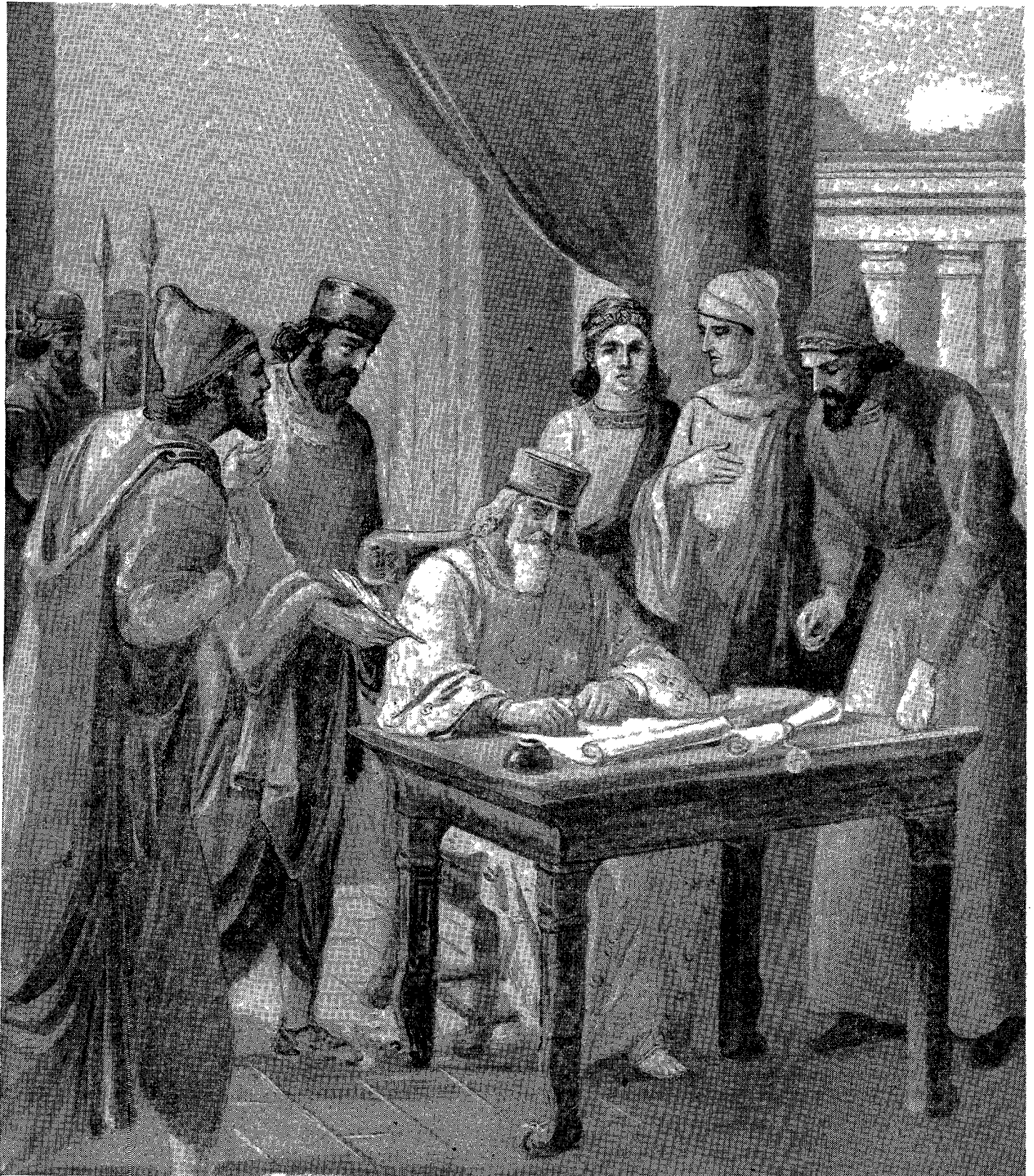


THE ADVENT SABBATH  
REVIEW AND HERALD

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



King Darius Unwittingly Signing Daniel's Death Warrant. See Daniel 6

## The Christian and Civil Government

**T**HE attitude of the Christian toward the government under which he lives is expressed in one word—loyalty. To this he is admonished by Holy Writ:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Rom. 13: 1, 2.

### The Limits of the Authority of Human Governments

With what authority has God invested civil government? It is inconceivable that He should have bestowed upon it unlimited power. This would be to make earthly government to the extent of human capability equal to the government of God. It would be to place God's work in the earth, His gospel, His church, the affairs of mankind physically, socially, civilly, and spiritually, under the control of human government without reference to its attitude to the principles and problems involved. This we cannot believe the Great Ruler of the universe would do.

We are therefore forced to the conclusion that the jurisdiction of human government is limited to the sphere of civil relations, to the decision of questions governing the relation of man to his fellow men. There is a sphere—the personal relation of man to his Maker—into which civil government has no God-given right to intrude.

### God and Caesar

Christ clearly recognized and taught this dividing line separating the authority of civil government from the sphere of spiritual relations. To some who came to Him inquiring whether it was right to pay tribute to Caesar, or civil government, the Master, after calling attention to the fact that they were recognizing Caesar's government by using Caesar's coinage, replied, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (See Matt. 22: 16-21.)

There is a sphere in which Caesar may operate. He may make laws for the protection of life, liberty, and happiness. In the field of civil relations he may range freely. He should be a terror to evil works, "a revenger to execute wrath upon him that doth evil." In this he is "the minister of God" and should be loyally supported

with tribute, the Christian being subject to these civil enactments, "not only for wrath, but also for conscience' sake." (Rom. 13:3-6.)

The Christian is to "render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:7, 8. The apostle then proceeds to quote in substance the last five commandments, which define the civil relations of man. He makes no quotation from the first table of the law, because the first four commandments pertain to the relations of man to God, belonging alone to the sphere of God's government and jurisdiction. Into this sphere, as we have said, civil government has no right to enter.

### Civil, Not Spiritual, Jurisdiction

Nor does it belong to the sphere of civil government to deal with the second table of the law in the spiritual significance of the commandments of that table. This field belongs alone to God. With the civil relation defined in the last six commandments the civil government may take account. The government has a right to punish the murderer, the adulterer, the thief, not because they have done a moral wrong, but because they have violated the law of civil ethics. The government can deal with overt acts only. God, however, looks beneath the overt act and takes account of the thoughts of the heart, of the motives and purposes, of the life. In His estimate, the man who hates his brother, even though he commits no overt act, is a murderer. (1 John 3:15.) The lustful man likewise violates the commandment, even though outwardly he may not offend against the law of chastity. (Matt. 5:28.)

### Loyalty to Government

In an evil hour, either consciously or unconsciously, civil government oversteps the bounds God has set for it, and seeks to regulate or control the personal, spiritual relations which exist between man and his Maker. What should be the attitude of the Christian toward his government under these circumstances? We answer again: This attitude may be expressed in one word—loyalty.

God is supreme, and His requirements are paramount to all else. To

Him the Christian owes unswerving allegiance. He cannot surrender this allegiance at the command of any human master. And when the laws of his government require that he should violate the laws of God, he has no alternative, but must obey God rather than men. Above any fear he may have for man, who is able to destroy his body, he is to fear the great God of heaven, who is able to destroy both soul and body in hell. (Matt. 10:28.)

We have said that the attitude of the Christian should always be that of loyalty to his government. How shall he manifest his loyalty when the laws of his government conflict with the requirements of God? By consistent Christian effort to enlighten the law-makers as to the principles involved. He may do this by personal effort and in union with others in such ways as it is lawful to seek relief. This may be done by appeal to the courts of justice or by securing repeal of the law by action of the legislative body.

Never can the Christian resort to personal violence in the accomplishment of his ends. He will not engage in private brawls, nor will he be found inciting rebellion or riot. Rather than this, he must suffer meekly the penalty of the law, however unjust, leaving to God the vindication of his cause. By this course of conduct and in this spirit working to redress the wrong, the Christian is giving the highest proof of his loyalty to government. He is standing for fundamental principles; and in seeking to induce his government to confine its activities to that sphere to which God has justly limited its authority, he is rendering to it the highest possible service.

### Notable Bible Examples

For this undeviating stand for right and principle, the Christian has authority in notable examples cited in the Sacred Writings. When Daniel was required, on pain of death, to obey the law of Medo-Persia contrary to the express command of God, he resolutely refused; and when he was cast into the den of lions, God wrought for him a wonderful deliverance, thus vindicating the noble stand he had taken. (Daniel 6.)

Similarly, when Shadrach, Meshach, and Abednego refused obedience to the decree of Nebuchadnezzar requiring a violation of God's law, their stand was vindicated by a miraculous deliverance from the fiery furnace. (Daniel 3.)

God declares that Nebuchadnezzar was His servant, to execute His judgments upon the nations. (Jer. 25:9.) But when this servant of God exceeded his proper authority and sought to legislate in things pertaining alone to God's jurisdiction, his folly was rebuked, and his pride humbled.

Daniel and the three worthies surely showed greater loyalty to the governments under which they lived than did their detractors. Darius and Nebuchadnezzar overstepped the bounds set for their authority by Omnipotence. By their acts they took a course which would inevitably lead to national ruin and invite the judgments of Heaven. In resisting these unjust measures the servants of God sought to save their governments from this dire calamity. Surely they manifested a loyalty to God and a loyalty to their governments in striking contrast to those who in

their lofty claims to patriotism were willing to put to death men with whom there could be found no fault except in the allegiance which they gave to their God. (Dan. 6:5.)

"Government is never the gainer in the execution of a law that is manifestly unjust. . . . Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying, contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere that it comes in conflict with the consciences of men."—*Moral Philosophy*, by James H. Fairchild, pp. 184, 185.

### Obey God Rather Than Men

Nor are such instances confined alone to the Old Testament Scriptures. The apostle Peter and his companions were brought into similar straits. Commanded by ruling authorities neither to teach nor preach in the name of Jesus, the apostles answered, "We ought to obey God rather than men." Acts 5:29. God showed His approval by the mighty power of His Spirit which attended their labors.

The life of the Christian, above all, should be free from just offense. He should be quiet, orderly, honest, neighborly, law-abiding. Every relation in life should be regulated by sincere devotion to God and to his fellow men. He should love God supremely and his neighbor as himself. Love to God and love to man—upon these two great principles hang all the law and the prophets.

F. M. W.

## Preparation for Witnessing When the Time of Need Came

AS I read of our brethren in this and other lands having to witness for the truth before men in official life, I think of that fine paragraph in the book *Education*, by Mrs. E. G. White:

"God's purpose for the children growing up beside our hearths, is wider, deeper, higher, than our restricted vision has comprehended. From the humblest lot those whom He has seen faithful have in time past been called to witness for Him in the world's highest places. And many a lad of today, growing up as did Daniel in his Judean home, studying God's Word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—*Page 262.*

I think of one lad in Europe whom some of us saw grow up into manhood and service whose preparation to bear witness in a time of crisis had evidently begun in the primary school experience. The first scene was laid in Switzerland. The boy's father, Tell Nussbaum, was one of the early ministers in our work in the French-speaking fields. I used to meet the father and mother at camp meetings and conferences. I did not know then of the struggle the mother and son had had in resisting the pressure of the Swiss educational authorities seeking to compel the boy's attendance at school on the Sabbath. But this experience of police surveillance and court fines was to give the youth in afterlife the very testimony needed in the crisis of a battle for religious liberty before the League of Nations.

Many will remember the crusade of years ago to revise the monthly calendar, in the supposed interest of business, by disarranging the weekly order that has existed since creation, and wholly repudiating the idea of the sanctity of any day such as the Sabbath. It appeared that many in the great churches were ready to accept the plan, thus showing that they had no real belief in their argument that Sunday was a sacred day because of the resurrection of Christ. The promoters of calendar revision came up to the assembly confident of victory.

Our brethren who were there told us at the time how apparent it was that most of the delegates of the forty-two nations were unaware of the manner in which the plan would bring trouble upon people who observed a special day as sacred. They were ready to accept a scheme that seemed popular. A number of our brethren had spoken for the cause of conscience and religion—C. S. Longacre, of the General Conference, and R. A. Anderson and Arthur S. Maxwell, then of the British Union. The representatives of the millions of Jews had spoken. Still there was apparent a disposition to vote the measure through. To give it a push over the line a Swiss representative belittled the warnings of our brethren that the measure would bring hardship upon conscientious observers of a holy day. He spoke of Seventh-day Adventists in Switzerland and declared that they never had suffered disabilities on account of religion. Our brethren felt that the representation given of our people should be answered; consequently the chairman arranged time for a brief reply.

The situation demanded a spokesman for the truth who could speak of experiences in Switzerland; and there, providentially, was our brother, Dr. J. Nussbaum, who could witness to the schoolboy experiences of many years before, and who could tell of police coercion of a minister's family, and of a mother he had seen working late into the night to earn her part to meet the fines imposed for loyalty to God and conscience. (As is so often the case in our story of the ministry, the husband was much abroad in those days, working in the churches or holding public meetings, and it was the wife who had to carry the main burdens of home affairs.)

Our Jewish friends at the League of Nations hearing published in England a fairly full account of the discussions. (It is in a book entitled *The Battle for the Sabbath at Geneva*, by the chief rabbi, Dr. J. H. Hertz, Oxford University Press.) The author says of the answer to that Swiss delegate's representation:

"One of the Seventh-day Adventists, a French physician of Swiss birth, was permitted to address the conference in reply. He disposed of various facetious and fallacious arguments that had been adduced in favor of the eight-day week. Then he told how in his youth his mother had been continually fined by the Swiss authorities for her refusal to send him to school on Saturdays, and how he had to leave his native land in search of religious liberty. He begged the conference to remember that there was such a thing as conscience; and that the molestation of conscience was incompatible with the ideas of the League of Nations.



All the speeches by Jews and Seventh-day Adventists hitherto had been in English, and reached the many delegates from the Latin countries only in translation; this masterly French went straight to their hearts. . . .

"The French delegate, M. Andre Bertant, who before had favored the reform, arose and said: 'I am neither a rabbi nor a Seventh-day Adventist; but we must consider moral as well as economic forces. Let us leave academic discussion and let every speaker henceforth clearly indicate whether he is giving his own private view or that of his government.' . . . From that moment . . . the whole eight-day-week bubble burst. None had orders from their governments. . . . Finally Sir John Baldwin [British delegate], supported by the Italian delegate, gave the *coup de grace* to the scheme. They moved that action by the League be

suspended until a greater measure of agreement had been reached."—*Pages 31, 32.*

So, out of fidelity to truth in early years—what we would call church school age—there grew an experience that was drawn upon to win the cause of right before a gathering of representatives of forty-two nations. The same fidelity was continued through school life. As a youth in France, he told me once of God's deliverance at a university, where professors who had respect for a young man's conviction repeatedly arranged private sittings to permit him to take examinations that had come on Sabbath. And years later, at another meeting in southern France, our brother told me of a deliverance that seemed truly supernatural in the final and critical year of his medical course, when he had to refuse attendance at key studies falling on

the Sabbath. The church had carried a burden of prayer for our brother. He was at his place every Sabbath, in Sabbath school and services, while down at the medical school work was going on that he certainly was supposed to have a part in if he was to pass in that closing year of the long course. All the believers were praying that God might overrule. And overrule He did in a way that puts awe into the heart.

As one meets these boys and girls of ours in church schools and our young people in academies and colleges, one thinks of that saying in the quotation from the book *Education*—"Many a lad of today, growing up as did Daniel in his Judean home, . . . will yet stand . . . as a witness for the King of kings." There is a great army of young people coming on to help in the work yet to be done. W. A. S.

The Impending Conflict—No. 21

## The Papacy Unchanged

(Concluded)

ROMAN CATHOLICS still hold that the church may call upon the state for aid in the suppression of error, and that the Catholic faith should be made the state-recognized religion of every nation. Thus we read from the recent work *Catholic Principles of Politics*, page 316:

"All that is essentially comprised in the union of church and state [as held by Catholics] can be thus formulated: The state should recognize the Catholic religion as the religion of the commonwealth. . . . It should recognize and sanction the laws of the church; and it should protect the rights of the church, and the religious as well as the other rights of the church's members."

### Protecting the Catholic Church

We are told further that "if there is only one true religion, and if its possession is the most important good in life for states as well as individuals, then the public profession, protection, and promotion of this religion and the legal prohibition of all direct assaults upon it, become one of the most obvious and fundamental duties of the state."—*Id.*, p. 319.

In a Catholic state other religions may be tolerated only as long as they carry on their work within the circle of their membership. They have no right whatever to expand that circle by propagandizing those outside the membership. We are told that if these religious groups practice their form of worship "within the family, or in such an inconspicuous manner as to

be an occasion neither of scandal nor of perversion to the faithful, they may properly be tolerated by the state."—*Id.*, p. 316.

However, "quite distinct from the performance of false religious worship and preaching to the members of the erring sect, is the propagation of the false doctrine among Catholics. This could become a source of injury, a positive menace, to the religious welfare of true believers. Against such an evil they have a right of protection by the Catholic state."—*Id.*, p. 317.

### Sharing Our Liberties While Frowning Upon Them

The authors of this extremely frank book on the Catholic position regarding the relation between the church and the state admit that the situation they are picturing is that of the perfect Catholic state, which is a state whose ruler or rulers acknowledge the leadership of the Pope and are willing to listen to the dictates of the church. That such a situation does not exist in the United States is admitted. However, they are free to declare that the position of the Catholic Church in this country is not an ideal one, and that they would be glad to see a change take place. They quote the following from a papal encyclical of Pope Leo XIII: "It would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church, or that it would be universally lawful or expedient for state and church, to be, as

in America, dissevered and divorced."—*Id.*, p. 314.

The authors of this Catholic work hint at a possible change in the situation in America, when the Catholic Church might become the dominant religious body, though they cautiously express their belief that such a change cannot come at any early date. However, they are free to picture what would happen at such a time. We read in an earlier edition of this same work, published in 1922 under the title *The State and the Church*:

"Constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they then have against a Catholic state? The latter could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations."—*Page 38.*

These are things which are being taught throughout Roman Catholic schools in America. While Catholic authors write about the right of the Roman church to proscribe non-Catholic Christianity in those places where she has the power to do so, and while Catholics are zealously endeavoring to make Protestant America Catholic, the archbishops and bishops of the American hierarchy protest against

the activities of Protestants in Catholic Latin America.

Thus the liberties which Protestant North America grants to Catholics are being used to gain ends dangerous to Protestants, while Catholics boldly try to shut out Protestant activities in those countries where liberty is not too secure, and they frankly declare their spiritual right to do so. It seems no less than cynical for men to use a means for their advancement and then deny that means to others when they have the power to do so. Yet this is the very position that is taken by the Roman Catholic Church. This is the outcome of that doctrine of this church which declares that those whom the church condemns have no rights.

### Protestant Error Has No Rights

What does the Roman church think of Protestantism today? Note a few statements of recent years from which it is evident that in the views of Catholics, Protestantism is an error that has no rights—yes, it is an evil that must be exterminated from the earth, or all men shall perish.

A writer in *America* (Jan. 11, 1941) calls the "Protestant revolution" the greatest "evil" "that has overtaken humanity since the fall of man," and declares: "For this evil there is one cure: to undo the work of the Protestant revolt. To bring back to the Church of Christ those peoples lost to her by that revolt. . . . We must win back to the church those nations lost to her by the sin of Luther, or we shall all alike perish."

Another says, in the same Jesuit journal of January 4, 1941, "Protestantism is rebellion against the authority of Christ vested in His church. It neither possesses authority, nor has any desire to submit to authority."

A most enlightening article entitled "The Catholic Position on Freedom of Worship," written by Father Francis J. Connell, appeared originally in *Columbia* (December, 1943), the organ of the Knights of Columbus, and was reprinted in the *Catholic Digest* (January, 1944).

We quote from *Columbia*: "Catholics believe that . . . the Catholic Church has remained substantially unchanged as Christ established it. . . . They believe that the Catholic Church is the only organization authorized by God to teach religious truth, and to conduct public religious worship. . . . The very existence of any other church is opposed to the command of Christ that all men should join His one church. From this it follows that, as far as God's law is concerned, no one has a real right to accept any other religion save the Catholic religion, or to be a member of any church save the Catholic Church. . . .

"Such, then, is the first Catholic principle relevant to religious liberty—that man has not an unqualified

right to practice any religion he may choose. It was in accord with this principle that Pope Pius IX, in his Syllabus of 1864, condemned the proposition: 'Every man is free to embrace and to profess that religion which, guided by the light of reason, he judges true.'"

After reading this illuminating article one need not be ignorant as to the attitude of the Catholic Church toward Protestants. The author makes it plain that full freedom must not be granted by Catholics to the religious activities of non-Catholics. If a Protestant should seek to persuade a Catholic boy to abandon the Catholic religion, "the boy's parents could justly take steps to prevent the minister from meeting their son." What those steps are is suggested in the following:

"If the country is distinctively Catholic—that is, if the population is almost entirely Catholic— . . . the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion."

### The Roman Church and Democracy

Now we are beginning to better understand why the popes and church leaders have spoken so freely against the principles on which democracy is founded, such as the sovereignty of the people, separation of church and state, confining the church to spiritual matters, freedom of religion, freedom of speech and press.

Pope Leo XIII in his encyclical on "Human Liberty" declared, "It is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, or of worship, as if these were so many rights given by nature to man."—*Great Encyclicals*, p. 161. The principle of the separation of church and state is condemned in the same encyclical and called "the fatal principle."

An editorial in the *Christian Century* (Oct. 7, 1942) quotes two Catholic sources on this subject: "Nearly a century ago, the famous Orestes A. Brownson in his *Quarterly Review* (1845), which had the hearty approval of the hierarchy, wrote: 'Democracy is a mischievous dream wherever the Catholic Church does not predominate to inspire the people with reverence and to teach and accustom them to obedience to authority.'"

"Archbishop Hughes, of New York, wrote in his *Freeman's Journal* (1852): 'Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very word *liberty*, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion.'"

### Vatican Policy

It is little wonder that the Vatican has been identified with fascist regimes in Europe and that she has been involved in the acts of dictatorial governments. It is no doubt true that she has shown favor to such governments when she had hoped to gain favor for herself, and has not shown an approving attitude toward democratic trends in government on the Continent. Bishops and archbishops and even the Pope have gone on record in this regard. We must not forget that Vatican diplomacy and strategy has only one aim—the securing of a privileged position in the state for the Roman Catholic Church. Numerous books and pamphlets prepared by Catholics are now being published, in which Vatican connections with fascist states are explained. In the latest of these, *The Vatican and the War* (Dutton, 1944), Camille Cianfarra, correspondent for the *New York Times* at the Vatican, makes some damaging admissions, but cleverly explains what has been done by saying, "What is often forgotten is that the church is willing to collaborate with any government that will ensure it the possibility of carrying out its apostolic mission."—Page 270.

Thus it was that the Vatican indicated its approval of Italy's conquest of Ethiopia, because thereby it was ensured of the possibility of carrying out its "apostolic mission" in that country—making Ethiopia a Catholic nation. The world was given a practical illustration in that instance of all that the Roman church frankly teaches, for when this favored religion of the state went in, Protestant missions had to go out.

Again we have an illustration of how the plans and purposes of this politico-ecclesiastical institution works in South America. In those countries where the Roman church is able to carry out its wishes, Protestant missions suffer. Furthermore, Catholics of America boldly claim all Latin America as the exclusive domain of the Roman church and urge that Protestant missions cease their work and withdraw.

### The Challenge We Face

How clear it is that as Roman Catholicism expands and finds itself able to suppress democratic processes, there will be no room in all the world for Protestants, unless they agree to become silent and stay within doors, submitting themselves to a spiritual blockade that will finally bring their "revolt" to an end. This is the picture that comes into view as we read the encyclicals of the popes and the utterances of the great men of the church.

It is likewise the picture that rises before us as we read the Bible prophecies concerning this religious power.

No longer is this church sitting in a corner nursing her wounds. She is on her feet once more, strong and bold, ready to make her demands heard and her power felt. Let the remnant

church take note and set her house in order. The supreme challenge to our faith is soon to be hurled at us. Are we ready to stand strong in the Lord and in His truth, caring nought for

the claims and demands of men, but seeking only to do the will of God as it is revealed in the Divine Word? Is it not high time for every one of us seriously to face this question? F. L.

The Historical Background of Seventh-day Adventism—Part 25

## Miller's Associates—Courageous Individualists

**I**N the forefront is Himes. The reader already visualizes him as a man of action, a born promoter, a good businessman, and an ardent religionist. He was born on May 19, 1805, in Rhode Island, and became a member of the Christian Church in 1823. He early revealed a bent toward the ministry, displaying abilities as an exhorter. Four years after his conversion he turned wholly to the work of the ministry. He was soon appointed as an evangelist for the Massachusetts Christian Conference. Not long after this he became pastor of the First Christian Church of Boston, which pastorate he held for seven years. Then in 1837 he organized the Second Christian Church, and built a chapel on Chardon Street. In this Chardon Street Chapel he was serving as pastor when he met Miller in 1839. The Boston city directory first lists his name in the year 1831, and from then on continuously until the year 1862.

### Himes and Reform Movements

Chardon Street Chapel quickly became known as a rallying point for reform movements, for Himes was also a born reformer. He had an interest in great causes. The 1830's and 1840's were a period of ferment and reform. Common among the reforms was that of abolitionism, a movement to abolish slavery. This movement sprang from the passionate heart of William Lloyd Garrison and developed under the most adverse conditions and most bitter opposition. Garrison found in Himes a good friend, and in Chardon Street Chapel a place for meetings.

Closely related to abolitionism, in fact, the very underlying philosophy of it, was the doctrine of nonresistance, or what we would probably describe today as pacifism. Garrison believed that physical force should never be exercised by one person against another, to enforce his will on that person. He believed that much of the tragedy of the world through the centuries had been due to the desire of the strong to force their will upon the weak. The relation of this to slavery is evident. In fact, the doctrine of nonresistance proved to be the most powerful argument against slavery that the abolition movement developed.

When the Nonresistant Society was formed, some of its first meetings were

held in Chardon Street Chapel on May 28 and 30, 1839. Himes was one of three men who signed the circular letter of invitation to the first annual meeting of the Nonresistant Society, which was called to meet in Chardon Street Chapel, September 25, 1839. The arches of that chapel rang to the sound of William Lloyd Garrison's voice, as he read his annual report. In the spring of 1842 Garrison's anti-slavery weekly, *The Liberator*, contained this news item concerning its antislavery convention:

"Chardon Street Chapel.—The meetings of the New England Convention will be holden in this chapel—a building which is destined to be honorably famous in the history of Boston, and for which we entertain more respect and affection than we do for any in the city."—*May 20, 1842.*

If nothing else were known about Himes than his connection with the abolitionists, we could safely draw the conclusion that we were dealing with a courageous individual. It took courage to be an abolitionist in the early days of the movement. In 1835 Garrison was dragged through the streets of Boston by a howling mob and with a halter around his neck. Nor was the mob constituted of hoodlums, but rather of influential people, who at that time seemed to hate abolitionism as much as did the Southern slaveholders.

The reader will recall that in an earlier article we quoted from a letter Miller wrote to his friend Hendricks in 1834, describing the then newly-launched abolition movement as being constituted of "fire-skulled," "traitorous" men. Miller was speaking out of the fullness of his ignorance, but it was an ignorance shared by virtually all the populace. Neither Miller in Low Hampton nor the mob in Boston could foresee the day when a statue of William Lloyd Garrison would be placed on a prominent street in the city where his very life had been threatened. But though Himes could not foresee that day either, he opened the doors of the Chardon Street Chapel to Garrison and his abolition movement. And it must be assumed he shared in some degree the opposition and opprobrium that confronted Garrison.

It is important that the reader un-

derstand these few facts concerning abolitionism, because only in this way is it possible to measure the moral courage of various of the men who became active in the Millerite movement. Little has been written on the antislavery connections of the Millerite ministers. When Sylvester Bliss wrote his biography of Miller in 1853, he made no reference to Miller's hostile attitude toward abolitionists in 1834, nor to what we shall discover was Miller's later friendly attitude toward the slaves.

The Millerite papers say little on the matter. We believe that the explanation of the silence in the Millerite journals is that they wished to hold the movement to its one chief objective—bringing men back to the Bible teachings on the second advent. Any discussion of political or social questions of the day could serve only to bring discord and friction in a movement drawn from all churches and from all classes of society. When Bliss wrote the biography in 1853, the tension between the North and the South was steadily growing worse. Bliss desired, as any sympathetic biographer does, to present Miller in the best light. Why then draw into the picture any views he might have held on so explosive a subject as slavery!

### A Sure Proof of Moral Courage

Yet the very fact that the subject was explosive in the first days of the abolition movement, so that men actually risked their lives as well as their reputation in being affiliated with it, means that we have here one sure rule for measuring the courage of men. Men might have courage without being abolitionists, but they could not be abolitionists without having courage. Himes was an abolitionist. We may properly conclude then that with him right was more important than reputation, and that a despised cause had only the greater claim upon his support, provided it was the cause of truth. Himes allowed his active interest in abolitionism to subside as he became swallowed up in the all-absorbing task of promoting a movement which expected, shortly, to meet the Lord face to face. But that does not in any way minimize the significance of his abolitionist connections in the preceding years. From the brief references to abolition and

other political reforms of the day that are found in Millerite literature, we conclude that Miller and his associates believed more and more that they were set for the one task of making men ready for the day of God, and that by thus making men ready to meet God they would deal the strongest blow to all the forces of evil.

### Henry Jones

Henry Jones probably held the distinction of being the first of the leading Millerite ministers to take a serious interest in Miller's views of prophecy. Earlier in this series we quoted from the first letter he wrote to Miller, December 27, 1832. Jones at that time was an "agent for the circulation of temperance newspapers." Temperance was another of the reforms beginning to receive serious attention, and which met with bitter opposition on all sides, including opposition from many of the clergy.

Jones was a Congregational minister. His was the inquiring type of mind. When he heard of Miller's teachings, through conversation with another minister and reading some articles by Miller, he declared that he had "been led to read over and over the whole book of Revelation, together with such parts of the sayings of the prophets, of Christ and His apostles, as have seemed to have the most direct bearing upon the subject, and to pray over them, to be enlightened on the question, and especially, to be kept from imbibing dangerous and delusive notions concerning those important things." Here was the serious, conscientious type of Bible student, the kind of man who is the hope of any movement that seeks to learn more fully the meaning of Scripture. He ended his first letter by expressing the hope that he might have the privilege of talking with Miller "several hours."

In another letter to Miller, written early the next year (Feb. 21, 1833), he threw further light upon his reform activities. Said he:

"Notwithstanding my studious disposition, my temperance agency seems to call so loud for labor by night and day among strangers and from town to town and house to house that it is almost impossible to find time to attend closely to this study as I would. And besides, other new branches of reform are loading upon my shoulders, which makes my burden heavy, in regard to study and labor. I am taking considerable hold of temperance in regard to *food* and *dress* and am endeavoring to preach it *practically* as well as in theory, for the theory has been tried long enough to no effect for want of practice."

### Jones and Abolition

Then follows this revealing paragraph. It shows how in the very earliest days of the abolition move-

ment Jones turned his attention and interest toward it:

"My mind has recently been enlightened and awakened on the subject of abolition or antislavery and has been led altogether to abandon the colonization society as having an influence unfavorable to abolition and even injurious to the free blacks, so long as they dwell in this their real native country,—and feel myself bound of course now to contend, as well as I may be able, for the real right of the blacks in their *emancipation*, as a thing practicable, expedient, and absolutely and immediately demanded by the law of God, or that rule which requires men to do by others as they would that others should do by them." It requires no courage for a man to make a statement like that today. In 1833 Jones was most certainly risking his reputation, and also his life, in expressing such views.

Jones was aware that when he aligned himself with the abolition cause, he was inviting danger. In the very closing lines of his letter he remarked: "If I mistake not, the calls for abolition now to be made, will wake up a tremendous opposition of Satan's kingdom."

A few months later (May 13, 1833) he again wrote to Miller of his "work of public moral reform in regards to temperance, antislavery, etc.," and declared that there was more opposition stirred up by his antislavery work than by his temperance work. He grieved over the fact that there were so many, of whom better things might be expected, who were "using their efforts against abolition." Then speaking directly to Miller he said: "It cannot be other than that *you* are prepared to unite in the call for entire and immediate emancipation of all the enslaved, to enjoy the rights and privileges which God has delegated to all men without distinction of color."

But he was mistaken about Miller's being "prepared" at that moment to join with him in such a program. Miller never hurried into any view. He had taken long years studying the Bible before he made any definite decision on his religious belief; why should we expect him to hurry into new social and political beliefs?

### Jones Begins to Talk Prophecy

In a letter to Miller in the fall of that year (Sept. 1, 1833) Jones told of his further study of the prophecies, and declared:

"Though as yet but a little learned on this subject, I have been so interested that I have not, on all occasions, refrained from attempt at teaching others more ignorant than myself—have in a few cases lectured upon it before small and unlearned congregations, so far as it has been clear in my own mind. I have also spent a day in writing a dissertation upon it, or

rather a comment upon the twenty-fourth of Matthew and the twentieth of Revelation, with particular reference to Christ's second coming at the commencement of the thousand years."

There was something about the study of prophecy, particularly as it is related to the cardinal theme of Christ's second coming, that led men to feel they must begin telling it to others, sharing with them what they had found.

Further on in this letter Jones expressed the fervent hope that ere long his travels would take him near Low Hampton so that he could turn aside for a week to study prophecies more fully under Miller's tutelage. Then he immediately confessed, with that frankness that belongs to great spirits:

"I know not, but I have been partially influenced to keep away from you, or longer to decline your offer concerning giving me a full and satisfactory conviction that within ten years, time shall be no longer, my natural *fear* of this very conviction. For I confess that the thought of such a conviction, after all my lessons of humiliation and self-denial, seems rather startling to me, because of the rather unprecedented self-denial and humiliation of the labors, which my principles and conscience would certainly immediately urge upon me, should I obtain the clear conviction on the subject, which you express in your writings. Here, it is apparent, I am not weaned, as I ought to be, from the world."

Jones already knew something of humiliation and self-denial in connection with his reform work, for he told of being debarred from churches because of his abolitionist views. But he realized that if he accepted Miller's view on prophecy, he must reach new depths of self-denial and humiliation in order to promote those views effectively. He knew that it would mean greater hardships in travel and even more ridicule and humiliation. But the next paragraph of his letter tells us:

"Notwithstanding all this, it was suggested to me about ten days ago, as I was walking with my wallet shouldered, all alone, from Princeton to Trenton, that the time might not be remote when God would make it known, as a duty, to change the object of my travels, so as to give my time, writing and preaching, almost exclusively, as I pass from place to place, to the subject of Christ's second coming."

### Second Advent the One Hope

He went on to say that as he thought still further on the matter he had concluded that perhaps the only way that Christians and ministers could be awakened "in regard to the dreadful crimes in which the churches are gen-

## The Ministry of the Holy Spirit

By H. L. RUDY

erally involved," such as "intemperance" and the "blood-guiltiness of slavery," would be by sounding the "cry of the watchman from place to place, 'Behold the Bridegroom cometh.'" It was a notorious fact in those days that many ministers and church members were not only apathetic to temperance and slavery reform but actually hostile to them.

It was to be some time yet before Jones turned his attention wholly to the subject of the second coming. However, he was continuing his study of the prophecies. In the spring of 1834 (May 19) he wrote Miller of the pamphlet he had just prepared on the subject of the second advent. This letter, as was true of most of those he wrote to Miller, is filled with a discussion of the prophecies of the Bible. In view of the position that Millerite preachers in 1843 began to take—that the Protestant churches are a part of "Babylon"—a question in this letter of Jones takes on special interest. He was anticipating by several years this particular belief. He inquired in his letter: "In the eighteenth chapter [of Revelation] the saints are commanded to come out of Babylon. Will you tell me brother, does Babylon mean the papal church, the united wickedness of the wicked, or the present visible church of various names?" He immediately added: "When I look at the slavery, intemperance, war, Sabbath-breaking, lewdness, gambling, extravagance, pride, covetousness, persecution of saints, etc., etc., now fellowshipped by the churches, I inquire, does this Babylon mean particularly *our* churches?"

### Jones Memorizes Revelation

In the fall of 1834 (Nov. 14) he told Miller that he had "committed to memory" the whole of "the book of Revelation." He added immediately that he had repeated and studied the whole many times over in his "travels from place to place." Besides this, he said, "I have been several times through all the old prophets without committing to memory. . . . I have taken down brief shorthand notes of the substance and apparent interpretation of all the prophets" as their writings seemed in any way to be related to the prophecies in certain chapters of the book of Revelation.

Of Jones' interest, studies, and activities in the next few years we know little. We do know that he wrote two books on the study of prophecy and the study of the Scriptures. In 1840 we find his name with those of Miller, Himes, and others, signed to the call that was made through the *Signs of the Times* for the holding of the first general conference in October of that year. He served as one of the secretaries of the Conference, and was prominent in the movement from that time onward.

F. D. N.

**G**OD gave a spiritual work to His representatives as He made them His witnesses in the world. Such a work cannot be done without the help of the Holy Spirit. A spiritual work is primarily a work of the Holy Spirit. As human agents we can only serve as fit channels of the divine power.

Before Christ left His earthly ministry He was concerned over the outpouring of the Holy Spirit upon His followers. Early in His ministry, on the occasion of a great feast in Jerusalem, "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive.)" John 7:37-39. Here the Saviour anticipated the reception of the Holy Spirit by His followers.

One of the last great thoughts that Christ sought to leave indelibly impressed upon His disciples before the crucifixion, and again before His ascension, was the surety of the coming Comforter, the Holy Spirit. He told them that He would "pray the Father" (John 14:16) that He would send them "the Spirit of truth." He assured them that the Father would send the Holy Spirit in His name. (John 14:26.) Then finally He said to His disciples as He gave them His parting message: "It behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:46-49. Christ left no misunderstanding regarding the promise of the Holy Spirit.

### Bestowal of the Spirit

The disciples, and others with them, tarried as they had been instructed. Christ ascended to heaven and seated Himself upon the throne at the right hand of His Father. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind. . . . And they were all filled with the Holy Ghost." Acts 2:1-4.

The anticipated and promised gift of the Spirit was now bestowed. Immediately earth and heaven were

united in the one great work of salvation. Peter, in his mighty sermon, explained the connection: "This Jesus hath God raised up, whereof we all are witnesses." Then he added, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." Acts 2:33. There was no more question about the promise of the Holy Spirit, and there was no more tarrying by the disciples. Now the gospel witness began, never to stop until the great plan of salvation would be fully accomplished at the second coming of Christ. "For the promise," said Peter to the multitude, "is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

Thus the preaching of the gospel and the ministry of the Holy Spirit are inseparably linked together. Preaching, or witnessing, for Christ is a spiritual act. It cannot be accomplished without the Holy Spirit. This fact was later recognized by the primitive Christian church. Paul, in referring to the gifts of the Spirit in the church, hastens to explain that they are "for the work of the ministry." (Eph. 4:8, 12, 13.) He did not mean just the work of the clergy; he meant the gospel ministry in all its phases, as employed in the building up of the church of Christ upon earth.

Throughout the whole gospel dispensation the work of the Holy Spirit is stressed by divine inspiration. Again and again the reminder is given, "He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 2:7, ff.) Even to the very close of the gospel invitation, "the Spirit and the bride say, Come." Rev. 22:17.

The work of the gospel, therefore, cannot and will not be done separately from the work of the Holy Spirit. It is no more possible for us to do the work of God without the Holy Spirit than it is possible for us to change our physical appearance or add an inch to our stature. How often through the centuries the church has tried to do the work of the gospel by means entirely foreign to the Holy Spirit. Human plans, organization, earthly methods, personalities, political power, and countless other means have been substituted for the work and power of the Holy Spirit, only to result in shame and disgrace upon the name of Christ. Apostolic experience reveals the necessity of the Spirit in gospel witness.



The apostle Peter preached a powerful sermon on the day of Pentecost. He was in dead earnest about the message. He was fearless. He dared to say what the Spirit had revealed to him. Yet it took more than Peter's words to do what was accomplished on that great day. It was the convincing power of the Holy Spirit that sent Peter's words like sharp arrows into the hearts of his listeners. It was the Holy Spirit that reprov'd of sin and of righteousness and of judgment to come. Then followed repentance and remission of sin, and thousands were converted. Peter had tarried. He had prepared his heart for the endowment of the Spirit, and God kept His promise.

The apostle Paul was a great preacher of the gospel, but he recognized that hearts could be changed only by the Holy Spirit. This he writes to Titus: "Not by works of righteousness which we have done, but according to His mercy, He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:5.

### Reproducing the Character of Christ

Not only does the Holy Spirit make effective the words of the gospel to the conversion of souls, but He produces the character of Christ in the believer. Paul speaks of the true Christian, who lives as the "epistle of Christ . . . written . . . with the Spirit of the living God." 2 Cor. 3:3. No one can make a character likeness of Christ except the Spirit of Christ. We can tell people all about Christ; we can even live the life of Christ before them—and this is our part of the Lord's work—but it takes the power of the Holy Spirit to produce the character of Christ in the believer. It is the Spirit that makes our words and exemplary lives effective upon the hearts of those who associate with us. That is why the example often speaks louder than any words possibly can.

Again, it is the Holy Spirit that quickens the conscience. He is the voice behind us saying, "This is the way, walk ye in it." Isa. 30:21. Not only does the Holy Spirit awaken the conscience, leading to repentance, but He keeps that conscience awake. To David, after he had repented and had received forgiveness, the Lord's "eye" was upon him. (Ps. 32:8.) As the eye of the parent guides the course of the child, so the Holy Spirit stands by day and night to keep the soul from wrong.

It is the Spirit of God that reveals to us what is in the mind of God. It is only as the Spirit has opportunity to open before us God's will that we catch glimpses of it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed

them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9, 10. No man has seen God. No man can explain God, but the Spirit reveals God to every sincere, seeking soul. What joy and peace come to a soul when it has received a glimpse of God's love and character through the revelation of the Spirit.

But in order that we may catch such glimpses of God, it is necessary that we let our minds dwell upon the Word of God. And here again the Holy Spirit is our guide and instructor. "He shall teach you all things," Christ promised, "and bring all things to your remembrance, whatsoever I have said unto you." "The Spirit . . . will guide you into all truth. . . . He shall glorify Me: for He shall receive of Mine, and shall show it unto you." John 14:26; 16:13, 14. How can the Spirit guide and "show" us the truth unless we search the Word? That is impossible.

The work of the Holy Spirit goes still further. He identifies Himself with every true believer and seals his heart for redemption. As one with the believer, the Spirit interprets the motives of regenerated hearts. He interprets man's imperfect obedience as being according to the will of God. God knows that our perfection falls far short of the divine standard, but the "Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Rom. 8:26, 27. It is the Spirit's intercession that brings our lives up to the divine standard in God's sight, so that in the day of judgment every true believer may stand accepted through the Spirit.

### Sent Forth by the Spirit

Finally, it is the Holy Spirit who selects and sends forth Christ's representatives. Perhaps one reason why there are so few true witnesses for Christ in the world today is that the Holy Spirit has had so little part in selecting and sending forth His messengers. Or, perhaps, His modern disciples haven't tarried for the endowment of the Spirit before they have gone forth in His name. When the time came for Paul and Barnabas to enter upon their mission, the Holy Spirit "separated" them for the work to which they were called. No man can do the work of the gospel without the Holy Spirit, for all the work is spiritual, and without the Spirit there can be no spiritual work.

So then we have clearly set before us that the ministry of the Holy Spirit is the sum and substance of gospel ministry in all its many and varied phases. It is the ministry of the Holy Spirit that makes the Word of God ef-

fective upon sinners; it regenerates and renews the life, it produces the character of Christ in the believer; it keeps the conscience; it reveals the mind and character of God; it teaches the meaning of Scripture; it interprets man's imperfect obedience to the will of God; it produces the fruit of righteousness; and finally, it is through the ministry of the divine Spirit that men and women are especially selected and sent forth as Christ's representatives upon earth.

The work of the Holy Spirit is summed up briefly as follows: "The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world."—*The Desire of Ages*, p. 671.

If this divine ministry is to become the experience of the church in these last days, it will be necessary that Christ's followers, in whatever walk of life they may be stationed, fully submit to the leadership of the Holy Spirit. Someone has said, "The reason for our past comparative lack of power and success is the fact that we have put ourselves, our plans, our organization, and our methods in the way of the Holy Spirit."

The promise of the Holy Spirit was given to the disciples of Christ, and to the church to the end of probationary time. It is our blessed privilege to enjoy the promise today, but to do so calls for the fulfillment of certain conditions. From the Spirit of prophecy comes the counsel: "Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk *about* Christ and *about* the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. . . . They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given."—*Id.*, p. 672.

It was when the disciples put away their own selfish plans and thoughts, when they put away all differences between themselves and "were all with one accord," that "they were all filled with the Holy Ghost." Likewise today it will be necessary for the believers to lay aside self and selfish motives in order that the guidance and leadership of the Holy Spirit can come. The power of God awaits our demand and reception. "This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—*Ibid.*

# How Old Is the Gospel?

By MELVIN K. WAHL

Is the gospel we believe old or new? Today some would have us believe that the gospel was not preached during the ages before Christ's first coming, and that man now is to find salvation through a gospel without law and without works. This false teaching is a "wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14.

The last message of warning to the world is called the everlasting gospel. (Rev. 14:6.) Like God, the gospel is the same from age to age. It was preached to Abraham. (Gal. 3:8.) John had no new message to proclaim, but an old commandment. This, he affirms, the disciples had "had from the beginning." (2 John 2:7; 3:11; 5; 6.)

It is true that Christ, in showing men how to love others, broke traditions and precedents. (John 13:34; 15:12.) In this sense the old can be said to have been made new. While the principles of truth had been obscured by man-made ideas, they remained unchanged. The chariot of the gospel in traveling down the winding road of time had become dusty and soiled. The life and teaching of Christ removed this accumulation and restored the original luster. The gospel chariot appeared as new.

The gospel is both old and new—old in that it represents God's everlasting love and mercy (Jer. 31:3), and new in that men should see a new demonstration of gospel in us.

## David's Sin and Repentance

Holy Writ furnishes us with an example of the work of the gospel more than a thousand years before Christ. Second Samuel 11 and 12 form two contrasting chapters and bring to view two experiences in David's life. Chapter 11 paints a picture blacker than the plague of darkness that fell on Egypt. Chapter 12 describes David's conviction of sin and his repentance. Chapter 11 is a page from the biography of Israel's sweet singer, recording the dreadfulness of sin. Chapter 12 reveals the Christian manliness of David and his restoration to purity of heart. Chapter 11 brings to light David's besetting sin and lifts a signboard of caution to the tempted traveling life's way. Chapter 12 helps us to understand Ephesians 2:8, 9: "By grace are ye saved through faith"; and Romans 5:20: "Where sin abounded, grace did much more abound."

David's sin at this time led him to transgress more than one commandment. Two evil acts stand out in bold

relief, for which he was specifically reproved. (2 Sam. 12:9.) In that day Oriental opinion permitted royalty to do that which the common man did not dare to do. To a certain extent David had imbibed this worldly philosophy. Notwithstanding, neither God nor His Word recognizes such a double standard. "The thing that David had done displeased the Lord." 2 Sam. 11:27.

## The Measure of David's Sin

How deeply David sinned when he deviated from the path of rectitude! First, he was idle when he should have been busy; he was at home when he should have been at war. (2 Sam. 11:1-5; 12:29.) Second, he violated the seventh commandment. (2 Sam. 11:2-5.) Third, instead of confessing his sin, he immediately schemed to cover his sin. (Verse 15.) Fourth, he acted a lie. (Verses 6-14.) Fifth, he sought to disguise his sin by flattery. (Verse 8.) Sixth, he led Uriah into intemperance. (Verse 13; cf. Hab. 2:15.) Seventh, he acted the part of a coward. (Verse 14.) Eighth, he made others to share in his guilt of murder. (Verses 15-17.) Ninth, he committed murder and tried to deceive others into thinking that Uriah's death was a war casualty. (Verses 17, 25; chapter 12:9.) Tenth, contrary to God's plan, he multiplied wives. (2 Sam. 11:27; 12:9; Deut. 17:17.) And eleventh, his deeds became a reproach to God's cause and people. (2 Sam. 12:14.)

Thus what appeared as only a two-fold sin actually was a violation of every commandment. "Whosoever committeth sin transgresseth also the law." 1 John 3:4. In breaking the sixth and seventh commandments David became guilty of transgressing the whole law of God. As long as he remained in an unrepentant condition the outward keeping of any commandment would be of no merit. Which commandment was not broken when he committed adultery and murder? The breaking of one commandment often leads to the breaking of all the commandments. However, it takes only one sin to make the individual a transgressor. (James 2:10, 11.)

Where in all the Bible is a record of personal sin worse than this one of David's? Indeed, David sank almost to the bottom of the miry pit of sin. For the time he was a man after Satan's heart. Had he died with his sins unconfessed, how could he have been saved? Only overcomers will be rewarded. (Rev. 2:7, 11, 17, 26; 3:5, 12, 21.)

David's conscience was seared. He thought nobody knew. But the

Watcher who never slumbers had seen the whole incident. The pure and holy One had observed the defilement of Israel's king.

## David, After God's Own Heart

Divine wisdom was given to Nathan, the prophet, so that David was led unknowingly to pronounce his own sentence, and he repented as deeply as he had sinned. Read his confession as found in Psalms 51. Read his joy in the knowledge of his pardon, in the thirty-second psalm.

In 2 Samuel 11 you will find David in the clutches of sin. In 2 Samuel 12 you find him under the condemnation of the law and under the pardoning, unmerited favor of God. In this chapter he is once more David, a man after God's own heart.

"It was when he was walking in the counsel of God, that he was called a man after God's own heart. When he sinned, this ceased to be true of him until by repentance he had returned to the Lord."—*Patriarchs and Prophets*, p. 723.

## David Accepts the Gospel

How could David be forgiven for so great a sin when other Bible characters apparently were not forgiven for lesser sins? David wanted to please the Lord and do His will. When he was reproved he freely acknowledged his terrible sin. (2 Sam. 12:13; Ps. 51; 32:5.) His awakened conscience led his heart to loathe the sin that afterward made him slow to rebuke family and national wrongs. David learned from this experience: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

No sin is too evil for the Lord to forgive. David found pardon because he repented. If a sin is not forgiven, our impenitence will have been the cause. Infinite grace can be limited by man's persistent rebellion. Saul was rejected as the Lord's king over Israel because he rejected his opportunity for repentance and stubbornly clung to his disobedience.

The experience of David was recorded to teach men in every age thereafter the enormity of sin and the abundance of grace to the repentant. The everlasting gospel, the power of God to salvation to everyone that believes, was preached and accepted millenniums before Christ. Nathan preached it. David accepted it. Without it no one before the cross could have been saved. It was then as now the only saving gospel.

# THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman

## Surprises

By TRELLA DICK

"I'm not quite ready after all," Mrs. Richardson said to her neighbor, Mrs. Haynes, as the latter stepped up onto the porch. "Come in and sit down. I just have to finish whipping my Bavarian cream."

"There's no hurry," Mrs. Haynes seated herself in the neat, shining kitchen. "I must say I am surprised, though," she went on laughingly; "you are generally so forehanded. It's always been I who kept you waiting."

"I changed my menu in midair, so to speak," Mrs. Richardson poured cream into the frothing gelatin. "I had planned cookies and fruit for dessert tonight."

"Unexpected company?" asked her neighbor.

"No, it's Margery, poor child. She came home to lunch with the news that she didn't get into the club as she had hoped to do—so I thought I had better change desserts. This is her favorite."

She caught her neighbor's mystified look and smiled. "Does that sound odd? Well, it's like this, Margery'll be busy at school all day and not have much time to think. But at dinner-time, when she begins telling her daddy about the day's happenings, it will all come back to her, and she'll have another bad moment. A dish of her favorite dessert will help a lot. Before she gets it eaten she will be able to talk over her disappointment, and some of the bitterness will go."

Mrs. Haynes looked unconvinced, and her hostess said earnestly, "I know it works—I use it often on the family."

"Bavarian cream—?"



H. A. ROBERTS

Planning Happy Surprises for Your Family Will Help Smooth the Unexpected Troubles That Have a Way of Coming

"No, of course not!—the psychology of building up a happier frame of mind through some little happy surprise. I've used the method for years. Now with the head of the house, it wouldn't be Bavarian cream. It might be waffles, perhaps, but, more likely, a book or magazine that I know he wants. With Junior—well, it might be chili soup, or perhaps just a red pencil."

"My budget wouldn't stand the extras," declared Mrs. Haynes.

"Mine wouldn't either if I didn't figure carefully. I was going to order whipping cream for Sunday, but since I had it today, I'll get along without it on Sunday. And remember, these crises don't happen every day—or even every week. It's just now and then."

"We try to have little extras when we want to celebrate at our house for a football victory, or a fine report card," said Mrs. Haynes.

"That's nice, too," Mrs. Richardson answered, "but I've found that the

troubled-day treats really help more in my family. When there is occasion for rejoicing, we are so happy that surprises seem unnecessary."

"I watch calories and vitamins carefully and try to make meals attractive," said Mrs. Haynes, "but it hadn't occurred to me that one can actually build up morale by attention to likes and dislikes."

"You'll be pleased if you try it," was the smiling answer. "In our family these little surprises have helped to bring satisfaction out of many difficult situations."

Mrs. Haynes looked thoughtful. "Sammie has to stay in quite a bit this year on account of his spelling—and then he is so

sulky he will hardly eat lunch."

"Dress up his cocoa with a marshmallow—or give him some little extra he isn't expecting—something he likes—and don't forget, after he is cheered and comforted, to talk the problem over with him. Spelling should not remain an unconquerable enemy!"

"I'll try this."

"I think you'll find the surprises a great help," Mrs. Richardson declared. "They are a simple and effective way of brightening those gloomy hours that are bound to come occasionally, and that's certainly one important duty of a mother, isn't it?"—*National Kindergarten Association.*

REPENTANCE includes sorrow for sin, and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.—*Mrs. E. G. White.*

## Good-by, My Boy—God Bless You!

BY LUCIA HUDSON LEE

DEAR boy, be true to God!  
There is no help upon that foreign sod  
But His! Let each new day  
You tread in duty's way  
Be patterned after that your Lord  
hath trod!

Dear boy, bind on the shield!  
Shall dread munitions greater safety  
yield?  
Midst war's hate and passion,  
Truth and faith will fashion  
Armor more secure than mere man  
can wield.

Dear boy, be not afraid!  
His arm shall be beneath you as He  
said.  
Though oceans spanned are deep,  
The Lord His own will keep  
And shelter ever your defenseless  
head.

Dear boy, your mother prays,  
And somehow, through each tortuous  
night and day,  
When mortal fear would clutch,  
We must trust Him. He much  
Will do for them who lean on Him  
always!

Dear boy, God speed you home!  
Goes not my heart with you across the  
foam?  
Shall we not daily pray  
That God will haste the day  
When safe from strife we'll rest in His  
dear home?



H. M. LAMBERT

## LIFE'S PATTERNS



### WHITE GARMENTS

"Let Thy Garments Be Always White." Eccl. 9:8

EVERYONE was ready and waiting at the entrance of the mine for a young girl to join the party. Presently she came, smiling and pretty in a dainty white dress and shoes.

With one accord the group gasped in consternation. "You can't wear a dress like that down in the mine!" one of them exclaimed.

Instantly her face clouded, and with an abused air the petulant girl searched out the guide of the party.

"There's nothing to stop me from wearing this dress down in the mine, is there?" she asked, scanning his face eagerly for an affirmative answer.

With a twinkle in his eye the seasoned old veteran said, "Miss, there hain't no law agin ye wearin' that white dress down in the mine, but there be a heap sight o' reasons why you won't come back with it lookin' the same way."

Actually there was nothing to stop the girl from wearing a white dress in the mine, but the surroundings in the mine and the atmosphere around it would soon discolor and mar its beauty.

And likewise there is nothing to stop us from going to some of the questionable places or associating with questionable people, but it won't be long until our spiritual clothing will be soiled and dirty. Of course that is what Solomon had in mind, our spiritual garments, or our characters, when he said, "Let thy garments be always white."

If you have foolishly soiled your spiritual garments, there is a way to make them white again. David knew of that way. A number of times he had gone down into the mines of life, and soiled his character. Then he prayed to the Saviour of mankind who could wash him and make him whiter than snow.

How often we should thank the Lord for His many provisions to right our wrongs and give us white garments. N. B.

## The Ministry of Trials

By ELLEN G. WHITE

IN Christian experience, the Lord permits trials of various kinds to call men and women to a higher order of living and to a more sanctified service. Without these trials there would be a continual falling away from the likeness of Christ, and men would become imbued with a spirit of scientific, fanciful, human philosophy, which would lead them to unite with Satan's followers.

In the providence of God, every good and great enterprise is subjected to trials, to test the purity and the strength of the principles of those who are standing in positions of responsibility, and to mold and substantiate the individual human character after God's model. This is the highest order of education.

Perfection of character is attained through exercise of the faculties of the

mind, in times of supreme test, by obedience to every requirement of God's law. Men in positions of trust are to be instrumentalities in the hands of God for promoting His glory, and in performing their duties with the utmost faithfulness, they may attain perfection of character.

In the lives of those who are true to right principles, there will be a continual growth in knowledge. They will have the privilege of being acknowledged as collaborators with the great Master Worker in behalf of the human family, and will act a glorious part in carrying out the purposes of God. Thus, by precept and example, as laborers together with God, they will glorify their Creator.

A GOOD many businessmen guard the doors of their offices by the words, "No admittance." In order to accomplish their duties, it is necessary for them to keep at a distance the people who are successful time-wasters. And some such statement should be posted above the door to every heart where gloomy thoughts and morbid anticipations are likely to seek entrance. If you let them in, you may have a hard time evicting them. Save yourself trouble by the uncompromising warning, "No admittance."—*Author Not Known to Us.*



# WORLD-WIDE FIELD

## Atlantic Union College

**A**BLAZE for God," said the young people of the 1944 graduating class of Atlantic Union College in their motto.

We are glad that the young men and young women of Atlantic Union College today find it in their hearts to express their attitude toward God and His work in such enthusiastic terms, such burning words. Young people who desire that their lives shall be bright and shining lights for God will be alert for opportunities to witness for Him.

The very founding of the educational institution at South Lancaster, Massachusetts, known today as Atlantic Union College, was so closely linked up with the beginning of the advent movement, and its history throughout the years has been so interwoven with the world-wide mission work of Seventh-day Adventists, that it is difficult to see how any Adventist youth today could remain long in this college, or in preparatory schools connected with it, without getting the viewpoint and vision of service, self-forgotten service, service at home or abroad, wherever the Lord may call.

### The College in a Missionary Setting

We are glad that they do "catch" the spirit. Not only do we find scores of faithful workers in this country who look back to this institution as their alma mater, but the foreign service honor roll hanging in the college chapel indicates that a great host of valiant missionaries have gone out from here to be light bearers in the darker areas of earth. Surely this is as it should be. The very first Seventh-day Adventist missionary to be sent abroad, John N. Andrews, was sent out from this very spot.

Not only that, but it was right here in Massachusetts that many vital things occurred in connection with the very birth of the world-wide mission idea, a half century before the rise of the advent movement. Not far from here is the home of the Haystack Prayer Band. From this section went forth those daring young adventurers for God, Adoniram Judson and Ann Hasseltine Judson. No wonder we find that our own Seventh-day Adventist foreign missionary honor roll of this college has grown to be a list of nearly three hundred names. This is in harmony with the purpose of the founding pioneers. We believe it is in harmony with God's purpose for this school.

Nor do we believe our interest in and

zeal toward foreign missions should in any wise slacken. The good records of the past should certainly not suggest to us that we have labored for others long enough and now perhaps it is time to serve ourselves. Rather they should inspire the students of present years to emulate their worthy predecessors in venturing out for God.

The fact that some of the world's fields are at the moment not open to us should in no wise cool our ardor for foreign service. The tremendous task of finishing the work in a very short time stands before the Adventist youth of today as a great challenge. It is a challenge to you, strong young man, to you, healthy young woman, to add your name to those of Frederick Griggs, Roy Cottrell, N. Z. Town, Nathan Brewer, Frederick Lee, Ezra Longway, A. T. Robinson, Chester Torrey, Eric Meleen, Dr. Read Calvert, Dr. Adrian Clark, Dr. Irwin S. Walker, (and a host of others who are just as worthy of mention) already on that list hanging in the chapel—not just to have your name on the list, of course, but to do that which God is calling on you to do for Him.

### Who Should Go?

How many of our college students should consider themselves available for foreign service?

It seems to me that the normal aim of a Seventh-day Adventist young man or young woman in one of our colleges should be: Training for service, and that service anywhere that the Lord shall call.

Certainly every young, healthy college student who knows of no reason why he could not serve acceptably in a foreign land, and who has in mind to be in the Lord's work somewhere, ought at least to be willing to consider a call should it come. The need of the world and our responsibility to meet that need constitute the call. The burden of proof, it seems to me, rests on the student, to show why he should not enter foreign service if asked to.

A great day for Seventh-day Adventist foreign missions is just before us. I know that is true, for the prophetic picture of the advent movement so indicates, and God's Word cannot fail. The great day of finishing the advent task in all the world is hastening on, and it is going to be a glorious affair. It will not be done in a corner.

The launching of the Missions Advance Program by the General Conference during the past two years is helping to prepare the way for that day of triumph. Various mission languages are being taught in our colleges, with a view to preparing young people to step into those fields, ready to work for the people in their own language. This will place the new missionary at a great advantage.

Atlantic Union College has shown commendable enthusiasm toward this plan of the General Conference. The launching of the Burmese language project during the 1943-44 school year was well supported by faculty and students. Eight young men and young women finished the first year of the course and are keen to continue. Indi-



The Class of Burmese Students and Their Instructors at Atlantic Union College

cations are that there will be another fine group taking up this course beginning with the opening of school in September. J. O. WILSON.

## Kentucky-Tennessee Camp

THE Kentucky-Tennessee Conference annual camp meeting was held as usual on the spacious and hospitable campus of Madison College, a few miles outside of Nashville, the Athens of the South. Although this was the last of a remarkable series of camp meetings in the Southern Union, it was by no means of less interest. The interest and attendance seemed to increase as time went by.

From the General Conference there were present throughout the entire meeting Meade MacGuire and W. A. Scharffenberg. C. S. Longacre was present and spoke to our people on the timely topics of religious liberty and temperance. Elder MacGuire carried through a much-appreciated series of meetings for both the adults and the Missionary Volunteers. His talks will long be remembered. They marked the turning point toward the kingdom for many souls trembling in the balance. Elder Scharffenberg warmed our hearts with his stories of providential deliverance in the war-racked East. For a short time M. E. Olsen of the Home Study Institute was present with an encouraging message.

The people had the privilege of hearing, for the first time at an annual convocation, the new president of the Southern Union, E. F. Hackman. The plans for the enlargement of our Southern Missionary College, so that it may fulfill its place as the training school for the South, were announced by our president. They envisage an expenditure over three years of a third of a million dollars. All the conferences pledged their full share of co-operation.

On the first Sabbath of the camp meeting, June 17, W. E. Kuester, J. H. Nylander, and G. H. Boehrig were set apart for the sacred work of the gospel ministry.

The attendance at the white section was approximately thirteen hundred, which, considering the lack of gasoline for travel, as well as the difficulty in traveling at all in the South because of the training camps, especially in this immediate vicinity, was not bad. At the colored camp meeting, held in the city of Nashville, the attendance was about 350. The total book sales of our message-filled publications amounted to \$2,400 during the ten days of the camp meeting.

"Thy people shall be willing in the day of Thy power" was surely fulfilled here as in other Southern Union camp



The San Quentin Penitentiary Bible Class

meetings. Through the medium of the Sabbath schools, \$1,600 was received in the white camp meeting on the two Sabbaths, and \$315 in the colored camp meeting, or a total of \$1,915. In addition to this offering there was given in the white section \$3,175.74 and in the colored section \$538.50 for the cause of foreign missions. At this camp meeting alone there was given by God's people—and be it said in passing that this field has no wealthy members as do other fields—the sum of \$5,657.88.

A cheering report of progress in all phases of the work was given by those in charge of the departments of the conference. The prospects are bright for the ensuing year. Although here only a little over half a year, T. L. Oswald is giving the field good leadership, and there is being planned for this fall a large evangelistic campaign in the city of Nashville, under the direction of the new union evangelist, J. M. Hoffman, assisted by G. L. Stauffer. Surely God will be pleased to see progress in this old center of Adventism in the needy and prosperous South. H. B. LUNDQUIST.

## Platform Pointers

NEVER forge ahead by hammering at the other fellow.

Emotion is no substitute for devotion.

If we let God guide, He will provide. Prayer is a small word for a big thing.

No man can truly lead until he has learned to follow.

"If you are dissatisfied with your lot in life erect a service station on it."

Enthusiasm is a great hill climber.

The Christian life is not a subtraction of trouble, but an addition of the power to meet it.—*War Cry*.

## A Prison Bible Class

WE present herewith a picture of the Seventh-day Adventist Bible class held in San Quentin, California, penitentiary. The plan is to conduct a regular Sabbath school, as we do in other schools, with the exception of receiving an offering, because, of course, the men there do not have any cash from which to contribute.

Following the Sabbath school, a sermon is given, either by E. F. Peterson, who has had charge of the prison work for some eleven years, or by the writer, who lives within seven miles of the institution.

The writer was elected treasurer for the Protestant Chaplains' Association, succeeding the late Doctor McKearacker, a very fine Christian, a Baptist, who accorded us every privilege and courtesy.

Warden Clinton Duffy, who has won national fame as director of one of the largest penal institutions of its kind, gives Adventists every needed assistance in the conduct of this work. Not long ago the Pacific Union College choir made a visit to San Quentin and rendered some very beautiful selections, which were enjoyed by Mr. Duffy and his associates, along with the inmates.

The men in this institution are very grateful for the spiritual help given them, and respond favorably. Once a month Elder Peterson and the writer visit the men and have interviews with twenty-five to forty of them, listening to their problems, studying the Bible with them, and teaching them to seek God in prayer. Each visit lasts from ten to twenty minutes, according to the need.

Let us remember the words of the Master: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

H. A. RENTFRO.

## Cleveland Church Dedication

**O**UR Seventh-day Adventist believers in Cleveland looked forward for many months to the dedication of their church, which took place on Sabbath, June 10.

We felt highly honored in having J. L. McElhany present to deliver the dedicatory address. Elder McElhany stated in his sermon that throughout the history of God's true church the congregation and not the building has been what truly represents God's work in the community. As he dedicated the church he asked the congregation to rededicate their lives to a fuller service for God in Cleveland. This theme was also present in the dedicatory prayer by F. H. Robbins.

The former pastor, G. R. Carter, gave the history of our work in Cleveland. He pointed out how for years there had been an extreme need of a suitable building and location for our church here, and he told of the exhaustive search throughout the city for such a place during the years he served as the minister in Cleveland.

Two years ago T. A. McCoy, the present pastor, took up the work here in Cleveland. After a complete study of the situation by Elder McCoy and the building committee, the Reformed Episcopal church at 86th and Euclid Avenue was chosen. It is built of solid stone and is beautiful in architecture. In co-operation with the building committee and W. M. Robbins, it was purchased for \$30,000 cash.

We have sensed the marked leading of the Lord in both the purchase and the repair of this building. Despite the labor shortage and difficulty in obtaining materials, our every need has been supplied, even to the extent of a sound system, which enables mothers with small children to hear the sermon in the Dorcas room of the church basement, and now we are installing hearing aids for the deaf. God has richly blessed us. The money has been provided and the church is free of debt.

The dedication service was delayed because of an evangelistic program that has been conducted in the city during the past two years by Leon Robbins and R. Allan Anderson. We are thankful for the souls that have been added to the Cleveland and Lakewood churches during these two efforts.

The church was filled again for the afternoon service when W. E. Nelson, treasurer of the General Conference, delivered the sermon.

HAROLD L. GRAY.

## My Pleasantest Summer Vacation

"My pleasantest summer vacation," wrote a wide-awake college senior, "was the one in which, besides having all the usual good times with my friends, I devoted a little spare time to taking a Home Study course in —, and earned some valuable credits."

The Home Study Institute offers a full line of college and high school studies. Its work is accredited in all our educational institutions. Payment in easy installments. Write now for our latest catalogue.

HOME STUDY INSTITUTE  
Takoma Park, Washington 12, D. C.

## Notices

### OHIO CONFERENCE ASSOCIATION

NOTICE is hereby given that there will be a legal meeting of the Ohio Conference Association of the Seventh-day Adventist Church, incorporated under the laws of the State of Ohio, in connection with the annual camp meeting to be held on the Mount Vernon Academy campus, Mount Vernon, Ohio, July 27 to August 6, 1944.

The first session will convene at 9:30 A. M., Monday, July 31. The purpose of the meeting is to elect officers and trustees and to transact any other business that may come before the Association at that time. The delegates to the Ohio Conference of Seventh-day Adventists are the delegates of this Association.

W. M. ROBBINS, *President*.  
E. F. WILLETT, *Secretary*.

### SOUTH WISCONSIN CONFERENCE ASSOCIATION OF THE SEVENTH-DAY ADVENTISTS

NOTICE is hereby given that a legal meeting of the South Wisconsin Conference Association of the Seventh-day Adventists will be held in connection with the annual conference and camp meeting on the conference campground at Portage, Wisconsin, commencing Thursday evening, August 10, 1944. The first meeting of the association is called for Friday, August 11, 1944, at 10 A. M., Central war time. The purpose of this session is to elect officers for the ensuing biennial term and to transact such other business as may properly come before the delegates. Delegates to the biennial session of the Wisconsin Conference of Seventh-day Adventists are members of the association.

T. E. UNRUH, *President*.  
R. G. BURCHFIELD, *Secretary*.

### WISCONSIN CONFERENCE OF THE SEVENTH-DAY ADVENTISTS

THE next biennial session of the Wisconsin Conference of the Seventh-day Adventists will be held on the campgrounds at Portage, Wisconsin, in connection with annual camp meeting commencing Thursday evening, August 10, 1944. The first meeting of the conference session is called for Friday, August 11, 9:30 A. M., Central war time. This session is called for the purpose of electing officers for the ensuing biennial term and for the transaction of such other business as may properly come before the constituency. Delegates to this session are the duly elected delegates of the various churches of the conference. Each church is entitled to one delegate for the organization, and one additional delegate for each fifteen members or major fraction thereof.

T. E. UNRUH, *President*.  
R. G. BURCHFIELD, *Secretary*.

## Camp Meetings

### Atlantic Union

Northern New England  
White River Junction, Vt. .... July 28, 29  
Washington, N. H. .... Aug. 26

### Canadian Union

Manitoba-Saskatchewan  
Saskatoon ..... July 21-30

Alberta  
Lacombe ..... July 28-Aug. 5  
British Columbia, Vancouver and  
Kelowna ..... Aug. 4-13

### Central Union

Missouri  
Jefferson City ..... Aug. 11-19  
Kansas City, Mo. (colored) ..... Aug. 24-27  
Kansas, Enterprise ..... Aug. 18-26  
Nebraska  
Hastings ..... Aug. 18-20  
College View ..... Aug. 25-27  
McCook ..... Sept. 1-3  
Colorado (Regional meetings)  
Monte Vista (Spanish) ..... Aug. 31-Sept. 3  
Grand Junction ..... Sept. 15-17

### Columbia Union

Ohio ..... July 27-Aug. 6  
West Virginia ..... Aug. 3-13  
Chesapeake, Catonsville, Md. .... Aug. 10-20  
West Pennsylvania  
Pittsburgh ..... Aug. 18-20  
Bradford ..... Aug. 25-27

### Lake Union

Wisconsin, Portage ..... Aug. 10-20  
Michigan, Grand Ledge ..... Aug. 15-27  
Indiana, Battle Ground ..... Aug. 23-27

### Northern Union

South Dakota  
(Indian) ..... Aug. 25-27  
Iowa, Cedar Falls ..... Aug. 23-30

### North Pacific Union

Oregon, Gladstone ..... July 20-30  
Washington, Auburn  
(Auburn Academy) ..... July 27-Aug. 6

### Pacific Union

Arizona, Prescott ..... July 27-Aug. 5.  
Central California, Santa Cruz .... Aug. 11-19

### Southwestern Union

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

### Are You Moving?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

EDITOR - FRANCIS MCCLELLAN WILCOX

### ASSOCIATE EDITORS

J. L. MCELHANY W. A. SPICER F. D. NICHOL  
FREDERICK LEE

### SPECIAL CONTRIBUTORS

C. H. WATSON W. H. BRANSON L. H. CHRISTIAN  
J. F. WRIGHT E. D. DICK W. E. NELSON

### PRESIDENTS OR ACTING PRESIDENTS OF OVERSEAS DIVISIONS

EDITORIAL SECRETARY - NORA MACHLAN BUCKMAN  
CIRCULATION MANAGER - C. E. PALMER

This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor, Review and Herald, Takoma Park, Washington 12, D. C.

### SUBSCRIPTION RATES

#### United States

One year .....\$3.00 Six months .....\$1.65

#### Canada

One year .....\$3.35 Six months .....\$1.85

#### Foreign Countries Where Extra Postage Is Required

One year .....\$3.50 Six months .....\$1.90

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D. C. In changing address, do not fail to give both old and new addresses.

FINALLY, education alone can conduct us to that enjoyment which is, at once, best in quality and infinite in quantity.—Mann.

## OF SPECIAL INTEREST

### Syrian Christians

WE have in India a community known as the Syrian Christians. Some of these people have accepted this message and have united with us. There is a very promising field of labor in Travancore, where many of these people live. While I visited that section recently, I saw some of their meeting places and was informed by our workers that if we had the men and the means to hold evangelistic efforts in that section of India we could confidently expect many converts to this message. We are now earnestly endeavoring to plan for such efforts to be held as soon as possible. Where I visited, these people live in a most beautiful and fertile country. There are signs of prosperity. The people are most friendly, and one enjoys traveling with them. They were kind and helpful to me in every way.

Pastor Koilpillai has given me an account of the experience of one of these Syrian Christians who has been converted and united with our church. He says:

"Brother Thomas was a sorcerer by profession. His wife had great regard for him, as he was making much money by his profession. About two years ago he began to attend our Sabbath school at Vadavathur. Laymen of the church visited him, giving him Bible studies. The Spirit of the Lord worked upon his heart, and he was converted. Realizing that his occupation was devilish and an abomination to God, he collected all his books on sorcery, brought them into the presence of a group of believers of our faith, and set fire to them, as the heathen Ephesians did in the time of the apostle Paul. From that time he has not practiced sorcery. This resulted in financial loss and consequently his wife became very angry with him. After some time, during which her hatred of her husband increased, she left him and went to her father's home. She declared she would not return to her husband unless he would agree to give up his new religion and resume his former occupation. However, this did not move her husband from his stand for the truth of God. It was my privilege to baptize this brother not long ago, and he is now a very loyal Seventh-day Adventist.

"In this village there is a company of Seventh-day Adventists, and every Sabbath he meets with them. This company is composed of people from the depressed classes. As Brother Thomas is from a high-class commun-

ity, his meeting weekly with the company of believers displeased his father as well as his wife. Through his wife's instigation the father began to persecute our brother and demand that he should not meet with those depressed-class people each Sabbath day nor associate with them. Still he remains as strong as an oak in his Christian principles.

"Brother Thomas' zeal for the truth is very great. In his part of the country a Protestant preacher attacked Seventh-day Adventists in his public lectures. He also challenged the Adventists to refute his statements against them. Like David of old, this brother could not bear to have this challenge of a Goliath pass without action. He went from place to place to find someone to answer the challenge. I was attending a union committee meeting at the time and was away. Not finding any minister, he went to the lectures and gaining permission he spoke in defense of the Sabbath truth. Thus he bore witness to the message before a very large crowd of people. He is not satisfied with what he did on that occasion. He requests the mission to conduct an evangelistic effort in that place soon, so that the message may be proclaimed as a witness and as the power of God to win many souls for His kingdom. May God grant that this request may soon be answered."

Many such testimonies might be given to show how God, by His Spirit, is going before His servants in old India. In another place, I have been told that nearly a hundred people are asking that we conduct a series of gospel meetings in their midst. We hope this also can be done soon. This is the day of God's power! How much we need consecrated workers to press into so many needy places to proclaim the message of salvation.

When one travels about in India today there comes to him a great conviction that here is a land and a people who are in great need of the Blessed Hope. It is a great responsibility as well as a privilege to serve in such a needy land at such a time as this to which the church has now come.

Our workers in the field and in institutions have joined in a united evangelistic advance in Southern Asia. It is our prayer that during this centenary of this movement there may be the greatest ingathering of souls for the Master of our entire history in this part of the world field.

A. L. HAM.

### Clothing for Postwar Relief

MANY inquiries have come to us asking what could be done to render aid to our brethren in war-stricken areas. There is much that can be done for those in liberated areas. Here the need is very great for both food and clothing.

The General Conference has requested our Home Missionary Department to foster the gathering of clothing, both new and used. Very little apparel has been manufactured in occupied countries for some time, and the people are destitute. A. V. Olson sends this word:

"The cost of living has increased very much in every field—in most of them to unbelievable heights. In most fields, despite numerous increases in wages, the workers cannot buy clothes, bed linen, and other necessities for the family. Everything goes for food. Even if they had an abundance of money they could not buy much, for the shops are empty. (This is not so in Switzerland, though even here many things are scarce.) When the war is over, the workers will need help to buy clothes for themselves and their families."

The Home Missionary Department will get in touch with our churches and Dorcas Societies, and give instruction as to how all may co-operate in this worthy enterprise. Do not send clothing to the General Conference, but await instruction from the Home Missionary Department. Clothing must be clean and of real worth. Be sure to follow instructions carefully.

W. E. NELSON, *Treasurer of the General Conference.*

### Soldier's Religion

"WILLIAM BARROW PUGH, chairman of the General Commission on Army and Navy Chaplains, after months spent at the front says: 'It is absurd to think that the many thousands of men behind the front lines will become incurably religious in atmospheres which are anything but conducive to enrichment of a man's soul. . . . War is hell. How can a man go through hell without having some brimstone clinging to his clothes? . . . Chaplains testify that if a man enters the service with a religious background and religious training he will come out of the service more religious. The contrary is also true. If he has no religious training and no religious background on entering the service, he will come out of it with practically nothing of spiritual value.'"

"God never discharges or lowers the wages of a faithful workman."