

# REVIEW AND HERALD

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

## Wartime Marriages

### The Exercise of Balanced Judgment

**T**HERE are four important events in the life of nearly every person; namely, his natural birth into this world, his spiritual birth into the kingdom of grace, his marriage, and his death. There are other very important happenings which come into his experience, but none is comparable in importance to these.

Over the first-mentioned event, his natural birth, he has no control; and this is true in some degree at least over the concluding event, his death, although the length of one's days is determined in a large measure by the observance of the laws of health. The other two events, his spiritual birth and his marriage, are under his absolute control.

It is of the marriage relationship in particular that we wish to speak at this time. This should be considered a holy and sacred relationship. It is one that should be entered into, not hastily or unadvisedly, but prayerfully and in the fear of God. But, perhaps, of all the relationships formed by the human family this has come to be regarded the most lightly and indifferently. And this is especially true in such times as exist today. On every hand we see marriages being contracted which, after a brief interval, will end in the divorce courts. Some of our own young people are deeply concerned as to the manner in which they should relate themselves to the question of marriage. A number of inquiries have come to us, and these constitute the text of the remarks which we are now making.

A recent letter from one of our Seventh-day Adventist girls brings to us the question of whether she should marry a young man who is about to be called into the service of his country. The girl herself is in one of our training schools. The young man has not completed his education, but hopes to enter school again when he is mustered out of Army service.

We felt compelled to answer this young woman that, in our judgment, marriage at this time would be very

unwise. We believe it is better for every young man or woman to complete his school training before entering the marriage relationship.

We live in a college town and through the years we have seen a number of young men and young women unite their life interests before completing their college courses. They fully intended to finish college and become workers in this movement, but their hopes were destroyed. There was an increase in their family. The wife was unable to work and continue her studies and the husband was not able to earn sufficient to support his family and pay for his own schooling. Hence, in the struggle of life they were forced to sacrifice their ambitions, and this brought great depression of spirit and real discouragement.

We recognize, of course, that in the case of others this has not been true. We know of a few who have married and have been able to continue their schoolwork and finish their college courses. But we believe that the warning experience of the first-mentioned class more than offsets the encouragement which might come from the experience of the latter class to whom we have referred.

There is danger that some of our young men contemplating taking the medical course will be tempted to marry a nurse or a stenographer, hoping in this way that their wives will be able to support them in their schoolwork. The real Christian gentleman, when seeking a wife, will consider her interests as well as his own personal interests. Every man, before asking any woman to become his wife, should be prepared to give her proper support.

One young woman we know of, prompted by what she believed to be the spirit of patriotism, felt that she should meet any demand made upon her by the young man to whom she was engaged. This, in our judgment, is an entirely false impression of true patriotism. Unfortunately, the attraction of the uniform has brought many young girls under the control of emo-

tionalism and sentimentalism rather than careful judgment.

The separation which occurs by war in some of these ill-timed marriages will, in many cases, bring a marked change of personality to those involved. Many boys will come back from the Army with a changed outlook on life. They must make a readjustment in their business and social relationships. Some, sad to say, will come back seriously wounded and crippled physically, if not mentally incapacitated, objects of care on the part of their friends for the rest of their lives. Every girl contemplating marriage at the present time should take this into account.

It is argued by some that in the case of a boy called to the colors of his country, a wife at home will have a stabilizing influence. But a sweetheart at home, some noble, virtuous woman to whom he is engaged, would have quite as great a stabilizing influence as would the wife; and he would have the satisfaction, in the case of his fiancée, of knowing that he had left her unencumbered by the care of children or other responsibilities which she must carry by herself. Hence, we believe it is better for both the prospective husband and the prospective wife to be the least encumbered until after the war is over.

This controlling thought may influence the minds of some: If I do not marry this young woman now, will she marry someone else while I am gone? If I do not marry this young man now, will he find someone else that he likes better than me? Better by far to have these likes and preferences settled before the consummation of a marriage than afterward. It is one thing for a young man and woman to meet in some social relationship where each one is bound to appear at the very best, and quite another thing to become thoroughly acquainted with each other. The peculiarities of speech, of bearing, of temperament, which we overlook when we meet others in a superficial way,

may prove real barriers to true affection in the home life.

When one marries he takes his companion for better or for worse, in sickness and in health, promising to prove true in all the vicissitudes of life. He must be sure that the one to whom he gives his love will stand the test of that love. If there is any relationship in life that requires much prayer and the seeking of divine guidance, it is the marriage relationship. In this it is better to be safe than sorry afterward, better to remain single throughout life than to form a relationship to be regretted afterward.

Unfortunately, many of the war marriages today are resulting in divorce. The wife has learned that the husband was untrue to this sacred relationship, or she has seen someone else whom she likes better, and enters suit for divorce. Or the husband has found that while he was absent the wife was untrue, that she gave and received attentions from other men, and he feels justified in seeking release.

We feel that it is incumbent on any woman whose husband has gone to the war to be most careful in all her social relationships. To receive attentions from any other man, either married or unmarried, or to be seen often in communication with him, subjects her to criticism; and although her motives may be of the best, there are those who would be inclined to question her Christian integrity and her loyalty to her husband who has been called to the colors. And the husband on his part should exercise the same discretion. He will meet in his service for the government, many noble, virtuous women with whom he may as-

sociate freely but conservatively. On the other hand, there are impure, designing women who will seek to make him their prey. Let him preserve his character in all purity, ever remembering that the path to the house of the harlot leads to the way of death.

We would not have it understood by what we have said that we consider marriage at this time in the world's history out of place. We believe that with proper background and safeguards it is right for every girl to have a home of her own and for every man to seek a companion for life. This is God's order. But as we said at the outset, one should seek carefully for divine guidance and take no step in forming a relationship of this kind unless he knows that this will increase his usefulness and the usefulness of the one with whom he unites his life interests, and will, in the end, glorify God.

In the consideration of this question the following quotations from the writings of the Spirit of prophecy are well worth considering.

"If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide; and in too many cases love-sick sentimentalism takes the helm, and guides to certain ruin. It is here that the youth show less intelligence than on any other subject; it is here that they refuse to be reasoned with. The question of marriage seems to have a bewitching power over them. They do

not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by someone."—*Review and Herald, Jan. 26, 1886.*

"A sincere Christian will not advance his plans in this direction without the knowledge that God approves his course. He will not want to choose for himself, but will feel that God must choose for him. We are not to please ourselves, for Christ pleased not Himself. I would not be understood to mean that anyone is to marry one whom he does not love. This would be sin. But fancy and the emotional nature must not be allowed to lead on to ruin. God requires the whole heart, the supreme affections."—*Review and Herald, Sept. 25, 1888.*

This denomination never possessed a finer class of young men and young women than we have today. We rejoice to see so many of them passing through our schools and preparing for active service in our denominational activities, and we have greatly admired the manliness with which our boys, called to the colors, have left our halls of learning or some useful occupation and responded to the call of their country. Thousands of these young men are finding in their new environment a wide field for missionary endeavor. They are demonstrating their loyalty both to God and to their Government. These boys and the thousands of young women left at home are deserving of our fullest confidence. And it is that their highest interest may be served and their future unmarred by any unwise decisions that we feel impelled to write as we have in this editorial. F. M. W.

The Impending Conflict—No. 11

## Call for a Moral Order

AS men today ponder about the past and think of the future they are appalled and bewildered. Looking back through some thirty years, they see a world that has cut loose from every time-honored standard and is openly flouting all moral and spiritual values as "outmoded relics of an overtaxing past." They hear men without shame condoning bad faith and self-indulgence.

During this span of time all the foundations of a Christian civilization were tampered with. Few worried whether society had any moral foundations or not. The majority were concerned only with the pursuit of personal happiness. They would not worry so long as the earth upon which they walked seemed solid, and the winds of adversity which came and went were not too severe. It was a

good world in which to live, with wages getting better and better, the hours of labor becoming shorter and shorter, and the period of leisure in which to have fun getting longer and longer. *The Right to Be Happy* was the title of a very popular book in that era.

But now all this has suddenly changed. Some few thinking men warned that life could not go on and on with such careless abandon. They saw ulterior forces at work seeking control, while most of the world spent its days in a round of pleasure, thinking nought of the coming deluge. But the gay crowd, including those at the top of the world's activities, saw nothing ahead but a straight road to the very peak. Why worry about anything? Were not the men of knowledge saying that progress was inev-

itable, nature was benevolent, and evolution would take care of sin? Why not follow every whim and fancy of the heart, and live a full and abundant life?

### Moral Decline

Dr. P. A. Sorokin, professor of sociology at Harvard, perhaps has analyzed the situation in modern society more carefully than any other student of social trends. In his book *The Crisis of Our Age* he says of our time:

"Everything and everybody, from God to Satan, is ridiculed and degraded. We fairly revel in such debasement, which has become the stock in trade of a variety of debunking magazines and other periodicals."—*Page 67.*

"Wars, revolutions, crime, suicidal mental disease, and other evidences of

deep-seated social maladies flourish apace, some of them on a scale hitherto unknown. We are witnessing a veritable 'blackout' of human culture."—*Id.*, p. 131.

"Everywhere the validity of contracts is evaporating. Clever machination and unabashed or veiled coercion have replaced God, moral standards, juridical law, and pacts."—*Id.*, p. 202.

Professor C. E. M. Joad, of England, to whom we have referred before, has this to say in his book *Philosophy for Our Times*, published in 1940, "Here, then, is an age which is without beliefs in religion, without standards in morals, without convictions in politics, without values in art. I doubt if there has ever been an age which was so completely without standards or values."—Page 24.

### Many Deplore Situation

Statesmen have deplored the situation, for they can find no solid ground on which to build international relations. Secretary of State Cordell Hull declared in 1940: "It is no exaggeration to say that never before, in the entire history of the human race, has the problem of the preservation and development of order under law presented itself with such urgent acuteness. Never before has it been so fraught with import for the future of mankind."—*New York Times*, May 14, 1940.

In an article which appeared in the *Christian Advocate* (March 12, 1942) Secretary Hull said: "We are living at a time when the minds and hearts of men are baffled and confused. Ours is an age of unparalleled paradoxes. . . . One thing is clear: . . . The roots of our tragic shortcomings lie in the realm of the spirit. Time and again we find ourselves defeated in efforts to improve conditions within and among nations solely because of the spirit which animates human relationship. Our most earnest endeavors often flounder and founder because we fail to find reliable guideposts in the basic sphere of relations of man to man."

Many have witnessed these dangerous trends and are now declaring that something must be done about it. They say that democracy is the only political system that respects the rights and liberties of men, and in which man can attain unto his highest ideals. But they say further that democracy cannot succeed in a society that has no concern or even regard for moral values.

Dorothy Thompson is quoted in an article on "Business and Religion" in *Harper's Magazine* (July, 1940) as saying, "The conception of man as a child of God . . . is the only philosophical justification for a democracy. . . . All our civil liberties derive from the concept of the dignity of man, of respect for the person as something sacred."

"Religion is the safeguard of democracy." This is the thought which many are expressing in varied form. Sir Stafford Cripps said in an interview some months ago, "I feel strongly that we have got to have a moral background to our whole life."—*Christian Advocate*, March 26, 1942.

Nicholas Roosevelt wrote in his book *A New Birth of Freedom*, published in 1938: "Let no one delude himself into thinking that sound political and economic reforms can, by themselves, save American democracy. Unless there is a great spiritual and moral reawakening neither federalism, nor the restoration of property, nor the diffusion of ownership of the means of production, will be of much avail."—Page 259.

It is very evident that large numbers of men who occupy positions of responsibility are deeply concerned about the complete disregard for moral values which has been developing in recent years. They realize that there is no hope for the future and that all the blood now being shed on the battlefields of the world will be to no profit if we do not have some moral undergirding for society. Moral values must be brought back into human relations if we would know peace for any extended period of time.

### What Will Be Done About It?

Many are exercising their minds regarding this matter. What can be done to rebuild the moral foundations of life? How can we establish certain moral standards for international relations, business relations, social relations, and have men adhere to them? These are the questions which men of the world are considering.

What a day of opportunity for the Christian church. Will the church rise to this great occasion and, according to God's purpose, seek to meet the spiritual needs of mankind? Will it go forth with a message of regeneration and call the world to repentance? Will it hail the approach of Christ's coming as the blessed hope, when all earth's problems will be solved?

No! The church as men know it in its popular form will not do these things. The leaders of the long-established churches do have in mind the renovation of society, but their program will not be worked out according to God's plan. The Protestant churches will yield up some of their doctrinal beliefs to bring about church unity and collaboration with the church of Rome. Under these circumstances the Catholic Church, which declares that it alone is the source of spiritual and moral power for men and society, will grow in influence until all assent to its spiritual leadership. While apparently everything is being done for the good of the world, behind the scenes the enemy of men's souls is arranging affairs so that the truth of God will be crushed to the earth and apostasy placed on the throne.

Every trend today is leading to the fulfillment of Revelation 13. That which did not appear possible in the earlier part of the twentieth century, now is seen to be very probable. And to the student of prophecy the fulfillment in our day of the events foretold in Scripture is not only probable but certain. Surely we need to remain awake and keep our lamps trimmed and burning in this crisis hour.

F. L.

## Millerism Gains Further Support

**E**ARLY in November, 1841, another session of the general conference was held. While en route to this meeting by steamboat from New York to Albany, Litch fell into conversation with the passengers on the subject of prophecy, and received an invitation to give a lecture. Of course, he complied with the request. The spread of Millerism cannot be accurately described as something altogether spontaneous, securing an ever-increasing momentum simply from the startling

quality of the message. The record reveals that at least part of the reason for the expansion of the movement was the consistent and audacious endeavors made by its proponents to discover or create opportunities for preaching it. Why not use the deck of a steamer for a lecture room? Were not judgment-bound men and women traveling on that steamer? Then why not speak to them? Thus the Millerite preachers reasoned. (See *Signs of the Times*, Nov. 15, 1841, p. 124.)

If Miller could not come to the general conference—thus far he had been present only in spirit and by letter—the general conference would finally come to him. The fifth session was held in Low Hampton, November 2 to 5, 1841, at the Baptist church.

### Representatives of Millerism Named

One of the resolutions passed at this session specifically named "Brethren Miller, Himes, Litch, Jones and Ward, together with those according with

them in sentiment, and associated with them in effort" as being "entitled to the confidence, prayers, and co-operation" of all the believers in the near advent. It would seem a reasonable deduction that an endeavor was here being made to place the movement on record as approving of those who might rightly be considered as representing it. A prudent move indeed!

In an earlier article we quoted from a letter written by a minister, Charles Fitch, to Miller in 1838, telling of having read Miller's book of lectures and being persuaded of the truth of them. A news note in the *Signs of the Times* of December 15, 1841, states briefly concerning Fitch: "This dear brother has come into the full faith of the second advent." And so the ranks of the spokesmen for the movement were rapidly filling. Fitch was to prove to be one of the most prominent of Miller's associates.

### Mobs Begin Attacks

Thus far the preachers of the movement had met only verbal opposition. Something more concrete than this was soon to add to their troubles in various places. One of the first omens of it is found in a letter, December 22, 1841, telling of a series of lectures in Nashua, New Hampshire, that were "well nigh broken up by some 12 or 15 fellows of the baser sort."—*Letter from T. M. Preble, quoted in Signs of the Times, Jan. 15, 1842, p. 159.* The revival meetings of John Wesley and others, in past years, had often been disturbed by mobs. Now, in turn, the Millerites were to be confronted with this test to their patience and their resourcefulness.

The year 1842 opened with sessions of the general conference held in rapid succession in New Hampshire, Connecticut, New York State, and Vermont.

How earnest were becoming the requests from various places for firsthand knowledge on the teachings of Miller, is illustrated by a letter written to Miller early in 1842 (Feb. 21, 1842) from Charles W. Stewart, a pastor in Morristown, Vermont. This is the second letter he wrote to Miller urging him to come to lecture:

"The minds of the people are strongly fixed on *you* and there is an impression on the minds of many that some *great event* is about to transpire. . . . Many are deeply solicitous to have you come, while others manifest not a little uneasiness about your coming."

The pastor assured Miller that the one inquiry of the people in his town and in the adjoining town was: "Is Mr. Miller a coming?" The time was drawing near when the fateful year of the end of the world would begin.

This was in Stewart's mind when he repeated once more in his letter his urgent request for Miller to come: "We cannot refrain from beseeching you to come down ere we die."

### A New Recruit

About the same time Miller received a letter (Feb. 24, 1842) from a Sarah M. Marsh, who explained that she was writing from the *Palladium* office for her husband, Joseph Marsh. The *Christian Palladium* was an organ of the Christian Church and Joseph Marsh was the editor. In the letter Mrs. Marsh explains that her husband had been wanting for some time to write to Miller, but a revival service that "has been going on in this and the adjacent neighborhood since you left us," together with his editorial work, had hindered him. He had requested her to write in his stead.

She tells Miller of her changing feelings after hearing his preaching:

"At the first when I examined the subject I was convinced the testimony was weighty and altogether in favor of the speedy return of our Lord. But I could not (strange as it may appear) wish it true. But of late I have felt to rejoice in the exceeding great and precious promises of God, and to pray that He would 'come quickly.' My soul grows happy when I contemplate the glorious appearing of the dear Saviour. . . ."

"It is true, Elder Marsh is taking a bold stand and fearlessly presents his views in favor of the doctrine you preach, but is unwilling to admit anything on this point which he has not *himself* investigated, and compared with the Word of God. With regard to the *time* his mind is not *fully* settled, save that it is *near* even at the door. And *never* did I see him so much engaged in preaching and laboring for the salvation of an ungodly world as now."

The sequel to this is a letter to Miller from Joseph Marsh himself two months later (April 22, 1842). Marsh tells of preaching to a "crowded house" on the subject of the millennium. "I have not yet lectured on the *time*," he continued, "but shall before I close. I am *fully* convinced that the glorious advent is *near*. And if I *define* the time I shall be compelled to say A. D. 1843."

Marsh's difficulty in giving free expression to his new-found belief on the advent, while still holding his editorial position, is revealed in this line:

"I am bound here and sigh to be free, and mean to have my liberty as soon as circumstances will admit."

While Miller and others were increasing their activities from the pulpit and lecture platform, Himes was busily engaged in expanding the pub-

lishing side of the movement. The eight-page *Signs of the Times*, which was first printed early in 1840 and published for two years as a semi-monthly, was now changed to a weekly. It was no small undertaking to conduct a paper of any kind as the organ of a movement no more closely organized than Millerism. But doubling the issues of the *Signs of the Times* was only one step in the expanding literature program of the movement. New volumes of the Second Advent Library were being published by Himes, in increasing numbers. The authors represented a wide range of men.

### Miller in New York City

In the spring of 1842 Miller and Himes went down to New York City and hired the large, expensive Apollo hall on Broadway for a series of lectures. New York was different from most places where lectures had been held. There were too many attractions in that metropolis to make Miller's preaching of sufficient interest to draw the multitudes. Besides, the unfavorable press notices that Miller was generally receiving, produced a particularly effective prejudice in New York. Writing of this two years later Josiah Litch records:

"An impression had gone abroad in reference to the Adventists that they were monsters, or almost anything but civilized beings. So strong was this impression, and so general, that a number of days had passed and scarcely a lady dared to make her appearance in the meetings."—*The Advent Shield and Review, May, 1844, p. 67.*

In this great city there were few, if any, friends of the movement. No one invited Miller or Himes even for a meal or a night's lodging. Their funds were too limited, they felt, to warrant their taking rooms in a hotel; so they lived and slept for a time in an anteroom just off the lecture hall. Their bed was the floor. Finally someone brought them a cot. The story has a happy ending. Those who did attend the lectures began to tell others and before long the hall was filled.

### Plans for Camp Meetings

More important in the rapid expansion of the movement than any sessions of the general conference, important as these were, was the holding of camp meetings. The plan was worked out at a session of the general conference held in Boston in the spring of 1842. The conference opened on May 24, and was presided over by Joseph Bates. In this conference the significance of the time element in

(Continued on page 15)

## "The Judgment Was Set, and the Books Were Opened"

By W. H. BRANSON

**T**HE judgment was convened by God's appointment. In Acts 17:31 we are told, "He hath appointed a day, in the which He will judge the world." That day, or period, began on October 22, 1844, at the close of the great time prophecy of Daniel 8:14. This prophecy fixed the time beyond any reasonable doubt. In the 2300-year period upon which the prophecy is based, not only is the beginning clearly stated—the decree to restore and build Jerusalem—but many events are given along the way, such as the baptism and crucifixion of Jesus and the rejection of the Jews. These make it possible, by simple mathematical calculation, to prove very clearly the accuracy of the close of the period which was to usher in the cleansing of the heavenly sanctuary and the work of the judgment.

This is an hour to which men and women of all past ages have looked with anxious hearts. Kings and rulers have trembled on their thrones as they have contemplated the time when they, too, would stand before a tribunal infinitely greater than any on earth, and there be tried for their lives.

October 22, 1844, must have been a momentous hour in heaven, as well as a time of great activity. The scene of Christ's ministry before the Father was shifted from the first apartment of the sanctuary to the second. There was a placing of thrones, a movement of the angels to bring in the books of record, and then the opening of the most awe-inspiring event of the ages up to that time—the great judgment day.

Of this scene the prophet Daniel declared: "I beheld till the thrones were cast down [placed], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:9, 10.

This stirring scene is further described by the Lord's messenger in *Early Writings*, page 55:

"I saw the Father rise from the

throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne. . . . Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great high priest, standing before the Father."

### Judgment Begins at House of God

The work of judgment was to begin with the righteous. Says the apostle Peter: "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

But why should the judgment begin with the righteous? We answer: Because this first phase of the judgment is to prepare the way for the return of Jesus to earth in fulfillment of His promise; many things must be decided. For instance:

1. Whose sins can be finally blotted out of the books of record.
2. Whose names can remain in the book of life.
3. Whose names must be blotted out.
4. Who is to be raised in the first resurrection.
5. Who, among those who will be living upon the earth when Christ comes, can be saved.
6. What reward will be given to each of the redeemed.

These are the momentous decisions that are being made now in heaven. There is no need that the cases of those who have never accepted the plan of redemption be taken up at this time, for it is a foregone conclusion that they are lost. They have never availed themselves of the only means of salvation, the atoning blood of Jesus Christ, and therefore no searching of their records is necessary until the time comes to mete out punishments to the wicked. This will be done during the millennium, and in this work the saints will join. They "shall judge the world."

But, members of the church of Christ, this is our judgment. This is the time when those whose names have at some time been written in the book of life will be tried. This is our time of testing. Jesus is making up

His jewels. He is determining who shall have the gift of eternal life and become citizens of His eternal kingdom of glory, and who, from among His professed people, shall be cast out with the wicked.

The apostle Paul declared: "He that judgeth me is the Lord, . . . who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:4, 5.

This, then, is a time when the secret things of the soul will be uncovered. Sins which we have refused to surrender and forsake; sins that have been kept secret from the world and are known only to God, of which there has been no repentance—all such sins will appear against those who are guilty of them. There are no secret things with God. Said the psalmist: "O Lord, Thou hast searched me, and known me. . . . For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. . . . Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? . . . If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee." Ps. 139:1-12.

With this agrees the significant warning of Solomon: "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

Realizing the danger that the members of the church might face this mighty ordeal unprepared, the Lord sends to us the merciful entreaty: "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto Me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4:11, 12.

The appeal is not merely to prepare to meet God at the second advent of Jesus, when we shall see Him face to face; we must first of all prepare to meet Him in judgment. If we successfully pass the testing of that tribunal, we need have no fear of the coming of Jesus. It is for those who



are able to "stand in the judgment" that He is coming. When He appears, the decisions regarding who are to be caught up to meet Him will already have been made. The list is made up during the work of judgment. At His coming there remains only the work of the resurrection and the gathering by the angels of His saints from the four corners of the earth.

Brother or sister, if your record is not clear in heaven at this time, I beg of you not to waste a moment in getting it changed. It is now or never. The day of salvation will soon be a thing of the past, and every case will have been decided for weal or woe.

How will it be with you in that day?

The only way the record can be altered in preparation for the judgment is by a heartfelt confession of our sins and a turning to God with the whole being. He promises full and complete forgiveness to all those who will come to Him in penitence and faith. If we confess and believe, He is faithful and just to forgive, and His blood will cleanse us from all unrighteousness. Then our sins, and not our names, will be blotted out. It is His own personal plea that falls upon our ears, bidding us come and receive the fullness of His salvation. It is for us now, this very day, if only we will

lay hold of it by faith. Hear His promise:

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil."

Dare we wait longer? O God, help us just now to repent of our sins, accept fully Thy plan of redemption worked out for us by Thy Son Jesus, and thus prepare us to stand in the judgment and at Thy coming.

## Public Prayer

By TAYLOR G. BUNCH

**P**RAYERS in connection with public services did not seem to occupy a very prominent place in the ministry of Christ and the apostles. Jesus severely condemned the long and tedious petitions of the scribes and Pharisees, not because they were offered in public, but because of the motive that prompted them. These hypocrites prayed long and loud in order to be seen and heard of men. Jesus also condemned the prayers of the heathen, because they were composed mostly of "vain repetitions" or meaningless phrases repeated in endless monotony. This has been a characteristic of false religions in all ages.

A public prayer should deal with the general needs of the entire congregation without one word or sentence of a personal or private nature, unless prayer for an individual is specifically requested. Only those things should be prayed for in public that are desired and needed by all who hear the prayer. One speaks for all in order to avoid confusion. If the prayer meets the approval of the congregation by expressing their desires, it should be sent heavenward by the lifting power of hearty "amens."

"Our" and "us" also indicate that public prayers should be offered only in behalf of those who are present. "We should not come to the house of God to make that a place to pray for our families. . . . The proper place for us to pray for our families is at the family altar. When the subjects of our prayers are at a distance, the closet is the proper place to plead with God for them. When in the house of God, our prayers should be for a present blessing."—*Spiritual Gifts, Vol. IV, part 2, p. 31.* A public prayer should not cover the whole world. Its petitions should be confined to the needs of those present.

"Give us this day," limits public petitions to the present needs of the congregation. Such prayers should

not range back over the past or reach forward into the future. They "should be for a present blessing." The congregation has assembled for a present blessing to meet present needs. The past and the future should be dealt with in private devotions, where God is the only audience. He does not become weary with long private prayers when they come from sincere hearts. Jesus spent whole nights in secret prayer. Public prayers should also be offered so that all present can hear every word. "He lifted up his voice," is a Scriptural expression regarding one who prayed in public. The voice tones must be loud enough to be distinctly heard and understood by all. This makes necessary the lifting up of the head.

The following instruction is needed by all who speak and pray in public: "Let those who pray and those who speak pronounce their words properly, and speak in clear, distinct, even tones. Prayer, if properly offered, is a power for good. . . . But prayer is not what it should be, because of the defective voices of those who utter it. Satan rejoices when the prayers offered to God are almost inaudible."—*Gospel Workers, p. 88.*

The model public prayer is very short. The praying of it very slowly requires only one minute. Most public prayers are entirely too long, and should be cut in half; many of them would be long enough if they were tithed. "When you pray, be brief, come right to the point. Do not preach the Lord a sermon in your long prayers. . . . The prayers offered by ministers previous to their discourses, are frequently long and inappropriate. They embrace a whole round of subjects that have no reference to the necessities of the occasion or the wants of the people. Such prayers are suitable for the closet, but should not be offered in public. The hearers become weary, and long for the minister to

close."—*Testimonies, Vol. V, p. 201.*

The instruction on this point is abundant, though it seems to have been given but little attention. Perhaps this is because the person who prays does not realize how long his prayers are. Note the following: "Many offer prayer in a dry, sermonizing manner. These pray to men, not to God. . . . They are made no account of in heaven. Angels of God are wearied with them, as well as mortals who are compelled to listen to them."—*Id., Vol. II, pp. 581, 582.*

"Their prayers are long and mechanical. They weary the angels and the people who listen to them. Our prayers should be short and right to the point. Let the long, tiresome petitions be left for the closet, if any have such to offer. Let the Spirit of God into your hearts, and it will sweep away all dry formality."—*Id., Vol. IV, p. 71.*

Surely these statements and many others like them should produce a reformation in the manner of public prayers, causing us to make the request of the disciples of old, "Lord, teach us to pray."

### Look Up!

BY MINA E. CARPENTER

LOOK up! The Conqueror comes!  
Lift up your weary head:  
The days of watching are almost o'er;  
The days of stress that have gone  
before

Will be as nothing when all is o'er.  
Look up! Lift up your head!

Rejoice! See yonder gleam—  
The light from heaven's throne!  
The beautiful city with streets of gold.  
No heartache or sorrow, but joys untold!

And Jesus, our Jesus, our eyes behold,  
For we are His own, His own!

## A Special Meeting for African Women

By W. R. VAIL

FOR many years camp meetings have been held annually for all the believers in the field, and occasionally regional meetings have been held for the mothers in certain districts. Never before has a special camp meeting, for women only, been called in the Inyazura Mission district. At the request of the workers during a recent teachers' institute, plans were laid for a series of special meetings to be held for their wives, at which time they might study problems peculiar to motherhood and homemaking. These meetings were held for six days in early October, in the Chiduku reserve in eastern Mashonaland. Mrs. C. Robinson, one of the pioneer workers of Rhodesia, was asked to lead out in this series of meetings, and has written of her experience as follows:

"At last the morning arrived to leave for the Chiduku reserve. Mr. Robinson motored me to the spot, with all the necessities for camp life. After making me comfortable he left for home. Since I had brought my servant girl along, I was not quite alone. I then took time to visit the surroundings. My own quarters were a neat three-roomed grass cottage. There was plenty of ventilation, of course, and one could count the stars at night. I chose the middle room and turned it into a bed-sitting-room, which really proved quite cozy and comfortable. Ethel, my girl, occupied one room, and the third was turned into a storeroom. A kitchen was set up on a rock under a near-by tree. Our daily and constant visitors were crows and ants.

"After getting settled, I took a walk to the African camp. First I arrived at the camp of Pastors Janda and Mbonas, and then went to the meeting enclosure. This was made of a high grass fence on three sides, and the fourth was a huge *kopje* [hillock]. Passing through the meeting enclosure, I came to the women's camp, which was on the side of a very picturesque *kopje*. They were all eating breakfast. Each family had its own booth made of twigs and branches. I was greeted very happily. Many were singing. As new groups arrived they were serenaded by the leaders singing 'Tis Love That Makes Us Happy.' Then greetings took place. Nearly all had babies and children with them.

Many of the women had brought older boys and girls to help carry loads and wait on them in general, such as keeping them supplied with wood and water, and caring for the babies. Yes, even a number of men were in camp. Many of these women had walked sixty miles to this meeting and had needed male escort. Food for six days had to be carried, too.

"Immediately upon arrival I was informed that arrangements had been made for me to take the eleven o'clock service. The bell rang, and soon about one hundred women were gathered together in the enclosure, singing lustily our old familiar hymns. The first thing I noticed was that the women were in the pre-eminence. Their leaders sat on the improvised seats in front of the pulpit; the men sat away off on the *kopje*, picking up the crumbs, as it were. However, we were glad to see these fathers. They, too, needed to hear lessons on How to Make a Happy Home. The subject chosen for this service was 'Remember Lot's Wife.' Often during the following days one heard expressions to the effect that no one wanted to be like Mrs. Lot, who loved the social world so much that her family was spiritually neglected, and her soul lost.

"At the end of the forenoon service we assembled and made out the daily program for the whole series. The subjects chosen for our services were such as would help our women in their daily home lives—responsibilities of wives and mothers, and responsibilities of wives of pastors, teachers, deacons, and elders. Some of our women led out in the meetings, and some proved to be quite good preachers. A feeling of encouragement came over me as I saw these women lead out, for many had been in my women's classes at our main mission stations and now they were in far-flung areas, as it were, teaching others the things they had learned.

"The attendance at all meetings was 100 per cent. Our sewing classes were busy hours. We had to work in between times to get all articles finished. The women brought cloth, and what a busy time it was for me, getting articles cut out. Some wanted dresses, other bonnets, others shirts, trousers, etc. I really felt the need of another pair of hands. Looking around in the class, I saw two ex-mission girls, and

how glad I was when they answered my call for help. These girls proved valuable help to me in afterdays. We all worked hard, and nearly all left with a finished article. I gave out paper patterns to the leaders, so that they could lend them to the women in their vicinity.

"The mothercraft, hygiene, and first-aid classes were attended with great enthusiasm, especially the first-aid classes. One small child beautifully feigned fainting and drowning for me, and peals of laughter came from the women when she came to life after treatment and artificial respiration. In the class in mothercraft I tried to suit the lesson to the listeners, prescribing foods that could be found in their gardens and country. In our hygiene classes we stressed the importance of cleanliness of yards, homes, bodies, and clothes. Then we discussed the danger of the fly and mosquito, and means to be used to keep them away from our homes. One time I took a *doek* (square cloth used as headdress by the African woman) and demonstrated to what uses it can be put in case of accidents.

"So the days passed! Such busy, happy days for all. Sabbath arrived. The usual Sabbath services took place. In our Missionary Volunteer Society meeting we gave a short history of how the society started in America, in Africa, and lastly among the Africans. Many rose and told of the good influence of this society on the African. At sunset all assembled and sang the blessed Sabbath out, as they had sung it in the eve before.

"That night I made my usual visit to the African camp. All sat around their fires, eating, talking, singing, or laughing. I was called to one group in particular. A discussion was taking place. 'Please, *Mai* [mother],' they said, 'we wish to ask you some questions on the talk you gave us last eve on Sabbathkeeping in our homes.' So another talk was given to straighten out some difficulties in Sabbathkeeping in the African home.

"Our attendance on this Sabbath day was 160 women, besides men and children. Sunday brought visitors from other churches. The dispensary hour was a busy time. My helpers and I worked as fast as we could, giving medicines and advice.

(Continued on page 9)

Conducted by Nora Machlan Buckman

## The Hilltop View

By LUCIA MALLORY

ONLY today I learned a secret. I called my friend, Hilda Barnett, to ask her to serve on a committee. At the children's library we are planning some reading contests with the hope of interesting many children in the treasure house of information and entertainment we have to offer them. Hilda Barnett's children are constant visitors at the library, and I knew she would be glad to help me try to awaken the same interest in other boys and girls.

When she answered the telephone, Hilda's voice sounded a little breathless. "Oh, Lucia," she exclaimed, recognizing my voice, "I came into the house just in time to hear the phone! I'm glad I didn't miss your call!"

"So am I, Hilda," I responded. "I called early because I thought I'd find you at home."

"Where all good housekeepers are supposed to be at ten o'clock in the morning," Hilda laughingly finished for me. "I've been to the very top of Camel's Back this morning! It sounds ridiculous, Lucia, but I get more housework done on the mornings I take time off to go for a walk than I do when I stay at home."

"Sounds interesting!" I answered. "You must tell me about it."

"I will, when I see you," she replied. "When can you come over?"

"Tonight," I answered, "if you will be at home."

Hilda assured me she would and when we met that evening I reminded her of her promise to tell me about her morning walks.

"The habit goes back three years, to one day just after we had moved out near the hills," she began. "That May morning the hills looked so green and inviting that I said to one of my neighbors, 'If I only had time, I'd leave all this clutter of moving and hike up to the top of Camel's Back!' 'Let's



leave our work and go!' my neighbor answered. 'I used to go up with my boys and I know we can do it in half an hour!' Without another word we raced out of doors like two children and started to climb the hill. Of course we had to slow down before we were halfway up, and we were tired when we reached the top, but the view of the valley was glorious. And do you know, my cluttered house slipped into order just like magic when I came home!

"We tried it again a few mornings later," Hilda continued. "Both Frances, my neighbor, and I agreed that we could do our work more quickly after the brief recess. We decided to make our morning climb a habit, and we have kept it up for three years. Of course both of us cannot always go, but we do not miss many mornings, even in stormy weather. The exercise has been good for us. We no longer find the climb tiring, and the valley is lovely at all seasons."

"I wish I were near enough to go with you!" I exclaimed.

"I do, too, Lucia," Hilda replied. "You are busy with children at the library all day, just as we are busy with or for them in our homes. You'd find the hilltop view a tonic, too."

"Which reminds me of the purpose of my call," I said. "Could you meet next Wednesday evening with a committee to plan some reading contests? We need some good suggestions."

"Next Wednesday?" my friend repeated. "Yes, I believe I can, Lucia. I was thinking about the pioneers of the State this morning as I looked down the valley at the Old Oregon Trail. There are so many good stories about the pioneers. Perhaps we can work up a contest in historical reading. I'll help you all I can."

I thanked my friend, and as I walked home I thought to myself,

"I know now why Hilda's home is so free from pettiness, and why her children are so sure to be concerned with things that are fine and uplifting. Hilda has caught the hilltop view of life!"

Not many mothers live where they are able to climb to a hilltop as Hilda Barnett does, but everyone can for a few minutes every day, literally or figuratively, lift up her eyes "unto the hills." Walking just a few blocks, listening for a few moments to lovely music, working a little while in the garden, taking time out for a bit of good reading—all bring one back to the day's work refreshed and uplifted in spirit. As for me, I'm going to put aside children's books for a few minutes every day, and enjoy my new book on gardening!—*National Kindergarten Association.*

## Raising Boys Without Raising Voices

**A** FATHER tells how a little self-control and consideration on his part helped to establish a footing of camaraderie and voluntary co-operation between himself and his son.

"One morning," he says, "when my son was fourteen, we were having a general housecleaning in preparation for entertaining some house guests. At the breakfast table we mapped out



what each member of the family should do. One item on our son's list was cutting and trimming the front lawn. He made a good start, but after a while the humming of the mower faded, and looking out, I saw that a friend had come along and he and my son were standing chatting. My first impulse was to go out and give Herbert a straight-from-the-shoulder bawling out for letting us down, but a ten-minute cooling-off period made me decide to use other tactics. Another boy had joined them, by this time, and they were squatting on the lawn, playing mumblety-peg. I went out and said, 'Herbert, this reminds me of two things.' Scarcely looking up, he asked:

"What are they, Dad?"

"The first thing is that you fellows are not using a swell play we used when I was a kid, and I got down on the lawn with them to show them the play, which they appreciated.

"What's the other thing you are reminded of, Dad?"

"The other thing is something a very wise man by the name of Ben Franklin once said: 'If you want a job half done, send a boy to do it; if you don't want it done at all, send two boys to do it!'"

"The boys got the point immediately, and got up, laughing. My son went back to the lawn mower, and after he had finished a fine job he came into the house, put his arm over my shoulder, and said, 'Thanks, Dad, for not bawling me out before my pals. That was swell of you.'—*Dr. H. E. Sharp, by permission of the Parents' Magazine.*

## Strange but True

By F. J. WORRALL

**P**ROBABLY the most primitive bird in the world is the Kiwi, or apteryx, a native of New Zealand.

About the size of a domestic fowl, it lays one or two enormous eggs a year.

It is tailless, practically wingless, and has coarse, hairlike feathers. Though its legs are short, it runs rapidly. It has a short neck and a long bill with nostrils at the tip, and it makes sounds resembling the growls of a dog.

Then, in West Africa and south-eastern Asia we find the pangolins, rarely seen, however, because they are nocturnal by habit and hide during the day.

Absolutely toothless and unable to fight, they baffle their enemies by rolling into a tight ball, encased in impenetrable armor of sharp, horny scales which cover them from nose to tail tip. They live on ants, which they capture with their long tongues by digging in the soil.

The hyrax, or "rock rabbit," is found in Africa, Arabia, and Syria. In superficial appearance it resembles the domestic rabbit; also in size and habits, though it lives in rocky places. However, it is believed to be more closely related to the rhinoceros, tapir, and horse because of a similarity in formation of its teeth and feet.

There are many other animals and birds seldom seen, because of either their scarcity or the fact that they live in inaccessible places, such as the proboscis monkey of Borneo, the spectacled bear of the Peruvian Andes, and the duckbill.

Probably the queerest of all is the duck-billed platypus of Australia, which is like a cross between a bird, a mammal, and a reptile in character. It is built for the land and water.

Like the duck, it has webfeet, a beak, and lays eggs. It is the only poisonous mammal in the world. On its hind legs are spurs connected by long tubes to poisonous glands near the thighs. The poison, though apparently seldom used, resembles snake venom.

It has hair and feeds its young from the breast. It has a pouch on the stomach in which the eggs are hatched, and it growls like a puppy.—*Our Dumb Animals.*

## Women of Africa

(Continued from page 7)

"Sunday eve three of us took the farewell service. At this service the women expressed their thankfulness for such a meeting and asked for another. The district government demonstrator exhorted the women to endeavor to put into practice all that they had heard. He, too, said that he had made notes of many things heard in the hygiene classes.

"The next morning before dawn the camp was astir. All were packing to go home. As the women passed my abode, good-bys were again said and words of appreciation spoken. The Rhodesian veldt was lonely for the first time. I took a walk up the *kopje* and watched the sun rise. All nature seemed near to God. I sat and turned my thoughts to God. I had much to thank Him for. 'Dear Lord,' I prayed, 'bless these women as they go home. May their homes and families be better for the help and instruction given them in these meetings.'

"Soon I heard the chug, chug of our old Ford. Mr. Robinson had arrived to take me home."

This is a new departure in the work for the women of Africa.

## == LIFE'S PATTERNS ==



PENDULUMS

**I**N the olden days almost every Southern home housed a grandfather's clock. As soon as you opened the door you'd see it there, standing firmly on the floor. Its face seemed to beam a welcome and its bright pendulum kept a steady rhythm as it swayed back and forth. When the conversation lulled, the clock proved a center of interest, for visitors with little to say would unconsciously amuse themselves watching it.

Much life crossed the threshold in full view of the clock. The mother of the house was ill and everyone tiptoed around for days, until she was better. Death passed its face when the grandfather died and his coffin reposed in the living room until after the services. Happiness came and went when the first daughter had her wedding. It was in full view of the clock, too, and no merrier heart ever beat than that girl's as she said her "I do's." Monotony passed there, too, in the general humdrum of existence day after day.

Then there were outside elements that might have disturbed the clock. Thunderstorms came and went, blistering hot days and frosty cold

nights, but with all these ups and downs, these tragedies and blisses, the pendulum of the clock kept right on swinging in its steady, rhythmic way. No circumstance from without changed its pace within.

He stood there bewildered and yet smiling, waiting for someone to help him to a cab. A wide scar extended over his forehead and his eyes were sightless. William L. Stidger tells how he helped this soldier boy and was impressed with his attitude. "I can take it if they can," he said feelingly, referring to his parents. He wanted only to be accepted by them as an equal. It took a lot of grit and courage to face the world as a young man totally blind, but he had determined to do it and was doing it. He was copying the pendulum, going on in a steady way, regardless of circumstances.

Robert Louis Stevenson says that "quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm."

With the wonderful promise that "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him," we, too, can be like the clock in the thunderstorm. Our minds will be stayed on Christ. No circumstances from without can change our attitude within. Instead of a series of ups and downs of mountaintops and valleys, our Christian experience will be one of consistency, of steady, even moving.

Father,

We pray Thee for the quiet mind  
Which in the midst of hurry and turmoil,  
Can at any time turn directly to Thyself,  
And be immediately at peace.

—Watson.

N. B

## A Dangerous Bill Debated Before Congress

CONGRESSMAN LYNCH introduced a bill into Congress declaring, "All papers, pamphlets, magazines, periodicals, books, pictures, and writings of any kind, containing any defamatory and false statements which tend to expose persons designated, identified, or characterized therein by race or religion, any of whom reside in the United States, to hatred, contempt, ridicule, or obloquy, or tend to cause such persons to be shunned or avoided, or to be injured in their business or occupation, are hereby declared nonmailable matter, and shall not be conveyed in the mails or delivered from any post office or by any letter carrier, and shall be withdrawn from the mails under such regulations as the Postmaster General shall prescribe. Whoever shall knowingly deposit or cause to be deposited for mailing or delivery anything declared by this Act to be non-mailable matter, or shall knowingly take the same or cause the same to be taken from the mails for the purpose of circulating or disposing of, or aid in the circulation or disposition of the same, shall be imprisoned for not more than five years or fined not more than \$5,000, or both fine and imprisonment."

This bill is known as H. R. 2328. Hearings were conducted by a subcommittee of the Committee on the Post Office and Post Roads without our knowledge, and favorably reported out of the subcommittee to the large committee. There were three large groups that had appeared before the subcommittee: the Catholics, the Jews, and the colored race. Prominent leaders from these three groups had presented their views and were strongly in favor of the passage of the bill. Hardly any opposition had been offered to the subcommittee except from the Postmaster General himself, who did not care to shoulder the great responsibility of acting as censor and passing judgment upon all the literature that was passing through the United States mails in every post office in this nation. Both the task and the responsibility of dealing with tens of thousands of complaints that would be dumped into the lap of the Postmaster General were more than the Post Office Department relished.

Beginning with the week of March 13, hearings were conducted before

the full Committee of the Post Office and Post Roads daily until March 17. Leading representatives of the Jewish and Catholic faiths again appeared before the full committee and presented very clever arguments in favor of the bill. The members of the full committee were well-nigh convinced that our Government was in grave danger of being overthrown, and religious groups were likely to be annihilated, unless the bill was quickly enacted into law. Since the members of the committee expressed themselves as favoring the passage of the bill, we thought our chance of defeating the bill was quite hopeless. Those favoring the bill occupied practically all the time during the hearings up to Friday, March 17. On Friday we were promised an opportunity to present our side of the question in opposition to the bill.

### Baptists Oppose Bill

Mr. Jackson, a prominent attorney from Washington, D. C., who is the chairman of the Public Relations Committee of three Baptist organizations, namely, the Southern, Northern, and Colored Baptist Associations, numbering eleven million members in the United States, made a very telling speech in opposition to the bill, pointing out some of the grave dangers in the proposed legislation. He reminded the Congressmen that a similar law was enacted by Congress during John Adams' Administration, known as the Alien and Sedition Laws. The old Whig party sponsored the legislation. Thomas Jefferson opposed it and ran for the Presidency of the United States against John Adams and the Whig party on this issue; and promised, if elected, that the laws would be repealed and all who had been imprisoned would be pardoned, and all who had been fined under the Alien and Sedition Laws would have their fines paid back to them by the Government. Jefferson was elected by an overwhelming majority on that issue. He made good all his promises, and the old Whig party never was able to survive its serious mistake. Mr. Jackson exhorted the Congressmen to take warning from this experience.

After him Dr. Rufus Weaver, director of the religious liberty work of the Baptist organizations, spoke. He informed the committee members that he was positive that the eleven million Baptists who would hold their conventions within the next three weeks would go on record as being unanimously opposed to the proposed legislation, and gave some Baptist reasons for their opposition.

### Arguments Against the Bill

H. H. Votaw, the secretary of the Religious Liberty Association, spoke next and made a very telling speech, which was well received by the members of the committee. Elder Votaw told the committee that Judge Pearlman, who was formerly a member of Congress, and represented the Jews of America, had informed the committee members that the Jews were falsely charged with running the Government; but, said Elder Votaw, if this bill is enacted into law at the behest of the Jewish groups, the people will have some reason to believe the Government is run by the Jews. He also pointed out that such a bill, if enacted into law, would not prevent such literature from being sent to the people by means of express packages, and that the law might react against the Jews and Catholics as a boomerang, and that it might not serve the purpose of curing the disease but might aggravate it.

W. H. Hackett, the associate secretary of the Religious Liberty Association of the Columbia Union Conference, followed Elder Votaw. He told the committee how Andrew Jackson, when President, in 1835, in his annual message to Congress urged the passage of a law to suppress certain "inflammatory" and "malicious" literature, which was "destructive to the harmony and peace of the country," and which was "repugnant to the dictates of humanity and religion," and to prevent, through the Postmaster General, its circulation through the mails. A bill was introduced into Congress immediately by Mr. Jackson's friends, declared Brother Hackett, similar to the one now before the committee. But, said Brother Hackett, such able statesmen as John Calhoun, from the South, Daniel Webster from the North, Henry Clay from the Middle West, and other notable statesmen opposed the measure vigorously and succeeded in defeating it. From Henry Clay's speech against the measure he quoted the following words:

"It is too often in the condemnation of a particular evil that they were urged on to measures of a dangerous tendency. The bill is calculated to destroy all the landmarks of the Constitution, establish a precedent for dangerous legislation, and lead to incalculable mischief."—*Congressional Globe, June 8, 1836.*

Brother Hackett also told how his own children were being insulted. They were spat upon by other children as they went home from school, and

were called all kinds of foul and insulting epithets because they were "Advents." But, he said, we do not come to Congress and ask it to enact a law to prevent the public from heaping ridicule and contempt and obloquy upon us as Adventists. We try to return good for evil, as we are exhorted to do. If we succeeded in getting such a law enacted in our favor, it would not stop our troubles, but only increase them.

H. M. Blunden, secretary of the Publishing Department of the General Conference, spoke next. Brother Blunden showed how the bill, if enacted into law, would vitally affect the circulation of our literature which discusses theological dogmas upon which there are marked differences of opinion. He said our literature could be charged as tending to create "hatred, contempt, ridicule," and might logically be accused of causing certain people to be frowned upon and therefore would give the Postmaster General grounds to shut it out of the mail when there was nothing more involved than the discussion of dogma and the exposure of erroneous teaching.

Brother Blunden quoted from some of the Catholic writings and periodicals, calling special attention to what a Catholic priest wrote about the Catholic religion and Protestant sects in the January issue of the *Catholic Digest*. He quoted from a leading Roman Catholic writer in that magazine who wrote that "Catholics believe that their church is the church which Christ established. . . . They believe that the Catholic Church is the only organization authorized by God to teach religious truth and to conduct religious worship. . . . From this it follows, that, as far as God's law is concerned, no one has a real right to accept any religion save the Catholic religion, or to be a member of any church save the Catholic Church."

He also told how the Catholics in their periodicals express the wish to bar all Protestant missionaries from South American countries and how they are attempting to restrict the circulation of Protestant propaganda literature in those countries and thus are guilty of creating the very literature which they condemn in this bill. Brother Blunden's speech made a good impression upon the committee members. They began to see in the bill dangers to which their attention had not been called before, and that there was considerable political and religious dynamite in it.

### The Final Plea

The writer was the final speaker, and he endeavored to cover ground that had not been gone over before and sought to impress upon the committee members that they were confronted with an exceedingly delicate

and perplexing problem in which they had our sympathy, but that he did not believe that if this bill were enacted into law it would solve the problem, but would add to our perplexities and gravely endanger our precious heritage of civil and religious liberty and the Bill of Rights in our Constitution. He stated that it would undermine and jeopardize the freedom of speech and religion, because if Congress had power to limit the freedom of the press beyond libel, it also had power to limit the freedom of speech beyond slander; and that all the guaranties of the First Amendment stood upon the same equality, and if they had power to destroy one they could destroy all these guaranties, and none of our liberties would be safe.

The writer also gave the committee some concrete evidence from Catholic magazines of terrible things Catholics wrote, declaring that Protestants were a group of lunatics and ought to be put behind bars, that Protestantism was dead and ready to be buried, and soon would pass into oblivion and be remembered only by historians, and that Catholics aimed to make America dominantly Catholic and in time would control our Government and rule it according to Catholic ideals and teaching. All this was quoted from Catholic magazines to show that such magazines would have to be considered by the Postmaster General as being unfit to pass through the mails.

It was made plain that we did not favor any law to shut Catholic literature from the mails, no matter what they wrote about Protestants, or how badly they maligned and defamed them with inflammatory writings. We still wanted them to have the right to circulate such literature, and all we asked in return was a free press and a fair field to combat their attacks, and we would not fear the consequences. A religion that could not stand up against ridicule and survive any attack through the press was not worth preserving and ought to go down.

The clerk of the committee said he had been a stenographer of committees in Congress for more than thirty years, but that he never before had handled such a mass of strong arguments against a bill, and that he thought the bill was killed. But we are not so certain. If the bill is favorably reported out of the committee and comes before Congress for consideration and discussion, there certainly is going to be some heated discussion. Some of the Congressmen, as in the days of Daniel Webster, Henry Clay, and John Calhoun, are ready to give strong opposition to the proposed attempt to scuttle our Bill of Rights and destroy the freedom of the press. The war hysteria has not carried all our statesmen off their feet.

The clerk of the committee said, "If

you gentlemen that spoke today did not plan your speeches in advance, a Providence certainly directed you, as none of you repeated what any of the rest said." As a matter of fact, none of us had talked the matter over concerning what anyone was to say, before we entered the committee room, but merely asked each to pray for the other while he was speaking, that God would put the right words into his mouth, and God certainly did answer our prayers, giving us not only great freedom to speak but favor with the committee members.

We hope the committee will not report the bill out favorably, although after the hearing was ended, three members of the committee informed us that if the bill had been voted on in the committee on Thursday, before the hearing on Friday of March 17, they would have voted on it favorably, but that we had changed their minds as they saw the serious dangers involved in the proposed legislation. We pray that the bill will be killed in committee, and not become a law.

C. S. LONGACRE.

## The Voice of Prophecy

### Broadcast Responses

#### South Dakota

"I have received my certificate for completing the Bible course. I prize this more than I can tell. It is valuable to me, for it marks a new period in my experience. I am ashamed to admit it, but I am a backslider, and for many years have neglected my Saviour shamefully. I have a desire to get away from this wicked element, for I have done almost every wicked thing. I want to live a good life, and I thank God He is helping me to do it. My friends scoffed at the idea of my taking this Bible course, but now they are convinced that I mean to live differently. I am reading the Bible to my husband, and he is very much interested. I ask your prayers that we may both be saved and set a right example before others."

#### Washington, D. C.

"We are anxious for you to know how much we enjoy the Voice of Prophecy. My husband and I are very much interested in it. Last summer we were in Miami, Florida, visiting some relatives. We were turning the dials on the radio one Sunday when suddenly we heard a voice announce in Spanish, The Voice of Prophecy. Although we couldn't understand all that was said we listened to the whole program. It came from Havana, Cuba. Two weeks ago my husband was in Grand Prairie, Texas. On Sunday, just before time for your program to come on, the neighbors came flocking

over to his parents' house to hear the program. The room was filled with people who longed to hear your message. May the Lord bless you as you continue to give your inspiring messages to the world!"

**Missouri**

"I am asking you for help in finding my way back to God. I do believe in God the Father and in His Son Jesus Christ. I believe that salvation comes through His blood. I have been a worker in the church, and in this message for quite a few years. I do not know how I have allowed myself to slip into this condition. I feel that I am now being punished for permitting myself to drift far away. I am sick in body, but my worst suffering is because I cannot seem to find my way back to God. My only wish is to serve God and let Him have His way in my life. I am willing to place all on the altar.

**Tennessee**

"Please send me twenty-five copies of the sermon 'The Seven Blessings of Revelation,' to divide among a class of forty boys who requested them. They meet each Sunday morning to hear the Voice of Prophecy radio program. They have started to study the junior Bible lessons each Tuesday evening, as a class, and will soon send in their first test paper. Their interest is good. These boys are at the State Training and Agricultural School for Boys—Tennessee's State Reformatory."

**California**

"Thank you for your kind letter saying you remember us in prayer.

I don't know what is wrong, but it is first one thing and then another. But with God's help I will carry on. I am sending my little gift and may I ask for the book *Our Wonderful Bible*. I do pray for you all, and when I kneel I spread your radio logs out in front of me as did Hezekiah. I know God will bless your work."

**A Year of Progress in South America**

**I**N the South American Division 1943 was a year filled to the brim with activities. The annual meetings of the division committee, one union committee, and several institutional boards could not be held in 1942, but were postponed until the early part of 1943. These meetings for 1943 convened in the latter part of the year. Besides the annual meetings three evangelistic councils were held—one in Buenos Aires for the Austral Union, one at the Brazil College for the three Brazil unions, and one in Lima for the Inca Union.

We believe that these evangelistic councils mark the beginning of an era of larger evangelism for South America. J. F. Wright and A. W. Cormack, of the General Conference, R. R. Figuhr and the writer, from the division, and the respective union presidents led out in these meetings, with local presidents, evangelists, and other leading workers participating. As plane travel was the only means of transportation from the North Brazil Union to the council, only two persons could attend. A special meeting

was therefore held in Belém for the workers of this union.

In this division, with such tremendous distances and, in many places, slow and difficult travel, and in some places restrictions in international travel, such general evangelistic councils can seldom be held. As far as we can ascertain this was the second council since the organization of the division. In one mission where the council was held in another country, no worker could obtain a visa to attend it, and in another only a few were permitted to go. In view of the fact that workers can meet so infrequently to exchange thoughts with other fellow workers and together study soul-winning methods and unitedly seek God for an infilling of the Holy Spirit, they prize the privilege more when it does come, and remember longer the things heard. We greatly appreciated the invaluable help provided by the General Conference in the representatives sent us for these meetings.

These councils and the union and local mission sessions, in addition to all regular annual meetings, naturally took the workers from their fields of labor a considerable time during the first half of the year. Consequently, for that period the number of baptisms fell below that of 1942 for the same period. The impetus which was derived from these councils, however, made it possible during the last part of the year to make up most of this loss.

The total number baptized in 1942 was 3,397, which was 391 above the previous highest year, 1940, when we passed the 3,000 mark by six. The net gain in membership in 1942 was



The Faithful Colporteurs of Britain, Who Work Diligently in Spite of Adverse Circumstances



2,073, which was 96 more than the highest gain previously reported in any one year. In 1943 the number of baptisms was 3,246, and from all indications 1944 promises to be the banner year in soul-winning work. A strong endeavor is being made to enlist our total membership in an advance in every department of our work during this hundredth anniversary year of the remnant church. Besides those who are added by baptism, between one and two hundred a year are generally added on profession of faith, having been previously baptized by immersion. The increased number of baptisms in 1942 and 1943 is due largely to the special General Conference appropriations for large city efforts. This made possible more extensive advertising, the renting of larger, more centrally located halls, the employing of more helpers, and the holding of more meetings a week than had been customary.

Some successful local broadcasting has been carried on in connection with efforts, and now the International Voice of Prophecy program includes every country of our division. This, with the Bible School of the Air, promises greatly to increase the number of baptisms in future years. L. H. Lindbeck, our division radio secretary, and his associates are kept extremely busy, and it has been necessary to establish suboffices in Rio de Janeiro for Brazil and in Lima for Peru and Ecuador. In places where radios are few, reports state that large numbers

gather regularly in and outside the homes of those who have radios, and listen to the service.

Even though it is generally stated that our broadcasts are of the very highest quality and are much appreciated by members of all creeds, yet in some countries there is a strong opposition from the same source as that which has forced some government officials to put other Protestant programs off the air. We have been put off the air in some places and then again permitted to continue. The radio stations seem to be eager to use our programs, and report that those who are opposed to them have found nothing objectionable in them.

The annual division committee meeting, December 13 to 19, 1943, was a spiritual feast, as well as an occasion for the study of problems in connection with our work. W. E. Nelson and Dr. H. M. Walton, of the General Conference, and L. K. Dickson, the president of the Pacific Union Conference, were with us. The General Conference appropriations for our division for 1944 were the largest we have ever received, and besides these we were surprised by large appropriations for our medical work from the Pacific Union Conference, the Glendale, Loma Linda, Paradise Valley, and Portland Sanitariums, and the Oregon Conference. This generosity on the part of our people in North America is much appreciated. A beautiful hill has now been bought in Rio de Janeiro as a site for the sanitarium,

and it is hoped that a building can be erected and ready for occupancy before our lease of the Rio de Janeiro Clinic expires in August, 1945.

Tithes and offerings in 1943 showed a large gain over those of the preceding year, the same being true of the enrollments in our schools. The great increase in the sale of our books and magazines has been most encouraging. The gospel literature distributed by our colporteurs and laity seems most effective in the winning of souls in South America. The Rio-Espirito Santo Mission in Brazil, with over two thousand members, reports that more than half have accepted the truth through reading our literature.

At the close of 1943 the church membership was 37,464, and the Sabbath school membership was 47,505. We thank God for the success that has attended the work in its every branch. We do not feel satisfied with the results. We believe that there are vastly greater possibilities ahead of us, and our prayer is that God may help us to attain to these possibilities.

H. O. OLSON.

THOU shalt not want anything in this life. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Thou shalt not want anything in eternity. "I go and prepare a place for you, . . . that where I am, there ye may be also."—Mrs. J. R. Mott.



The Union Colporteur Institute in Mexico. Banners Indicate the Various Sections Represented



## The Literature Ministry in Old Mexico

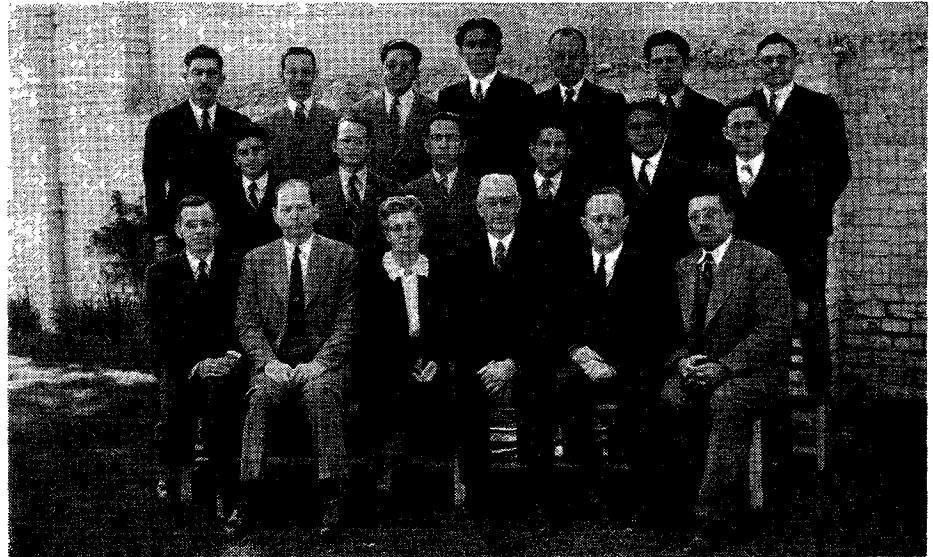
IN spite of a background of church control and priestly dominance in the realm of conscience, and in consequence of the long struggle through two centuries of turbulent history for *libertad*, our colporteurs are now free to go throughout the length and breadth of old Mexico, scattering the printed page without official let or hindrance. This does not by any means say that they ply their profession free from interference by enemies, both religious and secular; for priests still connive and strive to hinder the faithful colporteur in his work, while robbers and bandits contribute their full share to make the lot of the canvasser in Mexico somewhat precarious.

About ninety of these trail blazers whom we call colporteurs, gathered in the church in Mexico City in February for a national colporteur institute. They had come from all over the republic—from Tijuana in the far northwest, just across the border from San Diego, California; from the far reaches of Yucatan, a few miles across the strait from Cuba on the southeast; and all the way in between. Many of them had traveled great distances to be in attendance at this epoch-making meeting, for this was the first general gathering of colporteurs and leaders for all Mexico.

They were together for eight days and were an intensely interested and earnest group of workers as they drank in the instruction so ably given in the Spanish language by D. A. McAdams, the division publishing department secretary, and D. A. Cone, from the Pacific Press in California, which house supplies the literature for that field, and from W. R. Mulholland, the Mexican Union field missionary secretary. The writer also contributed in a feeble way, as everything he said had to be restated by an interpreter. Elder Salazar is the best of interpreters, but any message loses much of its original force and meaning by this method of impartation.

But to return to these zealous colporteurs—they labor against great odds in Mexico, and still they press on with the battle to the gates. They told stories of priestly plottings to injure their work, of robbers lying in wait to steal their money after deliveries, and of many other hazards which they have to brave in order that the blessed truth in our literature may reach the homes and the hearts of the honest seekers after truth. But they also told of the intervention of angels to thwart the plans and purposes of the enemy, and they rejoiced in all these experiences.

One colporteur told how his only weapon against a threatening pistol



Publishing Convention in Mexico

fully loaded was the sword of the Word of God. But by its adroit use he changed the thoughts of the pistol wielder, who then took him to a saloon and asked him to drink with him. Once again the colporteur turned to the Word and from Proverbs showed him the evils of liquor. Then he accompanied him to his home and taught him the message. Finally, the man humbly sought his pardon for attacking him, and the colporteur added, "The Lord helped me to dominate that man."

Another colporteur was intercepted by a group of armed men. He reasoned with them and they left him. Two days later he was met by a man with a lasso. He came up as though he would do him harm, and then he said, "I'm your friend. Get out quickly, for they intend to kill you here." But as his delivery was soon due, he hid himself in a room and waited. He delivered by night and in the rain, and even though the whole populace knew of the prohibition of the priest, he delivered 75 per cent of his orders. A gang was formed to attack him, but Providence intervened, and there where he labored in tears a goodly company of believers was established.

The accompanying picture of these earnest colporteurs reveals how God by His Spirit is raising up heralds of this message in this country. There are five missions in Mexico, represented by the five banners appearing in the photograph. It will be noticed that quite a large number of women belong to this company of workers, and though the work is harder for them, they are among the very best in the group. The banner colporteur for all Mexico is a woman. Over the platform was the inscription "*Ministros de la Página Impresa*," which being interpreted means, "Ministers of the Printed Page."

During the year 1943 this band of "Ministers of the Printed Page" deliv-

ered no less than \$47,223.89 worth of literature, and they set their stakes to outdo this in 1944. May God reward their faith and vision with the impartation of power and ability to exceed their goal.

Preceding the colporteur institute a departmental convention was held for five days. We attach a picture of this group. It consists of the union president, H. F. House; D. A. McAdams, of the division; the union field missionary secretary, W. R. Mulholland; the leaders in the union Book and Bible House; and all local mission superintendents and secretary-treasurers. These men were most enthusiastic and practical in their approach to the program of literature for Mexico, and they laid constructive plans for the future. This will mean salvation to a multitude of souls in their country. Their personal knowledge of the problems involved and their practical approach to their consideration and solution revealed that the literature work is very much a part of their planning as leaders, and this assuredly adds much strength to the entire mission program.

We came away from Mexico with a profound respect for the ability and consecration of our leadership, both foreign and national, in that field, and with a conviction that we are entering upon an era of expansion in our publishing work in Mexico far transcending anything we have yet seen. During the last two days of the institute the presence of Elders Calkins and Torrey, of the division, brought much courage and help to us all.

H. M. BLUNDEN.

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must learn their trades. The successful soul winner must do likewise. Our catalogue is yours for the asking.

**HOME STUDY INSTITUTE**  
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# Millerism Gains Further Support

(Continued from page 4)

the preaching of the advent came definitely to the front, as indicated in this resolution that was voted:

"Resolved, that in the opinion of this conference, there are most serious and important reasons for believing that God has revealed the time of the end of the world and that that time is 1843."—*Signs of the Times, June 1, 1842, p. 69.*

However, a person did not need to be a believer in the precise time to be enrolled as a member of the conference. So long as he rejected certain false teachings about the advent and believed that Christ's coming and the first resurrection are "the next great events of prophetic history," he could be a member, and in good standing.

The very fact that an increasing emphasis was being placed on the time element meant that all who accepted this phase of the teaching, felt an increasing sense of urgency in discharging their responsibility for warning the world. Another resolution reveals this:

"Resolved, that the time has fully come for those, who believe in the second advent of our Lord Jesus Christ in 1843, to show their faith by their works."—*Ibid.*

They believed that the time had come to proclaim with vigor what they described as "the midnight cry," a phrase borrowed from Christ's parable of the wise and foolish virgins. (Matt. 25:1-13.) This parable, intended as a warning to watchfulness in regard to the advent of the Lord, is woven all through the Millerite literature, and the phrases "the wise and foolish virgins" and "the midnight cry" are repeatedly employed.

## A Sense of Urgency

The Millerites believed that by their preaching of the advent they were fulfilling the portion of the parable which tells of the cry that was made at midnight, "Behold, the bridegroom cometh; go ye out to meet him."

Looking about them in the religious world, the Millerites saw the effective way in which camp meetings were being employed for disseminating religious teachings and awakening religious conviction. So they reasoned:

"These means have been eminently owned and blessed of God to the awakening and salvation of souls. Why, then, should we not seize upon them as one of the most efficient means of giving the midnight cry? We believe we should be criminally negligent not to do so."—*Id., p. 68.*

A formal resolution was therefore passed that in view of the fact that "our time for giving the midnight cry

is short," a series of camp meetings be held.

How deep and how vivid now was the sense of urgency is revealed in this resolution:

"Resolved, That we should keep it distinctly in mind, that we are this year to do our last praying and make our last effort, and shed our last tears for a perishing world."—*Id., p. 69.*

This is the tempo of the Millerite movement as it enters the summer of 1842.

F. D. N.

## Emergency Relief Fund

|  |             |
|--|-------------|
| Previously reported                    | \$39,655.07 |
| A friend, Pasadena, California         | 50.00       |
| Daniel Isaac                           | 10.00       |
| A friend, Wichita, Kansas              | 10.00       |
| Mrs. A. P. Enevoldson                  | 100.00      |
| Dorcas Society, Caldwell, Idaho        | 25.00       |
| Mrs. Clara Anderson                    | 1.00        |
| D. A. Toews                            | 1.00        |
| Peekskill (New York) church            | 10.00       |
| Mrs. A. W. Geer                        | 3.00        |
| Four members, Bainbridge (Ohio) church | 6.00        |
| A. B. Crary                            | 5.00        |
| A sister, in Wenatchee, Washington     | 5.00        |
| A Takoma Park sister                   | 5.00        |
| A sister, California                   | 5.00        |
| A. F. Anderson                         | 10.00       |
| Dorcas Society, Gobies, Michigan       | 5.00        |
| Selmer Johnson                         | 25.00       |
| Catharine Baden                        | 25.00       |
| Mr. and Mrs. Carl J. Baden             | 50.00       |
| Mr. Van Compen and others              | 5.00        |
| Mrs. Faye Scharf                       | 2.00        |
| Mrs. M. E. Ford                        | 5.00        |
| Friends, Essexville, Michigan          | 20.00       |

Total to April 3, 1944 \$40,038.07

Please send all contributions to W. E. Nelson, Treasurer, General Conference of S. D. A., Takoma Park, Washington 12, D. C.

## Camp Meetings

1944

### Atlantic Union

|                           |                |
|---------------------------|----------------|
| Greater New York          | May 7-9        |
| New York, Union Springs   | June 29-July 9 |
| Southern New England      |                |
| South Lancaster, Mass.    | July 6-16      |
| Northern New England      |                |
| Auburn, Maine             | July 20-23     |
| White River Junction, Vt. | July 28, 29    |
| Washington, N. H.         | Aug. 26        |

### Canadian Union

|   |                |
|---|----------------|
| Ontario-Quebec, Oshawa                  | June 30-July 9 |
| Maritime, St. John and Halifax          | July 6-16      |
| Manitoba-Saskatchewan,                  |                |
| Saskatoon                               | July 21-30     |
| Alberta, Lacombe                        | July 28-Aug. 6 |
| British Columbia, Vancouver and Kelowna | Aug. 4-13      |

### Central Union

|                          |                |
|--------------------------|----------------|
| Wyoming                  |                |
| Cheyenne                 | May 31-June 4  |
| Rawlins                  | June 7-11      |
| Casper                   | June 14-18     |
| Sheridan                 | June 21-25     |
| Powell                   | June 28-July 2 |
| Kansas, Enterprise       | June 2-10      |
| Nebraska                 |                |
| Norfolk                  | June 9-11      |
| Scottsbluff              | June 23-25     |
| Hastings                 | Aug. 18-20     |
| College View             | Aug. 25-27     |
| McCook                   | Sept. 1-3      |
| Colorado, Boulder        | June 15-25     |
| Missouri, Jefferson City | Aug. 11-19     |

### Columbia Union

|                                       |                |
|---------------------------------------|----------------|
| Potomac                               | June 22-July 2 |
| New Jersey, Ocean County Park,        |                |
| Lakewood, N. J.                       | June 29-July 9 |
| East Pennsylvania, Westcoesville, Pa. | July 6-16      |
| West Pennsylvania                     | July 15-23     |
| Ohio                                  | July 27-Aug. 6 |
| West Virginia                         | Aug. 3-13      |
| Chesapeake, Catonsville, Md.          | Aug. 10-20     |

### Lake Union

|                               |            |
|-------------------------------|------------|
| Illinois, Brookfield          | June 13-18 |
| Wisconsin, Portage            | Aug. 10-20 |
| Indiana, Battle Ground        | Aug. 17-27 |
| Michigan                      |            |
| Upper Peninsula, Fortune Lake | June 16-25 |
| Grand Ledge                   | Aug. 15-27 |

### Northern Union

|                         |                |
|-------------------------|----------------|
| North Dakota, Jamestown | June 9-18      |
| (Russian) Butte         | June 22-25     |
| South Dakota            |                |
| Huron                   | June 16-24     |
| Black Hills             | June 29-July 2 |
| (Indian)                | Aug. 25-27     |
| Minnesota, Anoka        | June 15-25     |
| Iowa, Cedar Falls       | Aug. 23-30     |

### North Pacific Union

|                       |                |
|-----------------------|----------------|
| Idaho, Caldwell       | May 30-June 4  |
| Upper Columbia        |                |
| College Place, Wash.  | June 9-18      |
| Montana, Bozeman      |                |
| (Mount Ellis Academy) | June 16-24     |
| Oregon, Gladstone     | July 20-30     |
| Washington, Auburn    |                |
| (Auburn Academy)      | July 27-Aug. 6 |

### Pacific Union

|                                      |                |
|--------------------------------------|----------------|
| Central California                   |                |
| Fresno                               | June 2-10      |
| Santa Cruz                           | Aug. 11-19     |
| S. E. California, La Sierra Heights, |                |
| Arlington                            | June 2-10      |
| Northern California, Lodi            | June 8-18      |
| Arizona, Prescott                    | July 27-Aug. 5 |
| Southern California, Lynwood         | June 9-18      |

### Southern Union

|                                       |               |
|---------------------------------------|---------------|
| Alabama-Mississippi, Meridian, Miss., | May 18-27     |
| Carolina, Lake Kanuga,                |               |
| Hendersonville, N. C.                 | May 25-June 3 |
| Florida, Forest Lake Academy          | May 25-June 3 |
| Georgia-Cumberland                    |               |
| Southern Junior College               | June 1-10     |
| Kentucky-Tennessee                    |               |
| Madison College                       | June 15-24    |

### COLORED

|                                       |               |
|---------------------------------------|---------------|
| Alabama-Mississippi, Meridian, Miss., | May 18-27     |
| Carolina, Asheville, N. C.            | May 25-June 3 |
| Florida, Winter Park                  | May 25-June 3 |
| Georgia-Cumberland                    |               |
| Chattanooga, Tenn.                    | June 1-10     |
| Kentucky-Tennessee                    |               |
| Nashville, Tenn.                      | June 15-24    |

### Southwestern Union

|                             |                  |
|-----------------------------|------------------|
| Arkansas-Louisiana          | July 28-August 6 |
| Texas                       | July 21-30       |
| Texico                      | Aug. 7-13        |
| Reserve (Spanish)           | Aug. 17-20       |
| Sandowal, N. Mex. (Spanish) | Aug. 24-27       |
| Oklahoma                    | Aug. 10-20       |

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## OF SPECIAL INTEREST

### The San Juan (Argentina) Earthquake

Letter From P. M. BROUCHY

"I HAD heard many times of earthquakes, but I had no idea of their terrible effects until that Sabbath of January 15. At 8:45 in the evening, while we were in Mendoza, we felt our house move and the earth tremble beneath our feet. Half an hour later we were advised by radio that there had been an earthquake of catastrophic proportions, and that San Juan was without communication. At eleven o'clock in the night, when we obtained further information, it was definitely confirmed that the city of San Juan was destroyed, and that there were thousands of dead and injured. The government of the city of Mendoza requested doctors and nurses to volunteer as first-aid workers. As we were nurses, we prepared our satchels to go and render first aid, buying disinfectants and emergency remedies. After considerable difficulty we were able to get on the relief train. There were thousands of desperate persons with friends and loved ones in San Juan, and they were desirous of obtaining accommodations on the train, which departed at 12:30 A. M.

"My daughter and her husband, my wife, Brother Replogle, and I joined the first group of relief workers, consisting of ten doctors and fifty nurses. We arrived at 3:30 A. M. The picture that presented itself to us was terrible. Thousands of persons were seen moving around in the darkness. The city had no light. There were many injured. Others were weeping. The station was destroyed. Dust and debris covered the streets. The electric light posts and wires were a confused mass. Often we heard the voices of the injured and their relatives asking for help. Others, searching by the aid of torches made of wood and pieces of broken furniture, found their dead ones among the ruins,

"Over the city hung a great cloud of dust, and every little while another quake occurred. After considerable difficulty we arrived at the hospital. From the front of the hospital it appeared that the earthquake had respected the place and left it standing to receive those who needed help. However, we were quickly convinced that this was not the case, as we entered the hospital, where a terrible picture of pain and suffering met our eyes. The entire building was useless, with the exception of the kitchen. All

the nurses of the hospital were within the interior, in the patios and the garden, with hundreds of gravely injured waiting in the darkness for help and relief. We gave all the help possible under the circumstances.

"Finally, asking another nurse to take my place, I ran off in search of news regarding our members, and found Brethren Block and Gianelli, our workers, and their wives in a street that had not suffered so much damage. When questioned concerning our other members, they replied that it seemed they had escaped injury."



Two of Our Families Who Lost All, and Are at Present Housed in One of the Thirteen Small Tents Bought by the Cuyo Mission From Relief Funds. P. M. Brouchy, President of the Field, Is Shown at the Left

#### Letter From R. R. Figuhr

"Since the earthquake unusual weather has obtained in that section. While ordinarily the rains are light, heavy rains have been falling, especially at night, with frequent hailstorms and strong winds. For more than 40,000 shelterless people it has been a real trial. Outbreaks of epidemics are feared. The city was originally inhabited by 85,000. It is estimated that from 7,000 to 14,000 perished in the earthquake. A large number were injured and permanently crippled. So far we have lost but one member, who, after the earthquake, died from injuries received. A sum of \$13,000 (national currency) has been provided among us, including the \$4,000 given by the General Conference for the relief of our brethren. Another \$5,000 will have to be raised here to help our people through the winter. I might say that it is quite generally acknowledged that Adventists have done more for the relief of their people than any other

organization, with the possible exception of the Jews. . . .

"I am writing this morning especially, Brother Nelson, in regard to the problem of a meeting place and schoolhouse that our brethren in San Juan now face. Just before the earthquake they had completed their remodeling of the property which they had bought for the church. Two meetings had actually been held in these quarters. The location is a good one, and the building seemed to be quite suitable for the purpose. The earthquake has, of course, entirely demolished our plans as well as the church building.

"Building in San Juan now will be very much more expensive than formerly, since strict building regulations have been passed, providing for earthquake-proof buildings. The former buildings were largely of adobe, which explains the great destruction resulting from the quake. School accommodations must also be provided, as we have about forty children who should be in school. Our second proposition is to build on the rear of the church lot a two-roomed school building, approximately 38 feet long by about 25 feet wide, with movable doors across the center so that both rooms could be readily made into one large room. This would be used for church services until such time as a main church building would be erected. Our brethren could meet in this school building for a number of years if necessary. The plan would be to build the back of the church right up against the front of the school building."

#### Help for San Juan

In order to help the brethren in meeting their immediate needs, the General Conference voted an appropriation of 15,000 pesos (about \$3,750). We now hope to be able to aid in providing a place in which our church members can meet for their services, as they themselves will not be able to provide these facilities, for they have lost everything.

In addition to the 15,000 pesos, we have voted a further appropriation of \$500 from our Emergency Relief Fund as a further assistance in their present emergency.

W. E. NELSON.



Ruins That Once Were the Seventh-day Adventist Church in San Juan