

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 110

Takoma Park, Washington, D. C., September 21, 1933

No. 38

Guarding Against Reaction

By C. H. WATSON

By many tokens in the life about us it is to be seen that a general belief is developing that the depression in the United States is at last yielding to the efforts put forth to bring about recovery to a more normal state of things. We are not yet able to say that the more buoyant tone in business generally, and the more optimistic attitude of the people of this nation toward the immediate future, have begun to reflect themselves in the income of our people, but this is hardly to be expected until our membership has been able to realize an increase of earning. Our rejoicing bases itself first of all on the prospect that seems to be developing that a vast amount of the suffering due to unemployment is soon to be relieved. Our own people, many of whom have been quite without earnings for some time, will participate in the benefits of recovery, and much more as it becomes more pronounced.

As we look back over the past four years and mark their effect upon the people and work of the message in all the world, the manifest goodness of God to us, and to many thousands through us, is the outstanding feature. The great increase in the number of souls won to Christ during these years has been due to God's blessing upon our efforts. It may be that the tremendous difficulties of these times have made us more serious workers. It may be that the perplexities of the time, and the great amount of human suffering in the world, have helped to make us more prayerful. It may be that we have felt more dependent upon God, and less dependent upon material things in our work. Indeed, it may be that all these, and still other influences, have combined in speaking to our hearts, and in bringing us to a more humble and earnest relationship to God and to those for whom Christ died on Calvary.

It is most certainly true that these times of trouble and distressed uncertainty have brought millions of people in the world to an inquiring state of mind that has made it comparatively easy for us to present to them the everlasting gospel, and to call them to prepare to meet their God. That so many thousands have responded, and joined with us in seeking a prepa-

ration to meet Christ, is a matter for great rejoicing. But if the hard conditions of the present and of the recent past have been responsible for such an increase of inquiry on the part of the people, then we might reasonably expect that a change toward recovery and more settled conditions will witness a change also in the interest of many in the things of the gospel.

What, then, should be our attitude in case of such an eventuality? Shall we be satisfied to stand by and see the results of our efforts, both in winning souls and in helping them after they are won, shrink because of any swing of the world toward recovery? That surely would be a great mistake, and I am sure that it need not be. God is not bound by circumstances, but is master of them. The blood of Christ, which cleanses from all sin, is just as potent in good times as in bad, and it is our business to make this known to all men.

The coming of Christ is near. Men and women need to become alarmed about themselves and others in relation to that great event. We must sound the alarm. Watching unto prayer, and refusing to be caught by any of the tides of worldly life, whether they are ebbing or flowing, we must preach the truth of the gospel believingly, and with such fervor of spirit that the word of the Lord shall have still greater increase in souls won to God.

There is much yet to be done. Let the purpose to yield no ground to the enemy in our soul-winning work possess us as we meet the changes of these changeable times, and blessings will come upon us as we seek to win men in ever-increasing numbers to Christ. The times and conditions which are making such a strong appeal to people everywhere, also strongly appeal to us to humble our hearts that the work of the Lord may triumph in and through us in bad times or in good. Times change, conditions change, but the word of the Lord stands fast forever. It is a matter of first importance that we keep ourselves in humble, practical, obedient relationship to God's word, with our minds centered on the coming of the Lord.

Heart-to-Heart Talks With Our Readers

By THE EDITOR

Christians and Earthly Government

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

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

Limits of the Authority of Human Governments

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

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

God and Cæsar

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

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

God,” and should be loyally supported with tribute, the Christian being subject to these civil enactments, “not only for wrath, but also for conscience' sake.” Rom. 13:3-6.

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

Civil, Not Spiritual, Jurisdiction

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

Loyalty to Government

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

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

I have said the attitude of the Christian should always be that of loyalty to his government. How shall he manifest his loyalty when the laws of his government conflict with the requirements of God?—By consistent, Christian effort to enlighten the lawmakers as to the principles involved. He may seek to have the law repealed. He may do this by personal effort, and in union with others, in such ways as it is lawful to seek relief. Never can the Christian resort to personal violence in the accomplishment of his ends. He will not engage in private brawl, nor will he be found inciting rebellion or riot. Rather than this, he must suffer meekly the penalty of the law, however unjust, leaving to God the vindication of his cause. By this course of conduct, and in this spirit working to redress the wrong, the Christian is giving the highest proof of his loyalty to government. He is standing for fundamental principles; and in seeking to induce his government to confine its activities to that sphere to which God has justly limited its authority, he is rendering to it the highest possible service.

Notable Bible Examples

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

A similar experience came to Shadrach, Meshach, and Abednego in the reign of Nebuchadnezzar. This king erected on the plain of Dura a great golden image and assembled to its dedication the chief men of his extensive empire. Shadrach, Meshach, and Abednego repaired to the plain of Dura with the others. With the others they stood in the presence of the golden image. Thus far they were willing to obey the edict of Nebuchadnezzar. But when the command was

(Concluded on page 8)

In Thy Light

By FREDERICK GRIGGS

LIGHT is good. It was the first step in God's great work of creation. It rejoices the heart. It brings a sense of safety, while darkness breeds fear. In times of sickness the darkness of the night is oppressive, but it vanishes before the light of the new day. Dread and fear may run rampant through the mind and heart at nighttime. Then how longingly does the one thus beset by the indefinite phantasms of darkness turn to the window for the first sign of the breaking of the new day. The ordinary sounds of its approach, the chirp of the bird, the crowing of the rooster, the homeward walk of the neighbor who works at night, bring cheer, and as the full light of day floods the sick room, new life seems to flow in.

The light of the sun gives growth and color. As the lights go out of the western gates of day, a gray robe, then a black one, is thrown over hill and vale, and the delight in the color of the flower and the form of the grand old tree has fled with the day, and is only a memory.

I have climbed a hill in the dark to watch the incoming of the day through its eastern gates, and as its arrows of light shot over the horizon, there came back to this same hill and vale all those enrapturing colors which had completely vanished as the preceding day had passed through its western portals. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." And not only is the light cheering, but it is life-giving. Growth comes with it. The growing things receive their strength of life from the sunlight. For joy of heart, strength of body, for guidance, safety, and success in travel and work, men want light. "God said, Let there be light, and there was light."

Spiritual Light

From the many physical benefits of light there have come into our lan-

guage those figures of speech which convey to our minds the spiritual advantages and strength which God gives to us. As the traveler walks safely through the dangerous country by the aid of the light of the sun, so will the light of God's love permit the Christian to see his way through the unknown and uncharted stretches of his life. No man knows what tomorrow may bring to him. He may be lost in the mists of a great perplexity. His way may be darksome and shadowed, or perchance a bereavement may dash his peace and shatter his life's plans. In his blind agony he cries out, "All is dark. I cannot see a single path." The wisest and the bravest are not exempt from these times of darkness with their confusions. When passing through such times, how men long for the light—and it is at hand. "In Thy light shall we see light." We find our way out of our distresses and troubles, not in the light of the "sparks of our own kindling," or of any other man's, but in the brightness of the light of God. "God is light, and in Him is no darkness at all."

A Dark World

These are dark days for the world. The darkness of these days has been foretold by holy men of old. It was pointed out by inspiration that just prior to the coming of Jesus there was to be a time of trouble, confusion, and darkness such as never was since there was a nation. This great event is not to be preceded by a time of peace and light. This time of darkness has now come, and if there is a gleam of light, it is but for a moment, and again the darkness deepens. A haunting fear is filling the hearts of earth's greatest leaders. They are groping for a way out of the maze. Wars and rumors of wars distress them.

"There are a million more men un-

der arms tonight than on August 1, 1914," said Senator Borah, former chairman of the Senate Committee on Foreign Relations, in a recent speech in Los Angeles. "The drift has been distinctly toward war." "Will the nations disarm under such conditions?" he asks. "Can anything but mere and ineffective pledges result from disarmament conferences in the face of these conditions?"

Then turning to the perplexing financial situation in its relation to the war spirit, he said: "It will be difficult if not impossible to stabilize currencies, adjust tariffs, open markets, and bring trade and commerce back to normal conditions while the nations are piling up armaments, and making all preparations apparently for war."

Treaty, disarmament, and financial conferences do not render any permanent aid, but often the opposite. When signing the Treaty of Versailles, Clemenceau, who was then premier of France and one of the most outstanding figures of the recent war, is reported to have remarked, "This is a continuation of the war." Speaking of this same treaty, Senator Borah said: "There has been no serious situation in Europe since the peace treaties were signed which has not been brought about, either directly or indirectly, because of terms and conditions of these treaties." And yet these same treaties between the nations of the world were made at the end of what President Wilson said was "a war to end war."

There is a growing lack of confidence, not only between nations in the discharge of their agreements and obligations, but also among men in the affairs of business and life. The words of Micah the prophet have a peculiar application at this time: "Trust ye not in a friend, put ye not confidence in a guide; keep the door of thy mouth from her that lieth in thy bosom. For the son dishonoreth the father, and the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own

house." Micah 7:5, 6. Indeed, the world seems to be in a state of "confusion worse confounded;" it certainly needs light.

After describing the distrust of society in the words above quoted, Micah added this good word, "Therefore will I look unto the Lord; I will wait for the God of my salvation: My God will hear me." O that thinking men who see these distressingly dark conditions would "look unto the Lord" and "wait for the God of my salvation."

God's Light to Individuals

The light of God comes to nations only as it comes to individuals in the nations. "Ye are the light of the world," said Jesus to His followers. It is an individual matter, this dwelling in the light of God, but whosoever will may experience it. Life is not given to men that they may eat, drink, and be clothed in gorgeous raiment, yet multitudes consider that its meaning is within terms of sensual pleasures. No, there is no real significance in human life until there beams upon it the light of life, showing the way to God. "In Thy light shall we see light." Our fears vanish, our gropings and stumblings cease, and the way becomes clear when we walk in the light of God; then the darkest chambers of our heart are illumined, reason is enthroned, and peace holds sway. Nor does this light alone discover to us personally the road that leads away from our fears and doubts to eternal certainties, it also reveals, through us, the way for others. Thus in the light which shines from the face of Jesus Christ all the perplexing problems of him who comes to it are either solved or restfully laid aside until that glad day when we "shall know as we are known."

Interpret Lessons of Physical Light

We must interpret the lessons of physical light in terms of spiritual light; indeed, all nature's revealings are to be thus appropriated. In his second epistle to the Corinthians, Paul emphasizes this when he says, "God, who commanded the light to shine out of darkness, hath shined in our hearts." As "darkness was upon the face of the deep" before earth's creation hour, so darkness is upon each human heart before it is created anew. But as the Spirit of God brooded over the deep then, so it now broods over every unpeaceful heart. And as when God spake and light dispelled earth's impenetrable gloom at creation's dawn, so now He shines in the hearts of those who turn to Him, and in His light they have "the light of the knowledge of the glory of God in the face of Jesus Christ." "O the depth of the riches both of the wisdom and

knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

But God does not thus favor us with His grace for our own peace and happiness alone in this troubled world. "Freely ye have received, freely give." It is thus that we are to become the light of the world. As the moon shines by the sun's reflected light, so is he into whose heart God hath shined, to reflect that light. And, indeed, this is precisely what the receiver of the light which shines in the face of Jesus Christ will do. He cannot do otherwise while he is receiving it. How the troubled men and women of this time need this light! Both Christendom and heathenism need it. It is in the order of God that it be given to them by His children who "are the light of the world."

This "light of the knowledge of the glory of God in the face of Jesus

Christ" can shine in the hearts of those only who are steadfastly "looking unto Jesus the author and finisher of our faith." It is only by faith, constant and steadfast, that we may behold the glory of God in His Son. This glory that we may see is not physical, but spiritual. It is, however, real and enduring to him who steadfastly beholds Jesus. He not only walks in this light of life, but he has blessed fellowship with all others who are thus walking.

Moreover, this light is an increasing one. "In Thy light shall we see light"—more light; and as we walk in this new and brighter light, a still newer and brighter light comes to us. It is an ever-growing light. Verily this way of light, life, and peace is not a "cunningly devised" fable, but a true and living revelation of the glorious "power and coming of our Lord Jesus Christ."

Manila, P. I.

The Blessing of Paying Tithe

By W. H. BRANSON

"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. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:10-12.

The blessing in store for those who pay tithe is, therefore, not only spiritual, but also temporal. God's promise is that the destructive insects shall be rebuked, that blight and other destroying causes shall be removed to the extent that the people about will wonder, and the nations shall call His faithful people blessed.

This being so, there can be no truth in the oft-repeated statement, "I cannot afford to pay tithe." If the paying of tithe brings blessings of so great measure, no one can afford not to be a tithe payer. Not only does the person failing to pay tithe forfeit all claim to the promised blessing, but in addition there rests upon him the curse of God. "Ye are cursed with a curse: for ye have robbed Me, even this whole nation." Mal. 3:9. What a dreadful thing to be under the curse of the Almighty, and what a glorious experience to be the recipient of His blessings!

During Israel's captivity, they grew careless in the matter of tithe paying to the extent that at the time of the restoration by Hezekiah, he was led to call for a decided reform among all the people, as is witnessed by the following record:

"As soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps. In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

"And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and His people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store." 2 Chron. 31:5-10.

Tithe paying never makes one poorer. Much better is it to have the nine tenths with the blessing of God upon it, than the whole with His

curse. It is no doubt largely due to the fact that the people of the world have forgotten God, and failed to bring Him the tithe, that there is so much poverty and distress among the nations today. The Lord declares:

"Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drouth upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and

upon cattle, and upon all the labor of the hands." Haggai 1:9-11.

But the temporal blessings are not greater than the spiritual. There comes great peace of soul to the one who through faithful tithe paying recognizes his obligation to God as possessor of all things and with whom he has a partnership. A trustfulness fills his heart, and he faces the tasks and trials of life with a confidence that he does not labor or struggle alone. The faithful tithe payer is in partnership with the Creator, who has promised to open the windows of heaven and pour out a blessing upon all that he does. What a blessed privilege! Let us all make sure of receiving this great blessing.

A Call to the Church

By WALTER L. BURGAN

FIFTY-ONE years ago, the Lord's servant, writing an article entitled, "The Seal of God," which begins on page 207 of Volume V of the "Testimonies," spoke of the "depression" that would be evident in the church just before the return of Jesus, and gave a timely warning to the believers which is profoundly applicable today. On pages 209 and 210 we read:

"At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church, because its members are doing after the manner of the world.

"The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity, and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them."

There are multiplied evidences in the world that "the nations of this age have been the recipients of unprecedented mercies," as stated in the article, "but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God."—Pages 208, 209.

"The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitation has about come. Although loath to punish, nevertheless He will punish, and that speedily. Those who walk in the light will see signs of the approaching

peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help.

I Do Love Thee, O My Father!

BY N. D. ANDERSON

I do love Thee, O my Father!
More than my tongue can tell;
More than my lips can utter;
More than my heart can sing.
I do love Thee, O my Father!
From my inmost being my words would
well,
From my inmost soul my song would
spring,
My Father, O my Father!

Thou gavest Thy Son for me, Thine only
Son!
I seem to hear David crying in the night:
"Absalom! Absalom! O my son Absalom!"
As heaven higher is than earth, so Heaven's
grieving
Deeper is than mankind's over man's
deceiving.

I do love Thee, O my Father!
More than I am, or hope to be;
More than my life;
More than my soul.
I do love Thee, O my Father!
Thou gavest Thy sinless Son for me;
Thy love to make me whole,
My Father, O my Father!

I do love Thee, O my Father!
Give me the sweet singer of Israel's
power,
My song the new fragrance of the dew-
drenched flower;
And the words of my adoration and
praise
Be deathless as Thou art, Ancient of
days!
I do love Thee, O my Father!

"The effectual, fervent prayer of a righteous man availeth much."—Page 209.

While lawlessness and impiety are increasing, God's servant trembled as she was shown that "those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness, leads those who do not connect closely with God to lose their reverence for His law. If they were following the light, and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God's law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class, according as contempt for them increases with another class."—Page 209.

All who have eyes to see and ears to hear, certainly know that this is a true picture of the conditions existing all about us today!

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. . . . Those who link in sympathy with the world are eating and drinking with the drunken, and will surely be destroyed with the workers of iniquity. . . . Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons."—Pages 211, 212.

"Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will, they understood every point of our faith, but they had not corresponding works. . . .

"By their lack of devotion and piety, and their failure to reach a high religious standard, they make other souls contented with their position. Men of finite judgment cannot see that in patterning after these men, who have so often opened to them the treasures of God's word, they will surely endanger their souls. Jesus is the only true pattern. Every one must now search the Bible for himself upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him. . . .

"Not one of us will ever receive the

seal of God while our characters have one spot or stain upon them. . . . Now is the time to heed the admonition of the True Witness: 'I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.'—*Pages 214, 215.*

"The gold is faith and love, the white raiment is the righteousness of Christ, the eyesalve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it."—*Page 233.*

"It is now that we must awake, and make determined effort for symmetry of character. 'Today, if ye will hear His voice, harden not your hearts.' We are in a most trying position, waiting, watching for our Lord's appearing. The world is in darkness. 'But ye, brethren,' says Paul, 'are not in darkness that that day should over-

take you as a thief.' It is ever God's purpose to bring light out of darkness, joy out of sorrow, and rest out of weariness, for the waiting, longing soul."—*Page 216.*

Surely we who are living fifty-one years after this marvelous instruction was penned, and are seeing with our own eyes the fulfillment of conditions so clearly pictured in this entire chapter on "The Seal of God," have sufficient evidence to awaken us to work for the salvation of our fellow men with all diligence, hope, and courage, and to realize anew that our salvation draweth nigh. It is a blessed hope that Jesus is coming soon, and with our hearts set on winning entrance into the Holy City, where there shall be no more sorrow nor crying nor disappointment nor death, should we not all of us seek wisdom, discretion, and strength from our heavenly Father daily, that we may do all within our power to help carry the message of salvation to every creature on earth, and hasten that glad day?

is fullness of joy; at Thy right hand there are pleasures forevermore." Ps. 16:11. "Whoso offereth praise," the Lord says, "glorifieth Me." Ps. 50:23.

Paul exhorts us, "By prayer and supplication *with thanksgiving* let your requests be made known unto God." Phil. 4:6. It is essential to make the right combination. Prayer should have combined with it, as an ingredient, *thanksgiving*. "O come, let us sing unto the Lord. . . . Let us come before His presence with thanksgiving." Ps. 95:1, 2.

"All these curses shall come upon thee, and shall pursue thee, and overtake thee," the Lord said to His people anciently, "because thou servedst not the Lord thy God with joyfulness, and with gladness of heart." Deut. 28:45, 47. The command is given, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18. This means what it says, "in *everything*." The reason we are to give thanks in everything is because nothing can befall us but by God's permission, and He permits to come only that which He is able to convert into a blessing.

Satan himself knows that "the angel of the Lord encampeth round about them that fear Him" (Ps. 34:7), for of Job he said, "Hast not Thou made a hedge about him, and about his house, and about all that he hath?" Job 1:10. This is true of every child of God, and Satan knows it. The knowledge of this led Job to say, when all he possessed was swept away, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Verse 21. A knowledge of this will bring to us the same faith in an overruling providence that Job possessed, so that we, too, when meeting with reverses, will be able to render thanks to our heavenly Father.

"They Cried Unto the Lord in Their Trouble"

By D. H. KRESS, M. D.

WHEN in trouble, we are inclined to cry unto the Lord. It is the right thing to do. It is the way out of trouble. But why wait until we are in trouble? Why not come oftener to God when not in trouble? Why not come more frequently, and render to Him praise and thanksgiving? This would keep us from getting into trouble as frequently as we do.

We are inclined to come to Him when our faces are sad, but why not come to Him more frequently when our faces are glad? We pray none too much and we ask none too much, but we are too sparing in giving thanks.

Fathers and mothers like to have their children come to them for help when they are in trouble and when their faces are sad, but they do not want them to come to them *always* with sad faces; they also like to have the little ones come when their faces are just beaming with smiles, and to hear the expression, "You are just the nicest and the best papa in all the world," or, "You are the sweetest little mamma living." As fathers and mothers we appreciate such expressions; but do you not think it would make God feel something as parents feel, should we come to Him more frequently than we do with our faces beaming with gratitude for all His blessings? Let us come to Him often and say: "Dear Father, we love Thee. We feel grateful for all the blessings that are ours. Thou indeed art 'good unto all, Thy tender mercies are over

all Thy works.' " Somehow I think it would make God happy to have us come to Him more frequently than we do with smiling faces, and not greet Him always with sad faces and tears.

The psalmist said, "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to show forth Thy loving-kindness in the morning, and Thy faithfulness every night." Ps. 92:1, 2. "It is a good thing" for the health "to give thanks," to *sing* praises to God.

The religion of Christ is not all gloom. No, no! "In Thy presence

The Tree of Life

By Leon A. Smith



Immortal tree, which at creation's birth
Didst glorify the garden of the Lord,
How soon thy virtue was shut off from earth,
Thy branches guarded by the flaming sword!
How brief the boon thou gavest to mankind,
How dim the memory thou hast left behind!

Life-giving tree, whose magic fruit could stay
Age and disease, and banish death's dark blight;
Could we but taste—but, oh, how far away,
How far removed art thou from mortal sight!
From myriad haunts of helplessness and pain,
Sad human hands reach out for thee in vain.

Did thy departure doom mankind to cope
With mortal ills, in weakness and despair?
Nay; loss of thee did not mean loss of hope.
In token of God's mercy, love, and care,
A greater gift than Eden held from heaven
Was promised,—"Unto us a Son is given."

"Who eateth of My flesh shall never die."
We hear Him say; "to all I freely give
The bread of life"—lost boon for which men sigh,
And as at first, the word is, "Eat, and live."
We taste, and find the cure for every ill,
And, lo! the tree of life is with us still.

EDITORIAL

“Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.” Isa. 21:11, 12.

Veterans in the Orient

It was in 1896 that Professor Grainger, formerly with the old Healdsburg College in California, went over to Japan to engage in evangelistic work and teaching. A young Japanese student of the college accompanied him. This student, T. H. Okohira, was the first of the Japanese nation to join this church.

Every time we visit Japan it is good to see Brother Okohira and his wife working away energetically still, though possibly not able to do the hard work of pioneer evangelism in which he once delighted.

Another veteran in our Japanese work is H. Kuniya, whose experience in service dates from 1899. Professor Grainger had just died, and Mrs. Grainger, who taught in their little school, was ill. Then it was that Brother Kuniya went out to make the first evangelistic tour in our work for Japan. Having no money, he sold his boots and his watch to pay expenses. That first tour brought its

fruitage in souls saved for the Lord.

It is good to see in various lands the pioneer believers still bearing their testimony. In South China, in the Hakka language field, the oldest worker is a brother who as a young man came to inquire after the truth, when our first mission to China proper, under J. N. Anderson, reached Canton in 1902.

In South China also we met Pastors Han and Keh, among the first in China to enter the evangelistic field for this message. Of ripe old age, they are retired now from active service, but rejoice to see their children engaged in the cause they love.

Though our cause has grown to large proportions, comparatively, in many lands, in more than one country we can measure the whole history of our work by the active service of men and women still with us, who were the first in their countries to receive the light of this message.

W. A. S.

Events Connected With the Millennium

. In Two Parts—Part II

WHEN the thousand years are ended, this desolate, silent world is again all astir, for the hosts of the wicked, “the number of whom is as the sand of the sea,” are then raised to life. (See Rev. 20:7, 8.) Whether they died on land or on sea, it matters not. All rise to stand before God in this last hour of judgment on a rebellious world, for “the sea gave up the dead which were in it; and death and hell [the grave] delivered up the dead which were in them: and they were judged every man according to their works.” Rev. 20:13.

John declares: “I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” Verse 12. During the thousand-year period, the righteous have been in heaven examining the records and sitting in judgment with Christ, determining the cases of the wicked. (See Rev. 20:4 and 1 Cor. 6:2.)

No Godly Sorrow in Sinners' Hearts

There is no spirit of repentance or godly sorrow in the hearts of the wicked when they are raised. They go down in death under the plagues at the second advent, blaspheming God. They rise up at the end of the thousand years with only rebellious hate in their hearts and a willingness to be marshaled under the banner of Satan, to make one last attempt against God and the righteous. What a scene! God and the redeemed in the New Jerusalem, which has come down from heaven (Rev. 21:2), and all around outside the walls of the city the seething, angry multitudes of the wicked, as far as the eye can reach, as many as the sands of the sea in number, and as restless as the waves of the turbulent ocean.

Rebellion against God and His government long ago in the courts of heaven opened the story of sin. There was war in heaven. Michael and His angels fought, and the devil and his angels fought, and there was no place found for the devil any longer in heaven. He was cast out into the

earth. (See Rev. 12:7-12.) And now rebellion, a last desperate fight, marks the close of the sorrowful story of sin. Declares the revelator: “When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city.” Rev. 20:7-9.

Weeping and Gnashing of Teeth

Though the hosts of the wicked lack the elements of true repentance, they may properly be pictured as filled with remorse and anguish in the last hour before their destruction. It is not the thought of the physical suffering that they sense must shortly be in store for them, but the realization of what they have lost. Through the years of their probation on earth they have scoffed at the Bible promises of a better world, of a city whose builder and maker is God. They loved this present world with its tinsel and its tawdry pleasures. They sought for the gold which perisheth. They grasped for power and influence. Now they realize that what they sought for is worthless, and that what they spurned is of imperishable value. They gaze upon the faces of the redeemed, and behold there a holy calm, a freedom from trouble and sorrow. They see the gold and the glories of the city of God that far surpass anything they ever attempted to gain in this evil world.

The awfulness of the realization that their own stubborn, evil course is responsible for their dread state, the remorseful last clamors of consciences long silenced, bring the keenest of suffering. Then will be most completely fulfilled the words of Christ: “There shall be weeping and gnashing of teeth.”

In one brief clause the revelator describes the fate of the lost: “Fire came down from God out of heaven, and devoured them.” Rev. 20:9. Thus is sin brought to a full and complete end.

Death and the Grave Destroyed

As though to make most emphatic the thought of the complete destruction of everything that is associated with the idea of sin, the Bible not

only declares that the wicked were cast into the lake of fire, but also that "death and hell were cast into" it. Verse 14. The word here translated "hell" is from the same Greek root as the word translated "hell" in verse 13, which, as the marginal reading in that verse shows, may properly be translated "grave." In other words, death and the grave are consumed along with the wicked.

In all former times, when judgments have descended and the wicked have been destroyed, death and the grave still waited with hungry maw to receive more victims of the deadly fray in our sinful world. But the time comes finally in the plan of God when not only sinners but everything connected with sin, is to be consumed. Death and the grave, those dread symbols and proofs of the bondage of man, of all men, are to be devoured. Then will be fulfilled the words quoted by Paul, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:54, 55. Death, the last enemy, is now defeated for all time. When Christ broke the tomb, He gave a pledge to all who followed Him that they, too, would in the great day of God have victory over the grave.

When the consuming fires of God have completed their work, there will be no trace of sin or of sinners. The prophet Malachi declares: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "Ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4:1, 3. The apostle Peter states that the judgment fires will be so intense that the very "elements shall melt with fervent heat." 2 Peter 3:12. Then a brighter day dawns, a day of eternal bliss, for, writes Peter: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13. And Malachi affirms: "Unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall." Mal. 4:2.

No more appropriate closing is to be found for this study on the final consummation of God's plans than the appeal that Peter makes as the conclusion to his inspired description of final judgments: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:14.

F. D. N.

Christians and Earthly Government

(Concluded from page 2)

given to bow down and worship the golden image, these three men refused to obey the royal edict. They knew it was a direct violation of the law of God. In the words of the Saviour, they feared not him who was able to destroy their bodies, but rather the One who was able to destroy both soul and body. Because of their stand they were cast into the burning fiery furnace, but God vindicated their course by giving to them a miraculous deliverance. God declared that Nebuchadnezzar was "His servant," to execute His judgments upon the nations. Jer. 25:9. But when this servant of God exceeded his proper authority, and sought to legislate in things pertaining alone to God's jurisdiction, his folly was rebuked and his pride humbled.

Daniel and the three worthies surely showed greater loyalty to the governments under which they lived than did their detractors. Darius and Nebuchadnezzar overstepped the bounds set for their authority by Omnipotence. By their acts they took a course which would inevitably lead to national ruin, and invite the judgments of Heaven. In resisting these unjust measures, the servants of God sought to save their governments from this dire calamity. Surely, they manifested a loyalty to God and a loyalty to their governments in striking contrast to those who in their lofty claims to patriotism were willing to put to death men with whom there could be found no fault except in the allegiance which they gave to their God. Dan. 6:5.

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

Obey God Rather Than Men

Nor are such instances confined alone to the Old Testament Scriptures. The apostle Peter and his companions were brought into similar straits. Commanded by ruling au-

thorities not to teach nor preach in the name of Jesus, the apostles answered, "We ought to obey God rather than men." Acts 5:29. God showed His approval by the mighty power of His Spirit which attended their labors.

Of all men, the Christian should give no real offense. He should be quiet, orderly, honest, neighborly, law-abiding. Every relation in life should be regulated by sincere devotion to God and to his fellow men. He should love God supremely and his neighbor as himself. Love to God and love to man—upon these two great principles hang all the law and the prophets.

With the recognition of these principles relating to civil and religious liberty, we are better prepared to enter upon a specific consideration of Sunday laws. When by legal enactment Sunday is set apart as a day of rest, what relation should the Christian sustain to these laws? How should you and I relate ourselves to them? Shall we obey them or shall we defy them? This question I shall consider next week.

How to Sing a Hymn

At a meeting of a woman's missionary society the president arose and said: "We will open our meeting by singing the beautiful consecration hymn, beginning:

"Take my life, and let it be
Consecrated, Lord, to Thee!"

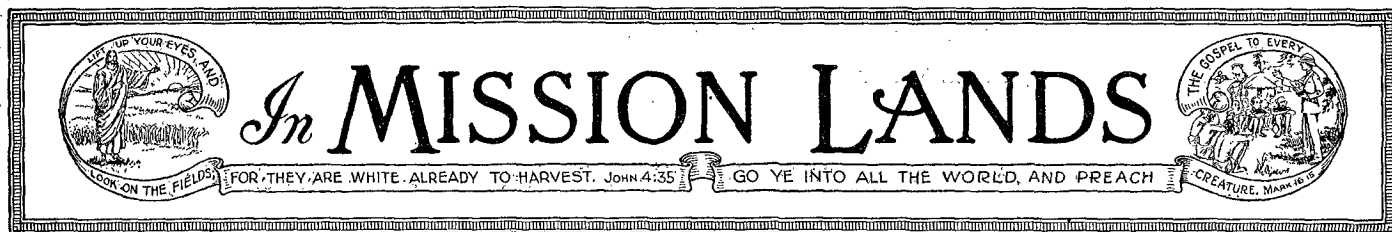
We will omit the fourth verse."

"Madam president," said a voice in the rear, "I object to omitting the fourth verse. There are two lines in that verse we should never forget:

"Take my silver and my gold,
Not a mite would I withhold!"

"If it were just the singing of it, it would not be so bad, but we are omitting the practice of it in our church life, and funds are short everywhere."

THE ability of God is beyond our prayers, beyond our largest prayers. I have been thinking of some of the petitions that have entered into my supplication innumerable times. What have I asked for? I have asked for a cupful, and the ocean remains! I have asked for a sunbeam, and the sun abides! My best asking falls immeasurably short of my Father's giving.—*J. H. Jowett.*



"Another Enoch"

By MRS. E. E. ANDROSS

ISHMAEL ELLIS told us recently of an old Indian up in the hills of Panama who had surrendered to Jesus. The battle was not won in a day. Again and again the old Indian gave promise of leaving his old master and living a better life, then suddenly he would lapse into his old habits. Finally some of his children accepted Jesus, and he consented to their being baptized. "They in turn," says Brother Ellis, "were instrumental in helping him to make his final decision."

One Sabbath Brother Ellis invited all who wished to be baptized to come to the front seat. Dear old Brother Giron was among the happy number. Then came the examination of candidates. A number of the Indians had to be married before they could be baptized, and Brother Giron was ready to have only one wife, and she, too, would obey Jesus. So it seemed that all obstacles were now removed; but Brother Ellis soon found that there was another problem the old Indian could not yet solve, and he must understand it before he advanced. Of this experience Brother Ellis wrote as follows:

"Before I could marry them, however, they must go to town and get their papers from the judge; but Brother Giron was not satisfied on this point. We were keeping God's law, he said, and did not need the judge at all. We explained matters to him. Still he could not understand why a people who were obeying the word of God should have to get a license from the judge to get married. Was not God greater than the judge? He did not go at the appointed time, but came back in a few days and said he was ready, so he was married two days later.

"I examined him for baptism along with four others, and when I asked the old man if he was ready to give up the *curunda* (war dance) and all that goes with it, he straightened up, looked at me, and said: 'Yes, I am ready. I used to like those things very much, but now I want to walk with God.'

"So here was another Enoch. There was a ring in his voice that made me shake hands with him there and then, and tell him that those were the very words I wanted to hear. I was so glad to hear his confession and decision."

The Isles Receiving His Law

By W. E. HOWELL

A RECENT letter from W. R. Elliott, president of the Caribbean Union Conference, brings information on some unusually interesting developments in the island work in his union. I am sure the readers of the REVIEW will be interested in the brief story of God's working among island peoples.

Concerning the village of St. Pierre on the French island of Martinique, Brother Elliott writes:

"This is a village built amid the ruins of the old town that was destroyed in the eruption of 1902. At that time the city had a population of about 40,000 people, and was one of the capitals of the colony. Many of the old ruins remain, and are a sad reminder of the awful loss of life and destruction of property then. I remember reading of the awful destruc-

tion in the paper the next day, little thinking then that I would ever visit the place. July 1, I presided in a meeting in the home of Brother and Sister Claude, and there I organized a church of eighteen members, and officers were elected. Just before the organization we went down to the sea-side, and there buried seven with their Lord in baptism.

"Just across the mountain on the east side and on the coast is a little village called Lorraine. A few months ago I visited this village. We now have several Sabbath keepers there, and a good prospect that in a few months we will have an organized church at that place.

"The book work in these islands is doing well. Five colporteurs are working all the time. Many books are

being sold, and many papers and tracts are being distributed by the believers, and interests are developing all over the islands, and many calls for help are coming to us."

Antigua and Grenada

Of the work in the islands of Antigua and Grenada, Brother Elliott says:

"The work in Antigua, of the Leeward Conference, is going well, and two stories from that island may interest you. The conference employs a colored brother to wrap books, run errands, and attend to the cleaning of the office. Lately, God seems to have laid on him a burden for souls, and so he began meetings at a place called Gray's Hill, about three miles away. He has to walk over there after his work for the day is done, and holds his meeting in the evening. This has been going on for several weeks. Now he has forty persons there who have signed the covenant to keep all of God's commandments, and they are preparing for baptism.

"A little farther out on the island, at a place called Liberta, we have a church. The elder of the church there is a stone mason, and goes horseback about six miles to his work every morning. In the evening, when his day's work is done, he returns home for the evening meal, then rides three miles in another direction and preaches from a store porch, at a place called Allsaints. He is getting large crowds, and the outlook is good for a number of them to accept the truth.

"Over in the island of Grenada the work is going well. Glenn Coon has baptized 103 already this year, and there is a good prospect that he will baptize another fifty or seventy-five by the close of the year."

Brother Elliott also states that they have organized church No. 2 in Bridgetown, Barbados, and that churches Nos. 1 and 2 have raised more than \$500 in the Harvest In-gathering, and are now working like bees raising money for the erection of a new church building for the No. 2 congregation. We now have almost 800 baptized believers in Barbados alone.

❖ ❖ ❖

"It requires pluck to be patient, and patience to be plucky."

Africa Stretching Out Her Hands

By STEEN RASMUSSEN

SEVENTEEN days after leaving Bordeaux, France, we passed up a wide estuary, and in the early morning hour and the dim light of dawn the faint outlines of Mt. Cameroon, the summit of which rises more than 13,000 feet above sea level, could be seen on the left, while on the right towered the heights of the island of Fernando-Po. As we came closer to the coast, we saw an endless vista of low swamps stretching toward the horizon, and it became evident that we were at the mouth of a river. Here the boat anchored.

By river travel and railroad we were transferred to Yaoundé. Upon our arrival in Yaoundé we were met by the superintendent of the field, M. Raspal, and Miss Suzanne Cornaz, our principal lady teacher at the Nanga-Eboko station. Yaoundé, located at an altitude of over 2,200 feet, is the hub of a great road system which extends into all sections of French Cameroon.

After having spent a night at Yaoundé as guests on a little mission station operated by a self-supporting lady missionary who was formerly connected with the Presbyterian Mission, we started early the following morning by auto for our mission headquarters at Nanga-Eboko, about 100 miles east of Yaoundé. Upon our arrival here we were indeed accorded a royal welcome by Brother and Sister J. Erzberger, the other European family stationed here, and the large family of native teachers, evangelists, pupils, believers, and interested friends.

Laying the Foundation

Only a little over five years have elapsed since the work was first established in the French Cameroon by R. L. Jones, assisted by our veteran pioneer missionary, W. H. Anderson, and T. M. French of the Southern African Division. Brother and Sister Jones located at Nanga-Eboko among a tribe which at first seemed rather unfriendly and hostile, and at the time of their arrival there were neighboring tribes practicing cannibalism; yet these early pioneers of the advent message soon won the confidence, love, and good will of the people among whom they settled. They were a very practical missionary couple, and they loved the people and the work in a manner which, notwithstanding the short time they remained in the Cameroon, earned them a large and warm place in the hearts of the natives. They are still remembered and spoken

of in terms of great appreciation by all who first became acquainted with them.

One of the first enterprises started by Brother Jones and his collaborators was, in addition to clearing part of the 136 acres of ground, the construction of a brick yard and the erection of a kiln for burning brick. Clay, sand, and water are found in abundance on the property. Since this little industrial plant was set in operation, approximately half a million bricks have been made, and eight of the buildings now on the Nanga-Eboko property are constructed, with the exception of the roofs, of brick and cement. In a country where the termites, or white ants, reign and rule supreme, one must build solidly and strongly. The buildings consist of an excellent house for two European families, a chapel with a seating capacity of 500, a school building with accommodations for 150 to 200 pupils, a dispensary, a home for native teachers, and two boys' dormitories. Buildings have also been put up for the native catechists, besides workshops, store buildings, garage, etc.

Evangelical and Medical Interests

The missionaries, however, have not only busied themselves with general construction and agricultural work, they have also done excellent educational, medical, and evangelistic work. The little school for boys which was started by Brother and Sister Jones has developed into quite an extensive educational center. Approximately 175 boys are enrolled in the boys' school, under the tutorship of one European and four native teachers. It was a real pleasure to observe the progress and attainments

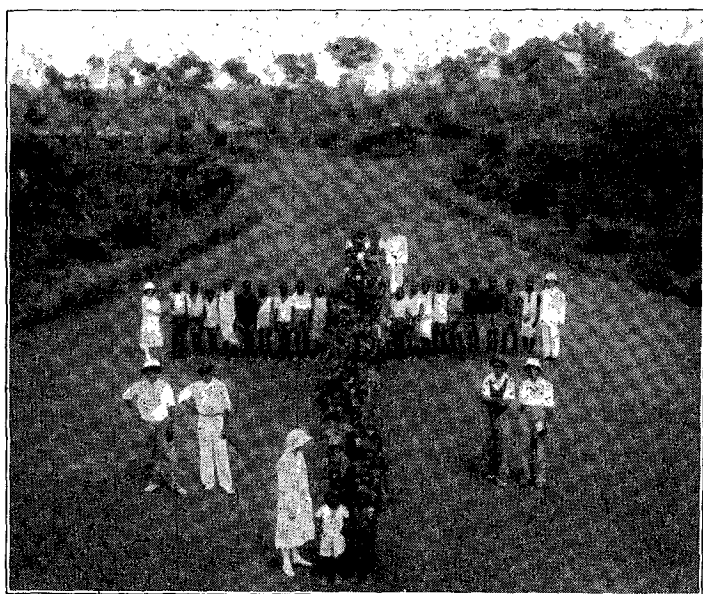
that have been made possible in such a short time, in not only instructing these children and young people in the elementary subjects of education, but also sowing in their hearts the gospel seed.

In addition to the boys' school, a course for native catechists or evangelists is also in full operation. About forty young men are enrolled in this course at the present time. They are not only a valuable and indispensable asset in taking care of and improving the property generally, but without their enthusiastic aid it would not be possible to take care of the extensive missionary work which is being carried on in the villages far and near. From their number we also recruit teachers and evangelists for the out-schools. Many of them are real men of valor and noble Christian character. Their influence is being felt throughout large sections of the field, and native chiefs are co-operating with them in the performance of their work.

Brother and Sister Erzberger, who both are trained nurses, are doing excellent work in relieving pain and suffering among the natives as far as the limited means and equipment at their disposal are concerned. They are greatly in need of further medical facilities in order to carry on their blessed ministry in a more efficient manner. Due to reduced budgets, we were able to grant but a small sum—less than \$20—last year for the operation of the dispensary, and budget prospects for this and next year give no indication of improving this pitiful situation. We could give our faithful, hard-working missionaries no assurance of improved facilities with which to alleviate suffering among the hundreds and thousands that need medical help, except as the Lord will impress our dear people in

"The Southern Cross"

Pupils in our Nanga-Eboko (French Cameroon) Central Training School. The enrollment was 175, with four native teachers and one European teacher, in March, 1933.



the home fields to increase their gifts to missions. In order properly to take care of the medical interests, a missionary doctor should be located at either our Nanga-Eboko station or another central point between Nanga-Eboko and our central training school at Batouri.

The mission property at Batouri, which was acquired about three years

ago, has a fine location on a high, fertile plateau at the edge of the equatorial forest. It is the largest of our concessions, consisting of about 150 acres, most of which is tillable land.



A Model Little Dispensary at Nanga-Eboko (French Cameroon), Equatorial Africa

Mrs. J. Erzberger and a native helper are treating the sick and suffering.

ago, has a fine location on a high, fertile plateau at the edge of the equatorial forest. It is the largest of our concessions, consisting of about 150 acres, most of which is tillable land.

Brother and Sister A. Sallée, who have pioneered the work at Batouri, together with M. Raspal, have also given full and abundant proof of their calling to mission work. At a very small cost they have erected a good, well-constructed stone and brick building. A good schoolhouse has also been erected, as well as dwelling quarters for the native evangelists, workshops, storerooms, etc. At Batouri we also have our own brick yard, and we have at times even delivered brick to the government for construction purposes.

A little brick chapel, however, should be put up in the near future in order to accommodate the many friends and visitors who come to attend Sabbath school and other meetings, but means are lacking for this purpose. In the large village of Batouri, about two miles from the station, we hope to be able to erect a chapel seating about 400 people for the modest sum of between \$40 and \$50. The superior chief, who rules over some 50,000 people, takes a special interest in our work, and one of our native evangelists has already had the opportunity to study certain features of the message with him.

Mention should further be made of our third main mission property at Ndoumbi, which has recently been acquired. It is almost midway between Nanga-Eboko and Batouri, less than 100 miles from either place. This property, which consists of eighty-five acres, is very suitable also for agricultural purposes. A little

school is already in operation, with an enrollment of almost 100 pupils. The native chief has manifested great interest in our work, and has promised us further help whenever we are ready to enlarge our interests in that place. Ndoumbi would be an excellent center for a strong medical station; there are large and populous villages all around; the nearest doc-

tor lives more than 100 miles away, and being employed by the government, does not move about as a missionary doctor would be able to do. In addition to these three main properties and educational and evangelistic centers, we also carry on work in twenty-eight outschools, where thirty-five teachers and catechists are busy instructing the Cameroon youth. It was my privilege to visit most of these outschools, as they are located along the main road between Nanga-Eboko and Batouri. In all our schools, central as well as outschools, there are at present 1,600 pupils enrolled, and from information obtained at the time of my visit we learned that more than 600 persons are receiving systematic instruction in baptismal classes. The native teachers and

evangelists, however, are greatly in need of further training and instruction in order to make their evangelistic work more effective.

Multiplying Needs

In order to take care of these growing needs with the minimum of help, we should at least locate two more missionary families in the field at once, yet how can this be possible under present financial conditions?

We are now working in three native languages besides the French, the native languages being Bulu, Kaka, and Baya. Brother Yérétzian is endeavoring to master the Kaka, which has no written form as yet. He plans to prepare a simple grammar and set up a vocabulary, etc., with a view to beginning the translation of the New Testament into that African tongue. Thus the missionary in Africa still has pioneer tasks even in the preparation of the word of God in the vernacular of the people. The needs in Cameroon are many. Our staff of workers which at present consists of only three European families, is altogether too small to take care of the multiplying interests, but the few we have are determined under God to spread the light of gospel truth as far as time and strength will permit.

With more than 2,200 members in the Sabbath schools, hundreds in baptismal classes, and a membership already of 100 baptized believers, we are convinced that the French Cameroon will prove to be one of the most soul-productive fields in all the world, and in the glad gathering day a throng from this part of God's great vineyard will stand on the sea of glass singing the songs of Moses and the Lamb.

South-Central Luzon Mission

By W. H. BERGHERM

For the past three weeks it has been my privilege to labor in the South-Central Luzon Mission. Elder Dali-say, our good director, and his associates in labor are pressing forward vigorously, and the Lord is adding His blessings in every phase of the work. In spite of the unprecedented drop in the prices of coconut products, the field has rallied to the support of the work with only a 12 per cent decrease in tithes over last year and of 6 per cent in offerings.

Our first visit was to the pretty little chapel of Binang, province of Laguna. We have an active and loyal band of young people in Binang, and I was glad to have associated with me

here our enterprising Sabbath school and Missionary Volunteer secretary, Pastor de Guzman. A lay tent effort is being successfully conducted by one of the young men in one of the barrios of this town at the present time.

Our next visit was scheduled for San Pablo. As this was to be a night meeting only, it gave me an opportunity to do some Big Week work among the business men of the town, and some pleasant contacts were made. I find men willing to buy our books.

Upon arriving at the chapel, I was a bit surprised to find a large congregation of our brethren awaiting us. Many were standing and the balconies were filled. Our brethren from the

barrios about had come in a body to welcome us. There is a spirit of courage and cheer here in San Pablo that you feel the moment you enter the church. The missionary spirit is largely responsible for this. Two lay tent efforts were reported, one in the barrio of Santa Isabel and the other in San Cristobal at the foot of beautiful Mt. Banahaw.

At Santa Isabel our doctrines had been severely attacked, and some of our brethren were upon the point of leaving us because of the subtle arguments produced by these opponents. Their boast was that they would get at least twelve of our number who were then weak. Those were dark days for this church. But God watches over His dear people. When the devil comes in like a flood, He has promised to raise up a standard against him.

Our stronger brethren here began meetings to counteract the work of the opposition, and in their humble way to hold high the banner of truth for these days. The result of these meetings was that all these twelve were saved to the truth, and indeed made stronger, and that twenty-seven new ones were baptized as well. As the brethren related these experiences to me, I could see on their faces the joy of souls won. One crippled brother, hobbling along on crutches, was among them. He took my hand and said, "You know it's not hard to work for Jesus' sake." This brother had to walk seven kilometers on crutches to attend this meeting, but felt well repaid for the effort.

We visited seven other places. In each place we enjoyed the kind hospitality of our Filipino brethren, and were glad to minister to them the word of life. At Bolblock it was our happy privilege to meet those brethren personally who had raised up a Sabbath school of thirty members in connection with, and as the result of, their Harvest Ingathering work last year. Nine of these have already been baptized. These brethren at times worked all night in Ingathering. They reported that one night the sergeant of the police stopped them and asked what they were doing. When they told him of their work, he offered to go along and help them by waking up the sleeping people. It is needless to say that in every case people thus aroused were willing to give.

We were glad to be joined at Pagsanjan by Elder McEachern, of the division, who had just come down from Baguio to join us in labor. Pagsanjan is a beautiful and clean town, and now boasts of a Seventh-day Adventist church of eighty-two members. It is hoped that as a result of this year's Harvest Ingathering, funds can

be raised to assist in building a chapel here which will be a credit to this denomination, for it is a Mecca to which tourists come from all over the world to shoot its famous rapids. Our last day among the churches of this mission was spent in the little chapel at Pangil Bay.

From there we have come to Lucena, the headquarters of the mission. I have wished that all our people could see what our eyes see and hear what our ears hear here in this lay evangelists' institute. As I write these words the last of our twenty-one lay evangelists is preaching to us. For six days we have drilled and studied, preached and prayed here together. I do not add "prayed" in the ordinary sense in which prayer becomes a part of a meeting. In these meetings each morning, time has been given to prayer bands. Little groups of men have sought the Lord with an earnest-

ness such as I have seldom seen. Sins have been confessed and put away. Men have laid hold on the mighty arm of God till victories came and voices of praise ascended to the Father, bringing in a spirit of crying out after God and His righteousness.

We are closing this institute today with a written examination. One question in the examination calls for the writing of an outline on any subject of doctrine.

Our union nurse for Luzon, Miss Vergara, has rendered valuable assistance in holding up the medical training day by day. Tomorrow our twenty-one lay evangelists, like the seventy of old, will be sent forth without purse or scrip to preach the gospel. We send them forth on their own charges, to be reckoned as fools by a scoffing world and as men who are beside themselves with zeal for the Master.

Cochin China

By R. H. WENTLAND

At this writing I am in the interior with one of our workers in Longxuyen. The work in this field is ever progressing. How can it be otherwise when it is divinely commissioned to go? Our courage in the Lord and in His movement has never been better. We are glad that there is no cut in the giving of the Holy Spirit. We are assured of more and more of it until we have reached the measure of the stature of the fullness of Christ. We need the Holy Spirit more than we do money, even though we do not always realize this.

It pained me to notify our native workers of their cut in salary. This is what one wrote me upon receiving my letter. He is the only one who can read and write English, and these are his own words: "Received your news about on the reduction of sal-

ary. I am glad to let you know that I consent this cut; don't fear, Brother, that I would sad for the cutting of money, I am very happy in the Truth of our Lord, I never care on the money. We are often shorting money often but we are glad in the Truth."

Just recently a man in the village of Rach Gia found one of our very first tracts published. It was lying on the floor in a native hut and was covered with dirt. He picked it up, cleaned it, read it, and then set out on foot sixty kilometers to our chapel here in Longxuyen, where we studied the Bible for two days, after which he returned with all the literature he could carry and rejoicing in the fullness of the message. Now I understand his wife has also embraced the truth, and he is busy distributing literature. Many calls are coming from there for a worker, but we cannot send any for lack of funds. Perhaps we can place a colporteur over there, and thus develop the work in that village. In a few days I shall go there to visit this family and others.

We are glad that God has blessed us with health. We have so many things to be thankful for. After our union meeting in Singapore we came back by way of Penang and Siam. We spent about a week at the sanitarium in Penang, and were greatly blessed with the medical ministry of Dr. Gardner and his faithful workers. We are in the midst of our hottest weather, and sometimes it is hardly livable, but God supplies that which we humanly lack, and thus we keep on from day to day.

A Filipino Sister With Her Sabbath School Bookmarks





Conducted by Promise Kloss

Are You Building an Ark?

By ARTHUR W. SPALDING

"OH, if we had only had this instruction forty years ago!" If that has been said to me once, it has been said a hundred times. Who say it? Invariably aged people or people well along in years—fathers and mothers whose children have grown to manhood and womanhood. Now, hearing or reading for the first time some of the instruction on child training and Christian home making provided by the Home Commission, they sense more deeply the mistakes they made in the upbringing of their children, and wish that they had had the knowledge and the skill to avoid those mistakes and to train their children more strongly for God.

Do you know what I answer? I say: "Yes; but if time should go on for another forty years, there would be as many to stand up and exclaim, 'Oh, if we had only known these things forty years ago!'" Why?—Because there are thousands upon thousands of parents in our church today who are making no great effort to fit themselves to train their children to stand for God and to avoid the pitfalls along their path. And these parents will sometime wake up to their fearful fault, when it is too late.

I ascribe to every Christian parent the great desire to see his children faithful to God, successful, and a blessing to humanity. There cannot be any parent who wants his children to go wrong. But it is so easy to sit idly by, trusting that everything will go along well, and that good agencies and the grace of God will see to the salvation and training of our children. These are times of peril. No parent is sufficient for the great task before us. We must prepare.

"As it was in the days of Noe, so shall it be also in the days of the Son of man." Noah was instructed concerning the great judgment that was coming upon the earth, and he was commissioned to build an ark for the saving of his family. He went to work, with them, and he faithfully built that ark the strongest and the surest that he could. At last the day came when God's wrath was out-

poured. Those who were within the ark were shaken and tossed by the fearful tempest. "The massive ark trembled in every fiber as it was beaten by the merciless winds, and flung from billow to billow. . . . But amid the warring elements it continued to ride safely. Angels that excel in strength were commissioned to preserve it."—"Patriarchs and Prophets," p. 100. The ark itself was not strong enough to endure earth's mighty upheaval; but because God had commanded Noah to build that ark, and because Noah had in faith obeyed the command, God added to it His mighty power to save, and they who were within were preserved. But if Noah had not built, what then? They who were without the ark perished. So will it be with the ark of the home in these last days. God commands us to build the characters of our homes, of our children, while yet there is time. If we build, then He will add His protecting power; but if we refuse to build, we and our children with us will suffer the fate of the unbelieving world.

For eleven years the Home Commission of this church has worked to assist parents in getting a training for their sacred responsibilities. Some have responded. They have studied and prayed and worked to build Christian homes and to train their children aright. There are today hundreds of homes where the benefits of this study and effort are manifest. I personally know many homes that have been saved by this means from going on the rocks of disaster, saved from divorce, from break-ups, from neglect or wrong training of the children, and today stand rejoicing in loving union, with children well trained and loyal to God. There are many other such homes which have not come to our attention. But on the other hand, there are everywhere about us the evidences of wrangling homes and of neglected and ill-managed children. Still there is time for reform. Parents, will you heed the message of warning?

You whose children are yet young,

you must look ahead, study, plan, and work to meet the problems and the opportunities as they develop. What do you know about the science of home government, which is the basis of all future government in church and community and nation? Are you fitting your children, through self-government, to be good neighbors, good citizens, good workers for God? Those who know the least about it are the most self-satisfied, who think they know so much that they have nothing to learn. What do you know of the laws of health? Are you inspiring your children to be self-controlled in appetite and in all other health phases? Are you building them up in health by attention and devotion to the laws of God?

What will become of them when the plagues begin to fall as the waters fell upon Noah's world? Will they have an ark which God will keep between His hands? What do you know of the material with which you must be filling your children's minds,—stories, Bible lore, nature study, the practical science of industry, the glory of a great cause? Empty minds will run to moving picture shows, cheap radio broadcasts, trashy literature, jazzy music, vile imaginings, gaudy display, and rebellion against God. Parents, it will do you no good to pray for deliverance when the floods fall, if you have not built your ark.

The Home Commission, through its Christian Home Series of books and other literature and through its personal counsel, is trying to help you parents of the Seventh-day Adventist Church and all your neighbors to get ready and to get your children ready for the great ordeal. So far not more than two per cent of the Seventh-day Adventist parenthood in America have responded. Are you thinking about the future? Are you going to build an ark to the saving of your house?

The Home Commission invites your inquiries. Address, The Home Commission, General Conference, Takoma Park, Washington, D. C.

❖ ❖ ❖

"He that dwelleth in love dwelleth in God."

When the Baby Must Be Bottle Fed

By BELLE WOOD-COMSTOCK, M. D.

MORE and more mothers these days are unable to nurse their babies. This is just another one of the inadequacies of a race worn by the strain of our artificial civilization. Nature, with her scantier resources, seems to feel that she has done enough in producing the child, to accomplish which we must still be dependent upon her. For many women today she seems unable to do even this, except perhaps for a time or two. She will leave the matter of its feeding to the resourcefulness of our artificial lives.

We wonder sometimes why the ignorant, plodding woman can have so many babies and nurse them all, while those of the intellectual class, with more to give their children, we say, seem so inadequate when it comes to the physical matter of having children and of their natural care. Whether the mentally developed class can give their children more, might be a matter of question. They seem to be able to give them much less of certain qualities that are worth while, such as faith, courage, confidence, initiative, and more of nerve weakness, self-consciousness, fear, inabilities, and disinclinations of various kinds.

The simple-hearted and simple-minded woman, doing heavy physical work, but with little time for life's amenities, has often much more to give to her children in the way of strength of body and integrity of soul. Simple faith and courage, with a definite religious hope, is the great outstanding need of all women, and particularly of the modern woman,—a willingness to accept life as it presents itself, and to be content with such things and conditions as are to be had. This attitude on the part of mothers would assure their children more than an ability to keep "up with the times" or "with the Jones's."

But, anyway, the baby is here, and we are very glad. And fortunate, indeed, it is for him that artificial feeding can be made so simple and adequate when it is necessary. The day of the starved, malnourished baby is in the past, even though he be bottle fed. The very simplicity of present-day bottle feeding makes it safe. But sad, indeed, is it for both mother and babe if the time comes when he must be changed from one formula to another every few days, in a vain attempt to find something that will agree. The right beginning will avoid this unfortunate situation.

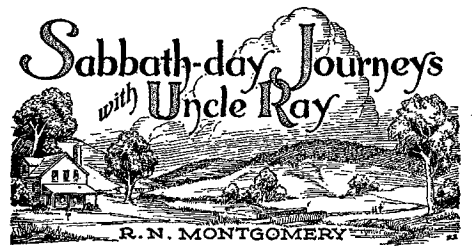
The baby has, of course, been put to the breast for a few days or perhaps weeks, until his failure to gain has made it evident that he is not getting

enough food. An effort is made to increase mother's milk by adding to her fluid intake, preferably in the form of more milk at meals, with an extra drink, say, of hot milk at bedtime, and a glass of fruit juice two or three times a day between meals. The idea that mother should not have fruit or fruit drinks because she is nursing her baby, is very wrong. Fruit should be allowed at mealtime in free amounts, preferably at breakfast, lunch, or supper, letting vegetables take its place at the dinner meal. Plenty of fruits and vegetables will assure the baby a more nearly adequate ration through his mother's milk. Because mother must take such a large amount of certain types of food, it is just as well if she does not make these foods too concentrated by the use of dressings, cream and butter, and rich desserts, else she may get too fat, which no mother wants to do.

But if, with the best of effort, baby is not gaining his six to eight ounces a week, he must be given additional food. It is quite safe at any time to add a complementary feeding after each nursing, of half milk and half water, boiled two or three minutes. He may have as much of this as he will take, after he has nursed mother thoroughly. He may take more and more of this, with less and less mother's milk, and it may become apparent that he will need a more adequate formula, which will probably lead to weaning entirely.

An important thing to know is that much of the actual material that baby needs for growth, is in the skimmed part of the milk,—that part that remains after the cream has been removed. This also contains a goodly amount of milk sugar—an important energy food. The cream gives extra fat-building and energy food, and contains important vitamins. A formula which is made of top milk may make a fat baby at the expense of actual body building. A formula containing too much sugar may do the same thing. A formula too concentrated with either fat or sugar may cause indigestion, as evidenced by stools that are too loose, frothy, or curdy. The ideal milk mixture is one that assures a sufficient amount of the body-building part of the milk, with just enough fat and sugar to maintain baby's proper weight. This kind of formula insures a food that baby can usually digest most easily. Most of the formulas that cause trouble are those that contain too much cream or sugar, formulas that would make the

(Concluded on page 22)



"WHAT is paper made of, Uncle Ray?" Alvan asked. He had torn a piece of tough paper, and noticed the tiny, hairlike fibers in it.

"That's a long story, and to begin at the beginning will take us away back to the garden of Eden."

"Who made the paper there?" Alice questioned.

"The paper-making hornets," Uncle Ray answered, "and the first paper hornets' nest was probably made by a queen hornet, for now the first room, or the foundation of the big hornets' nest we see hanging from tree limbs, is built by a queen hornet that has lived through the winter."

"What do they use to make their paper homes, Uncle Ray?" Alice asked again.

"Well, they use exactly the same thing that men use to make paper; that is, wood. The hornets gather tiny gray fibers from the weathered, unpainted surfaces of lumber, dead trees, posts, and fence rails, in the same manner as the mason wasps gather mud. Each mouthful is chewed into a pulp and spread on, paper-thin—another board on the hornets' gray palace. As the palace becomes larger with the growth of the hornet family, the carpenters chew out bits of the inside walls, mix it with new pulp, and add it to the outside, just as human paper makers buy back old newspapers and magazines, add new wood pulp and rag stock, bleach it white, and make new newsprint paper."

"What is 'rag stock'?" Alice wanted to know.

"Rag stock is old rags that have been collected by rag and junk men and sold to the paper makers, who wash them first, then run them through a mangle, a machine that tears them to shreds. Then they are added to the wood pulp to make more paper. The more rag in paper, the tougher and more expensive it is."

"Tell us how paper is made, Uncle Ray, please."

"We'll have to wait till next week for that story."

If we had clearer spiritual discernment, we would recognize more readily than we do God's compassionate dealing with the children of men.—*"Prophets and Kings," p. 241.*

Temperance and Prohibition

Conducted by the American Temperance Society of Seventh-day Adventists

Prohibition on Tahiti

By E. H. GATES

I HAVE recently come into possession of a little volume of 236 pages, which was put out by the American Tract Society many years ago, entitled, "The Night of Toil," by the author of "Peep of Day." It tells of the early labors of the missionaries who landed on Tahiti, Society Islands, in 1797. These men labored for sixteen years before they saw a single convert. Later large numbers of the islanders became at least nominal converts to the Christian religion. In 1833, just one hundred years ago, an effort was made by the missionaries to put a stop to the evil of intemperance, which was making sad inroads among the islanders. According to the little book from which I shall now quote, the missionaries determined to try to establish temperance societies, and later to make prohibition laws:

"Though the native stills had long ago been destroyed, yet the ships brought spirits in abundance to the shores. As the natives now had much property, the wicked sailors took every means to induce them to exchange it for liquor. They took spirits about the islands to sell, and set up shops along the shore.

"The missionaries were accustomed to meet together every three months to consult about plans for the good of the people. At one of these quarterly meetings, in August, 1833, it was resolved that each missionary, at his own station, should endeavor to persuade the people to promise to abstain from drinking spirits. Mr. Nott (the leading missionary) took a sheet of paper, and wrote down his own name, and soon obtained a hundred names in his own district. . . .

"Very soon both the queen's mother and her aunt, and many of the chiefs, permitted their names to be written down, but the queen still delayed to add her own.

"There was already a great change in the appearance of the people, for drunkards were no longer to be seen staggering along the road. The missionaries felt that the queen's example would induce many more persons to leave off drinking spirits. Their desire to obtain her name was soon

gratified. One evening a messenger entered the chapel, his countenance beaming with joy. He surprised the people by exclaiming, 'The queen has given me orders to tell Notty [Mr. Nott] to add her name to those who belong to the temperance society.' The news was received with delight by all.

"A short time afterward the parliament assembled, and it was then proposed that a law against drunkenness should be made. At last all agreed to the following law:

"If any person in Tahiti be found with even one glass of spirits in his possession, he shall be obliged, if a native, to pay ten hogs; if a foreigner,

ten dollars, and be banished from the islands.'

"The judges immediately began to make the people observe the law. Tati, the chief, willingly spilt upon the ground a quantity of spirits that he possessed. The spirits in the shops at Papeete and other places were seized; casks and calabashes were dashed to pieces, and the spirits poured out. Notwithstanding this law, sailors would sometimes run away from the ships and sell spirits; but when they were discovered, they were punished.

"Now that spirits were forbidden, people began again to flock to school and chapel in every place. The queen also expressed her desire that all persons should attend chapel, and that all children should go to school. Most of the people were glad to do what their sovereign wished."

Crime and Accident Records Broken Under Beer Regime

By C. S. LONGACRE

CRIMES and accidents in the United States have greatly increased, due to drunkenness under the beer régime. The police records and the newspapers bear daily witness to the solemn fact that the free use of legal beer has been responsible for the increase of crime, drunken orgies, fatal accidents, and cold-blooded murders. The public should know the facts before they are swept off their feet by the fallacious propaganda of the wets as to the benefits derived from the legalization of beer.

Out of the hundreds of newspaper clippings we are receiving reporting the drunken orgies carried on in beer gardens, beer parlors, and the old-time beer saloons in the various cities, the crimes committed by men and women while under the influence of drink, and the fearful automobile accidents on the public highways caused by drunken drivers, we have selected but a few for this article. These newspaper reports speak for themselves.

All-Time Crime Record Broken in Nation's Capital

The Washington Times, June 19, 1933, published the following news item from the police court record of

the District of Columbia, showing that a new all-time record of arrests was broken:

"Station houses and the police court of the District of Columbia were jammed today when a new all-time record of arrests was rolled up over the week-end.

"More than 500 Washington citizens—525, to be exact—found themselves in custody. Of this number, 211 were charged with drunkenness. The records show that for the twenty-four hours ending at eight o'clock this morning, eighty-four persons were locked up for imbibing too much, while for the previous period, 127 who had drunk not wisely but too well, landed in 'durance vile.'

"When police court opened today, 257 persons were arraigned on various charges, the majority being intoxication.

"This sets an all-time record for the number of arraignments."

Alcohol Addicts Increase 1,000 Per Cent

A Fresno (Calif.) Bee report of August 27, 1933, reveals the startling fact that,

"Alcohol addicts in California's State hospitals receiving treatment

July 1 of this year, reached a new all-time high mark. The number of such patients was almost exactly ten times as great as the 'alcoholic population' of all hospitals in 1921, the first year of prohibition. . . .

"On July 1, 1921, there were but nineteen patients in the institutions for the 'cure.'

"On July 1, 1933, this number had risen alarmingly to the high mark of 198.

"Even more startling is the number of commitments. For the fiscal year 1920-21 but fifty-one alcoholics were committed to institutions. For the fiscal year ending July 1, 1933, there were 462 such commitments."

Yet men have the audacity to say that prohibition does not reduce drunkenness!

A San Bernardino, California, newspaper reported that fatal automobile accidents in San Bernardino County alone during the first month that 3.2 beer had been legalized, had increased over 400 per cent, as compared with the ninety days preceding the sale of beer.

The Boston Post of August 24 makes a startling statement in regard to the increase in arrests since beer was legalized:

"Only a few days ago figures released by the State Alcoholic Commission revealed that Lawrence was second only to Boston in the State in revenue gained from 3.2 beer and wines, but the price that the city is paying for that dubious honor is a staggering one—in more than one sense of the word.

"Notwithstanding the fact that the new 3.2 beer was emphatically pronounced 'non-intoxicating,' the arrests here during the three months elapsed since the brew was legalized have increased over 100 per cent, Clerk of Courts Watkins W. Roberts announced today."

The Beer Paradox

Defendants are constantly brought before the courts in every State in the Union where legal beer is sold, accused of driving automobiles while intoxicated, and the defense set up is that the defendant drank nothing but beer,—legal beer, 3.2. By virtue of this situation, a mayor of an Eastern city coined the paradoxical phrase, "Physically drunk, but legally sober." The courts are taking opposing positions as they decide these cases.

A Boston judge freed an automobile driver who was charged with operating an automobile while intoxicated. According to the Boston Globe, June 13: "The defendant had taken three bottles of 3.2 beer, prior to his arrest. The judge pointed out

that since the defendant had apparently taken nothing else, and since this beer was bought at a licensed place, an acquittal was in order."

But the judge in a Los Angeles court, in a case where the defendant was charged with driving an automobile while intoxicated, set up the defense that he drank nothing but legal beer. The defendant's counsel insisted that since Congress had defined this beer as a nonintoxicating beverage, therefore whatever state of inebriety the defendant was in after drinking this legal beer, as a matter of law, he was not intoxicated. If he was physically drunk, he was nevertheless legally sober. The judge of the Los Angeles court was not going to be outdone by this sort of legal ingenuity, and he came back with this verdict of guilty according to fact:

"This court holds that intoxication is a question of fact, not of law; and while the fact, if it be a fact, that the person charged with driving an automobile while under the influence of intoxicating liquor, drank only the so-called legally nonintoxicating beer, may well be considered by the jury in determining whether or not it is a fact that the defendant was intoxicated, nevertheless, the jurors have the right to pass on that question of fact, and if they find it to be true that the defendant in fact was intoxicated and drove an automobile on a public street while intoxicated, then the defendant may legally be found guilty of driving an automobile while under the influence of intoxicating liquor, even though such defendant drank only the so-called legally non-intoxicating beer."

Here we have the strange paradox that, as a matter of law, one may become intoxicated in fact by drinking a beverage which is nonintoxicating as a matter of law. We must not blame the courts for these legal inconsistencies, but Congress. Blackstone once defined law as the perfection of human reason, but that was 150 years ago, and before the existence of the American Congress.

Drunks Overcrowding Jails

The Carlisle County News, of Bardwell, Kentucky, under date of August 3, 1933, says:

"Four drunken rowdies were arrested, placed in jail, and the prisoners celebrated their incarcerations by setting fire to the bedding, flooding the jail with water, and raising Cain generally. . . . The city councilmen have been urging objections to wholesale arrests because of the expense incurred by placing the prisoners in jail; and on the other hand the offi-

cers are being urged by citizens who are disturbed by drunkenness and rowdyism to enforce the law and carry all offenders to jail. . . . Every person who is found drunk on the streets is to be arrested, say the officers, who also say that the jail will be filled to overflowing."

Youth and Liquor and Crime

The same paper, on the same date as above, quoting from the Cairo Citizen, says:

"Six young men have just been sentenced to the Ohio penitentiary for life; and in their story is an apt object lesson for a nation which seems determined to do away with its prohibition law. These lads, all in their late teens or thereabouts, spent an evening in a speakeasy. They got drunk, met a young girl there, followed her when she left. In a dark part of the city park they attacked her. She was killed. . . . Now the boys are going to prison for the rest of their lives."

Convictions for Drunkenness in Canada

Since prohibition was repealed in Canada, convictions for drunken driving have increased 790 per cent during the first four years of government control of liquor, according to the report of the Canadian Minister of Trade and Commerce. For the same period of time under wet rule, crimes of all kinds have increased over 70 per cent in Canada, and the deaths due to alcoholism for this period increased nearly 60 per cent.

Disappointed Hopes

According to the wet propaganda legalized liquor was greatly to decrease drunkenness, reduce major and minor crimes, diminish violations of liquor laws, and abolish largely the deaths due to alcoholism; but instead of decreasing all these, the official records show that they are much increased under the wet régime. The people who have been voting for the repeal of the Eighteenth Amendment on the hypothesis that conditions will be bettered thereby, are going to have a rude awakening soon. They are chasing a will-o'-the-wisp, and will soon find their chariots of progress hopelessly mired in the bog of despondency and despair. They may succeed in repealing the Eighteenth Amendment, but they cannot repeal the heartaches, the miseries, the cries of despair, and the inherent evils of the legalized liquor traffic.

"God send us men with hearts ablaze,
All truth to love, all wrong to hate;
These are the patriots nations need,
These are the bulwarks of the state."



How I Earned My Way Through School

By C. O. SMITH

I HAD completed my high school course before the possibility of working my way through college had come within my narrow vision. It was just as I began this academic work that a tent was pitched in our town, and as a result of the tent effort, my mother and I accepted the message we hold so dear. Three years passed, and I had almost completed the high school course, when a representative of one of our colleges, a godly old minister, visited our church, and presented the appealing call of Christian education. Till then, only rich men's sons, I thought, could hope for a college education.

No definite promise was made this representative of Christian education that I would enter college that fall. Being still in my teens, my educational future was planned largely by my parents, and I was told arrangements had been made for me to go the next morning to attend a provincial normal school. While I slept, however, the Spirit of God worked upon the hearts of my parents, and in the morning mother informed me that plans were changed, and that I should take up the normal course in our nearest college. It was in this way I began my college course at Walla Walla College. I took full class work, did my twelve hours a week of domestic work, and sent the monthly statements home for settlement.

Still I can say I earned my entire way through college. It came about in this manner: When the year closed, as I was yet in my teens and had been confined rather closely to study, my physical development appeared somewhat retarded to father, and he blamed my thin condition on the fact that only two meals a day were served at college. As a result, I did not return to school the next fall. Soon I was teaching public school, and then, after a year's experience, the principal of our conference academy visited our home in search of a church school teacher. I was quite willing to respond, but father inquired first whether they served three square meals a day. I had to smile at the principal's answer that they served two squares and one three-cornered

meal. That was enough, and soon I had entered upon my term of service as a worker in the organized work. Before long it was possible for me to arrange for my sister to attend the academy at my expense, and in this way to repay my parents for the money expended for my first year in college. I also began saving in order to complete my college course, and year by year longingly looked forward to the time when I might continue my education. This privilege was much delayed, as I was urged to fill temporarily a vacancy in the conference office as secretary of the small conference and tract society. Finally, my resignation being accepted, I was enabled, after a lapse of six years, to continue my studies at Walla Walla College.

One year's schooling was enough to eat up my meager savings, and I found myself confronted with the necessity of earning my way as I went. While acting as tract society secretary, I had packed hundreds of pounds of books for colporteurs, and had wrapped many packages of magazines for city workers. Conscientiously I had tried to encourage these faithful colporteurs, but had had al-

The Message

BY R. HARE

THE message is true, believe it,
Cling to it as thy life,
God's beacon light of safety,
His comfort in the strife!
The world is growing weary,
Baffled on every side.
You need the light of heaven,
The peace that will abide!

The heart of man is trembling,
And faith is growing dim;
You need the hope eternal
That rests its all on Him
Who pledged His life a ransom
For every trusting soul,—
Physician of the ages,
Who makes the wounded whole!

The message is true, believe it,
It rings through every land;
In courage all unquestioned,
Grasp it with heart and hand.
Its gospel speaks in promise,
Glorious and full and free,—
God's scarlet cord of safety,
Let down from heaven for thee.

most no selling experience myself. In fact, I had thought it was work for which I was totally unfitted.

Now I decided to join the colporteur band, attend the institute, and go out to spread the message and earn a scholarship. The usual disappointing experiences of the first few days were my lot, but soon the Lord was blessing with sales, and at the close of the summer I had delivered approximately two hundred copies of "Heralds of the Morning," and could return to college with a scholarship. The following summer I plunged into the colporteur work again, this time with the prospectus for "Bible Readings" under my coat. Success continued to attend my efforts, and over a thousand dollars' worth of these truth-filled books were delivered before fall.

My college course, though, seemed destined to be broken up, for with only one year's work to complete, it was necessary for me to discontinue student life for a time. Denominational teaching became my work once more, and several years elapsed before it seemed possible to continue my education. Another summer was spent in colporteur work, and with the money thus earned I saw my way clear to go back to college and to take my family with me. This last year of my course was spent at Emmanuel Missionary College, where opportunity was afforded me to supplement my small savings with earnings from over thirty hours' labor a week in the woodwork shop.

The colporteur work was largely the means of earning my way through college. Under present conditions some think it is more difficult to follow this plan, but I am personally convinced that public interest in the distinctive doctrines of our message is keener than ever before, and I am sure that were I confronted again with the privilege of working my way through school, I would unhesitatingly turn to the book work. As one who has tested it for himself, and who has watched with interest my colporteur students, I highly recommend the colporteur work to any ambitious young man or woman.

✻ ✻ ✻

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." Col. 3:1.



DEAR MOTHER NAOMI:

I live in a boarding house and do not have many home privileges. I am troubled as to how to spend my evenings. I work hard all day in an office, and when evening comes I feel the need of relaxation. Do you think it would be wrong for me to go to the theater or to the movies two or three times a week, if I selected only good moral plays? I have a natural love for theatricals, and the theater would be a real diversion. I have not done this yet, but am strongly tempted to do so.

What would you suggest for me? I love the Lord, and do want to honor Him, but I have a battle with loneliness.

DEAR HOMELESS GIRL:

How your letter draws on my heart! I am sure your question of what to do with your evenings is one that troubles many girls who are employed in the city as you are, particularly those who do not live at home.

I think one of the greatest tests of one's character is the way he employs his leisure. It is the indication of his taste, the measure of his mental capacity, and the reflection of his attitude toward life in general.

I am sorry you *want* to attend the theater and the cinema. I cannot help thinking it is your lack of acquaintance with these that makes you even entertain the thought of frequenting them. What a slough of evil you would have to wade through just to select the "good moral plays" to which you refer! And think, too, suppose you were able to find such, what effect might your attending them have upon your associates, who perhaps have not the judgment to distinguish between good and evil. Not even the members of the theatrical profession themselves can longer defend the influence of the theater. Last year I read that a popular movie hero, Ramon Navarro, had refused to permit his young sister to study for the stage, maintaining that its influence is too pernicious to a young character. Who should know better than he?

May I tell you something, dear homeless girl? If I wanted to ruin my little daughter's love for the good, the noble, the beautiful and true, I should arrange for her to attend the theater two or three times a week. And in so doing, I should expect to

develop in her an insatiable hunger for excitement. I should also expect to undermine her nervous system and unfit her for enjoying simple homelike pleasures and for happiness in the day's work.

Have I answered your question, my Homeless Girl?

And further, dear, the soul that truly loves the Lord does not entertain a desire for the carnal food supplied by the world. It is not a question of what one likes or dislikes. Get into such vital friendship with your Master that you will not long for these wiles of the evil one. The theater, card playing, and dancing all belong to him; they are some of the baubles he holds out to you; but all the time the blessed Lord is bending over you, wooing you to Himself and offering you the best things even of this life. Read Romans 8:1-39; also 12:1, 2.

Do not try to decide questions of the right and wrong of things purely from your longing for these things. Take

The Quest

EVERY girl has a quest to make,
For life is the King's highway,
And a joyous heart is the scrip to take
On the road of every day.

Every girl has her gifts to guard
As she fares to a far-off goal,—
A body pure, a mind unmarred,
And the light of a lovely soul.

Every girl has a task of her own,
For the Father has planned it so;
She seeks the way, and He alone
Can show her the path to go.

Every girl has a loving Guide,
From the vale of the mountain crest,
And the unseen Friend who walks beside
Is the way and the end of the quest.

—Mary S. Edgar,
in the *Girl's World*.

your problems to your Saviour, and refuse to hold anything in your heart that will cause you to lose your love and trust in Him. God bless you, dear, and strengthen you in every desire for good. "Be not overcome of evil, but overcome evil with good."

I would suggest you take up some study that would satisfy your taste. There is a wealth of material in our city libraries and art galleries and museums. Take up some branch, such as textiles, porcelain, or painting, or leather work and fine bookbinding, any one of which would open up before you a new world of fascinating information. The subject of fabrics (textiles), their fabrication and the history of their development, you would find intensely interesting. The

history of silk making alone would occupy you for a long time.

If you would select one of these subjects and go to the city library and ask the librarian for material on it, I'm sure you would find it profitable. It would surprise you to see what knowledge you would gain on a subject by giving to it regularly one evening a week for—say—a year. And by utilizing the library facilities you would find it would demand a very small outlay of money.

If you have some money to spend and have a talent for music, any one of a number of instruments would give you an opportunity for self-expression that would be satisfying to your beauty-loving soul. The same might be said of any one of several branches of art.

Prison Evangelism

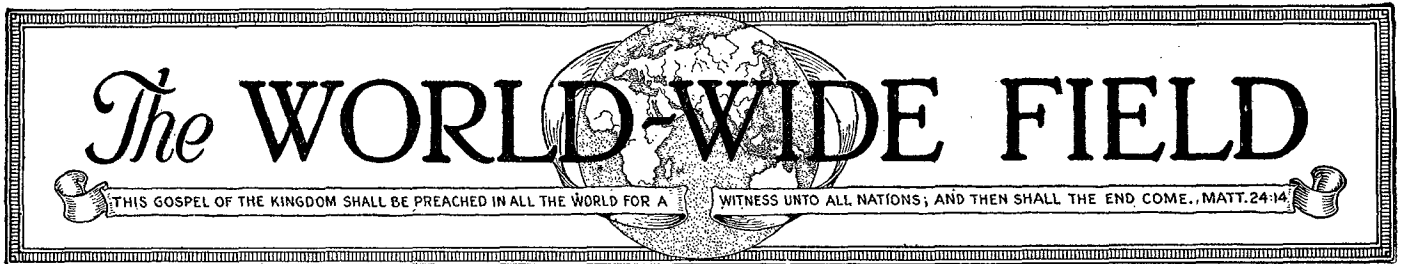
BY CORESS GOLDSBERRY

MEN with lined faces, tear-dimmed eyes, and sometimes strangely twisted smiles, stand before the little group of young people from the Eagle Rock (Calif.) Missionary Volunteer Society who each Sabbath afternoon give a religious program at the Lincoln Heights branch of Los Angeles city jail.

"Will you please sing 'The Old Rugged Cross'?" asks a man in blue prison uniform, the marks of crime written deeply on his face. This song and "When the Roll Is Called Up Yonder" are the favorite hymns of the prisoners, and they sing them heartily with us. Deep, rich baritone and tenor voices can be recognized among these men gathered about us, wrecked lives which might have been shining examples of God's truth.

We also have the privilege of distributing our literature, and it is certainly encouraging to see the hands reaching out for these soul-saving papers as if fearful lest our supply should be exhausted before we reach them.

The wardens express their sincere appreciation for the work we are doing in this large jail, and we believe that this is an opportunity to plant the seeds of the third angel's message in the hearts of a class who probably could be reached in no other way. For while we serve these men of sadly checkered careers, we are serving Jesus, who so identified Himself with mankind that He represents Himself at the final judgment as saying, "I was in prison, and ye came unto Me;" for "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."



Oklahoma Conference Session

By W. H. BRANSON

THE Oklahoma camp meeting, which was held August 10-20, was a real spiritual feast. The attendance of our people from throughout the State was large, and it seemed evident from the first that they had come with a sincere desire to study the Bible and draw near to God. The Lord seemed to bless especially the labors of the ministers present, and as a result many definite victories were gained and a considerable number of those not of our faith, but who had come to the meeting with relatives and friends, took their stand with us by making public confession of their faith.

In the proceedings of the conference session there was perfect unity and harmony throughout. W. H. Clark, the conference president, and L. Estes, the secretary-treasurer, had both served longer than the provisions in the tenure of office policy, and they therefore laid down the responsibilities of office. J. J. Reiswig, who has for some years served as associate secretary in the Bureau of

Home Missions, was chosen president, and L. R. Alexander, of Texas, was elected secretary-treasurer for the ensuing term. These brethren were on the ground for the last part of the meeting, and were warmly welcomed by the retiring officers and the entire membership.

The departmental work in the conference was well provided for, and the prospects for the future of the work in Oklahoma look very bright indeed. Elder Clark, who laid down the burdens of the presidency and who is greatly loved by the entire constituency, was considering a call to the Texas Conference to take up home missionary work, and will probably accept this new responsibility.

R. L. Benton, the union president, and his staff rendered good help in the meeting, as did also the representatives of Southwestern Junior College and the laborers of the local conference. Our best wishes are with the Oklahoma Conference, and we bid them Godspeed as they enter upon the work of a new term.

also to have A. O. Tait with us during a part of the time, and his messages were very much appreciated. The labors of Brethren Kern and Spalding were blessed of God, and proved to be a means of encouragement and help to our people.

The Montana meeting was held at the site of the Mount Ellis Academy. Though this State is very large, the people came in from almost every church. Some drove as far as 600 miles to attend this meeting. It was a pleasure to meet the Montana brethren and sisters and to witness the loyal and co-operative attitude that they maintain to our work in general.

This was a conference session which was carried on with dispatch, and at which the various lines of business received attention. J. L. McConaughy was re-elected president, and Werber Johnson secretary-treasurer for the coming term. Approximately \$800 was raised in cash and pledges, the most of which was for missions.

The Oregon camp meeting was also a conference session. This meeting was held near Gladstone, Oregon, in the beautiful and spacious auditorium in a very attractive grove. This was a very large meeting. We are informed that on the last Sabbath of this meeting 5,500 were in attendance. The conference business was carried on during two days preceding the regular meeting, at which time the usual conference business received thorough and effective attention. E. L. Neff was re-elected president and M. G. Dealy secretary-treasurer for the coming year. Very slight changes were made in the personnel of the workers.

During this meeting \$2,294 was raised for missions in cash and pledges. On the last Sabbath of the meeting a baptismal service was held in the new baptistry that has been provided in the auditorium, at which time seventy-four were baptized. A goodly number of others will be baptized in their home churches.

The Washington camp meeting was pitched on the campus of the Auburn Academy, about thirty miles from Seattle, Washington. This was a beautiful camp, well arranged and attractive in every way. No conference session was held in connection with this meeting. There was a good attendance throughout the ten days. A

The North Pacific Union Camp Meetings

By E. K. SLADE

VERY effective regional meetings are being held in the Upper Columbia and Idaho Conferences of this union. Camp meetings were held in Montana, Oregon, and Washington. These meetings were well attended, and a spirit of devotion and interest was shown throughout. I have never attended camp meetings where there was a better attendance or more interest shown in all the meetings. The messages brought to the people by the ministers carrying the leading responsibilities were timely. The people of God in this field are reaching out for a deep and true Christian experience, and a proper preparation for finishing the work and being ready to meet our Lord when He comes.

The earnest, well-directed efforts of the ministers and workers of the union

and local conferences contributed much to the success of these meetings. In every case the camp was well pitched and nicely arranged, with neatness and order apparent everywhere. The attention given to the needs and comfort of the people was all that could be required. All departmental lines and every feature of our work were given some attention. I am very free to say that a well-balanced and harmonious program is being carried out in this union conference in the interest of all lines that pertain to the advancement of the cause.

The laborers from the General Conference were M. E. Kern, A. W. Spalding, W. B. Ochs, and E. E. Franklin. Elders Pettit and J. W. Rowland brought encouraging messages from the mission fields. We were pleased

deep spirit of devotion prevailed, and especially was the Lord's blessing felt in labors for the young people and in all the meetings that were held. I. J. Woodman is giving effective and faithful leadership to the work in this field as president. L. E. Biggs is secretary-treasurer.

In response to a call made by the president of the conference, \$1,070 was raised in cash and pledges to erect a much-needed barn for the academy; and \$1,334 was raised in cash and pledges for missions.

It was a great pleasure to me to meet many new people in this great field of the Northwest, where we have a membership of very nearly 16,000. I find everywhere an earnest desire on

the part of God's people in this field to hasten the finishing of the work, and missionary activity prevails in almost every church. We have a large force of young people for whom a very effective work is being carried on in the Missionary Volunteer department and in our many educational institutions. Special consideration was given in these various meetings to the work at Walla Walla College, and we were pleased to have with us W. M. Landeen, president, F. A. Schilling, of the Bible department, and F. W. Peterson, the business manager of the college. I believe that as a result of our recent camp meetings in this field a great spiritual uplift has been experienced by many of our people.

I am writing this account of the experience with the hope that the faithful colporteur who, on that occasion, sold the book to Ernest Lewis, who then worked for the telephone company, will read this, and realize that here is a star in his crown which awaits him at the end of the way, if he continues faithful to the coming of the Lord. Yes, there is more than one star, for his wife, the daughter of the Baptist minister, took her stand with her husband, and they, in turn, are working for their relatives. They are also determined to rear their little boy for God.

The colporteur who sold this book was doubtless tempted to doubt, and perhaps was often discouraged by the roughness of the way and the limited financial returns from his labors. But here is something that is worth far more than gold or silver. God promised that He would make a man worth more than the "golden wedge of Ophir," and we feel that this young man is a priceless treasure in this new church organization in the city of Delaware. This direct fulfillment of the divine prediction concerning the sale of our books should bring new courage to those who are faithfully bearing our books from door to door in these times when the financial returns are not all we could sometimes wish. May the dear Lord keep ever before our eyes the vision of the far more exceeding and eternal weight of glory at the end of the way.

A Divine Prediction Fulfilled

By A. A. CONE

IN Volume VI of "Testimonies for the Church," pages 313 and 314, under the chapter heading, "Canvassing," these words are found:

"God has ordained the canvassing work as a means of presenting before the people the light contained in our books, and canvassers should be impressed with the importance of bringing before the world as fast as possible the books necessary for their spiritual education and enlightenment. This is the very work the Lord would have His people do at this time. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world. We cannot too highly estimate this work; for were it not for the efforts of the canvasser, many would never hear the warning.

"It is true that some who buy the books will lay them on the shelf or place them on the parlor table, and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read."

Sabbath afternoon, August 5, many people in Delaware, Ohio, and vicinity, witnessed a very impressive baptismal scene at a beautiful spot by the river just north of the city. Among those baptized were the daughter of a Baptist minister and her husband. When I visited this young couple in their home a few days later, the young man brought out a book, and said:

"A few years ago, when I was working for the telephone company, a fellow came along, and sold me this book. When he came to deliver it, I took it and paid for it, but I never

read it. In fact, I do not know that I ever opened the book from that time to this. But after attending a few of your lectures at the hall, I felt impressed to get that book out and read it. Something about the lectures, and the pictures you threw on the screen, reminded me of that book. So I got the book out, and have been reading it. It seems to me to contain the very same truths you taught us, and my wife and I think it is a wonderful book." I found the book to be "Patriarchs and Prophets."

THE charge is sometimes made by those not in sympathy with missionary enterprise, that mission converts are merely "rice Christians," and that they make a profession of Christianity because of the advantages that result therefrom. We know that "godliness is profitable unto all things," and have noted with genuine satisfaction the improvement in things material which has so often followed upon a confession of faith in Christ on the part of backward peoples. Indeed, we should doubt the genuineness of their conversion were their social conditions not improved. We do not believe that every one of our converts is perfect, for experience has proved to us the fact that there have been some who have come to us with ulterior motives. But we are happy to think of the many humble souls who have sacrificed with gladness, that the cause of Christ might be extended. Many a time have we been humbled as we have

witnessed acts of sincere devotion to the cause by our faithful Indian workers and believers.

We have a very faithful little company of believers in a place called Milaudy, in South India. Although they are worthy of something better, for a number of years they have had nothing more suitable in which to worship than a rough shed with mud walls and a coconut-leaf roof suspended from four rough tree trunks. This shed is erected upon land for which we paid a ground rent of less than \$1 a year.

The owner of the land, a simple and ignorant man, was quite willing to allow us to rent his land, until inspired by the evil one to do all in his power to retard our work. He was so influenced by some heathen people in the district, that he ordered our believers out of the prayer shed, and vowed that he would murder any one who dared to enter it again.

Rice Christians

By H. G. WOODWARD

It was thought by the simple believers that the threat was no idle one, and they went to service each Sabbath in fear and trembling.

In the course of a short time the situation became intolerable, and it seemed as if the only way out of the difficulty would be to find another location and remove the shed. But this was more difficult than at first appeared, for no one in the district was willing to rent us ground, and there was no money available in the mission treasury to purchase any.

It was then that the preacher felt that it was time for him to assume the full responsibility, and he came to us with a suggestion. "It is clear, Sahib," he said, "that we must remove our prayer shed to another location. None are willing to rent us ground, and there is no money in the mission with which to purchase any. But I know of a very suitable site which could be purchased at a reasonable price. Will you kindly lend me 60 rupees with which to purchase this land? and I will present it to the mission."

We discourage the giving of loans to our workers, and never call for appropriations to cover such items. But there was a real need here. We therefore lent him the amount requested, from personal funds, hoping that we would be able to receive an appropriation to meet the cost of the land after it was purchased.

Led by our faithful brother, the whole church prepared to work together upon the erection of a little church building, donating freely their time and some of their means. Then, as so often happens in India, a legal difficulty arose between the man from whom we had purchased the land and his brothers, and owing to the peculiar laws of the state, we were compelled to advise that the erection of the church building be deferred until the case was settled. It was more than likely that the case would hang on for years. The little company were much disappointed and discouraged, but what could be done?

While matters were thus, the worker one day paid us another visit. It was quite obvious that he was ill at ease, but he had come with a purpose, and would not return without making it known. So after the preliminaries, and in an apparently quite casual way, he told of another suitable plot of land which he felt sure he could obtain, if he had the money.

While fully sympathetic with his ambition, we had to tell him of the lack of funds. "But, Sahib," he replied, "won't you lend me the money? I will pay it back as soon as I am able, and will purchase the land in

the name of the mission. I do not want the land myself, but think of our poor people with no place of worship, where they may meet with God."

In these hard days, with calls on every hand, and reduced salaries, we find it impossible to do all that we would like, but we felt that here was a call that we could not refuse. Some may question the wisdom of our action, but we do not feel condemned. Our brother left our office rejoicing.

This brother had already suffered a considerable reduction in his salary, and was anticipating a still further

cut, but here he was rejoicing because he was able to give to the cause of Christ what was equivalent to more than four months' salary. We have wondered how many of us would be willing to make such a sacrifice for the cause of present truth.

Our Indian workers gladly share with us in every sacrifice we are called upon to make, and never yet have we ever heard a complaint from them, when calls for funds have been made or reductions in salaries have been necessary. While such a spirit is evident, we do not doubt the ultimate triumph of this cause.

Some Whys and Wherefores

By MABLE A. HINKHOUSE

It has fallen to my lot in the past few years to be more or less concerned with the circulation of our periodicals. This experience has come about in my work as church missionary secretary and in my connection with one of our main publishing houses. Although I am not regularly employed in the circulation department, I often come in contact with that department of our house, and have on several occasions worked in that office in emergency and rush periods. Out of these experiences I have jotted down a number of items which I hope will be helpful to our people.

In each local church, periodicals should be ordered through the church missionary secretary. Needless to say, cash should accompany the order. It would greatly facilitate the handling of these orders if each church would use the home missionary order envelope. These may be obtained from the conference home missionary department, and placed in the church along with the tithe envelopes, which are the same size. Those who wish to order books or papers should write their order, name, and address on the outside of this envelope, and place the exact change inside. Then when the collection plates are passed on Sabbath, this envelope can be handed in, and thus avoid the show of commercialism in the church, and greatly aid the church missionary secretary in keeping account of the orders.

It is a courtesy to the church missionary secretary to give her a written order rather than an oral one. This is especially true in the larger churches, where it is difficult to remember all the names and initials and addresses. When giving the order for periodicals, state whether it is new or a renewal, and give your full name and address.

After the orders are placed in the

various churches, the next step is for the missionary secretary to send them on to the local Book and Bible House. The Bible House in turn sends the orders on to the respective publishing houses.

When an order comes in at a publishing house for a periodical, it is passed on to the periodical or circulation department. There, all the needed information is put on a name plate, and the order itself is filed for future reference in case of complaint, change of address, etc.

Suppose the order calls for a year's subscription to a magazine for John Smith. Mr. Smith's name and address is entered on a name plate, and the plate is filed in a tray according to the State and town he lives in. Then when the time comes to mail out the magazines each month, these trays are placed in an addressing machine, and as they are run through, they address the wrappers.

Key Numbers

If you look closely at the wrappers around your periodicals, you will find that they contain some figures and letters besides your name and address. Many people never notice these symbols, but each one has a definite meaning and the whole is called the key number. I have often been asked by different people when their periodicals expire. Each person can easily find out for himself by consulting the key number on his wrapper. If the wrapper says 2-34, that paper expires in the second month of the year 1934; if it says 3-35, the paper expires in the third month of the year 1935, or March, 1935; and so on. The first figure stands for the month, and the next two stand for the year.

The key number also tells which conference sent in the order, as K-T for Kentucky-Tennessee, Ore for

Oregon; the order number from that conference; and which periodical is ordered, as G for *Church Officers' Gazette*.

Some may wonder why publishers so often urge people to give their old as well as their new address when changing residence. If the publishers do not know your old address, it is a difficult task to find it among their thousands of names, because the plates are filed according to the address, not according to the name.

Under the new postal laws, the post office collects two cents for each change of address that they pass on to the publishers. This amounts to quite an item in a year, and our people could save our publishing houses many dollars if they would send their changes of address on in advance. All it takes is two minutes of time and a one-cent government postal card.

In sending in changes of address and new subscriptions, allow several weeks for the process to go through, as a number of things enter into filling orders and requests. Be sure to give your full name and address in either case—street number, box number, route number, etc. If you live in town, be sure to state whether it is on a street or avenue. The postal authorities are not under as much obligation to deliver second-class mail as first class, and do not always make as much effort to deliver a poorly addressed magazine as a sealed letter.

If you are other than a regular subscriber, give such information when sending in a change of address. For instance, you might be on a complimentary list, you might have a club or standing order coming to you; or for some other reason you might not be on the regular, single subscription list. If you would state such facts in your request, it might save the circulation department much time in searching through several lists of names. A statement as to whether you are a new or an old subscriber, and if old, when your paper expires, although not absolutely essential, is helpful and a time-saver to the publishers. Perhaps the most helpful thing you could do, would be to send the part of your wrapper that contains all this information right along with your request.

In your correspondence, address the periodical or the publishing house or the department rather than an individual, and thus avoid delay. The individual you address may be away from the office because of illness or vacation or business, or may not even be connected with the house any more. The same is true in regard to making out checks and money orders.

Each of our publishing houses gets out a revised catalogue each year, listing the various periodicals and books published, and is always glad to supply our people with a copy through the local Book and Bible House.

* * *

SABBATH, August 12, J. A. Tucker, Missionary Volunteer secretary of the Texas Conference, baptized four in Valley View, Tex., and Elder North baptized three in Beaumont as a result of his effort there. We are glad to report that the work in our field is progressing, and we are all of good courage.

G. F. EICHMAN.

WE have just closed a series of meetings in the Memorial Church at Omaha, Nebraska, and have baptized thirty-four and added four to the church on profession of faith. Others are studying, and will be baptized later. Our advertising and other expenses were nearly all covered by the offerings.

T. M. LANGBERG.

When the Baby Must Be Bottle Fed

(Concluded from page 14)

baby too fat were he able to take them. Cow's milk, forming larger and harder curds than human milk, is more difficult of digestion. Boiling the milk thoroughly (three minutes) changes the curds of cow's milk so that they are more like the small, soft curds of mother's milk. It should be stirred while boiling to prevent a scum from forming.

So the principle of our formula-making will be: Boiled cow's milk diluted with all the way from less than one-half water for the first few days up to whole milk at six months, and sugar of some kind added cautiously, until baby gains sufficiently in weight. This caution, even though baby does not gain much at first, is better than to add sugar too freely and upset his digestion.

In making up a new formula, it is often wise to remove some of the cream until we are sure that the formula will not cause indigestion; then the cream can be replaced carefully, depending upon the digestion as evidenced by the character of the stools and upon baby's gain in weight. Baby should have some cream, but it is always safe to remove even a large part of it if baby tends to be too fat or does not digest it well. Without so much cream baby can take care of stronger milk mixtures. It is well,

however, to put the cream back into the formula unless baby persists in being too fat, as is sometimes the case after six months.

We will feed baby every four hours, at any age up to one year, with orange juice or tomato juice, from half an ounce to five or six ounces, depending on his age and appetite for it, this given once or twice a day between his bottle feedings. By the age of six months he should be able to take whole boiled milk without adding sugar—eight or nine ounces four times a day. At this time his milk food is supplemented by the addition of cereal and vegetable, as outlined in a previous article. On the right formula he can usually take all he wants, although our working basis is three ounces more than his age in months. The sugar is often dextri-maltose, but other sugars may be used. And no matter what the sugar, the important thing is to begin with a small enough amount so that there will be no chance of its use causing a diarrhea, which is the most serious sign of a faulty formula. The ideal stool on these formulas is one that is smooth, homogeneous, and rather firmly formed, like putty or a stiff ointment. One or two stools a day are sufficient.

Next week some suggestive formulas will be given, which are practically safe for any baby. The adjustment that might be needed in any of them would be to increase the proportion of milk, up to the point where the baby makes the proper gain in weight. Any baby starting on one of these formulas without indigestion, can safely have added more milk or a little more sugar, if need be. It is usually safer to increase the milk a little first. Colic, without vomiting and with normal stools, is not a sign of indigestion. What is thought by the anxious mother to be colic, is probably not colic at all.

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."

VOL. 110 SEPTEMBER 21, 1933 No. 38

Review and Herald Publishing Association
Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

One Year\$2.50	Three Years\$7.00
Two Years 4.75	Six Months 1.40

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

SING *with the* BOYS and GIRLS

YOU will be surprised to find such a wonderful collection of songs in their **JUNIOR SONG BOOK**. There are 195 of them for Junior Missionary Volunteer Societies, Church Schools, Junior Division of Sabbath Schools, Summer Training Camps for Juniors, and other gatherings for young people, and for the home.

The spiritual songs are the very best obtainable, songs every one likes to sing, such as "I Need Jesus," "Skies Will Soon Be Blue," "Hold the Fort," "We've a Story to Tell to the Nations." It also includes some of the Southern Spirituals that are so greatly enjoyed, such as "Steal Away," "Swing Low, Sweet Chariot," etc. Then there are many secular songs, "How Betsy Made the Flag," "Massa's in the Cold, Cold Ground," "My Old Kentucky Home;" and then nature songs, songs for the camp, for the boatman, etc.

Will You Do Us a Favor?

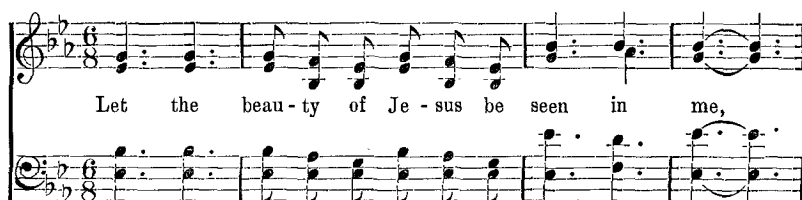
Place your REVIEW AND HERALD on your piano or organ and play and sing quietly the song that we have selected for you? It will do you good. Let it remain in your heart, and often come to your lips, for it is very inspiring. I have heard thousands of people singing it in unison. The name, as you see, is "For the Beauty of Jesus."

The price of the full book is only 35 cents, postpaid. Send to your Book and Bible House for a copy for your home, and sing with the boys and girls.

No. 29

For the Beauty of Jesus

Arr. by CLYDE WILLARD



Arrangement copyright, 1928, by Hall-Mack Co. Used by permission

This little piece alone is worth the price of the book many times over. And this is only one, for remember there are 195, all as carefully selected as this. Do not let this opportunity slip to learn a beautiful song.

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.



WASHINGTON, D. C., SEPTEMBER 21, 1933

EDITOR FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

W. A. SPICER F. D. NICHOL C. P. BOLLMAN

SPECIAL CONTRIBUTORS

A. G. DANIELLS C. H. WATSON I. H. EVANS

O. MONTGOMERY W. H. BRANSON J. L. SHAW

C. K. MEYERS M. E. KERN E. KOTZ

J. L. McELHANY E. E. ANDROSS L. H. CHRISTIAN

A. W. CORMACK N. P. NEILSEN H. F. SCHUBERTH

A. V. OLSON H. W. MILLER F. GRIGGS

W. G. TURNER J. F. WRIGHT

CIRCULATION MANAGER

CLARENCE LAWRY

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.

Mr. and Mrs. G. W. Chapman, returning to Costa Rica, Central America, from furlough, sailed from New York on the S. S. "Pennsylvania," August 19.

It has been necessary to omit, during three issues of the REVIEW, the articles on "The Testimony of Jesus," in order to make room for other important editorial matter. This series will be resumed after next week.

THE latest cloth-bound book coming to our attention, issued in a new language, has just been finished by the Signs Publishing House, Shanghai, China, and is in Tibetan. The manuscript was prepared by Dr. John N. Andrews, who labored in that distant field for so many years.

The text is profusely illustrated, several of the pictures being printed in colors. The printing and binding have been well executed, and compare favorably with work of a similar character produced in this country. The title is, "An Outline of Bible Doctrines." Thus another step is being taken in placing the third angel's message in one of the outposts of the world field.

E. L. RICHMOND.

Good News From North China

JUST a few cheery lines from North China to let you know that the Lord has wonderfully sustained us throughout the trying suspense of the last few months of political upheavals and war at the very gates of our city. Even yet three provinces of our field are overrun with soldiers and bandits, and communication is disrupted. The train service has been cut off for some time. And yet it is the marvel that our work goes on. Even our literature sales show a gain for the first six months of this year over the same period of last year. This is certainly remarkable when so much of our union is affected by the present situation, with three provinces practically cut off from us. We can only praise the Lord.

I have just spent the week-end with one of our churches south of here, and the Lord brought a real spirit of revival into the meetings. We held services several evenings, and a great interest among the public was aroused. I spent part

of Thursday and Friday canvassing with one of our colporteurs. The Lord very graciously helped us to take sixty-four annual subscriptions to the *Signs*. This made a total sales of nearly \$100 (\$96, to be exact). Everywhere we see how the Lord puts forth His hand to open doors and hearts. We find a real interest in the laymen's movement among the believers.

We have just received word from Pastor Meng, one of our native evangelists, telling us that more than 800 people are coming out every night to listen to the message in a new place he is opening up in Shansi. This is wonderful. When have we ever seen such an interest in the message in the interior provinces? Constantly I am brought to the conviction that God is putting forth His hand to finish the work and "cut it short in righteousness." ADLAI A. ESTEB.

Confessing the Lord

BIDDING farewell to a believer who has led several persons to Christ, we encouraged him to continue witnessing for the Lord, and winning still others for Him. "That I must do," he replied, "for unless I tell others about the Saviour, I feel unpeaceful inside myself. When I talk to others about Jesus, then my heart is happy."

Hearing these earnest words from this sincere believer, I recalled the experience of the psalmist, whose "sorrow was troubled" when he kept silent (Ps. 39:2, 3, margin); and of Jeremiah, who, when he thought to speak no more for the Lord, felt uncomfortable within. Jer. 20:9.

O. B. KUHN.

Destructive Storm in Jamaica, B. W. I.

READERS of the REVIEW AND HERALD will doubtless be anxious to know how Jamaica was affected by the terrible storm of August 15. Having spent a great part of my life in the tropics, I suppose I know something about the severity of the storms peculiar to these territories. This one ranks second in the list of the most severe I have experienced, the first having occurred many years ago in South Africa.

About noon on the 15th of August rain began falling in gentle showers, which increased in strength and continuity until they became one incessant downpour. About 10:30 p. m., when we retired for the night, it was evident that we were to have an unusual visitation. We were unable to sleep with the noise, and our room appeared as if bathed in liquid light, which played around us with scarcely any visible intermission. Peals of crashing thunder caused the earth to tremble, and by 1 a. m. the water was pouring down our walls, and we had to get up and move our furniture. The floor was very wet, and we shifted some of our company to a front room, which was dry. Sheer exhaustion caused us to sleep until about four o'clock, and on rising we found the rain abating and the storm was soon over.

On going to the office, the sights that met our eyes were indications of terrible wreckage in the higher environments of Kingston. The Eastern Road leading to Port Morant was in some places covered with twelve or fourteen inches of sand, which was being quickly cleared to allow

traffic to get through. Later, we took a tour of the regions that had suffered most, and found that all the bridges had been broken down, so that traffic was possible for only a short distance.

Three and one-half miles from the city, we found a large bridge broken in two, and half of it was completely washed away. The small gully that passed under this bridge had become a wide river, and its mad waters had ruthlessly carried human beings, their homes, huge trees, and the water mains which supply the city with water, clear down to the sea. Bodies from which the raiment had been completely torn off and washed away, were found buried in deep sand banks, among boughs of large trees, or entangled in the debris. Men, women, and children had suffered alike from the merciless fury of the storm. This and other gullies had divided the spoil among them.

Passing down to the poorer districts, we found the havoc indescribable. Forty-four bodies have thus far been recovered, some of which were washed up from the sea. Others will possibly never be found. Among our own people, one brother lost his home and all his belongings, and he and his little children had a narrow escape with their lives. His one son is now in the hospital.

A sister who is a widow and paralyzed, about sixty years of age, has a neat little home on the banks of the gully. The water had never been closer than 300 yards from her home, but this day it spread to within a few feet of it, and all the fruit trees and her choice garden, upon which she depended for a living, were washed completely away. Her home now hangs perilously near the edge of the washed out bank, and may go any time. As we approached her home, she saw us, and shouted her praise to the dear Lord who had so miraculously preserved her and her home.

Another helpless old sister, helpless through rheumatic trouble, saw the water wash through her only room, and has suffered much.

Thus far we have not heard that any of our members have been killed, and the above cases are all that we have had to help. The poor people, however, are suffering by the hundreds, and the city authorities are doing all in their power to avert the calamity of epidemics and water famine. Subscriptions have been liberal for the sufferers. We thank the Lord for His preserving care.

Unfortunately, the storm was not a local one. Its devastations reached out over half of the island, and for many miles around. Though a week has passed, it has been impossible to travel outside the city except with great difficulty. The Lord must have some good reason for destroying the construction work of half a century, and we trust that He will turn the calamity into a blessing for the people. It has at least had this effect, that whereas thousands were out of work and suffering for want before, these now have work if they desire it. The authorities deserve the gratitude of the people for the prompt measures they have taken to remove all traces of the terrible visitation. But it will take time and millions of dollars.

We are just about to open our Harvest Ingathering campaign, and are feeling somewhat anxious as to what may be the effect of the storm upon our success. We invite the earnest prayers of our people.

HERBERT J. EDMED,

President, Jamaica Conference.