members of a party of missionaries sent out to British East Africa. To help restore the work in Kavirondo, reopen the stations in the Pare Mountains of Tanganyika, and be among the first to carry the truth to Uganda, all fell to her lot. She never shrank from any move, however lonely the situation.

For the past fourteen years she resided in Kenya, at Nakuru and Nairobi. Her health of late had not been good. Following an operation in 1941, she again fell ill in June of last year, and no hope was held out for her recovery. She asked for anointing, but the Lord did not see fit to heal her in answer to the fervent prayers which were offered at that time. Resigned to the knowledge that her work in Africa was finished, she bore her last sickness with fortitude and cheerfulness, the Lord graciously sparing her acute suffering. In the early hours of Monday, December 28, 1942, she passed to her rest.

The interment took place the same day at the Forest Road Cemetery, Nairobi, the service being conducted at the graveside by the writer. Together with her loved ones, Mrs. Maxwell realized in her sickness that the Lord's will was being worked out, and she confidently looked forward to joining them again in the resurrection of the righteous. The natural sorrow of the bereaved husband and children thus gives place to joyful anticipation of that glorious day.

C. T. BANNISTER.

### C. W. CURTIS

Claude Wilmer Curtis was born in Minnesota, March 10, 1881. In his boyhood he attended public schools in Minnesota and later went to Battle Creek College, where he finished his schooling. He gave his heart to God early in life. At the age of eighteen he was baptized into the advent faith and remained a loyal believer in and worker for the cause of Christ until his death. He was the grandson of Elder D. P. Curtis and the nephew of Elder E. A. Curtis, the latter still living at the age of eighty-nine in Loma Linda, Calif.

On November 29, 1903, in Battle Creek, Elder Curtis was united in marriage with Mary Alma Ballard. In the year 1911 he entered denominational employ, first in office work, and the next year in evangelistic work in Michigan. He labored there for two years and then was called to the Illinois Conference, where he was ordained to the gospel ministry on Aug. 17, 1916. He was called in June, 1921, to take the presidency of the Kentucky Conference. Here he was able to render most needed help in building up this conference in its membership and finances.

Five years later he was invited by the General Conference to take up mission work in Africa, and on January 1, 1927, at 11 A. M., he and his family sailed from New York for their new field of labor. Strange to relate, just sixteen years later, on January 1, 1943, at 11 A. M., he quietly passed away at his home in Claremont, Cape Province, thus entering the harbor of peaceful sleep, from which we confidently believe there will soon be an eternal awakening on the shores of the river of life.

On coming to Africa, Elder Curtis first took up labor as superintendent of the Congo Union Mission, where he served faithfully for six long, hard years. Next he was called to the superintendency of the Angola Union Mission for seven years, following which he became superintendent of the Southeast African Union Mission and served there two years, until it was found necessary for Sister Curtis to live in a lower altitude and cooler climate. In May, 1942,

he was appointed superintendent of the Cape Mission Field, with headquarters at Claremont. He was in this field only two months when he had to go back to Nyasaland to attend meetings in that field and close up his work there. When he left in July, he felt unable to make such a long trip, but placed his trust in God. He was gone for over three months on this trip, attending camp meetings. Upon his return to the Cape he soon began to fail in health, and last October he was confined to his bed. After this he sank rapidly until the end came peacefully on January 1. Through his last sickness, as through his entire life, there was revealed the quiet confidence and patient fortitude of a victorious Christian character. Through all these years of service for the Master, Elder Curtis was blessed with a faithful wife, who has stood by him in all his work, rendering much help in the various fields in Africa, caring for the sick and leading the native women to make real Christian homes.

The near relatives left to mourn are his wife; his son Francis and his wife, of Cape Town; his daughter, Mrs. Hazel Fish, of Battle Creek, Mich.; one brother, three sisters, and many other relatives.

Funeral services were first held at the Claremont church, where a large gathering of friends assembled. Another service was held at the Good Hope Training School, and interment took place at Helderberg, where our brother was laid to rest beside some of the pioneers of the work in this country. The writer was assisted in these services by Elder E. L. Branson, who was spending a few days here from Egypt, Elder Theunissen, and Elder J. V. Wilson.

E. L. CARDEY.

### GEORGE WASHINGTON BERRY

George Washington Berry was born in Freeport, Ill., May 15, 1866; and fell asleep in Jesus Jan. 26, 1943, in Boulder, Colo. In 1893 he accepted the advent message and later attended Union College and Battle Creek College. From 1898 to 1919 he labored as a minister in the Nebraska and Wyoming Conferences. Then he moved to Loveland, Colo., where he was pastor of the church there until 1939, when he was forced to retire because of failing health. He leaves to cherish his memory, his wife, two sons, and their families, together with other relatives and friends.

HARVEY.—Joanna Harvey, nee Johnson, was born in Sweden, Jan. 30, 1863, and died Feb. 22, 1943. When she was eight, she migrated with her parents to America, where they settled in the New England States. In 1888 she was married to Mr. Harvey. Three boys and two girls were born to this union, all but one of whom are still living. Her husband passed away in 1916. Besides the four children there are eight grandchildren, one brother, and two sisters surviving.

VANDERBILT.—Anna Vanderbilt was born April 10, 1873. She had resided in Chicago for fifty-six years, and forty-six years ago united with the Seventh-day Adventist church there. For about two years she engaged in self-supporting missionary work in Massachusetts; then for a while she was a Bible instructor in the Illinois Conference. On February 24 she suffered a heart attack which caused her death. She is survived by one daughter, Mrs. Lucille Kissan.

CREASEY.—Hester Anna Creasey, nee Walker, was born at Hayden, Colo., in 1895; and fell asleep in Christ at the Glendale Sanitarium, Calif., Jan. 12, 1943. She was graduated from the nurses' course at Boulder, Colo., in 1918 and spent twenty-two years of her life in this profession. In 1928 she was united in marriage to Robert B. Creasey. She is survived by her husband, her parents, four sisters, and three brothers.

BLUE.—Mary Jane Blue, nee Dillman, was born Aug. 13, 1861, in the State of Indiana, and departed this life March 24, 1943, in Los Angeles. She had been a Seventh-day Adventist for thirty-nine years, and was a member of the Hood River, Oreg., church at the time of her death. She is survived by two sons, three daughters, thirteen grandchildren, and three great-grandchildren.

KINNEY.—William Kinney was born at Boonesborough, Iowa, June 17, 1854; and passed away March 3, 1943, at the home of his daughter, Mrs. J. K. Strevor, of lower Naches valley, Washington. He was laid to rest in the College Place, Wash., cemetery, beside his companion, who preceded him in death by sixteen years.

SWINGLE.—Mrs. James Swingle was born March 5, 1853, and fell asleep in Jesus, Dec. 23, 1942. She accepted the truth in 1898 and was faithful to the end. At the time of her death she was a member of the Lake Ariel, Pa., Seventh-day Adventist church.

BUGBEE.—Ada Bugbee, nee Colby, died Feb. 8, 1943, aged ninety-three years. She accepted the message in Vermont in 1888. Entombment was at Chelsea, Vt., the town where she heard the message.

LEWIS.—Clara Lewis, nee Beck, was born in Warren County, Kentucky, Sept. 15, 1878; and died at Louisville, Ky., Nov. 28, 1942. For more than forty years she had been a faithful member of the Sand Hill, Ky., church.

POOP.—Mrs. Barbara Poop was born Dec. 12, 1865, in Russia; and died at Greeley, Colo., March 13, 1943. At the time of her death she was a member of the Greeley Seventh-day Adventist church. Her husband passed away several years ago.

HILL.—Mrs. Emma Belle Hill was born in Kentucky, Jan. 7, 1877, and died at Marshall, Texas, Jan. 21, 1943. For thirty-five years Sister Hill was a member of the Avinger, Texas, Seventh-day Adventist church, always taking an active part.

JENKINS.—Arthur Eugene Jenkins was born Jan. 5, 1887, in Furnas County, Nebraska; and died at Madison, Tenn., March 13, 1943. In 1915 he was united in marriage with Estelle H. Hamilton. One daughter and three sons were born to them, all of whom, together with his wife, survive him.

HOOD.—George Arrington Hood was born at Shelby, England, July 23, 1862, and passed away March 4, 1943. He came to America at the age of nineteen and settled in east Texas. Six years later he was married to Mary Ella Michie. To them were born two boys and six girls, all of whom survive him. He accepted present truth in 1889.

PETERSON.—Esther Peterson, nee Olsen, was born in Norway in 1849, and passed away at her home near Green Bay, Wis., March 4, 1943. She was the last one of nine children in the Olsen family. Four of her brothers, Ole, Martin, Edward, and Andrew, were all well-known pioneers of the advent message. She had been a faithful Adventist all her life.

PETTIS.—Cimilda Lutholtz Pettis was born in Indiana, April 12, 1870, and died at Brighton, Colo., March 8, 1943. Her girlhood was spent at Eagle Lake, Minn. She and her first husband, Carl Carpenter, resided in Frederic, Wis., for thirty-two years, her husband dying there about 1925. In 1937 she was married to W. J. Pettis, of Fort Lupton, Colo. Interment was in Frederic, Wis.

KIEHNHOFF.—Louise Kiehnhoff, nee Wyss, was born near Interlaken, Switzerland, May 8, 1885; and died at Crescent City, Calif., Feb. 20, 1943. With her family she migrated to America when she was eight. In 1911 she was married to A. L. Kiehnhoff. To them were born two sons and two daughters, who survive her, together with three grandchildren, three brothers, and two sisters.

HOPKINS.—H. D. Hopkins was born in Greene County, Ohio, March 27, 1849; and died at his home near Dora, Mo., March 7, 1943. In 1900 he was united in marriage with Ella T. Cauley. In 1904 they moved to Douglas County, Mo., where they have lived ever since. Brother Hopkins was converted at the age of sixty-four. He leaves to cherish his memory, his wife, three children, and two granddaughters.

HANHARDT.—Sarah Simon Hanhardt was born at Bison, Kans., March 24, 1877; and peacefully departed this life at her home in Lincoln, Nebr., Sept. 28, 1942. In 1899 she was united in marriage with John G. Hanhardt and thereafter expended her efforts freely in helping him in his ministerial labors. Five children were born to them, all of whom survive her. Besides her husband and children, there are left to cherish her memory, two brothers, two sisters, and one grandchild.

COOLEY.—Bertha Unruh Cooley was born near Parker, S. Dak., May 20, 1892. In 1914, when they were living in Canada, she and a number of other members of the family united with the Seventh-day Adventist Church. She labored in office and Bible work in several conferences in Canada and also in California. In 1933 she was united in marriage with Albion S. Cooley. She passed away at Walla Walla, Wash., Feb. 18, 1943. Those of her immediate family bereaved by her passing include her husband, one brother (T. E. Unruh), and six sisters.

**SCOTT.**—Ivalyn Mae Scott, nee Marshall, was born May 1, 1885, at Brecksville, Ohio; and died Feb. 17, 1943, at Orlando, Fla. In 1907 she was married to Gene M. Scott. She consecrated her musical gift to God by helping out in evangelistic campaigns and in our churches. She served as dean of women and matron in our colleges and hospitals for a number of years, and with her husband spent years in self-supporting rural school work in the South. She was a faithful Seventh-day Adventist and lived an earnest, unselfish Christian life. She leaves to cherish her memory, her husband; one daughter, Florence; and other relatives and friends. She was greatly beloved by the guests, patrons, and staff of workers at the Florida Sanitarium, where she was serving as matron. She was laid to rest at Bedford, Ohio.

**ANDERSON.**—John L. Anderson was born in Göteborg, Sweden, July 5, 1871; and passed away in St. Petersburg, Fla., March 9, 1943. After having moved to America, he lived in New York City, in Pennsylvania, and finally in 1936 settled at Zephyrhills, Fla. He was always active in church work. He is survived by his companion, Mrs. Anna M. Anderson, and two daughters, Mrs. Lillian Barrows, of Washington, D. C., and Mrs. Florence Gustafson, of Mount Jewett, Pa.

**WILSON.**—Green B. Wilson was born Sept. 4, 1866, at Owenton, Ky.; and died Nov. 15, 1942, in Wichita, Kans. In 1886 he joined the Seventh-day Adventist Church. He worked at the Battle Creek Sanitarium, taking charge of the machine shop from 1896 to 1906. In 1897 he was married to Bertha Griffin. In 1918 he returned to Wichita, where he was the last charter member of our church there. He is survived by his wife, one brother, and one sister.

**BROWN.**—Ethel Elizabeth Brown was born at Dundee, Maroon Town, St. James, in the West Indies, March 2, 1907; and died at Coffee Ground, her home, Feb. 27, 1943. She was baptized into the Seventh-day Adventist faith in 1927. She was a woman of sterling Christian qualities, a true mother in Israel, loved by all who knew her. She leaves to cherish her memory, her husband and six children.

**JOHNSON.**—Elsie Katrina Johnson, nee Hansen, was born near Alstrup, Denmark, July 13, 1850; and died at Blair, Nebr., March 8, 1943. In 1879 she accepted the threefold message under the labors of J. G. Matteson, being one of his earliest converts in Denmark. She came to America in 1880 and was married to Max Johnson in 1881. She is survived by four sons and five grandchildren.

**WISE.**—Charles Holmes Wise was born in Philadelphia, Pa., Sept. 1, 1869, and died Sept. 17, 1942. He embraced the third angel's message about fifteen years ago. As a result of the colporteur work in which he was engaged for several years, a number of families are rejoicing in the truth. He is survived by his wife, a son, one grandson, two brothers, and a sister.

**ERTNISON.**—Anna C. Sommers Ertison was born at Cobden, Minn., Nov. 3, 1885; and passed away March 20, 1943, in West Oreg. In 1899 she was married to N. C. Ertison. She stood loyally by her husband in his ministerial labors for thirty-eight years. She leaves her husband and one son, Verland, to cherish her memory.

**CRITCHLOW.**—Sarah Ripley Critchlow was born Feb. 22, 1851, at West Chester, Ohio; and died March 13, 1943, at Healdsburg, Calif. In 1877 she was united in marriage with John Critchlow. To them five children were born. In 1889 she joined the Seventh-day Adventist Church.

**FERGUSON.**—Arabelle Ferguson, nee Caldwell, was born near Fort Worth, Texas, July 5, 1863; and fell asleep in Jesus at Glendale, Calif., March 14, 1943. Twenty-eight years ago she accepted the third angel's message and was ever active and loyal in the service of her Master.

**RAUSCHERT.**—Anna Rauschert, wife of Carl Rauschert, was born Oct. 28, 1865, in Austria; and died Jan. 31, 1943, in Philadelphia, Pa. For twenty-eight years Mrs. Rauschert was an active member of the Philadelphia German church. She is survived by her husband.

**MOYER.**—Laura K. Moyer, wife of Arthur Moyer, died at Pottstown, Pa., March 19, 1943. She was born April 23, 1880. The survivors are her husband, four sons, and three daughters. For fifteen years Mrs. Moyer was an appreciated member of the Phoenixville, Pa., church.

**SCHRAMM.**—Mrs. Augusta Schramm was born Oct. 14, 1857, at Industry, Texas; and died March 13, 1943, at Brenham, Texas. She was a faithful member of the Seventh-day Adventist Church for many years. She is survived by two sons and a daughter.

**HERSEY.**—Edgar Hersey died in Worcester, Vt., Feb. 7, 1943. He was a member of a family which accepted the truth preached at Chelsea, Vt., in 1888.

**PFLUGRADT.**—Gustave M. Plugradt was born at Plymouth, Wis., in 1861; and passed away at his home in Milwaukee, Wis., March 21, 1943. In 1885 he married Mary Ann Frank. A leading businessman of Milwaukee, he was very highly respected by all for his sterling Christian character. He had been an active church worker since he joined the Seventh-day Adventist Church about fifty years ago. He served on the Wisconsin Conference executive committee for several years and for thirty-four years was first elder of the Milwaukee church. He is survived by his wife, three daughters, and one son, as well as by five grandchildren.

**SANDERS.**—Louis Johansen Sanders was born April 18, 1863, in Laaland, Denmark; and passed away March 20, 1943, in West Palm Beach, Fla. In 1880 he came to America. Having accepted the third angel's message, he went to Battle Creek College. From there in 1889 he was sent out by the Mission Board with a group of colporteurs to pioneer the book work in England. In 1890 he returned to Battle Creek and took the nurses' course. While there he married Jessie Fremont Eaton. Together they went to Washington, D. C., to open up health work in the capital city. After having retired from his health work in 1918, he joined the staff of the Review and Herald Publishing Association in Washington, where he labored until 1931. He leaves to cherish his memory, two daughters, one son, and six grandchildren.

## Camp Meetings

### Atlantic Union

Northern New England (District)	
Auburn, Maine	June 25-27
White River Junction, Vermont	
	July 23-25
New York (District)	
Buffalo	July 2, 3
Rochester	July 9, 10
Syracuse	July 16, 17
Southern New England	
South Lancaster, Mass.	July 9-18

### Canadian Union

Ontario-Quebec, Oshawa	July 2-11
Manitoba-Saskatchewan, Saskatoon	
	July 9-18
Alberta, Lacombe	July 16-25
British Columbia	July 22-Aug. 1
Maritime	Aug. 12-15
St. John, New Brunswick	Aug. 19-22

### Central Union (District)

Kansas	
Ottawa	May 22, 23
Norton	May 29
Wichita	June 5
Parsons	June 12
La Crosse	July 31
Wyoming	
Sheridan	May 27-30
Powell	June 3-6
Lander	June 10-13
Saratoga	June 17-20
Cheyenne	June 25-27
Nebraska	
Norfolk	June 4-6
Omaha	June 11-13
McCook	June 18-20
Scottsbluff	June 25-27
Lincoln	Aug. 27-29
Colorado	
Denver	June 4-6
Greeley	June 11-13
Pueblo	June 18-20
Grand Junction	Sept. 10-12
Missouri	
Kansas City (White and colored)	June 11-13
St. Louis (White and colored)	June 18-20
Ponlar Bluff	June 25-27
Moherly	Aug. 13-15
Springfield	Aug. 20-22

### Columbia Union

Potomac, Takoma Park	June 24-July 4
New Jersey	July 1-11
East Pennsylvania, Wescosville	July 15-25
Ohio, Mount Vernon	July 29-Aug. 8
West Virginia, Parkersburg	Aug. 5-15
West Pennsylvania	Aug. 12-22
Chesapeake, Catonsville, Md.	Aug. 19-29

### Lake Union

Illinois, Broadview Academy	June 15-20
Indiana, Battleground	June 24-July 4
Michigan, Grand Ledge	Aug. 10-22
Wisconsin, Portage	June 24-July 4

### Northern Union

South Dakota, Huron	June 3-12
North Dakota, Jamestown	June 10-19
Russian, Butte	June 30-July 4
Minnesota, Anoka	June 17-26
South Dakota, Black Hills	June 17-20
Indian, Lapland	Aug. 26-29
Iowa, Cedar Falls	Aug. 19-28

### North Pacific Union

Idaho, Caldwell	June 1-6
Montana, Bozeman	June 21-26
Upper Columbia, College Place	June 9-20
Washington, Auburn	July 7-18
Oregon, Gladstone	July 14-25

### Pacific Union

Southeastern California, La Sierra	May 27-June 5
Northern California, Lodi	June 3-12
Central California	
Fresno	June 4-12
Santa Cruz	Aug. 6-14
Southern California, Lynwood	June 17-27
Arizona	Aug. 2-8

### Southern Union

Alabama-Mississippi, Meridian	
(White and colored)	May 20-29
Florida, Orlando (White and colored)	
	May 28-June 5
Carolina	
Kanuga Lake (White)	May 27-June 5
Asheville (Colored)	May 27-June 5
Georgia-Cumberland	
Collegedale (White)	June 4-12
Chattanooga (Colored)	June 4-12
Kentucky-Tennessee, Nashville	
(White and colored)	June 10-14

### Southwestern Union

Texas, Keene	July 22-Aug. 1
Oklahoma, Oklahoma City	July 29-Aug. 8
Arkansas-Louisiana	Aug. 6-14
Texico	Aug. 13-21

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## My Jubilee Year

**T**HIS is my year of jubilee, for it is the fiftieth year since I began preaching the third angel's message. I was granted a ministerial license in the year 1893 by the Michigan Conference. In the year 1896 ten of us who were licentiates were ordained to the gospel ministry, I. H. Evans and others officiating. Only two of those who were ordained then are now living, namely, Charles Sanders and I. D. E. Wellman, who but recently passed away, was one of our number.

Fifty years ago the last warning message had but scarcely begun in many parts of the earth, and the name Seventh-day Adventist was not very well known. As we view the mighty work that has been accomplished in carrying the message throughout the world during the past half century, we can but exclaim, "What hath God wrought!" These have been good years for Seventh-day Adventists.

It has been my privilege to proclaim the blessed saving message of gospel truth for these last days in different places in the United States and Canada. Three years before I entered the ministry there came to my heart a great burden to win at least one soul for Christ; so I entered the canvassing work. It was a great satisfaction to know that some were won during those three years while I was canvassing. Part of this time I attended Battle Creek College.

The work of soul winning and of striving to build up our people in the holy faith of the third angel's message has been a great joy and satisfaction during these fifty years. God has given me souls, for which I am truly grateful. There is no work that satisfies like soul winning.

Some time ago when I needed encouragement, the Lord gave me a dream, in which I had a fleeting view of those that I had helped to bring into the truth during my journey of life. There were many more than I had ever imagined. My heart was filled with joy and I awoke praising God.

My fellow workers in the ministry, the Bible workers with whom we have labored, and other workers, together with many of our faithful church members who have rendered efficient help and aid, all have a large share in what has been accomplished.

My faithful, devoted wife was united with me in laboring for the Master for over forty years. She was a wonderful help in many different ways. She sleeps in Jesus, but her works and labor of love follow her. We were made very happy to see our three children give their hearts to the Lord while young. My present companion is also an earnest Christian, united with me heart and soul in service for Christ.

For years I wrote for the news-

papers, reporting sermons from our evangelistic efforts, as well as news about our work and sermons from our camp meetings and other large gatherings; and I have learned of some who were won for Christ by this means. The public press is a powerful agency for speeding the message onward.

At different times when I was holding a series of meetings, some person who had attended but one service would accept and begin to obey the truth. However, I usually visited such a person at least once and supplied him with our good literature.

From the beginning of my ministry I have given away and sold our tracts, papers, and books during evangelistic meetings and in visiting among the people. A large percentage of those who have come into the truth have read our wonderful literature between meetings and have previously bought literature from one of our colporteurs.

The message for this time is the truth of God. It is founded on the word of God and has mighty winning power, whether printed or spoken. It pays to use every means at our command to win souls for Christ.

Our ministers should not neglect to visit families in their homes and pray with them. This kind of work is greatly appreciated by our people and results in the winning of souls.

I rejoice in still having a humble part in proclaiming this blessed truth. We do not have to work alone, for the Master is with those who consecrate all to Him. Soon the night will come, when no man can work.

We are nearing home. He that shall come will come. The long, dark night of sin and warfare and death is almost ended, and the bright morn of God's everlasting peace is soon to be ushered in. The grand jubilee for all of us is just ahead. If faithful, we shall soon step over onto the other shore. Let us do all that we can to win souls from destruction while probation still lingers, share the joy of the Master, and hasten the glad day of His return.

"Shout with the voice of triumph,  
Soon shall the saints be free;  
Glory to the Lord! hallelujah!  
Hasten the jubilee."

M. C. GUILD.

## Preparation of Communion Bread

**A**S they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body." Matt. 26:26.

Are we as a denomination as particular concerning our communion bread as we should be? Do we stop to consider that the bread which we are to serve at the Lord's supper is to represent the Lord's body and

then, carefully and prayerfully, prepare this bread according to the recipe God has given us?

God is particular regarding the bread which we use to represent the body of our Saviour. He wants us to give time and thought to its preparation. In Leviticus 2:4 we learn that the unleavened bread shall be "of fine flour mingled with oil."

In making communion bread I follow this recipe and method:

Put 6 tablespoons pure vegetable oil, and  $\frac{1}{2}$  teaspoon salt in a bowl. Add slowly 9 tablespoons cold water, beating constantly with a silver fork till ingredients make a thick white emulsion. Pour quickly on 2 cups fine whole-wheat flour, and mix lightly into a dough. Turn out on a floured board. Fold over and over and pound with a wooden mallet or potato masher until elastic. This takes five or six minutes. Roll to the thickness of pie crust, place on an oiled baking sheet, and mark with a dull knife into  $\frac{3}{4}$ -inch squares. Bake in medium oven. Brown only slightly, as browning gives a strong flavor.

This is the unleavened bread which God is pleased to have us serve at our communion service. It should be prepared by our deaconesses, and any bread remaining on the table after the service must be burned; it must never be used again or for any other purpose.

Jesus gave His life for us. Let us give our best for Him.

MRS. GEORGE D. CHAPMAN.

S. B. OLNEY began a series of meetings in the Powell, Wyoming, church, Sunday evening, February 28.

## SPIRIT OF PROPHECY READING PROGRAM

### ASSIGNMENTS FOR EIGHTEENTH WEEK

May 2-8

Volume: "Testimonies," Vol. I  
Pages 67-87

May 2 ..	67-71	May 6 ..	78-81
May 3 ..	71-73	May 7 ..	81-84
May 4 ..	73-75	May 8 ..	84-87
May 5 ..	75-78		

### ASSIGNMENTS FOR NINETEENTH WEEK

May 9-15

Volume: "Testimonies," Vol. I  
Pages 87-105

May 9 ..	87-90	May 13 ..	97-99
May 10 ..	90-92	May 14 ..	99-102
May 11 ..	92-95	May 15 ..	102-105
May 12 ..	95-97		

### ASSIGNMENTS FOR TWENTIETH WEEK

May 16-22

Volume: "Testimonies," Vol. I  
Pages 105-120

May 16 ..	105-107	May 20 ..	116
May 17 ..	108-110	May 21 ..	116-118
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# OF SPECIAL INTEREST

## Forward in the South Seas

AM particularly happy to be able to report that during the last several months it has been possible for us to return to their mission fields several of our European workers who had been forced to evacuate. From some of these returned workers we have had correspondence which brings us great encouragement, for it indicates that during the absence of the regular leaders the native evangelists and teachers not only held the work together but, under the blessing of God, advanced it in a very remarkable way. In one particular field, wherever our workers have gone since their return, they have found new companies of believers raised up by these native workers. Gradually the way is being opened for us to return missionaries to more and more of our fields.

At the present juncture we are making representations having in mind the return of our men even to those fields that until recently were almost wholly in the hands of the enemy. We hold the conviction that when this war situation in the South Pacific clears, we shall be faced with the most wonderful opportunity we have ever had for giving the message to the heathen of these islands; and already we are making definite plans for a great forward move when the opportune moment comes. Just now we are endeavoring to build up a large reserve fund in order that we shall have money available for the rehabilitation of our work just as soon as the way is clear for this to be done.

E. E. ROENFELT,  
*Vice-President of the Australasian Division.*

## "No Business on the Sabbath"

IN the eastern end of the island of Cuba one of our colporteurs visited the proprietor of a general store. As the colporteur talked to this man of his book, the man said he had several similar books which he had bought from another agent, and which he liked very much. He finally told the colporteur he had even kept the Sabbath for a time as a result of reading the books, but, as he was the only one in the community observing this day and because it interfered with his business, he finally decided to give up the Sabbath. The colporteur's visit happened to be on Friday, so

he asked to stay for the night and the request was granted.

Early the next day, Sabbath, the colporteur suggested that the proprietor call in the members of his family and that they study the Bible together. The man readily consented. The colporteur gave a study on the Sabbath, in which he made clear the binding obligations of the fourth commandment. Before he had finished the study, the man left his seat and went about closing the doors and windows of the store. He seemed deeply moved by the things he had heard.

The proprietor of the store then asked our colporteur to help him make an announcement to place on the door of the store to inform the public that it would not be open hereafter on the Sabbath. It read: "Los Sábados No Despacharé." Before the colporteur left, he gave another study; this time it was on the tithing question. The family seemed very grateful and are now asking for baptism.

Upon returning later to deliver the books the colporteur not only found the proprietor faithful in his new resolve to keep the Sabbath, but also found a number of the neighbors interested in the message as the result of this man's missionary efforts. E. E. FRANKLIN.

## "After Many Days"

IN an institute in Curaçao, Dutch West Indies, after one of the morning devotional meetings, one of the colporteurs rose to tell why he had decided to enter this work. He had recently come from our training school in Trinidad, where he was a student. He said that years ago, when his father was a young man in the home of his grandparents, a colporteur called and sold them a book. It remained unread for years.

The colporteur stated that as a boy he remembered how he and his brothers would frequently tear pages from the book to use to carry a penny's worth of sugar from the store whenever they were fortunate enough to have a spare penny. In the course of years the book was pretty well used up.

One day while the mother was cleaning, she came across this shell of a book and was about to throw it away when she chanced to look inside. Only two chapters now remained, "The Sabbath" and "The Change of the Sabbath." She began reading and did not stop until she had finished the two chapters. When her husband came home that night, she said, "John, before you do anything else, I want you to read this book." After the evening meal

they sat down and read it together. They decided to keep the Sabbath. For years this man has served as a local elder of one of our churches raised up in that vicinity, and all his eleven children are Seventh-day Adventists. A daughter is now the wife of one of our ministers, and the son who relates the experience is a fine colporteur in the island of Aruba.

## How the Police Helped

A COLPORTEUR related this story at a recent meeting in South America:

"I was still asleep one morning when two policemen came in and ordered me to go to the station and take my books with me.

"Expecting some trouble, I took my prospectus along and went to the station. There I was told to give my presentation, which I did very nervously, thinking they would interfere with my work. They finally said, 'You are talking much; what is the price of your book?' I replied, 'Fourteen pesos.' Each of the policemen ordered a book, and they also called in the night watchmen so that they could get books too.

"As I called upon a doctor later in the day, he said, 'You do not have to explain; the police have already called about your book.' He readily gave his order.

"Going on to a store, I asked to speak to the manager and was told that I could not see him just then, as he was busy. However, I began to speak to his wife. The husband, shaving in the bathroom, called in and said, 'That is the book the police called about.'

"They placed an order for the book, and many times during the day this experience was repeated."

## Devotional Experience

NO one can grow spiritually without a program of regular devotion. Daily Bible reading is a part of the technique by which innumerable men and women have kept spiritually alert and fed their souls with spiritual vitamins that make for growth. . . .

Most of us are not responsible or fair in our devotional experience. We do not put devotions definitely upon the day's schedule as we do meals, work, and sleep. In a busy day like this, that means that devotions are left out oftener than not. Nor are we fair in the amount of time we take. A few hurried moments when we are preoccupied with other pressing matters are not enough.—*The Watchman-Examiner.*