

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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## The Wonderful Numberer

Daniel 8:13, margin

By Mrs. L. D.  
Avery-Stuttle



"MASTER, the time is long, the nights are drear;  
We've watched and waited many and many a year.  
When wilt Thou come, my Saviour and my God?  
See! error's minions flaunt their banners broad,  
And earth is filled with violence and crime,—  
Come, take Thy children home; is it not time?  
The bold blasphemer still defies Thy name,"  
I cried aloud, and yet no answer came—  
No answer save the echo evermore,  
"Get ready, Soul, 'tis even at the door."

"I'll ask again," I said, "nor be denied.  
Haste thee, Palmoni, haste thee to my side,"  
With trembling lip and eager tone I cried.  
"Haste from the shining galaxy above,  
From comrade seraphs, whom thy soul doth love,  
From those bright realms of glory speed thy flight  
To this dark, far-flung planet robed in night.  
Thou art the 'wondrous Numberer'—even so  
Jehovah gave thy name, eons ago.  
Canst thou not tell me *when* the time will be?  
Speak thou, Palmoni, speak thou unto me.  
O tell me—tell me when the skies shall fling  
Their robes of glory round our coming King.

"Hast thou not numbered all the stars of night,  
That spin their dizzy race in glory bright?  
Hast thou not numbered all the secret things  
In earth and sky, in deep and hidden springs?  
Then surely, O Palmoni, thou canst tell  
When He shall come whom we have loved so well."  
The mighty Numberer shook his glorious head,  
"Nay, Mortal, I know not the hour," he said.

"Then speak *thou*, Gabriel, fling the news abroad.  
Dost thou not know the secret things of God?  
Thou spak'st to Daniel, he the mighty seer,  
And didst reveal to him, the day, the year,  
When first the Prince Messiah should appear;  
Canst thou not tell me *when* He comes again  
In clouds of flame, to judge the sons of men?  
We fain would know the longed-for day and hour  
When comes Messiah in transcendent power."  
But, like Palmoni, Gabriel shook his head.  
"The great Jehovah *only* knows," he said.

Then came a Voice from out the great white throne  
Where sit the Father and the Son alone:  
"This generation shall not pass, until  
My spoken word Jehovah shall fulfill.  
O Soul, make haste, for time will soon be o'er;  
Behold thy Judge is even at the door."

# Heart-to-Heart Talks With Our Readers

By THE EDITOR

## MY WANDERING BOY

I HAVE before me a letter from one of our sisters living in Michigan, who writes of the great burden of heart that she has for her son. She says:

"I am a mother. I have a son whom I endeavored to rear in the admonition and fear of the Lord, but for some reason the enemy has done his work, and my heart is crushed. He is now twenty years of age, and has gone away from home, roaming about with no money. My whole ambition was to have him serve the Lord and work in His vineyard. The Good Book says that all things work together for good to those who love the Lord. I surely do love Him and love to keep His commandments, but I wonder how anything good can come out of my boy's roaming in this wicked time. So I wish you would pray as if it were your boy. I know you will, for we are all touched with one another's burdens and sorrows."

I know that this heart-cry voices the feelings of many mothers, and fathers as well, because this boy is only one of many who are wandering today. Thousands of boys and girls have left home, and their parents know nothing of their whereabouts; they have gone, perhaps to seek their fortunes; perhaps they became restive under the lawful restraints imposed upon them in their home life, and in their love of adventure and pleasure they have gone away, hoping to find something which the home life did not afford. And day by day, and almost hour by hour, some of these fathers and mothers are crying to God to bring the wanderers home, and to lead their loved ones to Christ.

God honors this burden of heart, and He hears these cries that are daily ascending to His throne. It is the privilege of these fathers and mothers to believe that God in His own time and way will answer their prayers.

We must remember this, that God usually works through means and agencies for the accomplishment of His purposes. He never forces the human will. He has made every one of His children a free moral agent. The Saviour, through His Holy Spirit, is ever seeking to bring the wanderer back to his heavenly Father. Many are the means through which He speaks: the minister of Christ, the mission worker, the farm wife to whom the wanderer may apply for food, a paper or tract which may be found by the wayside, the experiences of life, especially of sorrow and disappointment. Often it requires time for these agencies to accomplish their work. The Lord some-

times must take the sinner over a long road of trial and hardship and disappointment in order to teach him his own weakness, his own lack of wisdom, his own utter wretchedness, and his need of Christ the Lord.

So let me say to this broken-hearted mother in Michigan, and to every other grieving mother and father: Do not become discouraged. Hope on, trust on, and pray on. If by any means you can come in touch with your wandering boys and girls, do so. If in your home association with them you see where you have failed, acknowledge this failure on your part, and seek their forgiveness, and then by your own godly life, kindly deeds, and loving words, represent to them the saving gospel of the Lord Jesus Christ. Remember that Christ, when on earth, lived in a divided home. His brothers had no sympathy with His aims or objectives. They persecuted Him for His godly life; but in the end we may well believe that all these brothers were brought to the Lord. We are told of James, the Lord's brother, who not only accepted Christ as his Saviour, but became a pillar in the early church.

Pray not only for your own wandering loved ones, but pray for the children of others who have wandered away. We believe that added power will come in this daily concert of prayer.

## GOSSIP AND TALEBEARING

ARE you a talebearer? If you are, you surely belong to a large, if not an honorable, class of people. If you are not, you are quite the exception among your fellows.

Unfortunately, the talebearer has existed in every age, and is found today, as in the past, in every community. And unfortunately, even though some of these people unite themselves to the cause of Christ and become members of the church, they still exercise this evil propensity. And it is a great evil. It makes for strife, and not for peace. It separates very friends. It creates envy and animosity. It weakens confidence and tears down reputations.

The word of God is very outspoken in its condemnation of this evil. This was the word of the Lord to Israel of old: "Thou shalt not go up and down as a talebearer among thy people." Lev. 19:16. Observe how this scripture points out the ways and methods

of the talebearer. The talebearer goes up and down the street, he goes from house to house, spreading his evil report. He has heard something about a friend or a neighbor, some scandal is afloat, some weakness has developed, a tempted one has fallen into some pit or snare; and instead of going to the one in trouble with the purpose of helping him to recover himself from the evil into which he has fallen, the talebearer spreads abroad the unsavory news.

Are you going up and down among your friends and neighbors, in the church or outside of it, engaged in this kind of work? If you are, I pray that God may lead you to see the evil you are doing. Of the talebearer, Solomon in his day declared: "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." Prov. 11:13. And the character of the talebearer remains the same today. A confiding neighbor may pour into his ears his secret trouble. It is done under the talebearer's solemn promise to preserve inviolate the confidence reposed in him. But the secret things are the sweetest sacrifices to his consuming passion.

Again the king of Israel declares, "The words of a talebearer are as wounds." Prov. 18:8. The margin says, "like as when men are wounded." Who at some time in his life has not felt in his own heart the poignancy of these wounds as his words have been misrepresented, his purposes misconstrued, or his weaknesses published to the world?

Once again we quote from this same authority this statement, the truthfulness of which we have all seen demonstrated many times: "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Prov. 26:20. If every talebearer could be banished from our churches; rather, if every talebearer could be soundly converted to the Lord Jesus Christ and be given a clean heart and a new spirit, very many, if not all, of our church trials and difficulties would come to an end. Love for the brethren would fill every heart, and upon our homes the sweet benediction of Heaven would rest.

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Peter 3:8, 9.

May God give this experience to His church.

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THERE is to be no despondency in connection with God's service.—*"Gospel Workers,"* p. 262.

# The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS. REV. 14:12

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## Type and Antitype

THE sacrificial system, given in its simplest form to our first parents at the gate of Eden, was the gospel in type. The blood of beasts, which for centuries was poured out at the foot of Adamic, patriarchal, and Jewish altars, was typical of the blood of the Son of God to be later shed upon Calvary for the sins of the world.

This system of sin offerings is easily traceable by the smoking altars of Abel, Noah, Abraham, Isaac, and Jacob all the way through the patriarchal age down to the exodus from Egypt. At Sinai it was greatly elaborated, but not otherwise changed; so that there at the foot of the quaking, glory-crowned mount it was shown that God Himself was the author of the typical system, that all heaven was pledged to the success of the work for which it stood, and that the earthly sanctuary was but a type of the heavenly, which is, in fact, the great center of the whole plan of human redemption.

### The Sanctuary in Heaven

We need not dwell upon the giving of the moral law, nor the making of the covenant by which the people promised to keep that law; nor upon the building of the typical sanctuary; nor yet in detail upon the sacrificial service to be carried on there. All this is described very fully in the books of Exodus and Leviticus. It is, however, our purpose to examine carefully the Levitical service in its relation to the sanctuary in heaven.

The typical sanctuary, a tentlike structure about eighteen by fifty-four feet and eighteen feet high at the walls, was divided into two apartments, or rooms. The first was about eighteen by thirty-six feet, and the second some eighteen feet square. The first of these rooms was called the holy place; the second or smaller room was called the most holy. In the first of these rooms were three articles of furniture, namely, the table of showbread on the right hand and the golden candlestick on the left, while at the back of the larger room was a golden

altar upon which sweet incense was burned twice a day, at the time of the offering of the morning and evening sacrifice.

The second and smaller room, the most holy, had but one article of furniture, namely, the sacred ark containing the tables of the moral law. The cover of this ark was of gold, and on each end was the figure of an angel. The wings of these golden angels formed an arch over the ark, their faces turned reverently inward and downward, as though looking with awe toward the tables of the law.

### New Testament Witness

Of these two rooms, or apartments, the apostle in the book of Hebrews says this:

"Verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy seat; of which we cannot now speak particularly.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:1-12.

Again referring to the offerings made in the earthly tabernacle, the apostle adds:

"For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Verses 19-23.

This last verse, Hebrews 9:23, brings us to the crux of the whole sanctuary service, namely, the ministry on the Day of Atonement, which in the typical service was on the tenth day of the seventh month. The service of this day is described in minute detail in the sixteenth chapter of Leviticus.

We are told in Hebrews 10:4 that "it is not possible that the blood of bulls and of goats should take away sins." It follows, therefore, that the sacrificial system was of value only as its typical character was seen, and as by it the faith of the worshiper was carried over and caused to rest upon the offering to be made by the "Seed of the woman," the Saviour promised in Genesis 3:15, and as limned in the sacrificial system, reaching back even to the gate of Eden.

The typical system was without power in itself to deliver from sin, or even to provide escape from its penalty. It was of value only as a type of the work of a higher and more perfect priesthood. Christ is not only the last Adam, the father of the redeemed, Spirit-born race, but He is "a priest forever after the order of Melchisedec." Heb. 7:17. By Him sin is taken away.

What the Levitical priesthood did in type, Christ does in fact. Under the Levitical system sins were forgiven. (See Lev. 4:20; 5:10, and parallel texts.) This forgiveness was not, however, because of any virtue

in the blood of bulls or of goats, but because of the virtue in the blood of the Son of God, who was in the divine purpose "slain from the foundation of the world." Rev. 13:8. Therefore to understand the work of the removal of sins, whether in type or in fact, we must study, not the type alone, nor even chiefly, but the work of Christ in the heavenly sanctuary, as that work was prefigured in the typical sanctuary built by Moses in the wilderness, and appeared later as the central figure of the temple in Jerusalem.

An Israelite either by birth or adoption, becoming conscious of sin, obtained forgiveness by confessing his sin and bringing to the door of the sanctuary, or tabernacle, a suitable sin offering. This offering was not always the same, but every such sacrifice of necessity involved the taking of life, the shedding of the blood of a substitute.

The several parts of the sanctuary, or tabernacle, with the vessels and furniture, were part and parcel of one whole; and the blood that was poured out at the foot of the altar of burnt sacrifice was no less acceptable to God as a type of the blood of Christ than was the blood which was sprinkled before the second veil or put upon the horns of the altar of sweet incense; or the blood that upon the Day of Atonement was by the high priest borne into the most holy place and was by him sprinkled upon the mercy seat. Whatever was done in connection with the sanctuary service was done in the divine presence, whether in the holy or the most holy, whether at the altar of burnt offering or at the golden altar of incense; and all was typical of the work and sacrifice of Christ.

#### *Atonement for Sin*

One purpose of the sanctuary was that it might be a lesson book to Israel, impressing upon their minds and hearts the reality of sin, the necessity of confession and renunciation of sin, as also the fact that there must be atonement for sin.

It does not appear that any written record of confessed sins was kept in the sanctuary; yet confession was evidently required, together with faith in the atonement typified by the sin offering.

It seems clear that confessed sins were transferred in figure from the person of the sinner to the sanctuary; and also in figure lodged there until the Day of Atonement, when remembrance was again made of them by the blanket confession of the high priest (see Lev. 16:21), and also by the concurrent confession made upon

that day, involved in the affliction of their souls by the people (see Lev. 23:29).

It may be objected that sins cannot be transferred from one person to another. In one sense that is true; the carnal nature inherent in sin is not transferable; yet in 1 Peter 2:24 it is testified of Christ that He "bare our sins in His own body on the tree." In like manner Isaiah says: "The Lord hath laid on Him the iniquity of us all." Isa. 53:6. And again in 2 Corinthians 5:21 we are told that Christ, "who knew no sin," was "made to be sin on our behalf: that we might become the righteousness of God in Him." A. R. V. The obvious meaning of this is that just as we are accounted righteous because of Christ's righteousness, so He is accounted sin because of our sinfulness. He was accounted a sinner, and was treated as such, that by His death He might atone for our sins. We are accounted righteous and are treated as righteous, that His righteousness may become ours in actual experience. We permit Him to live in us, as described in Galatians 2:20, in these words:

"I am crucified with Christ: nev-

ertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

We find from both the Old and New Testaments that confession has always been a primary condition of forgiveness. Says the psalmist: "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Ps. 32:5.

And in 1 John 1:9 we find this brief but comprehensive statement and promise: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

The bringing of individual sin offerings with confession of personal guilt, was carried forward in the typical sanctuary during the entire year, excepting only on one day, namely, the tenth day of the seventh month, called the Day of Atonement. On that day the order was changed, and the work of the typical year was finished by the service described in Leviticus 16.

C. P. B.

(To be concluded)

## *Common Objections Against Adventists*

**OBJECTION:** Seventh-day Adventists are proselytizers.

**ANSWER:** To this charge we plead "guilty," for the dictionary says that to proselyte is "to win over to a different opinion, belief, sect, or party," and that is our work. Christ Himself gave us that work in His command, "Go ye therefore, and make disciples of all the nations, baptizing them," etc. Matt. 28:19, A. R. V. This proselyting was the work of Peter, James, and John, and the mighty evangelist Paul, and we but follow in their steps, continuing the work that they began. To the nominal believers in God the apostles preached that the Messiah of the Old Testament had come. They called upon the heathen to turn "from idols to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus." 1 Thess. 1:9, 10. They went to the uttermost parts of the earth in their work of winning men over to a different belief,—their God-given task of proselyting.

So with us. To the nominal believer we preach that the Christ of the Old and the New Testament, the Christ who came once to die for our sins, will soon return to this earth. We call upon the heathen to turn from their idols to the true God, and to prepare for the coming of His Son.

Everywhere we find men and wo-

men holding unscriptural beliefs regarding the great events that are just ahead, and failing to worship the Creator of the heavens and the earth, as He has commanded, on the Sabbath. (See Ex. 20:8-11; Rev. 14:6, 7.) If we remain true to God, we must use every means possible to turn men from these wrong beliefs—to proselyte them. We are recreant in our duty to Heaven if we do otherwise. Where would the world be to-day if Luther and Calvin and others of the Reformers had not gone about preaching to men to turn from their former views on religion—proselyting them? Our task is to complete the work of these Reformers, and we are happy to follow their example and adopt their methods.

We would ask the objector two questions: If it be wrong to proselyte among Christian people on the ground that they have all the truth they need, no matter in what church they are, why then do you hold to the empty though expensive form of separate denominations? But if you object to merging your sect with others into one grand organization because you feel that you have some vital doctrines that others do not have, why do you not endeavor to persuade the Christian people in other churches to accept those doctrines—why do you not proselyte?

F. D. N.

# Contributed Articles

## *The Present Crisis a Potential Blessing*

By N. P. NEILSEN

No doubt the present situation in the world constitutes at least a part of the crisis through which we are to pass before the end. It has repeatedly been said that the world is passing through a crisis. This is true, and we are in it. Everything seems to be out of course. Factories have closed their doors. Millions are out of work, and many face starvation. This in turn breeds discontent and anarchy. Banks have failed. Firms have gone bankrupt. Business confidence is gone. Government leaders are perplexed, and nations seem powerless to remedy the situation. They know not what to do.

Truly this is the most serious condition we have ever faced in our work from a financial standpoint. We have extended our missionary endeavor from year to year until we have encircled the globe, and our far-flung lines of mission work have reached the far interior parts of almost every land. It cannot be that God has led us thus to press forward with this message, only to retreat now and abandon our outposts for lack of means. No, that cannot be! God has led this movement hitherto, we believe, and He will continue to lead us through this crisis. Surely He has not led us out into the wilderness to have us perish in the desert.

Other missionary societies have had to retrench on almost every field, but hitherto we have tried to maintain all the ground taken. Can we retreat or abandon our posts of duty because there is a lack of means? No. There must be some other way, then, for us to finish the work. But truly we face a real crisis. The decrease in mission funds due to the world financial depression has become very serious. It seems inevitable that our mission staff will have to be reduced. Now what are we to do?

The Lord saw all this beforehand. He knows the crisis through which this movement will be led before we reach the end. He is not taken by surprise by any condition that arises in the world. Hence this must also be the hour for God to work for us. "Man's extremity is God's opportunity," it has been said.

This crisis should lead us to humble our hearts before God and to seek

Him in a special way. It should lead us nearer to Him. It should lead us to study how to practice economy in a more careful way than we did during the times of prosperity. The earning powers of our people have been reduced, and the tithe and mission funds are less in many fields; but may it not be that with these reduced funds we may still be able to accomplish as much as we did formerly with larger amounts at our command? May it not be that God has a lesson in economy for us to learn during this crisis? By careful study a little may be saved here and a little there, that otherwise would be spent without very much thought. By careful and prayerful planning of our work, a little more can be accomplished for God than otherwise, and in this way perhaps some of the lack can be supplied.

Surely, if this crisis can lead us nearer to God and to a larger measure of His Spirit and power in our lives, then a greater work can be accomplished even with less means at our command. Prosperity does not bring the greatest blessings to the church; rather, it is during times of adversity and persecution that the church has grown in spiritual strength and power, as will be seen by studying its history. The oak grows strong by standing alone and outweathering the blasts of the storms, while the sapling



### *Faint, but Yet Pursuing*

BY MRS. T. BUCHMAN

FAINT, but yet pursuing,  
I've the promised word, you see,  
"The eternal God's thy refuge,  
As thy day, thy strength shall be."

Faint, but yet pursuing,  
For these gracious words to me  
Bring fresh courage, strength for  
conflict,  
"As thy day, thy strength shall be."

Faint, but yet pursuing,  
Pressing on, yea, cheerily,  
For I've still the precious promise,  
"As thy day, thy strength shall be."

Wondrous Friend, my Elder Brother!  
Tossed upon life's stormy sea,  
Has He failed me? Never, never;  
As my day, my strength shall be.

becomes weak and can scarcely stand alone if it grows up under the shelter of the great forest.

This time of crisis is the hour of God's opportunity for reaching the hearts of the people with this message. When they are in distress and perplexity, their hearts can more easily be turned away from the uncertain, transitory things of earth to that which is eternal and enduring. This must be the hour of our opportunity for calling the attention of the people to the meaning of these things. That must be God's purpose in permitting us to pass through this time of crisis.

This must be the time referred to by Jesus nineteen hundred years ago, when He spoke of His second coming, "There shall be . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26. Then, too, it must be the time for the heeding of His admonition given to His followers: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28.

### *We May Rejoice Despite Troubles*

Thus, while others are looking down, we are to look up. While others drop their heads like a bulrush in utter discouragement, we are to lift up our heads. While others' hearts are "failing for fear," we are to rejoice in the blessed hope. While others are looking with fear at the things that are coming upon the earth, we are to view by faith our eternal home. We may have our wages reduced, or have no wages at all; but we are to be of good cheer, knowing that our redemption draweth nigh.

While distress and perplexity are stamped upon the nations of earth, by faith we may view the Promised Land, described in Holy Writ. While civilization seems to be breaking down, by faith we can catch a glimpse of our eternal home, where changes never come. When others know not what to do, by faith we can point them to the true source of abiding peace and eternal rest.

What, then, are some of the lessons we should learn in this time of world crisis?

First, we should be led to seek the Lord more earnestly than ever before.



Second, we should walk in humility before Him, knowing that He alone is our refuge.

Third, we should learn to trust Him more fully, for He is able to supply all our need.

Fourth, we should study and practice economy in all our plans.

Fifth, we should plan for the financial features of our work with unusual care.

Sixth, all expenditures should be made to bear their proper relation to our income.

Seventh, we should plan to have our "small income" accomplish just as much, under the blessing of God, as

our larger income did formerly, both in our own private affairs and in the work of God.

Eighth, we should always talk hope and courage, knowing that God is with His people.

Ninth, we should seize upon this "hour of opportunity" to win more souls to God than in former times.

Tenth, we should lift up our heads and view the distressing world conditions from the mountain peak of God's eternal promises, instead of looking at them from the abyss of despair.

Doing these things will bring victory into our lives and advancement for the cause of God.

Peter 3:18-20)? and was it not the same gospel that He preached while here on earth?

The text (John 1:17) plainly teaches that both the law and grace are precious gifts from God our Father. The one in its written form was given to us through Moses, and the other came to us as a gift through Jesus Christ. There is no intimation in the text that the one was given to the Jews and the other to the Gentiles. They are both given to all people. And greatly blessed are we when we receive them both as gifts from heaven. The text tells how these gifts came, but says nothing as to their duration.

One of the Old Testament saints cried out concerning God's law, "The law of Thy mouth is better unto me than thousands of gold and silver." Ps. 119:72. One of the New Testament saints said: "The law is spiritual," and "I delight in the law of God." Rom. 7:14, 22. Should we therefore speak disparagingly of that law? God forbid!

## Law and Grace, Both Precious Gifts

By W. P. MCLENNAN

MUCH of the confusion found in the religious teachings of our time as regards law and grace, is due to the attitude with which the subject is approached. Too many go to the Bible for confirmation rather than for information, which of course is not the proper attitude for those who are desirous of truth. It reminds one of the words of the poet,

"Some read to prove a preadopted creed,  
Hence understand but little that they read."

In this connection I have in mind the language of John 1:17, "The law was given [not originated] by Moses, but grace and truth came by Jesus Christ." This text is often cited as proof that Christians have nothing more to do with the law of God, and are not obligated by its preceptive teaching. Such a conclusion is reached by understanding the text as a statement of dispensational contrast, and by placing a derogatory emphasis on "the law."

Surely the apostle John had no such thought in mind, for of all the apostles, none emphasized the obligatory claims of the law of God more than he. (See 1 John 2:3, 4; 3:24; 5:2, 3; Rev. 22:14.)

If, as some think, Moses and the law represented the Old Testament dispensation, and Christ and grace represent the New Testament dispensation, then we would face a most appalling conclusion, namely, that none were saved in Old Testament times, for the simple reason that without grace there is no salvation. It is the grace of God that brings salvation. Titus 2:11. And that verse further teaches that it "hath appeared to all men." Grace was given in Christ "before the world began." 2 Tim. 1:9. How can any deny that they had the gospel in Old Testament times

with Galatians 3:8 and Hebrews 4:2 before them? And the gospel they had was "the gospel of the grace of God." Acts 20:24. Did not Peter teach that Christ through Noah preached to the antediluvians (1

*Tithes and Offerings Belong to God.*—"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Mal. 3:8.

*Abraham Paid Tithe to Christ's Representative.*—"Blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. 14:20.

"To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: but he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises." Heb. 7:2-6.

*God's Plan for the Support of His Work.*—The gospel plan for the support of God's work on the earth is that of tithes and offerings. From its early days the Seventh-day Adventist

Church has followed this Scriptural method for financing its work. The blessing of God has rested upon the work as a result. The following statement sets forth the Christian obligation of this plan upon all who confess Christ.

*Faithful Stewardship.*—"Every Christian is a steward of God, intrusted with His goods. Remember the words, 'Moreover it is required in stewards, that a man be found faithful.' 1 Cor. 4:2. Let us be sure that we are not robbing God in any jots or tittles; for much is involved in this question. . . .

*"The Support of the Gospel.*—That which has been set apart according to the Scriptures as belonging to the Lord, constitutes the revenue of the gospel, and is no longer ours. It is no better than sacrilege for a man to take from God's treasury in order to serve himself or to serve others in their secular business. Some have been at fault in diverting from the altar of God that which has been especially dedicated to Him. All should regard this matter in the right light. Let no one, when brought into a strait place, take money consecrated to religious purposes, and use it for his advantage, soothing his conscience by saying that he will repay it at some future time. Far better cut down the expenses to correspond with the income, to restrict the wants, and live

## Gospel Finance

By J. L. MCELHANY

within the means, than to use the Lord's money for secular purposes.

*"The Use of the Tithe.*—God has given direction as to the use of the tithe. He does not design that His work shall be crippled for want of means. That there may be no haphazard work and no error, He has made our duty on these points very plain. The portion that God has reserved for Himself is not to be diverted to any other purpose than that which He has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, not to apply it as they see fit, even in what they may regard as the Lord's work. . . .

"God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord's plans by performing some deed of charity, or giving some gift or some offering, when or how they, the human agents, shall see fit. It is very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to His own arrangement. He has made His plan known; and all who would co-operate with Him must carry out this plan, instead of daring

to attempt an improvement on it. . . .

"A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things.

"One reasons that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used,—the support of the ministers. There should be today in the field one hundred well-qualified laborers where now there is but one.

*"A Solemn Obligation.*—The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God's reserved portion. . . .

"Read carefully the third chapter of Malachi, and see what God says about the tithe. If our churches will take their stand upon the Lord's

word, and be faithful in paying their tithe into His treasury, more laborers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld the tithes, or made use of them to support other lines of work. . . .

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' Mal. 3:10."—*"Testimonies,"* Vol. IX, pp. 246-251.

*How the Tithe Is to Be Used.*—"The tithe is to be held sacred for the work of the ministry and Bible teaching, including the carrying forward of conference administration in the care of the churches and of field missionary operations. The tithe is not to be expended upon other lines of work or in church or institutional debt paying or building operations."—*"Constitution, By-Laws, and Working Policy of the General Conference,"* p. 38, 1930 edition.

*Tithe Paying Recognized as a Scriptural Obligation.*—"While tithe pay-

## The Cross Bearers

By EDITH SMITH CASEBEER

A WINDING road to Calvary,  
A multitude, a Man  
With thorn-cut brow, a rough-hewn tree  
Borne by a trembling hand.

A sigh, a tear, a smothered sob,  
A woman's wailing cry;  
From Him a sympathetic look  
And word; a darkening sky.

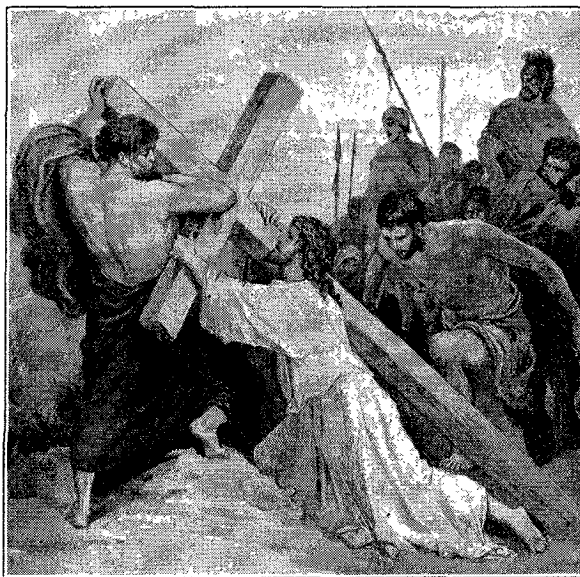
A power mysterious urges on  
The throng toward Calvary's crest;  
Their hate a shameful contrast to  
The love in Jesus' breast.

The cross falls heavy to the ground,  
Is lifted up again  
And placed once more on bruised flesh;  
The Saviour faints in pain.

They search for some one who will bear  
Th' humiliating load,  
When Simon, a Cyrenian,  
Comes in from distant road.

With words of pity and of awe  
He meets the cruel scene;  
They curse, they seize the stranger lone,  
The cross is laid on him.

Wondering, he follows with the tree,  
Then waits upon the hill  
Until the Saviour's lips have closed  
In death and all is still.



G. DORE, ARTIST

"It is the Lord, the Christ indeed,  
I've borne the cross for Him;  
And He has died," he whispered low,  
"To cleanse my life from sin.

"O precious Saviour of the cross,  
Since Thou hast died for me,  
I'll bear the cross, the mystic cross,  
Through all my days for Thee."

ing is not held as a test of fellowship, it is recognized as a Scriptural obligation which every believer owes to God, and as essential in claiming by faith the fullness of blessing in Christian life and experience."—*Ibid.*

*Conference Workers and Church Officers to Set an Example in Tithe Paying.*—"Conference workers and church elders and other officers and institutional leaders are to recognize it as a principle of leadership in God's work that a good example be set in the matter of tithe paying, no one being continued as either a church officer or conference worker who does not measure up to this standard of leadership."—*Id.*, pp. 38, 39.

*How the Tithe Is Paid.*—"The tithe is to be paid to the local church in which membership is held. This includes General and union workers, it being understood that the conference in which the church is located give due regard to adjustment of tithe funds in cases where union or General institutions bring together large groups of workers and believers making up any considerable portion of the membership of a local church."—*Id.*, p. 39.

*Offerings.*—In addition to the tithe, the Scriptures teach the obligation of making offerings to the Lord. The withholding of offerings is classed with the withholding of the tithe, and is called robbery. Mal. 3:8. The Seventh-day Adventist body has from the beginning of its existence followed the practice of giving liberal offerings to the cause of God. Great prosperity and blessing have attended the work as a result. Men of wealth, professional men with ample incomes, farmers, laborers, ministers, and workers, and the converts in heathen lands, where wages are small, have all united in generously supporting the cause, by giving offerings in proportion to their incomes.

*Sabbath School Offerings.*—Our most suitable and widely used method of regular systematic giving is through our Sabbath schools. The Sabbath school offerings are devoted to our foreign mission work. Sabbath by Sabbath large sums are contributed through this channel.

*Other Offerings.*—Other offerings are taken from time to time for foreign mission work and other general and local enterprises.

*Special Gifts to Fields.*—The financial support of the world-wide mission work of the church is based on the budget system. Appropriations are made to the various fields on the basis of budgeted needs. This is a fair and equitable method of distributing the funds. It insures every field's receiving a just share. Where special gifts

are made to a particular field, a disparity is created to the disadvantage of all the other fields. If such gifts are given for the purpose of starting new work, the work thus started would languish when the special gift was used up, or it would have to be included in the budget for its future support. Thus other fields, with perhaps greater needs, but without the opportunity of making them known,

would be deprived of their equitable part of general funds diverted to care for work started by special gifts. The entire history of this cause has over and over again proved the wisdom of having all generously and loyally give their offerings and gifts through the accepted channels, with the satisfaction of knowing that every mission field shares in the benefits of such giving.

## The Reminiscence of Early Days

By E. HILLIARD

SEVENTY-SIX years ago my parents accepted the doctrines held by the Seventh-day Adventists, and became charter members of the Bucks Bridge church in St. Lawrence County, New York. Shortly after the organization of this church they moved to Otsego, Michigan, settling on a farm four miles southwest of Otsego village. In those days there was no rural delivery of the mail. Sometimes our nearest neighbor would bring our mail during the week, otherwise we would get it on going to the office the latter part of the week.

One day as the family were seated at the midday meal, the neighbor called and handed us the REVIEW AND HERALD. Father laid it by his plate, returned thanks, and we all began eating except father. He seemed more interested in the spiritual food contained in the good old REVIEW than in his daily food. He had food to eat in those days that I knew not of.

This made a lasting impression on my boyish mind; and today, thank the Lord, I receive this truth-laden periodical in this far-off land of India with as eager interest, I trust, as father did in the early days of the message.

In those days our ministers were so few that the churches seldom had a visit from them. The Otsego church was raised up by M. E. Cornell, one of the pioneer ministers. Being about thirty miles from Battle Creek, Michigan, it was visited oftener than other churches more remote from headquarters. Uriah Smith, J. N. Loughborough, and sometimes Brother and Sister White visited this church.

I shall never forget one visit that Elder White and his wife made. It was just prior to the close of the Civil War. I was then in my fourteenth year. Brother White gave a stirring discourse on Sabbath morning, and Sister White spoke in the afternoon with her usual power and freedom. At that time Elder White had a fine span of horses and a comfortable carriage for traveling about from church

to church and meeting various appointments. After the services he and his wife drove to my father's farm, four miles from the church. Refreshments were served, and as the Sabbath was nearing its close we all gathered in our front room for worship. Brother White led in prayer, and after one or two other petitions had been offered, an oppressive silence seemed to rest upon the worshippers. This was broken by Brother White's saying, "My wife is in vision."

### Sister White in Vision

We all arose and resumed our seats, Brother White taking a chair just back of his wife, while she leaned against his knees. He placed his hands upon her breast to show that she did not breathe. There was not the slightest heaving of the chest. She then interlocked her fingers, and her husband, a man that would weigh at least 180 pounds, tried to raise one of them, but failed to make the least impression. Immediately releasing her hands, she would pass them to and fro while speaking of things that she was viewing in vision. At times she would say a few words about the glories of heaven. One expression I well remember was, "Blessed Jesus!"

She was continually looking upward, her eyes moving to and fro as she turned her head this way and that, but not once winking or breathing at all during the time she was in vision, which, I should judge, was about twenty minutes. The last words I remember her saying were, "No, no!" Brother White then said, "She is coming out of vision." In a few seconds she was breathing as usual. She had a word of warning for us. She said, "A great responsibility rests upon the elder members of this family."

In those days we burned tallow candles. As the twilight had deepened into the shades of evening, mother lit a candle and placed it on the table a few feet from where Sister White was sitting. Realizing that



Sister White was coming from the world of light back to this dark world, mother wondered if she could see, and asked, "Sister White, can you see?" She replied, "I can see a very dim light from the candle on the table."

During her vision she acted in a manner similar to the prophets of the Bible when in vision. For instance, the prophet Balaam, who "saw the vision of the Almighty, falling into a trance, but having his eyes open." Num. 24:3, 4. (See also verses 15, 16.) The prophet Daniel, when in vision, had no breath in him, and he was supernaturally strengthened. (See Dan. 10:16-18.) On some occasions Sister White remained in vision for more than an hour without breathing. Her physical powers were thoroughly tested, and she certainly proved to be supernaturally strengthened.

Incidentally, I have found myself a number of times in the presence of spirit mediums when in a trance. In every case their eyes were closed and they breathed more rapidly. This

must be attributable to the fact that Satan, who controls his mediums, cannot take from them their breath and preserve their lives. But He who breathed into man the breath of life can take it away, retain life, and return it at His pleasure.

This test cannot be counterfeited. But as very few have had the privilege of seeing it, the best and most beneficial test is to read carefully the writings of the instrument that the Lord chose to guide, warn, reprove, and comfort His remnant people, such as "Patriarchs and Prophets," "Prophecies and Kings," "The Desire of Ages," "The Great Controversy," and others of her works, comparing them with the Bible. These writings by no means take the place of the Bible, but they do shed light on, and are in harmony with, the sacred pages of God's Holy Word. They are spiritual food for those who hunger and thirst after righteousness. "Despise not prophecies. Prove all things; hold fast that which is good." 1 Thess. 5:20, 21.

the wounded, the smashed weapons, and the atmosphere charged with a sentiment of furious hatred.

The news of the riot was received with consternation by the whole world. Indeed, it seems incompatible with the spirit that ought to prevail in Geneva, the harbor of peace, the metropolis of disarmament. Yet this event but makes more apparent the wide and insuperable discrepancy between theory and practice.

However, these troubles in our city are but a local manifestation, an isolated eruption, of that tremendous spirit of unrest possessing the nations of men. Adventist preachers are often accused of being essentially pessimistic. Of course we ought not to exaggerate, yet we should not underestimate the serious times we are witnessing. The governments of this world, if they are honest and upright, have a tremendous responsibility, and in their behalf we must remember the earnest injunction of Paul in Romans 13:1-7.

It is a truism that easy, prosperous times are a danger for the church, while hardship, persecutions, revolutions, make it strong and pure; for then the church is expecting all its help from Christ alone. We should not be despondent in facing the situation as it is. On the contrary, we should be confident that every depression, political, social, or financial, will be a means of bringing harmony and a divine enthusiasm into the church and of leading back home a human race that is fleeing from God. Seldom does the world "remember that earthly kingdoms, nations, monarchs, statesmen, counselors, great armies, and all worldly magnificence and glory are as the dust of the balance." —*Fundamentals of Christian Education*, p. 481.

## A Bloody Evening in Geneva

By DANIEL WALTHER

ONE of the eighteenth century's greatest authors, Baron Montesquieu, wrote about the "right of war." War is not only a natural, inherent tendency of man, he thought, but it is his right. Apparently, it is this spirit which prevails and presides over the destinies of the world and the agonizing disarmament conference. This "right of war" is also being claimed by those political parties whom an inexorable hatred rends asunder.

Last night I witnessed a very bloody scene. In the annals of Geneva's history there is no record of anything similar. A public meeting was organized in a hall by a political party opposed to socialism. The socialists had requested, but in vain, that the government prohibit that meeting. One hour before the meeting I happened to be in the main street, thronged by thousands of people. The entire police force was on duty. Suddenly the socialist leader was lifted up by his comrades to address the throng. As usual, he vehemently attacked the government, excited his men, shouting that the hour of revolution had come.

While he was speaking, the meeting went on; resolutions were passed against the disturbers who try to thwart the authorities and jeopardize the security of the population. A little later I saw the mob spurning the police, who were too weak to control the situation. The army had to in-

tervene. When the soldiers appeared, the mob began to shout and to tear away their arms. The situation was so serious that the officer in charge commanded the assailants to withdraw. The mob answered by snatching his pistol. Then he ordered his men to fire. For six seconds a machine gun rattled away, and about one hundred people lay on the ground, with eventually twelve dead and sixty-nine seriously wounded. I shall never forget the sight of that panic-stricken throng running over the bodies on the ground, the cries of

## One Perfect Pattern

By G. A. ROBERTS

"LOOKING unto Jesus the author and finisher of our faith." Heb. 12:2.

Every true Christian must learn to establish and maintain with holy boldness an independent relationship with Jesus, a relationship that is born of an intensity of desire and a fixedness of purpose to serve only Him, and of a knowledge that every man must give an account of himself to God. There need be no fear, in establishing and maintaining such a relationship, that independence of thought or action as regards those of like precious faith will come in to cause division or confusion.

A wheel with its hub and spokes may illustrate this clearly. Each

spoke, as it is driven into the hub, or center, is bound more firmly, rigidly, and inseparably to its fellows on either side. In this same way, as we approach Christ and others approach Christ, we find ourselves, with respect to relationship to others, more closely bound together than would be possible in any other way. As each spoke, maintaining its own urge toward the center, sustains the other spokes, and all together receive from the hub driving power for the work to be performed, so each Christian, keeping his eye constantly upon Jesus, performs a like service for the work of God.

As Jesus walked alone with Peter on the seashore after the resurrec-

tion, because there were things He wished to communicate to him alone, so we should learn to make contact with Christ directly and intimately, and learn from Him those things that He would convey to us for our own personal benefit.

#### *Each Has a Distinct Life*

I read in the Spirit of prophecy: "Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality."—*"The Desire of Ages,"* p. 347. "The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave His beloved Son."—*"Steps to Christ,"* p. 105. "The very motives of his heart are open to divine inspection. Every act, every word, every thought, is as distinctly marked as though there were only one person in the whole world, and the attention of heaven were centered upon him."—*"Patriarchs and Prophets,"* p. 218.

We should constantly remember that there is only one perfect example, only one from whom we can safely and surely draw strength and driving power. In studying the Bible and the Spirit of prophecy, we find that no life on earth, even among Bible characters, fully compares with the life of Christ. Paul was doubtless as true a follower of Jesus as is brought to view in the Bible, but there is a difference between his reaction under personal provocation and that of Jesus.

You remember that when Paul said, "I have lived in all good conscience before God until this day," and the high priest commanded that he be smitten on the mouth, Paul replied, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" When the fact that it was the high priest to whom he was speaking was brought to Paul's attention, he admitted that he had done wrong, for he said, "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people."

In spite of the fact that he had allowed his personal injury to prompt a retaliatory reply and then was forced to acknowledge his mistake, he immediately gave us another demonstration of personal endeavor on his own behalf when he, knowing that there were Pharisees and Sadducees present, and that they were divided on the question of the resurrection, cried out, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question." Evidently Paul did

that to create a dissension, thinking he would escape.

Now I turn to John 18, and find Christ addressing the high priest, who had just asked Him of His disciples and of His doctrine. Jesus endeavored, it seems, to give the high priest a fair, open, true answer to his question. He said (verse 20), "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? ask them which heard Me, what I have said unto them: behold, they know what I said."

Evidently one of the officers standing by thought Christ was refusing to answer or was trying to evade the question,—at least he thought Christ was not giving due deference to the high priest,—so he struck Jesus, smote Him much, I suppose, as Paul was smitten on the mouth. But Jesus took no affront; His human nature did not retaliate; He simply said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?"

And so it is clear by comparison that even Paul did not wholly measure up to the stature of Christ in all things.

#### *Not Safe to Fix Gaze on Others*

By comparing Christ with all other men, we learn that He is indeed and in truth the one true pattern. Therefore it is not safe for workers or people to get their eyes on any man on earth, no matter how good he may be, and look to him as a pattern to be copied in trying wholly to follow Christ. Not only is this true, but men are such frail creatures, and God has designedly made them so different from each other, that no one man on earth could completely write, even under inspiration, the full story of the life, acts, and admonitions of our Lord and Saviour. It was necessary that different men write upon the life of Christ; and to get the complete picture, we must study these writings together.

I read in the Spirit of prophecy the following:

"Why do we need a Matthew, a Mark, a Luke, a John, a Paul, and all the writers who have borne testimony in regard to the life and ministry of the Saviour? Why could not one of the disciples have written a complete record, and thus have given us a connected account of Christ's earthly life? Why does one writer bring in points that another does not mention? Why, if these points are essential, did not all these writers mention them?—It is because the minds of men differ. Not all comprehend things in exactly the same way. Certain Scripture

truths appeal much more strongly to the minds of some than of others."—*"Counsels to Teachers,"* p. 432.

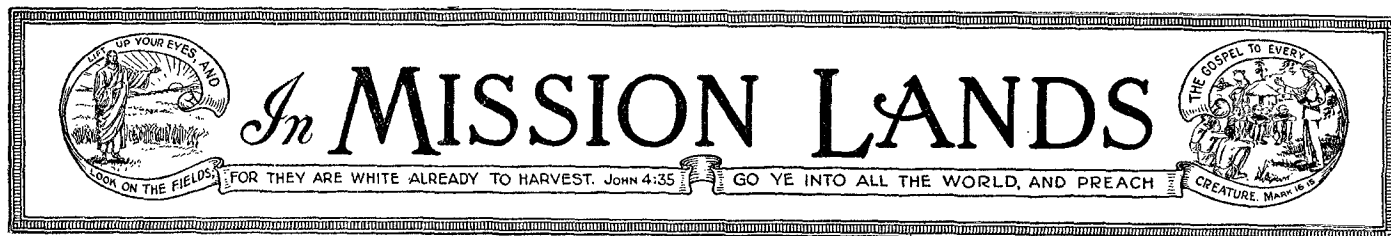
#### *The London Waif and the Statue*

I read once of a little girl in London, a ragged, dirty street waif, unkempt and in a general state of disorder personally. On her trip across London Square one day she suddenly came face to face with a beautiful statue of a pure, lovely girl. This statue was done in marble; it was white and glistening. The little street urchin stopped to look at the statue, observed it minutely, and then looked at herself, realizing the tremendous difference. Admiring the beauty she saw in the figure before her, she went home, and by dint of earnest endeavor secured means to purchase a new white dress. She donned this, and went to look again at the statue, and then observed that the hands and face were clean and the hair was combed; so she returned home, combed her hair, and washed her hands and face. Again and again she visited the statue until, it is said, after weeks and months of observation and changing her own person, she herself became a beautiful girl. It was looking at the statue that made her so. It was always the same, it never varied, and it always gave out the same sweet lesson of purity, neatness, and order.

And it is just this way with Christ. He is always the same. As we keep our eyes fixed on Him and Him alone, we never receive any other impulse than one of purity, holiness, sweetness, and loveliness. By beholding Him we become changed. No human being on earth could be so constant as was that statue, never varying, always white; and no human being on earth, as long as we contend with human nature, will be so constant in all things that are good as is our Lord and Saviour Jesus Christ.

So it seems to me that if we, leaders and people, could once and for all and everlastingly fix our gaze upon Jesus Christ, allowing no man or woman or earthly human influence to dim our sight, we would be lifted onto higher ground. We would dwell in a higher and holier atmosphere. We would be channels sent abroad throughout the whole world to convey the water of life, somewhat tainted, perhaps, by the humanity through which it passes, but nevertheless capable of refreshing others and leading them back to the source,—the eternal Rock of Ages,—whence, untainted by human contact, the water of life gushes forth.

A pure, true life is a direct reflection of Christ's life. A reflection of any other life must be dim at best. Let us ever keep our eyes on Jesus.



## *The Gospel in the South Pacific\**

By W. G. TURNER

PLEASE open your Bible this afternoon to the eleventh chapter of Isaiah and read verse 11, and the twenty-ninth chapter, verses 18 and 19:

"It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

"In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

These words, dear brethren and sisters, come to those of us who from time to time make contact with the very needy heathen people, and give us great confidence and courage, for we know that the promises of the Lord are "Yea" and "Amen" in Christ Jesus. When He has told us that He will gather the second time the remnant of His people which shall be left from the nations and from the islands of the sea, we know He will do precisely that thing. When He tells us that in the day He does this the ears of the deaf shall be unstopped, and the eyes of the blind shall see out of obscurity and darkness, we know the eyes will see and the ears will hear, and it gives us pleasure and joy to tell you something of what God is doing in these islands of the sea to complete His plan and gather His remnant people.

The extent of our field is considerable, so far as actual distances are concerned. From the east to the west we may move in a straight line exceeding seven thousand miles. I shall not tell you much concerning the work in Australia or New Zealand. It goes on there very much as your work does in this country. We in Australia are a more or less civilized people, in spite of the fact that more than once I have been asked how long it took to learn the language. We have our publish-

ing houses, schools, and sanitariums. We have our conferences, evangelists, and canvassers, and we have almost everything you have over here, functioning in just about the same way.

We have, however, connected with our division, an island field, and in this island field, it is stated, the most savage or among the most savage and the most degraded of human races are still to be found. There are eighteen separate and distinct groups of islands in the South Seas. We are operating at present in fourteen of these.

The island field of the Pacific has ever been a romantic one. It has appealed to the men and women through the years of modern mission history. The experiences that have come to men and women who have gone to this field, have in many instances been those of tragedy.

We were journeying along through the New Hebrides group a few months ago, and on the island of Erromango we were attracted by a building. We went to see what it was, and found it was a church building erected to mark the place of the death of Williams, Harris, and the Gordons, all of whom died in that locality. We stepped ashore, and were told that this was where Williams and Harris had been killed. We saw a large flat stone, and were told that the bodies of Williams and Harris were laid on it in order that they might be measured, cut, and eaten. We went a little farther to where the Gordons had laid down their lives, both husband and wife, at the hands of the same natives. We came down the hillside and stood with bared heads by the stone that had been erected in memory of another member of the Gordon family.

All through the islands of the South Pacific we find these memorials. And we find the same experiences coming to men, even up to the present time. Men are prepared to give, and are actually giving, their lives for the cause of God. Brave men, noble women, have gone out to these fields to carry the cross of Christ. I shall not dwell upon the eastern portions of the island group, since they claim to be more or less Christianized.

There is much that has yet to be done. Let us turn to the work in the western islands, where there are still men who practice cannibalism and engage in tribal warfare.

### *The Solomon Islands*

We will touch first the Solomon Islands, but on the way we will take you for a moment to Fiji, and there remind you that in the cemetery here is the stone which marks the resting place of John I. Tay. As I have been to Fiji on different occasions and stood near that stone, and have remembered that it was the American people who sent Brother Tay to Australia and to the islands of the sea, and then have remembered that you have sent other men and women, and given of your means that the work might be started there and maintained through the years, I have known that the hearts of the Australasian people have responded in thankfulness to you. We are grateful to you for having sent your missionaries to our land and the islands of the sea, and we believe that in the years that have followed the contact that you made with us, God has blessed the labors of your men and women and those who have followed them.

We go to the western islands, and in three of the four groups of which we shall speak briefly, G. F. Jones and his wife either pioneered or revived the work. We greatly appreciated the labors of this man and his wife, small in stature, yet mighty in courage and in faith, holding to the belief that where the sole of their feet trod, that is what the Lord had given them. In every island field to which we have asked them to go, today we find scores, hundreds, thousands of men and women rejoicing in this truth.

Brother Jones went to the Solomon Islands seventeen years ago. He knew nothing about the group, except that it was a needy field. He had most thrilling experiences. He began operations in a very simple way, holding up before the people the same high standard that is held before our people everywhere. He was told by the government officials that he was undertaking a hopeless task, for they said those people could not be won to Seventh-day Adventism, with its high standards and its peculiar practices.

\* Part of address at Autumn Council, Battle Creek, Michigan, October 22, 1932.

But he went on, and God wonderfully blessed his labors. His success was looked upon as a nine days' wonder.

He found in the Solomon Islands people worshiping demons. He found a people who were oppressed with constant fear. He discovered a people who were suffering from all manner of diseases. He discovered a people who were eating all kinds of unclean and in many instances disgusting foods. He made contact with a people who were chewing the betel nut from their earliest years, and smoking an evil tobacco that was sold to them by the trading fraternity. The people had tempers which were positively uncontrolled.

Elder Jones found much to do, but he had much with which to do it. God gave to that man the grace and the tact and the wisdom that enabled him to break down all barriers, and after some years of work, to leave a field well organized, with hundreds of Seventh-day Adventists rejoicing in the truth. Our work has grown largely and encouragingly since the days of Brother Jones's contact with the Solomons; and today, although we were the last mission body to go to that group, we have extended our work, by the grace of God, to more island fields in the Solomons by far than any other mission body. Today, from north to south and from east to west the Seventh-day Adventist mission is known as the progressive, transforming, mighty movement that is doing things for the people in the Solomon Islands.

Demons have attempted to stop our work by supernatural means, and some of us have seen what demon power is in actuality. Our boys and girls have been flogged by heathen fathers who were determined that they should not make contact with our work. Some have been imprisoned on most flimsy pretexts, at the instigation of other mission bodies. Three of our boys were arrested for swimming on Sunday, if you please, in the waters of the Rubiano Lagoon. They were sentenced to six months in prison at Tulagi jail, and while there they won two others and came out five instead of three. They have had their houses razed to the ground. On some islands they are being treated in that way at the present time. In one instance quite recently a church was chopped to the ground. But our work has gone on.

Another mission body attempted to stop our work by bringing men who claimed all the land of our mission by prior lease. A commission was appointed, and the government sustained our claim, so none of our land was lost. Our men have been prepared to

face imprisonment. They have been prepared to face opposition of the most cruel kind in some instances. They have been prepared to face death if need be, for that which has so transformed their lives.

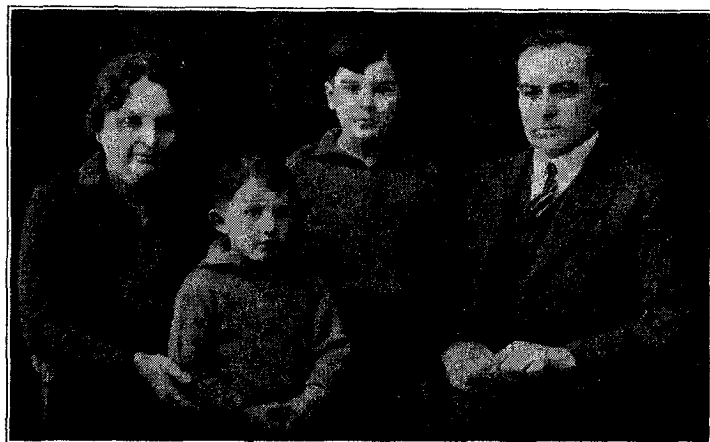
About three years ago there came down from the hinterland of the still cannibal island of Malaita tribesmen who killed two British officers and thirteen native police in cold blood. Only by the providence of God were our own men not killed. They had been treating the natives there two hours before. For an unknown reason a syringe they were using, which was new, broke in their hands. They could not explain it. It seemed to collapse. They left their work, for they could do no more, and within two hours of their leaving, these natives came down and killed all the white people who were there, and thirteen

degraded and savage of any in the world. They are certainly a poor, degraded people in northwest Malekula. We broke through the bamboo there some months ago, and read on the gravestone the name of Norman Wiles, missionary, with the dates of his birth and death, and remembered it was the hand of his own wife that had laid him out and helped to bury him, for there was no one else to do this last sad act. We believe he did not die in vain, so far as the Big Nam-bus are concerned.

We broke through the underbrush and went to the village of Chief Mal-non Vovan. After a little conversation we told him we would like to meet his people, see his compound, and if possible meet some of his wives. He was very gracious to us, took us into his compound, then to his house. He stood in the door of the house and de-



George L. Wilkin-  
son and His Fam-  
ily Returning to  
Wenchow, Che-  
kiang, China, on  
the "Chichibu  
Maru," November  
3, 1932



police boys, in cold blood. We were doing work there. Our men stood by. Later on we sent a man named Simi, a Solomon Island teacher, to this place, with his wife Mary. The natives killed Mary and left Simi for dead, but he recovered. One would naturally expect he would be glad to get out of that situation and leave the place, but he stayed and worked on in the face of possible death. In a letter that came a few days ago from Malaita, our superintendent said Simi had 600 men from the hinterland on his station.

Our men stay by. They will face death, remembering what God has done for them, and having in their hearts an intense longing to convey to others the message of truth. Today we have just over 4,000 members in the Solomons,—nineteen white workers, and 100 native teachers, and calls are coming to us from all over the group.

#### *The New Hebrides*

A few months ago I went to the New Hebrides. The New Hebrides are reported as containing very savage people. It is said that the natives in the island of Malekula are the most

mandated that the women within come out. Three of them came, like poor frightened animals, holding onto each other and crouching at his feet. He had twenty-two wives,—that is, he had had twenty-two wives. He has only eight now; fourteen have died or run away. It is not at all surprising to those of us who have seen the conditions, that they did die or run away. We only wonder where they could go to find better conditions than they left. They were poor frightened women, each bought for the price of a pig.

When I tell you that in the New Hebrides a good pig with tusks that go around twice in a complete circle will bring up to \$2,500 in American money, you will understand that it is a very ordinary pig that pays for a wife. I saw with my own eyes a pig in the very last stages of life that was being turned over for \$200, or £40 in good English money. They treat their wives with less respect than they do their pigs, for they see in the pig something that will be of value to them. In their women they see only service in their gardens or in some other way.

When we went over to the mission

house, we saw some of these women who had come from the heathen villages. We could pick them out because every heathen woman has lost her two front teeth, they having been knocked out with a stone. They have no anesthetics. Here in the mission station were women with a smile, and women with hope, and women who have been emancipated from a condition that was positively hopeless for all of them. If there is one thing among others for which we can be thankful, it is the emancipation of women that the gospel brings when it is proclaimed in its entirety.

#### *What a Girl Did*

At Malua Bay there was a girl named Miriam, who was interested to know something of what was being taught in our missions; but when her father found it out, he took her and whipped her. She continued to come, and he continued to whip her, but ultimately she accepted the truth, was baptized, and later married one of our native teachers.

We were holding a general meeting of 130 teachers and students of our school. The natives were reporting their work. Miriam came up the aisle, a fine, bright, happy, smiling girl, about twenty-three years of age, and stood before us, saying she wished to report too. She told us that with a burden on her heart for the women of these heathen villages, and knowing something of the conditions that prevail and the contempt in which womanhood is held, she felt that she wanted to seek out some of these women, and if possible bring them to a knowledge of the Lord Jesus. So she called some of the women of Malua Bay about her. They engaged in prayer, took one of the Sabbath school Picture Rolls, and went up to a heathen village to do what they could. Hanging up her Picture Roll, Miriam began to speak. The men began to laugh. She was only a woman; what did she know? She went on with her story, and they laughed louder and sneered at her. She stopped and looked at them and said, "You laugh. You no laugh at me. You laugh at God. You savvy?" Now that made them wonder, and they sat up and listened.

The women continued their meetings, and Miriam reported that a number in that community had given their hearts to God and were awaiting baptism. We thank God that womanhood, by the grace of the gospel, has been able to raise itself from such a hopeless, helpless condition as prevails in those heathen tribes, and can be used in the hands of God to win others to the love of Jesus.

#### *Historic Tanna*

You have all heard of Tanna, an island of historic interest, of mission interest, an island where men have laid down their lives, from which white people have had to flee, and where teachers have been martyred. We have long had our eyes on Tanna. The Lord has gone before us, and provided us with the only anchorage in the entire island. We recently sent our missionary down to Tanna, and since coming to this Council I have received this news in a letter from the superintendent of the group:

"From all over Tanna and the adjacent islands, the news has gone that the 'Sabbath Mission' has started work on Tanna, and many are the Macedonian calls coming from these people for help. Now is the time to work for these people, for surely their cry for the message of the hour must be heard by the people proclaiming the last message of mercy. The Lord has given them into our hands, and all we have to do is to go and possess what He has prepared for us."

Today we have made contact with the Tannese, and we anticipate that in a little while the same story of progress and growth that we are witnessing in the other parts of the New Hebrides will come from Tanna. From the islands all about they are calling. From all around in the New Hebrides the calls are coming, and that which was considered to be hopeless is by the power of God proving to be full of hope.

#### *Our Work in Papua*

We run quickly from here to Papua, a most interesting field. Years ago a pact was entered into between the British government and three mission bodies, which divided up the whole territory of Papua between these three bodies and excluded every other mission body. We were not one of the three. There are many hundreds of thousands of people in this particular portion of territory. It is part of the world, and we have to enter it as elsewhere.

Over twenty years ago we started work at a place called Bisiatabu, in a kind of half-hearted way. We

struck into the mountains of the Owen Stanley range, an almost inaccessible place, for we were prevented from working along the coast where most of the people live, but we have established a mission station right up in the mountains among the people of those highlands. No other body has attempted to work in this particular part of Papua. We decided that we would go on in spite of the fact that we were far from the populous section. Later we sent some of our sanitarium nurses in training over there as missionaries. They began their medical work. We were not allowed to hold land, so simply secured a little piece sufficient to build a house on, and began to function.

The work of these medical missionaries was so successful that it was noted by the government, and we were told to go on. They couldn't very well put us out after we had started. Then later, because of the excellent work being done, the government asked us if we would send a nurse to do welfare work in a certain part of the territory.

We decided to send Sister Alma Wiles, who is known to a number of you, the widow of Brother Wiles, who lies buried on Malekula. She went over there and lived alone. Her one touch with any kind of civilization, if you could call it such, was the fact that we sent an island teacher there to give her a little help in the acquiring of the language and in her general work. We had no white workers to send. She lived in a native house, had a very poor kind of dispensary erected there from native material, and began her work. She has worked alone, or with any little assistance that she might secure. In recent months Brother and Sister James have gone over to assist her and to do mission work for those people.

I have the report she sent to us a few weeks ago. I will not read it to you; it is too long. It is full of particulars as to the medical work which she started for the people of Aroma, for that is where she is. There are 10,000 people living within the radius of her dispensary. This was in June,



Fifteen Brethren Ordained to the Gospel Ministry in Connection With the Rumanian Union Conference, August 19-26, 1932



1931, a little over a year ago. She had given 16,000 treatments for skin disease during that year. Emergency cases included eight fractures and seven cases of snake bite. In all but one the recovery was satisfactory. The one exception was a fractured leg, and immediately after the treatment the boy was taken off to the bush, and all bandages and splints were removed, with a resulting deformed leg. That is the way they do. She says in her report that during the whole period, for all treatments besides skin diseases, the highest single day's record was 573. That is a good full day's work. She has given for the year 21,476 treatments for the natives of that district.

So impressed were the government officials with what she has done, that they wrote us in Sydney, just before we left, and asked us if we could find a doctor to send to the territory, they guaranteeing to pay his salary to the amount of \$2,500 a year. But they go farther than that. So impressed has the government become with our work along medical lines connected with missionary activities, that when the governor came down from Papua to attend a scientific congress in Sydney, the superintendent of our sanitarium was there also, and they talked much together. We desired to establish headquarters in a more favorable position, but we could not get the land. The perplexity was laid before the governor, and he advised us to make our application, saying he would do nothing to stand in the way of it. We made the application, and Sir Hubert Murray sent it to the government of Australia. He said he would do nothing to stop it, and we have recently received a wire that our request has been granted. The pact which kept us from doing mission work in Papua has gone by the board, and the way is open. No government pact, no opposition or difficulty, can stand in the way of this blessed truth!

[Following the account of the work in Papua, Brother Turner gave a very interesting account of recent developments on the St. Matthias Islands, being carried on by Brother McLaren. As quite a full report of this work appeared in the REVIEW last week from A. G. Stewart, we omit the statement given by Brother Turner.—EDITOR.]

God is working today. And, my dear brethren and sisters, whenever I go to an island field and see the conditions that prevailed before the advent of the missionary, and then see the transformation the Lord has wrought, and take the hand of one of our native teachers or a church member, I can clasp the hand of that man

and in all sincerity say, "My brother in Christ Jesus;" for he has been lifted from hopelessness, lifted from absolute degradation, and made a new man in Christ Jesus.

Prayers are being heard; prayers are being answered. Calls are coming. Men are turning to God today, and the gospel of the Lord Jesus in

these lands is going forward with power. May the Lord help us to be true. May He help us to recognize this as the day of our opportunity, help us to shoulder our responsibilities, and do our best in carrying forward His plans on behalf of those who know Him not. May the Lord bless us all for His name's sake.

## The Barrel of Meal and Cruse of Oil

By J. T. CARRINGTON

IN a time of famine and national depression among the Israelites, the Lord demonstrated, in the experience of Elijah being fed by the widow of Zarephath, that He is a God who can bring multiplied blessings to those who trust Him. Though the staff of life had failed from every home, hear Elijah saying, "Thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." "Man's extremity is God's opportunity." When money fails, God gives souls.

Financial conditions are bad here in British Guiana, but God is giving us the barrel-and-cruse experience in soul saving. When our baptismal class was first formed for studies, there were thirty-six persons enrolled. Since March we have been baptizing candidates every other week, making selections from the class each time; but up to the present, the number in the class has not diminished, rather it grows. The message is reaching hearts, and new decisions are being made constantly to heed the voice of the three angels.

Some of the people, as they turn from the world, are having inspiring

experiences of trust and dependence upon God. Some have lost their jobs only to get better ones. Others have had a hard time to get something to do, but God has answered the prayer of faith each time. A certain sister was permitted by God to experience extreme poverty. She had no place to live and nothing to eat. Her husband, who is a man of some means, had deserted her. Day after day she prayed that God would relieve her sufferings, but the weeks passed without any sign of a rift in the cloud. One of her generous friends told her of a job which she would have been glad to accept, but on account of the Sabbath she declined. Seeing that she did not accept the position, the friend became callous to her sufferings and ceased helping her.

The pressure was great, but she held firmly to the right. At a time when she thought she could bear it no longer, she went to our Bible worker for help. This lady said:

"Look here, God is preparing you for His purpose. He cannot remove the molding tools until you are fitted for His purpose. Are you going to give up before His purpose for you is carried out? You may do so just at the time when He is ready to deliver you."

Indeed it was the time of deliverance. The Bible worker inquired of her whether she had asked the employer for the Sabbath off. The sister said, "No," explaining that the people were stanch Catholics, and would never give it.

The Bible worker said: "Now you do not trust God enough. Let us ask Him for the Sabbath first, and if it is His will, He will cause the employer to give it to you."

They knelt and prayed together. Immediately after prayer she went to the employer and made arrangements for the work. The Sabbath was readily granted. She is now happily settled, and rejoices in the fact that God is so willing to answer prayer.

The Lord is doing great things for us, whereof we are glad. Much work remains to be done. Pray for the work in British Guiana.



Baptismal Class, Georgetown, British Guiana

This group represents our monthly draft from the "barrel of meal and cruse of oil."



Conducted by Promise Kloss

## Successful Marriage

AN anonymous article in the *Reader's Digest* for August, condensed from *Scribner's Magazine*, and entitled, "Footnotes to a Happy Marriage," contains some practical and common-sense suggestions which seem well worth repeating.

After remarking that while most people embark on marriage with happiness foremost in their minds, yet little realizing how fragile the plant of marital felicity usually is, this writer suggests that the proper training of thought for the newly wed is this:

"A beautiful and successful marriage is the real goal in life. Nothing shall damage this thing that my husband and I have set up, and there is nothing more worth while in the span of life that stretches ahead of us."

Then she proceeds to illustrate her principle from her own marriage experience:

"As I look back over the footnotes my husband and I have jotted down during five years of a glowingly successful marriage, I find that our happiness is mostly a matter of small personal adjustments. One of the first things I noted was that my husband always left the cap off the toothpaste. That was a small enough thing, but it irritated me, and I explained it to him. He now screws the cap on so tight that I have a hard time getting it off. This little adjustment is a symbol of other big adjustments we have made to each other, which go toward making our life together a gallant and humorous one.

"We had both been taught that familiarity breeds contempt, so we were constantly on our guard against it. He knocks on the bedroom door before coming in, and I do too. He has never opened a letter of mine, nor I of his, although we both feel that it wouldn't matter. He calls me up when he is going to be late, and I do the same, so that there is never any worry or uncertainty between us. He doesn't like some of my friends and I can't stand some of his; but we never fight about them or inflict the undesirables upon each other unnecessarily. A friendship isn't impor-

tant enough to interfere with our own relationship. When we get on each other's nerves, we talk it out at the first opportunity, and make some compromise that ends it. . . .

"The fact that marriage calls for constant compromise is not a secret, and if one of the partners thinks all the compromises are to be in his or her favor, there is plenty of trouble ahead. One partner is bound to dominate in certain fields. Usually the man sets down the financial laws, and the woman determines the social and domestic decisions. But many couples fail to realize that these fields overlap each other, and hence they should both have a voice in everything. There is no reason why the dissenting opinion shouldn't be expressed with forcefulness, but without rancor. The childishness of most marital quarrels is painfully obvious. Yet by the time we are twenty-five or

thirty we should be sufficiently grown up so that we will be capable of living in the grandest human relationships. A sense of humor can help out a lot here.

"In the early years of married life, the companionship of doing every thing together is glorious, and many people think the thrill of it will last indefinitely. When it doesn't, they don't know what to do about it. They take it for granted that marriage means the end of both physical and mental privacy. In the crowded conditions of city life this situation rapidly becomes acute, but even where there is plenty of room the traditional attitude of the married couple and the time-worn restrictions put upon them by friends and neighbors, often bring about the same results. I am not advocating separate rooms and separate amusements for man and wife, but merely an attitude of respect toward individuality of thought and action.

"Suppose a man likes to go sailing and his wife is bored by it. If he spends every week-end aboard a boat, he is being rude and selfish. If he had a week-end guest who didn't care for sailing, he would stay at home. Why not be as polite to his wife as to his week-end guest, and go sailing every other week-end? Then probably she will go along occasionally, because it will be much easier to be a good companion on those terms.

"This is not demanding self-sacrifice of either party. The word 'sacrifice' should have no place in marriage, because it breeds self-pity and is an artificial thing any way you look at it.

"Economics and flirtation are the two most violent contributing forces toward marital infelicity. That question of money in marriage is a sad one. Independent individuals spending their own money seem to get along nicely. Then they marry, and financial troubles begin to grow like weeds. The only answer is a businesslike co-operation of husband and wife, and the acceptance of a family budget that, while it need not be adhered to with joy-killing relentlessness, will keep them out of serious trouble. My husband and I have a joint bank account, into which all our revenue goes. Being the mathematical member of

## A Word From Old Married Folks

BLESSINGS on thee, bride of June,  
Long may last your honeymoon!  
To our ranks we welcome you,  
And the task we have to do,—  
Baking, stitching, planning meals,  
Mending stockings' toes and heels,  
Cleaning house each fall and spring,  
Building shelves and gardening.  
All these chores for man and wife  
Make the sum of married life.

Bride of June, and happy groom,  
Welcome to our joy and gloom,  
Love has led you to our doors,  
Where we dust and sweep the floors;  
Paint the kitchen, wash the panes;  
Purge with lye our stopped-up drains;  
Scour each kettle, pot, and pan;  
Work and dream and hope and plan.  
All these burdens rest for life  
On the happy man and wife.

In the years which lie before,  
These are what your parents bore.  
All these tasks which I review,  
Smilingly they did for you.  
When the honeymoon has gone,  
You will meet them every one;  
But if only love remains,  
You will laugh at all your pains,  
And you'll grin at all the jokes,  
When you're just old married folks.

—Edgar A. Guest.

our partnership, I keep the books and pay all the bills. Around the 10th of the month the archives are brought out and the discussion is on. We make our plans for the month, decide the amusements in which we may indulge, if any, and clear up the financial horizon as far as possible. Of course we had our troubles in our first year. My husband is generous to the point of extravagance, and I am rather Scotch. I also found that when I wanted to talk finances, my husband usually didn't, and would resent my bringing up the subject. So we concluded that a definite time must be set aside for such discussions. Now we talk the whole thing out twelve times a year, and find a lessening need to discuss the subject between times.

"I have no patience with the spouse-swapping groups so prevalent in America. Usually this game is played under the influence of liquor, and one wandering eye can turn a perfectly calm set of married folk into a silly, reckless crowd, with a couple of divorces in the offing. . . .

"The rule that no third person should interfere with us is one that my husband and I are thoroughly agreed upon. We include friends, in-laws, and children: We feel that children get along better when considered as happy additions to the marriage rather than rulers of the home. We discuss our children when they are in bed, and not when they are sitting on the carpet between us. When they are with us, we try to present an undivided front on all matters of policy. Whichever one of us starts the discipline finishes it with no criticism from the side lines.

"Will any one reading these footnotes get a glimmering of what I mean when I say that the little things are the big things? Of course I haven't said a word about the real crux of the matter, which is the magic understanding that we, and other couples who are in love, have, but that cannot be put into words. But we know it's there, and we keep it alive by all these little ways I've been talking about, because it means more to us than anything else in the world."

## "Mamma Knows Me"

By MARY S. STOVER

BILLY must have made an accusation which his sister felt required her most emphatic denial. "Mamma knows me!" she cried. "She knows that I'm a good girl!"

As her mother explained in relating the incident (not in the children's hearing), she soon learned that this was meant for a simple statement as to her knowledge of the child's righteous conduct in one specific incident; but it led to resolving that both children should always understand that mamma really knows them to be good.

Of course they are good. So are all the little neighbors of their age; but who would think it to hear people call them bad so many times a day? The members of one family take a strange delight in asserting that their chubby three-year-old is "so spoiled she is rotten!"

Older persons have learned the comfortable skepticism of all such talk, but it is characteristic of children to believe all they are told. We want them to believe us—with reservations which not all boys and girls are competent to make. The habit of saying, "You bad child," is not only an unintelligent attempt at correction; there is really danger of convincing him that the charge is true.

The old exhortation to "hate the sin, but love the sinner" has wisdom in it, though it comes short of a scientific attitude. Most of us are inclined to lay overmuch stress on the negative side of conduct, instead of winsomely encouraging each child to overcome undesirable tendencies by strengthening good ones, and by learning to sublimate those which are harmful when allowed to run wild, but when disciplined may develop into characteristics of the highest value.

Great men have left us magnificent examples of what can be done in this way. Recall the admirable, stern self-mastery by which George Washington trained his passionate nature into the power it was for good. It is more sensible to suggest him for a child's emulation than to point a moral by way of the community ne'er-do-well. Both the little children and those older ought to understand that we do not actually class them with that poor failure. If they don't, it is not a fictitious danger; many great tragedies have resulted from a young person's pitiable certainty that no one at home would believe that some slight misconduct or lack of discretion was nothing worse. Social workers of every large city are familiar with the stark honesty with which even country girls and boys from religious homes will maintain: "There is no use getting in touch with my family. They have always said I'd turn out bad. Nobody there will have anything more to do with me."

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There have been parents so unlike the heavenly Father that this could be a just report of them. If you are not like these parents, begin early to teach your children that you have faith in them and will always expect them to measure up, not down.—*Issued by the National Kindergarten Association.*

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"A PERFECT woman, nobly planned,  
To warn, to comfort, to command;  
And yet a spirit still and bright,  
With something of an angel's light."



### BIBLE BOATS

ALL souls on earth were gathered  
On this enormous boat,—  
Man, beast, and bird and reptile,—  
Upon the waves afloat.

A righteous and a wicked king  
Made boats to go together  
To seek for gold; but shortly they  
Were wrecked by wind and weather.

Upon an angry ocean  
A little boat was tossed;  
One man his life then offered,  
That all should not be lost.

Upon this storm-tossed vessel  
The Master, roused from sleep,  
Said, "Peace, be still," and at His word  
All quiet was the deep.

For fourteen morns and evens  
This ship the tempest braved;  
She never reached the harbor,  
Yet all on board were saved.

### WHO SLEPT

1. Under a juniper tree?
2. And had two dreams in one night?
3. With a stone for his pillow?
4. Between two soldiers?
5. And was troubled by a dream?
6. On a woman's knees?
7. In a storm-rocked ship?
8. On a Friday afternoon?
9. In a large meeting?
10. In a meeting where but six were present?

### RIDDLE

Day after day my time I spent  
Upon the backs of patient oxen borne,  
Day after day no whither still I went,  
Nor ever did return.

### ANSWERS FOR LAST WEEK

#### In the Night

- |                     |                                  |
|---------------------|----------------------------------|
| 1. Gen. 14:15.      | 6. Judges 7:19-22.               |
| 2. Judges 6:25-27.  | 7. Matt. 2:13-15.                |
| 3. Acts 23:23, 24.  | 8. Neh. 2:12, 13.                |
| 4. 1 Sam. 28:21-25. | 9. Joshua 10:6-9.                |
| 5. Dan. 5:30.       | 10. Esther 6:1;<br>Dan. 6:9, 18. |
- Who Am I? Judges 17, 18.  
Riddle: Gen. 27:9, 16.

# Temperance and Prohibition

Conducted by the American Temperance Society of Seventh-day Adventists

Personnel of Temperance Commission: I. H. Evans, C. S. Longacre, O. Montgomery, M. E. Kern, J. L. Shaw, J. A. Stevens, H. T. Elliott, H. H. Hall, W. L. Burgan.

## Temperance Advocates

### Their Strongest and Most Effective Weapon

By D. H. KRESS, M. D.

MRS. KATHLEEN NORRIS, the popular author, speaking in favor of law enforcement at San Francisco, said: "In its defense I ask womankind to use the strongest weapon, one which the Wets never use,—prayer." This, though the mightiest of all weapons, the Christian women of America are in danger of ignoring as they come to depend more and more upon organization and political influence in the accomplishing of their ends.

I cannot quite harmonize the spirit of some of their meetings I have attended, with the spirit revealed in gatherings of fifty years ago. Women then, greatly burdened for the welfare of their loved ones, their homes, and the nation, met together for prayer. Prayer was the attraction, not song; much time was spent on their knees. The songs were of a highly spiritual and gospel nature, not sung to the tune of some popular air, but to the old Heaven-inspired tunes. These women, without the aid of the state, through this agency—prayer—closed up saloons and converted them into meeting rooms for prayer and praise. The songs that we hear today in some of these gatherings are designed more for entertainment. They do not tend to encourage real devotion or to kindle the spirit of prayer.

It matters not what kind of organization of a religious nature may be started, the tendency after a time is to accomplish the ends without placing so much dependence upon that mightiest of all weapons—prayer.

A little over a century ago a great spiritual awakening began in America which gave birth to the temperance movement. Leonard, in his "History of Oberlin," referring to this period, tells us that between the years 1800 and 1830 not far from 1,100,000 were added to four leading churches, thus increasing the Congregational membership twofold, the Baptist threefold, the Presbyterian fourfold, and the Methodist sevenfold. He says: "These periods of refreshing first made their appearance in 1798

to 1803," the period known to Bible students as "the time of the end." He further says:

"Temperance agitation had its beginning in this period. The sin and woe resulting from the use of strong drink were felt as never before, because hearts and consciences had been aroused and made sensitive by the Spirit of God."—Page 67.

This, in fact, marked the beginning of the great temperance wave which swept over the entire civilized world, and resulted in the organization of temperance societies everywhere. The first temperance society was organized in the year 1824. This organization, however, permitted its members to use wine, beer, and cider. Only "ardent spirits" were prohibited.

About this same time, Captain Joseph Bates, a converted sea captain, convicted by the Spirit of God, made a covenant with God to abstain from all intoxicating drinks. So keenly did he feel the need of helping those about him that in 1827 he with twelve others organized what was known as "The Fairhaven Temperance Society." In this society, as in others, wine, beer, and cider were at first permitted as beverages.

One of the members of this society was reported to have been intoxicated, but he denied having violated his pledge, and declared he had taken nothing stronger than cider. His wife said she "would a great deal rather he would drink brandy, for when he got drunk on cider, he was as ugly again."

The society now saw the necessity of amending its constitution by striking out "ardent spirits," and inserting in its place "all intoxicating drinks." This included cider, wine, and beer. This gave the members of the organization the name of "teetotalers." This was in reality, as far as I know, the first *teetotal* temperance society ever organized. Other organizations of a similar character soon followed, and as a result, by the year 1831, or in the short space of four years, over three thousand tee-

total temperance societies were organized, with a membership of about 300,000.

About the year 1840 came another great revival, based on the prophecies of Daniel, declaring the world was living in "the time of the end." So convincing was the presentation of Scripture that thousands were converted. In describing what he witnessed, one writer said: "Although it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male population."

Another one wrote: "On baptizing occasions, at the waterside, thousands would gather to witness this solemn institution, and many would return from the place weeping."

Temperance reform was a prominent feature of these revivals. In fact, a gospel that does not lead away from beverages which dethrone reason is not the gospel of Christ. It was stated by the same writer: "A number of rum sellers have turned their shops into meeting rooms, and those places that were once devoted to intemperance and revelry are now devoted to prayer and praise."

Still later, in the year 1873, the crusade movement made its advent. Dr. Lewis was one of the prime movers in this. The experience through which he had passed evidently fitted him for the work which he so successfully carried forward. Speaking of his childhood days, he said: "There was trouble at our house when I was a small boy. My father had forgotten everything but drink." As a result, his mother, he said, "was the victim of abuse and violence. Often she would cry in the presence of her children, and sometimes, when she could bear it no longer, she would drag her weary limbs up into the garret. We knew what she went up there for, and sometimes we could hear her say, 'O God, help me, help me! O Lord, how long, how long?' Then she would keep very still for a while. When she came down to us again, her cheeks were wet, but her face shone like an angel's. She taught us to pray. Today, more than forty years after those darkest times, I believe in my heart that woman's prayer is the most powerful agency on earth."

His confidence in his mother's prayers led him afterward to appeal to the women to combine and unite their prayers in closing up the saloons. In speaking at Hillsboro, Ohio, he related how his mother and several of her Christian friends united in prayer for the liquor sellers of his native town until these men gave up their soul-destroying business. Then turning to his audience he said: "Ladies, you might do the same thing in Hillsboro if you had the same faith." As a result of this appeal, about seventy of the women there assembled, banded together and entered upon the task before them, calling at the drug stores, saloons, and hotels, until by continuous visitations, with persuasion, prayer, song, and Scripture reading, "the drinking places of the town were reduced from thirteen to one drug store, one hotel, and two saloons."

The movement spread to other towns and villages. One writer said: "In fifty days it drove the liquor traffic out of 250 towns and villages, increasing by 100 per cent the attendance at church and decreasing that at criminal courts in almost like proportion." We are informed that "hundreds of dram shops were closed, countless barrels of alcoholic drinks gurgled into the gutters, as church bells pealed forth the people's joy."

Dr. Lewis made the prediction then: "I have not a doubt that the women of America will rid the country of the dram shops, if they can preserve the Christ spirit in which they have begun, and keep themselves in the spirit of humble prayer before God."

In one of the towns where homes had been ruined and terrible crimes committed by men under the influence of liquor, after women had prayed and pleaded with the business men of the town, to no avail, forty of them, from the influential circle, banded together and with hatchets and hammers concealed under their cloaks, entered saloons and demolished whisky bottles, kegs of beer, and barrels of liquor. "As the liquor gurgled into the street, a crowd suddenly gathered, sending up cheer after cheer of encouragement for the 'hatchet brigade' and its effective efforts." These women were later arrested, cast into prison, and had to pay a fine of \$500. Saloons possessed the legal right to make drunkards, and the State which granted the licenses was in duty bound to protect the saloon keepers in carrying forward their business.

It is of interest in this connection to learn that previous to this, Lincoln, in defending fifteen women who had

adopted the hatchet as their symbol and smashed a saloon, said in their defense, "The law of self-protection is the law of necessity. This is the defense of these women. The man who persisted in selling whisky has no regard for their well-being or for the welfare of their husbands and sons. He has no fear of God or regard for man; neither has he had any regard for the laws or the statute. The course pursued by this liquor dealer has been for the demoralization of society. His groggery has been a nuisance. These women, finding all moral suasion of no avail with this fellow, who was oblivious to all tender appeal, alike regardless of their prayers and their tears, in order to protect their households and promote the welfare of the community, united to suppress the nuisance. The good of society demands its suppression. They accomplished what otherwise could not have been done."

While Lincoln could not and did not indorse the methods employed by these women, since the saloon was licensed by the State to destroy their home life, he volunteered their defense on the ground that there are times when the law of necessity justifies drastic action.

The name of Carrie Nation has been almost forgotten. Thirty years ago every saloon keeper in America was acquainted with the name, for she was the terror of the saloon. "Welcome every nation but Carrie Nation," was a poster found in the windows of the saloons of a Western city during one celebration.

Carrie Nation employed methods peculiarly her own in dealing with the saloon problem. She had in her possession three hatchets which she christened "Faith," "Hope," and "Charity." With these she carried on her work of wrecking saloons. She believed she was divinely led in her efforts to put the saloon out of business. She once informed me she felt impelled by an unseen power to carry forward her work. She would enter a saloon unannounced, and like an infuriated being, with the hatchet in her hands, would strike right and left, smashing whisky and rum bottles and mirrors behind the bar. It was all so sudden that inmates of the saloon would make their escape, and even the saloon keepers would flee, thinking an insane person had been turned loose upon them.

Was Carrie Nation, as some affirm, a maniac. Possibly she was, but do not judge her harshly until you hear her story as she related it to me.

Twenty-five years ago she came to consult me in regard to an only child, a daughter then confined in an asy-

lum. Her heart was bound up in this daughter. She was anxious to know if anything could be done for her. After listening to her, I had to inform her that the case was hopeless. Then, with tears in her eyes she related to me a story known to only a few. She said her husband was naturally a kind man, and loved his home when they were first married. Later, he began to frequent saloons; when under the influence of drink, he became brutal. Drink, as in the cases of so many other well-meaning men, got the best of him, and in time he became a confirmed inebriate, and was hardly ever sober. He failed to support the home. He was also abusive. Mrs. Nation tried to support herself as best she could, but she was nearing the time of motherhood. In desperation she appealed to saloon keepers to refuse to give drink to her husband. They turned a deaf ear to these appeals. She then called upon some of the city officials, and they could do nothing.

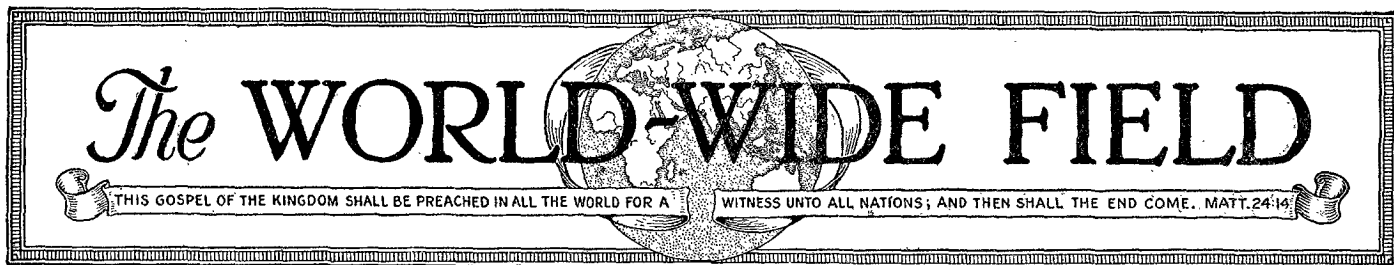
Shortly after this she gave birth to this child; soon after its birth she discovered that her little treasure was abnormal. With her home wrecked, her daughter an idiot, and no one to whom to appeal for protection from a whisky-crazed husband, in sheer desperation she now determined to take matters into her own hands, and so she entered upon what she considered her divinely appointed mission of destroying this destroyer of all that she held dear in life. This, in brief, is the story as she related it to me.

While from a legal standpoint we could not indorse Carrie Nation's methods, we cannot help but sympathize with this mother who in defense of her home, her daughter, and all she held dear, started out single-handed to smash saloons. Surely we do not want again to legalize the sale of that which has ruined thousands of homes in the past in a similar way.

The crusaders continued their work. Liquor men wrote and talked sneeringly of the woman's crusade, believing the movement would speedily be crushed. They said: "What can these ballotless and moneyless women do against a business that has the indorsement of the government, and moneyed men to back it up?" They were mistaken. Out of this woman's crusade grew the wonderful and effective organization known as the Women's Christian Temperance Union. The chief concern of this organization is the home, the church, and the state, versus the liquor traffic. Chiefly through the continuous efforts of this organization, national prohibition has been made possible and the Eighteenth Amendment was incor-

(Concluded on page 21)





## New Memorial in Hurricane-Swept Belize

By C. B. SUTTON

SEVERAL years ago our work was started in Belize, British Honduras, but for lack of means the members struggled along without a church building. A small cottage was secured, and the partitions were removed to convert the building into a small chapel where they could worship God and hold up the light of this truth. Even though it was a very humble place of worship, the Lord had His eyes on it in the terrible storm that visited this city on the 10th of September, 1931. Buildings on all sides went down, but this humble place of worship stood. This caused much comment among the people of Belize, and made a deep impression on them. Since the storm our work has gone forward, and many are turning their faces toward this truth.

The small chapel became entirely too small, and we could not seat the people who came. For several months the mission endeavored to gather money from different sources to build a church. The Lord was with us, and at last we had \$3,100 in the bank for this purpose.

We pitched the tent, and Elder W. E. Baxter, our union superintendent, came to assist us in a series of meetings. Our plan was to conduct special meetings at night for the public, while the church building was under construction. We appreciated the help and counsel of Elder Baxter at this time, and his knowledge of construction work was of great value to us. After much prayer and careful planning we started the foundation of our new church. Our good brethren joined us in the sacrifice, so we might have a church that would represent the truth in this city.

We are glad to tell you that with the Lord's help we now have a nice little church, 30 x 60 feet, completed and paid for. It is prettily painted ivory and white, with room for our church school, a place for the choir of about thirty persons, and a nicely arranged baptistry, with two rooms on each side of the pulpit that can be used at the baptismal service. Over the schoolroom is a balcony where

seventy-five or eighty people can be comfortably seated.

We are happy in our new home, and the church is well filled at every meeting. Up to the present time thirty-four have been baptized this year, and we have a baptismal class

of forty who plan to be ready for that rite before the end of the year. There is a deep interest in Belize, and the new church is adding greatly to the influence of the message.

Surely God has set His hand to do a quick work in the earth. We trust that the family of REVIEW readers will remember the work in this part of the Lord's vineyard, that many souls will be gathered before probation closes.

## Dallas, Texas

By WESLEY AMUNDSEN

NEVER before has the singing band work had such splendid results in the large city of Dallas as this year. With a determination to do their part, the young people of the Dallas First church, with the aid of some of the older ones, have reached the sum of \$306.89. This represents an average of \$11.36 a night. Every week has found them loyally setting apart three nights for the Ingathering. Even when rain threatened and did actually drizzle down upon them, they clung tenaciously to their purpose. Surely such an unquenchable spirit cannot fail to receive its reward, not only in this life, but in the life to come.

Truly this singing for missions is different from anything else. It not only brings in money, but it leaves a song in the hearts of the people along

the way. It gives an experience to the inexperienced Christian such as nothing else can. It calls for courage, fortitude, gentleness, tact, cheerfulness, prayerfulness, and love.

I like to think of the "great multitude, which no man could number," around the throne of God in the near future, among whom I can picture thousands who have been "sung" into the kingdom of God by these faithful singing bands.

May God continue to use these many voices consecrated to His service, and may many more continue to carry the message in song up and down the streets and highways, among the din of rushing cars, in the quiet and peacefulness of the side streets and country towns, until He who is the Master of us all shall say, "Let be; it is enough."

## The Colporteur Work in the State of Sao Paulo, Brazil

By J. M. ZEROH

IN this time of distress and depression, when men are perplexed on every hand, our colporteurs bring hope and cheer to many sincere souls who are searching for an understanding of our times, searching for spiritual light.

I have been encouraged, and my own soul has been watered as I have worked side by side with the faithful colporteurs. The Lord gives success and victory.

It is interesting to note the moving of the Spirit of God upon those whom we approach with our literature. One of my colporteurs was

canvassing a fanatical Catholic with "Vida de Jesus" ("Christ Our Saviour"). The man grew angry, and in a loud voice said, "This book is Protestant!" The colporteur talked patiently with him, and turning the leaves of the book to the picture of the coming of Jesus, said, "The aim of this book is to prepare us to stand in the day of this glorious event." The man's heart was touched. Did he order a book? He ordered two.

While we were canvassing the manager of a granite works, he said, "I cannot afford to give you men my order," and then proceeded to show us

notes of 25,000 milreis on which he could not collect a dime. We kept talking to him while he continued to breathe deeply, all the while stroking his head with his hand. All at once he took my pen, signed for a book, and invited us to lunch. Not only an order, but lunch for two!

Another colporteur writes: "The Lord has wonderfully blessed my efforts during this week. I have taken twenty-nine combination orders, besides seventeen others valued at 785 milreis. I have canvassed three years in this country, but this is the best week I have ever had. My companion and I in twenty-four days have taken orders valued at 5,200 milreis. We have 250 names on our list from the city of Rio Preto alone.

A colporteur and I canvassed a certain mayor. "And so you want my name on your list?" he said. We smiled and answered in the affirmative. He signed for the book, then his secretary and three others also ordered.

We canvassed a tailor with *O Atalaia* (the *Watchman*). He responded "I used to be a subscriber, and I like this magazine. Many of my customers also like it, so I want to subscribe again." A tailor doing missionary work with our literature!

A certain lady without waiting for our canvass said, "I like the magazine; it is one of the best evangelistic magazines published." She paid for her subscription.

A business man and director of a prominent club said: "I used to be a subscriber, and like this magazine because of its moral worth to my family, especially to my boys and girls." He appreciated greatly our visit.

Another colporteur writes: "Today, under a burning sun, with God's help, I was able in eight hours to take twenty-seven orders for *O Atalaia*, twelve of which were in combination." By the end of the week this colporteur had taken seventy-seven orders, twenty-one of which were in combination.

Our plan was to raise the subscription list of *O Atalaia* during the year, and the Lord has wonderfully blessed the efforts of our faithful colporteurs. At the close of the first six months, ending in June, we lacked 510 subscriptions of being at the head of the list, but by the close of the month of August we had passed the best field in subscriptions by 158 paid-in-full subscriptions. Our goal is to have 5,000 by the end of the year.

Our men who are giving full time to the selling of our books are doing well. One colporteur, working with "Vida de Jesus" ("Christ Our Saviour"), during one week of fifty-four

hours' work took eighty-three orders. Another with the same book during one day's work, Sunday, took thirty orders. Another with "Patriarchs and Prophets" took fifteen orders in two days' work. A colporteur during the revolution, working with the set similar to the "Big Four," took thirty orders in forty-seven hours.

Since the month of July our work has been seriously hindered by the revolution fought within the borders of our state. Hundreds of families were made homeless. Our good col-

porteurs stayed right by their work, carrying forward the battle of the cross. Now that peace has come, a goodly number of our students from the college here are out in the field. Every student is determined, and it is a marvel how they are taking orders for our books. We are looking forward to a large number of scholarships.

Our courage is good, and with the Lord's help we shall press the battle to the very gates, and make this year's work the best yet.

## South Africa

By B. W. ABNEY

ON August 10, 1931, my family and I landed in Cape Town, South Africa, to labor for the Cape colored people of this country. The first few months were spent in visiting the churches and among the people, that we might become acquainted with them and learn their customs, and so know better how to labor successfully for them.

On Sunday night, February 14, we began our first tent effort in this field. From the first night the tent was crowded to overflowing. The interest continued to grow until our audience numbered more than 600.

As there are two languages used in South Africa, English and Afrikaans, four other workers were associated with us, so that the interested ones among both languages could be well looked after. The effort continued for ten weeks, at the end of which time we took down our tent and transferred our meetings to a hall.

On Sabbath, July 30, we baptized thirty, shown in the accompanying photograph, and there are fifteen or more others awaiting the next baptism. The Lord came very near by His Spirit, and broke the stony hearts

of many. Even old gray-headed men stood up in the meeting with tears in their eyes, and surrendered their hearts to the Lord.

There are over 600,000 of these people in the Cape Conference that must hear the message while probationary time lingers. They are a fine people, and are receptive to truth. Many of them are just waiting for the glorious message to be brought to them, that they may know and accept it.

The sacrifices and offerings made for the advancement of mission work are not in vain. In the final day of reward the Saviour will say, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:5.

We are of good courage, and our faith is sure in the early triumph of the threefold message. May God help us to triumph with it, together with many others who may be garnered in through our labors.

About the middle of September we shall begin an effort in another vicinity. Pray much for us, that we may be blessed with a large harvest of souls.

Parow, Cape Province.



Some of the first fruits of B. W. Abney's labors among the Cape colored people of South Africa. These thirty candidates were baptized July 30, 1932, at the close of Elder Abney's tent effort.

TWELVE people have accepted the truth in our effort so far at Morenci, Michigan, this summer.

LEONARD LEE.

WE have baptized three persons this year in Scranton, Pennsylvania. There are three or four others we are expecting to baptize before the close of the year.

J. C. HOLLAND.

## Temperance Advocates

(Concluded from page 18)

porated into the Constitution of the United States. This was accomplished through much prayer and untiring effort on the part of these "voteless and moneyless" women. We see from this gradual development that God's hand has been in this prohibition movement.

The women of America, through their prayers, succeeded in ridding America of the saloon. If they will preserve the Christ spirit in which the temperance movement had its inception, and continue to depend upon prayer as their mightiest weapon, the legalized sale of alcohol as a beverage will never again be tolerated in this country. Men who are acquainted with the history of the saloon and who know what the sale of drink would mean, are not in favor of again legalizing the sale of beer. Former President Taft, when Chief Justice of the United States Supreme Court, voiced the feeling of all sincere men and women when he said:

"As a matter of fact, I am not in favor of amending the Volstead Act in respect to the amount of permissible alcohol in beverages. I am not in favor of allowing light wines and beer to be sold under the Eighteenth Amendment. I believe it would defeat the purpose of the amendment. No such distinction as that between wines and beers on the one hand and spirituous liquors on the other is practicable as a police measure."

As we study the history of temperance, we will see that prohibition has not been thrust upon an unsuspecting public by a few enthusiasts. It is not a mushroom growth that has sprung up in a night. Like the sturdy oak, it represents a growth of over a century. Prohibition was indorsed by forty-six of the forty-eight States in the Union, covering 98 per cent of the population and 99.75 per cent of the area of the United States. Only two small States—Connecticut and Rhode Island—refused to ratify. Thirty-three States were dry by State enactment, and 87.8 per cent of the area and 60.7 per cent of the population were dry under no-license law before

the Eighteenth Amendment went into effect.

In Congress, 347 votes were cast for submitting the Eighteenth Amendment to the State legislatures for ratification, and only 148 were against it. In the forty-six States out of the forty-eight which ratified the amendment, 5,084 votes were cast in the State legislatures for ratification, and 1,263 against it. The total vote stood 79 per cent for ratification and 21 per cent against it.

Prohibition exists because thinking people deem it a necessity. It is impossible to picture what our cities of today would be, crowded as they are with automobiles driven by partially intoxicated men. Accidents would be multiplied tenfold. There would, in fact, be no safety on our congested modern city thoroughfares. The lowering of the moral standard which occurred during and following the World War, also makes prohibition a necessity.

With the sale of alcoholic beverages we may expect a return of the "red light" districts in our large cities. The two always have been and always will be associated.

## Appointments and Notices

### NURSES' CLASS SUSPENDED FOR A YEAR

It was the writer's privilege to spend a day at the Boulder-Colorado Sanitarium recently. This place is beautiful for situation, nestled as it is at the very base of those great crags of the Rockies, at the edge of the lovely little city of Boulder. The sanitarium is well equipped, and now with the new bathrooms and hydrotherapy departments, which were built a year ago, it is well prepared to care for its usually large patronage, especially in the summer months.

The institution, like all similar institutions, has had a fair patronage this year. It maintains a staff of five physicians, with Dr. H. A. Green as superintendent and chief surgeon. He has held that position for the last twenty years.

The Lord has greatly blessed the work at the Boulder Sanitarium, and many have found healing for both body and soul in this institution, for there is a high standard maintained in all departments of sanitarium work for both the physical and the spiritual life.

The nurses' training school, which has been conducted at Boulder since the sanitarium began to operate, has received considerable attention from both the board and the faculty in the last few months,—whether it should be continued, or whether it would not be better to drop out one year's class. Knowing of the large number of unemployed nurses in the country and the financial conditions at the present time, it was decided not to admit the next class for nurses' training at Boulder before the fall of 1933. The institution has a large group of both senior and junior nurses in training at the present time, and with the faculty and staff to continue as they are, and by adding other trained nurses and helpers at the rush season, it is believed that the work can continue with efficiency and the good service that it has always given.

The dropping out of the class of 1932-33 will be a real disappointment to many young people who have applied for admittance and whose qualifications show that they are well prepared to enter training for such a profession; but we trust and pray that their talents may be used in other lines, or that they may continue in some of our colleges to seek further preparation for some part in the Lord's work.

J. F. Piper.

### PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications, care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

Elbert Dilly, Route 2, Box 78, Bentonla, Miss. Literature for missionary distribution.

C. H. Staniels, 71 High St., Concord, N. H. Denominational papers and tracts for missionary distribution.

Lester Owens, 1420 N. Wash. Ave., Wellington, Kans. Signs, Watchman, Life Boat, and Present truth for missionary work.

Mrs. P. E. Warren, Pineview, Ga., thanks all who have sent literature, and requests them to continue sending Signs, Watchman, Liberty, and Present Truth.

W. S. North, 2405 Calhoun, Houston, Tex., Large quantities of clean publications and old copies of Morning Watch Calendar, for use among colored people.

C. A. Brizendim, Mountain Air, New Mexico, requests a continuous supply of Life and Health, Youth's Instructor, Signs, Little Friend, and Present Truth for free distribution.

Mrs. W. C. Adams, Route 1, Box 12, Brinkman, Okla., care J. A. Adams, desires a continuous supply of Review and Herald, Youth's Instructor, Little Friend, tracts, small books, and also copies of large denominational books to lend.

J. H. Downes, 19 Cecil Avenue, Barking, Essex, England. Continuous and unlimited supply of Signs, Life and Health, Our Little Friend, and any Seventh-day Adventist books or papers for missionary purposes. Mrs. E. G. White's writings specially desired.

G. H. Clark, 215 Forty-fifth St., Newport News, Va., sends in an urgent request for the following literature to be used by the two churches of Newport News: Review and Herald, Signs, Watchman, Youth's Instructor, Little Friend, Present Truth, and tracts.



### LITERATURE FOR WEST PERSIAN MISSION

We have a request for new or old copies of the Signs of the Times, Present Truth, Liberty, Instructor, also Sabbath School Picture Roll, for the work in West Persia. They want this literature for reading rooms, as there are many thousands of Persians who know the English language and would be glad to read our periodicals. They do not have any money to buy them, and so make this appeal for help. All of these supplies should be addressed to K. Tulaszewski, S. D. A. Mission, Tabriz, Persia, with a special note on each parcel: Via U. S. S. R.



### REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A mother in Minneapolis requests prayer for her son, that he may be restored to health and his right mind.

An aged mother in Missouri requests prayer for the healing of her son, that he may be spared to his family, who are destitute.

A sister in Colorado writes: "My mother, who is seventy-six years of age and almost blind, requests prayer that she may get relief from terrible pains caused by a rupture and neuritis.

A brother in New York writes: "My sister has been a patient sufferer for ten years. Recently she has developed spinal trouble. Will you pray for her most earnestly, that she may not become helpless, and if it be the Lord's will that she may be healed?"

A sister in New York asks prayer for the healing of both soul and body of her husband, who is dangerously ill with heart trouble.

This request comes from a mother in Maine, asking prayer for the healing of her daughter, who is afflicted with an incurable disease. "The doctors have done all they can, and I appeal to the Great Physician."

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#### ADDRESS WANTED

Mrs. J. H. Baker, Route 2, Box 117 (Polk Co), Dallas, Oreg., desires the address of Mrs. W. P. Wallace, last known to be living in southern Texas, near Sour Lake or Beaumont.

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#### MEMORIAM OF MRS. FARNSWORTH

A beautiful "In Memoriam" of Mrs. Vesta J. Farnsworth has been prepared. Friends desiring a copy may address Elder E. W. Farnsworth, 1491 E. Wilson Ave., Glendale, Calif., or Prof. M. E. Cady, Takoma Park, Washington, D. C., inclosing 3 cents postage per copy to cover cost of mailing.

## OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "[Jesus] am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. Photographs cannot be used. Exceptions will be made to this rule only in the cases of older field workers or others whose life and labors have made them known throughout the denomination. Fuller notices should find publication in local papers.

**Carmickle.**—Mrs. Sarah J. Carmickle was born in Ohio; and died at Linton, Ind., Oct. 3, 1932, at the age of eighty-one years.

**Packard.**—Emma Packard was born near Grand Rapids, Mich., March 3, 1854; and died at Battle Creek, Mich., Nov. 2, 1932.

**Gansert.**—Mrs. Louisa Gansert, née Prifogle, was born in Franklin County, Indiana, Feb. 27, 1852; and died at Inglewood, Calif., Nov. 5, 1932.

**Beamer.**—Mrs. Rose Ellen Beamer, née Bennett, was born in Mahaska County, Iowa, Dec. 1, 1860; and was laid to rest at Eddyville, Iowa, Oct. 18, 1932.

**Price.**—John Harrold Price was born at Sacramento, Calif., July 19, 1914; and died at the same place, Oct. 16, 1932, as the result of an automobile accident.

**Caviness.**—Mrs. Fanny Caviness, née Green, died at Cedar Rapids, Iowa, at the age of eighty-three years. She had been a faithful Adventist over fifty years. One son, two grandsons, and one great-granddaughter survive.

**Mernitz.**—Clara Mernitz was born at Wabash, Ind., Jan. 2, 1870; and died at Lincoln, Ill., Oct. 25, 1932. She was an active, self-supporting colporteur, Sabbath school worker, and teacher. Her mother and six sisters are left to mourn.

**Styre.**—Mrs. Adelaide Styre was born at Whitney Point, N. Y., July 9, 1861; and died at Nevada, Iowa, Nov. 7, 1932. She was married to W. H. Snook in 1877, who died in 1923. In 1924 she was married to G. B. Styre, who survives.

**Cheek.**—William Chelsie Cheek was born near Atlanta, Ga., Dec. 9, 1850; and died at Harrison, Ark., Aug. 25, 1932. He was a faithful member of the Georgia Conference church, and had labored extensively in the colporteur work, both in Arkansas and Georgia. He is survived by seven of his thirteen children.

**Bogar.**—Thomas Wycliffe Bogar was born in Pike County, Kentucky, Dec. 19, 1855; and died near Perkins, Mich., Nov. 5, 1932. He was a faithful member of the Seventh-day Adventist Church for over fifty years, serving as elder of several churches, and at times as a member of the conference committee. J. B. Blosser.

**Lanpher.**—Miss Millie Lanpher was born near Rushville, Ind., Dec. 20, 1870; and died Oct. 31, 1932. At the age of sixteen she was baptized into the Seventh-day Adventist Church, and after being graduated from Battle Creek College and completing the nurses' training course at the Battle Creek Sanitarium, she spent many years in connection with several of our sanitariums. W. H. Wakeham.

**Coulston.**—Cris L. C. Coulston, infant son of Dr. and Mrs. Elmer F. Coulston, of the North China Sanitarium and Hospital, suddenly passed away in Kalgan, Chahar, China, Oct. 4, 1932, at the age of ten months. The parents were grief stricken at this calamity which befell their home, but they have faith in the promises of God, that when the Saviour comes to gather His elect, they will again have restored to them their loved one. G. J. Appel.

**Kellogg.**—Mrs. Della A. Kellogg, née Sawyer, was born in Ohio, June 3, 1864; and died at Glendale, Calif., Oct. 26, 1932. In 1884 she was married to Eli S. Basler, to which union were born three children. Left a widow in 1900, she moved to Battle Creek, Mich., and for several years mothered a family of twenty small boys. She was married in 1906 to Arthur S. Kellogg. To this union was born one daughter, now a teacher in the Seventh-day Adventist academy in Honolulu. H. M. S. Richards.

**Shaw.**—Mrs. Celia Maria Shaw, née Hicks, was born near the famous Hoosack Tunnel, in Massachusetts, July 9, 1860; and died at Mountain View, Calif., Oct. 25, 1932. When she was five years old, her parents moved from Massachusetts to Illinois. Her father, Marcina A. Hicks, accepted the second advent message under the leadership of William Miller, and was one of the pioneers and pillars of our work during the early days in Illinois.

Miss Hicks was married to Henry S. Shaw in 1883, and to them were born two daughters, Blanche and Bertha. She shared with her husband in carrying many official responsibilities connected with conference and church activities. She is survived by two daughters and one granddaughter. She was laid to rest by the side of her husband in the Mountain View cemetery, to await her Master's call. W. M. Adams.

**Hafenmayr.**—Mrs. Mary Elizabeth Hafenmayr, née Grant, was born at Brooklyn, N. Y., Aug. 20, 1862; and died at Chase City, Va., Sept. 17, 1932. She had been suffering for some years with increasing heart trouble, and her last illness was brought on by an acute attack of this difficulty, together with hay fever.

Her girlhood and early womanhood were spent in Brooklyn. It was there, at about thirty years of age, that she heard and accepted the Adventist faith. From then until her death it became the governing power of her life. She came to Virginia in 1898, where she has since labored.

Brother and Sister Hafenmayr, aided by Brother Harold Rudolph and his wife, were conducting a tent effort in Chase City, Va., at the time Sister Hafenmayr was stricken with her last illness. The high regard in which she was held was witnessed to by the attendance of almost the entire town at her funeral service held in the tent. New believers in the faith gave a lot for her burial, and the men folks among them dug her grave with their own hands. Merchants, town officers, ministers of other churches, and the people, rich and poor alike, joined in sincere respect and grief at the parting with our sister. Her place cannot be filled in the home or in the midst of her coworkers and friends, but we look forward with confidence to the glad morning of the resurrection when loved ones shall be united.

Funeral service was conducted by the writer, accompanied by two ministers of the town. W. P. Elliott.

**Morrison.**—Mrs. Jednie Mitchell Morrison was born in Warren County, Illinois, Dec. 17, 1847; and died at the home of her son, Prof. H. A. Morrison, at Takoma Park, Md., Oct. 5, 1932. In pioneering days on the Western plains, the Mitchell family were stirring participants in the nation's affairs, having furnished legislators for both State and national bodies. Her father's name was George Washington Mitchell.

When she was five year of age, her parents moved to Whiteside County, Illinois, where they resided until the death of Mrs. Morrison's parents, which took place when she was eighteen years of age. At the age of sixteen she gave her heart to God, was baptized by Isaac Sanborn, and became a member of the Clyde church of Seventh-day Adventists in Whiteside County.

The following four years were largely spent in Iowa, where she attended school and later became a public school-teacher near Mount Pleasant. It was then that she acquired that interest in educational lines which she never ceased to manifest. Owing to the illness of her sister, wife of Elder R. F. Andrews, she returned to Whiteside, Illinois.

It was there that she met Elder J. H. Morrison, and at the age of twenty-three, Aug. 17, 1871, formed with him that happy union which continued for forty-seven years, until the death of her beloved companion in 1918. Elder Morrison served for many years as a member of the executive committee of the General Conference, and acted as director of the districts which now

form the Lake Union and the Pacific Union Conferences. Throughout the years of their wedded life, he found his wife strong in service and an unfaltering support to his public ministry. These were pioneering days when the cause was young and financial support was slender. As a faithful wife, Mrs. Morrison stayed at home on the farm, displaying Christian fortitude and courage, managing their Iowa homestead, while at the same time caring for the growing family of children. Seven children were born to them, two of whom, H. A. Morrison and Mrs. Charlene Johns, with other relatives, are now left to mourn. It was in 1893 that the family moved to College View, Nebr., where they resided until the death of the husband.

As the end drew near, she called, at different times, her children and grandchildren to her bedside, where she assured them of their privilege to meet her in the earth made new, and received from them the promise to meet her in the New Jerusalem. She said, "I am glad now to go. I know that my work is over, and there is no longer need for me to stay here. My heart is one with Jesus my Saviour. I know that He is mine and I am His. He has always been very dear to me, and soon I will be with Him."

Funeral services in the presence of a large congregation were held in Columbia Hall, Sabbath, October 8. The word of comfort was spoken by I. H. Evans, assisted by H. L. Shoup, C. S. Longacre, and the writer. Our sister was taken to Lincoln, Nebr., for burial by the side of her husband, where they await the call of the great Life-giver. In Lincoln another funeral service was held, in charge of Prof. M. L. Andreasen. J. N. Anderson.

#### ELDER S. D. HARTWELL

Sperry D. Hartwell was born in Delafield, Wis., Sept. 24, 1857; and died at his home in Loma Linda, Calif., Sept. 29, 1932. In 1882 he was united in marriage to Miss Sadie Palmer. To this union one daughter was born, Ruby Myrtella Hartwell-McEachern. In 1884 Elder Hartwell accepted the third angel's message, and two years later entered the colporteur work. He was soon called to serve as tract society secretary, serving in that capacity in a number of our conferences; also serving as secretary-treasurer of some of our conferences, and at one time for a period of years was secretary-treasurer of the Eastern Canadian Union Conference. In 1906, at Charlotte, Mich., he was ordained to the gospel ministry. He served as pastor of many of our largest churches, including the Battle Creek Tabernacle church for a number of years.

During his many years of service in the Lord's work he labored in Minnesota, Michigan, Pennsylvania, Alabama, Nevada, Canada, and California. His only daughter, the wife of J. H. McEachern, is at the present time connected with the work in the Far Eastern Division of the General Conference. He leaves to mourn his wife and daughter, three grandchildren, and many other relatives and friends. He died in full assurance of a part in the first resurrection, having unbounded confidence in the final triumph of this message and a place among the overcomers.

Funeral services were conducted by the writer, assisted by Glenn A. Calkins, Taylor G. Bunch, and J. A. Neilsen. H. H. Hicks.

## The Advent Review and Sabbath Herald

### GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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WASHINGTON, D. C., DECEMBER 15, 1932

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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 to 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, D. C.

IN an earlier issue of the REVIEW (November 3) mention was made of the Laymen's Foreign Missions Inquiry, consisting of a group of prominent lay members from seven leading denominations. Their full report recently presented before a representative religious gathering in New York has been described as the most searching inquiry into the various aspects of mission work that has been conducted in modern times. This report has been published under the title, "Re-Thinking Missions." A statement on page 189 will be of interest to us as Seventh-day Adventists:

"In China we were impressed with the sales methods of the Adventist Mission. While we do not pass on the value of their publications, it is noteworthy that this denomination with approximately ten thousand church members, is able to obtain a distribution of each issue of its official periodical of about eighty thousand copies. This is done through a thoroughly organized 'house to house' sales department. Its business methods contain possibilities that other Christian publishing societies might profitably emulate."

SPEAKING of the destructive storms which have recently swept over his field, A. R. Ogden, of the West Indies, writes under date of November 17:

"While these destructions are coming thick and fast, yet it is really marvelous how the lives of our people have been spared. In this last storm that visited Cayman Brac with such intensity and so large a per cent of the people of the island were killed, it is wonderful to know that not one of our church members was either killed or injured. Surely God does have a protective care for His people under these calamities that are coming so frequently. Out of them all we fully and confidently believe that the Lord will bring greater advancement to His cause and work. Everywhere people are beginning to realize that what the Adventists have been preaching is coming to pass, and that these things are indeed signs of the coming of Christ.

"So we are of good courage, notwithstanding the fact that our Antillian Union has been hard hit by three of these Caribbean hurricanes during this present year, this last one being a little late, as it is

generally believed that the hurricane season is from the latter part of August to the end of October; but this last one came on the eighth to the tenth of November."

## The Open Door

WE were riding by stage through the northern part of the Philippines.

"Wherever we find a good Seventh-day Adventist family living in a barrio," said E. N. Lugenbeal, of the Northern Luzon Mission, "we find an open door for presenting the message."

A barrio is a group of villages.

"It is difficult to make a beginning with evangelistic efforts in places where our people are not known," he continued.

That is a good testimony to the power of a Christian home. A true Adventist family is a beacon light in these communities.

W. A. S.

## The Spirit of Our Nurses

ONE who is acquainted with the work of our sanitariums and the work of our nurses in the field, knows they are actuated by the true spirit of philanthropy. Well trained for professional work and the equal of any trained nurses to be found in the world, the great majority of these nurses are first of all missionaries. This has been demonstrated since the Medical Department of the General Conference began in 1922 to promote a course of home hygiene and care of the sick in our churches. In order that this instruction might be properly given, it has been necessary to depend upon volunteer help from our graduate nurses. The rank and file of our nurses responded to the appeal, until today the General Medical Department has a total of 638 volunteer nurses on its list of authorized instructors in home hygiene. These nurses have held many classes in our various churches for the instruction of our membership.

Since this plan was inaugurated more than 11,000 certificates have been issued to those who have completed the current lessons of the course. And besides this, hundreds of others have had the benefit of a part or the whole of the instruction. These classes in hygiene and care of the sick have become ministers of mercy in their neighborhood to many who were sick and suffering, and thus the influence has been widening and spreading. Only eternity will reveal the far-reaching effects of this unselfish sacrifice, first on the part of our nurses, and second on the part of those who have been trained by them.

## An Indian Boy Preacher

A FEW weeks ago I heard of a little Indian boy who was preaching the message up in the hills of the Chiriqui Province of Panama. Ishmael Ellis, our worker among the Indians, told of a visit he had made to see this boy and what he had heard him preach. We decided to make the trip together, and in company with an Indian brother and José Chavanz, our teacher among the Indians, we set out in quest of this little boy.

Our road took us way up in the mountainous district of the Guaymi Indians. The heat was left behind, and we actually shivered in the cool air of that high altitude. The clouds were below us as we climbed the dangerous and narrow roads with our mules. Finally, after hours of

climbing, we arrived at a native hut where some children were playing around. One of these was the boy preacher. To begin with, he was quite shy, and did not seem to trust us; but little by little the ice was broken, and he consented to enter the hut with us.

Here is the message this little Indian boy, a heathen who had never seen a Bible in his life and who could not read, told us:

"Soon God will destroy this earth, and send plagues and sicknesses upon it. We must prepare ourselves, and love one another. We should not go to dances or beer parties, nor to the devil dances. We must obey God. There is a great earthquake coming, when all the wicked will die in one day. When God sends the plagues, there will be no rice and corn nor fruit on the trees. All the hills and mountains will be leveled, and the rivers will empty themselves.

"If we obey God, He will give us a crown of gold. God seems to come down upon this earth, but He does not touch it."

When asked how he got this message, he replied:

"God gave it to me in a dream. It was like a voice of thunder. God has given me this message to preach, and no one can prevent me."

I asked this little nine-year-old boy all kinds of questions to catch him in a contradiction, but he persisted in his story. I asked him and his mother if he had not heard of the gospel, but both denied this. They are living quite a distance from any of our people, and none of us had ever been up there before. The Indians seemed to be stirred up because of this boy's preaching; they attribute it to God. It is not at all impossible that the Lord gave this little boy the message to preach so as to stir up the people of his race. At any rate I cannot understand where this ignorant little heathen boy could get this message if it were not from God. We are living close to the end, and the Lord will use means that we least expect to finish the last message.

E. J. LORNTZ.

SENDING a report of the excellent work going forward in the Cameroon Mission, Steen Rasmussen, of the Southern European Division, says:

"Since the work was established there, a little over four years ago, the Lord has done great things for our few missionaries who are upholding the banner of truth in that vast territory. Our staff of workers should be doubled in order to care properly for the work and the growing interests. But in view of present budget appropriations, there are no prospects of adding to our force.

"It is our sincere hope and prayer, however, that a group of native teachers and workers may be developed and trained, and that the Spirit of the Lord will mightily use them in bringing the message to the millions in that part of the Dark Continent."

REPRESENTATIVES of the New York Bible Society have handed some part or all of the Bible in seventy-nine different languages in the city and harbor of New York during the past year to persons of all these varied nationalities. It may be even more surprising to some to know that the Holy Scriptures around the world have been translated into 924 different languages and dialects.