

# The Advent and Sabbath Review Herald

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No. 4

## *A Touching Appeal*

By R. H. WENTLAND

BY the end of this quarter we shall have over one hundred baptized believers and five churches in Cochin China, with many, many wonderful interests where people are keeping the Sabbath and asking for us to send them evangelists. So far we have twelve Sabbath schools, with a membership of 245, but we have only five native workers, and these have never had any seminary training, to fit them to take charge of this work. Some of these interests are hundreds of miles apart, and each worker cannot attend to more than two or three interests. The following is a letter translated from the Annamese which just came to my hands from a new interest:

*"To Mr., the director of the Seventh-day Adventist Mission.*

"I am Nguyen van Kich, living in the village of Thanh hoa, Canton of Giong Minh at Rachgia. I beg you to let me come respectfully to tell you of our condition. Two years ago I visited a chapel of the Adventist mission. I heard you preach, and I have not been near enough again to hear you since. I have remembered your sermons, and I want to become a part of your mission, and we are all willing to follow your rules.

"There are many people here in this village who want to follow Christ and let Buddhism go, for we do not have any pleasure in serving idols, but we want to serve Jesus. Please come or send one who will tell us more about Jesus and His wonderful religion. We want to be happy people, but we do not know the happy way and we are very sad.

"Well do I recall your promise two years ago, that you would send us some one who would preach to us as you did in your chapel when I was there. Will you please permit me to remind you of your promise? Please love us and come and preach to us. Our children also will be glad to have a preacher. How long will we have to wait? Please send some one soon.

"We have twenty-five people who are now keeping the Sabbath, and many who will follow if some one can come and teach us the way. We have a school on the Sabbath, but we do not know how to conduct the school. We shall be very glad if some one can come and tell us how to conduct the school. We would like to have a school every day, can we not? Please tell us, for we do not know.

"Will you not remember us, and does Jesus love us as He does others? Please come and tell us. Will it be long before some one will come? for we have waited so long, but we will be happy if some one can soon come. We hope that you will be happy and not sad because we ask you to help us. We hope you will love us and soon send some one.

NGUYEN VAN KICH."

We have many places where people are willing to build us a chapel and even a house for a worker, if we will send one there, but what shall we do? Shall we let them build it, and then not send a worker? That would be very disappointing, would it not?

I sincerely hope that God will hear the prayers of these long-neglected people. Yes, they are His children here in this land of ignorance and superstition, and He loves them. We have worked in other lands for years, while this large Indo-China (better known as Annam) field, with its twenty-five million, has been waiting and is still waiting. May God grant that we shall be able to add at least three more workers in 1935, and that we can start a small seminary where a few young men and women can be trained as workers. The way our work is growing we need workers, and if we do not get them, we shall have to close our work for a while.

## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### *The Holy Scriptures*

#### *One Book for All People*

THE Bible is the most widely circulated book in the world. This is all the more remarkable when we come to consider the obstacles which have been thrown in the way of its distribution. From many quarters, enemies have arisen to hinder its progress. Rome proscribed it, infidel France waged active warfare against it. But the very efforts of its enemies to destroy it and to curtail its circulation seemed only to open ways and means whereby its power and influence could be extended.

It is being circulated today by the millions of copies every year, in hundreds of different languages and dialects. Some of these translations are very imperfect, and if submitted to the test of critical scholarship, would hardly pass muster. But regardless of many bungling and imperfect forms of expression found in some of these translations, God has signally honored His word.

Some of the difficulties of Bible translators are mentioned in the *American Bible Society Record*. Reference is made particularly to a New Testament which is being translated in the Cakchiquel language, a dialect of the Indians of Guatemala. This work is being done by Mr. and Mrs. H. D. Peck, of the Presbyterian Mission. Speaking of the work of these devoted missionaries, the *Record* says:

"Although a rough translation of the whole of the New Testament is now being made, progressing, with the aid of two translators, at an average of a chapter a day, very careful study of the language is planned so that further publication shall be in the best form of the language and useful to the whole Mam group. The tentative edition of the Gospel of John will be particularly useful in this. Four districts have been selected in which the translation will be tried out, and more effective wordings noted. Word lists and morphological tables will be secured and carefully studied and compared, and expressions selected that seem general to the whole group.

"Reading classes are also being held for Mam leaders, in which this printed John will be used as a textbook. As the translators will serve as teachers in these classes, they will have a good opportunity to study the effectiveness of their translation.

"Enough cannot be said of the patient efforts of these missionary translators in their search for the most correct form in which to carry their message to the hearts of the people among whom they work.

Endless hours of slow, hard work often go into the selection of a single phrase. The Bible Society is eager to do all it can to make such work as successful as possible, and to lighten the burden as much as it can by financial aid, counsel, and careful printing. We shall look forward to further publication for the Mam people."

Our missionaries, as they go out to the ends of the earth, are greatly indebted to such heroic translators. Under very trying circumstances they have labored to place the Bible in the language of the common people to whom they minister. Some of our own missionaries have gone through this experience.

We thank God for all these translations and versions of His holy word. From early childhood we have been taught to read and revere the so-called King James Version. Its beau-

tiful, dignified phraseology has made great appeal to our hearts, and this is still the version of the Bible which we employ generally. We are glad, however, that we have access to several other versions in the English, and we appreciate every one of these.

All honor and credit to the earnest, devoted men and women who have made possible the use of the Bible in so many languages. We are entering into their labors. By the service they have rendered we are better prepared to carry the message of the everlasting gospel to earth's remotest bounds.

Let us not seek to see how many faults we can find in the word of God or in any translation of that word, but let us see how closely we can bring our lives into harmony with its divine precepts.

THIS Book, this Holy Book, on every line,  
Mark'd with the seal of high divinity,  
On every leaf bedew'd with drops of love  
Divine, and with the eternal heraldry  
And signature of God Almighty stamp'd  
From first to last; this ray of sacred light,  
This lamp, from off the everlasting throne,  
Mercy took down, and in the night of time  
Stood, casting on the dark her gracious  
    bow;

And evermore beseeching men with tears  
And earnest sighs, to read, believe, and live.  
—Pollok.

### *God's Last Call*

BY W. T. STRICKLAND

Oh, there's so much pain and sorrow in the poor old world today!  
Souls are dying every moment without hope. O, let us pray  
That the Lord will give us courage to go forth in Jesus' name  
To these poor lost souls in darkness, the sweet gospel to proclaim.

God is calling, brother, sister, calling now to you and me.  
Let us bring the light to others, bidding all their darkness flee.  
Satan now is working harder than he ever has before,  
For he knows the Master's coming is now even at the door.

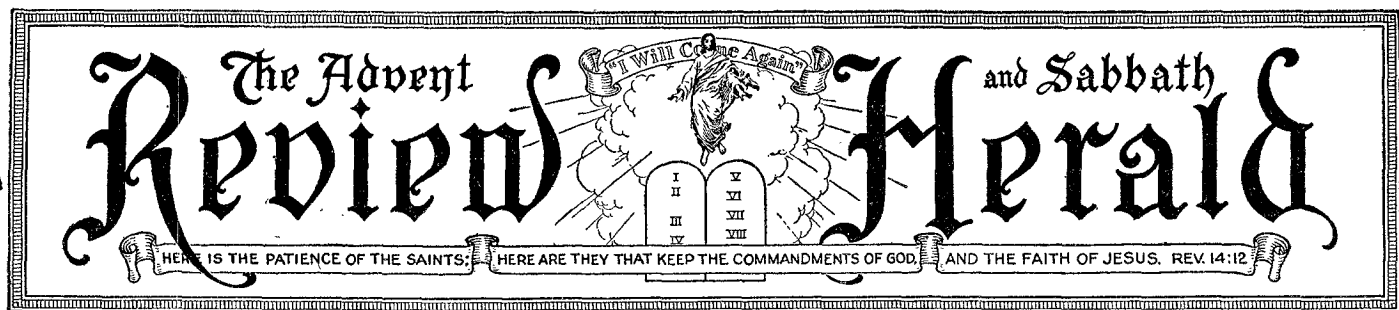
Ah! so cunningly he labors, for his time is short, he knows;  
Therefore, as a roaring lion, daily to devour he goes.  
But, thank God, if we will trust Him, He will keep us by His power,  
Shielding us from harm and danger, day by day and hour by hour.

Let us tell the grand old story of the Man of Galilee  
How He gave His life a ransom to set every captive free.  
Now He's making intercession for us at the Father's throne;  
Agonizing there, our Saviour, for poor sinners, every one.

Hark, my brother, sister, listen to His tender, pleading voice!  
Won't you take Him as your Saviour? won't you make Him now your  
    choice?  
Ah! we need this blessed Saviour, need Him now as ne'er before!  
Let us keep Him every moment in our hearts forevermore.

O, if we will only do this, what a joy to us 'twill bring!  
We'll be happy, O, so happy, in the service of our King!  
Telling of the soon returning, on that grand and glorious day,  
Of this blessed Lord and Saviour, to reclaim His saints for aye.

Thus my prayer is, brother, sister, that the Lord will help us all  
To realize our needs more fully, as upon His name we call;  
That our lives we may surrender wholly to Him, His to be  
Every hour, every moment, throughout all eternity.



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## Victory by Surrender

ONE of the paradoxes of the Christian life is that by surrender we gain victory. Indeed, it is only by surrender, absolute and unconditional, that we are brought into a position to receive the divine blessing in its fullness.

Of him who is resisting God's will, the Lord says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isa. 27:5.

The meaning of the text is made plain by the experience, the conflict, the surrender, and the victory of Jacob in that night of wrestling by the brook Jabbok.

Like many Christians today, for years, though a child of God, Jacob had carried a burden of guilt and had felt a conscious lack of power; because, while reaching out after God and knowing some of His goodness, he had never made a full surrender, and had not therefore received the fullness of His blessing.

But the time has come when Jacob must know that his sin is forgiven. He is about to meet his wronged brother, and he knows not the result of the meeting. His life may pay the forfeit of his overreaching in his younger days, and he feels that he is not prepared for the issue. Whether he is to die or to live, Jacob feels that he must know that he is forgiven; he must experience in his soul that transforming power that will take out of his life that overreaching disposition that had been the bane of his existence all these years, weakening him at every step in his experience in the service of God.

And so Jacob goes out alone to seek God. He prays for the assurance of divine acceptance and protection. But instead of experiencing the sweet peace he seeks, he is beset, as it seems to him, by an enemy. The struggle is long and desperate. Sometimes victory seems to be on the

side of Jacob, and again he realizes that he is in the grasp of some one who is stronger than he, and hope well-nigh dies in his bosom.

But Jacob struggles on, till at last his antagonist touches the hollow of his thigh, and immediately "the hollow of Jacob's thigh is out of joint." This ends the contest. Jacob is now disabled; and the victory rests with his antagonist. But that touch did more than put out of joint Jacob's thigh. It revealed to him the supernatural character of his Antagonist, and broke his hard and stubborn heart.

And the Angel of the Lord said, "Let Me go, for the day breaketh." But Jacob said, "I will not let Thee go, except Thou bless me." And He said unto him, "What is thy name?" And he said, "Jacob."

Ah, there was the weak spot in Jacob's character. "Jacob" meant supplanter. That name stood for character, the character that Jacob had learned to hate, but from which he had not yet been able to entirely free himself.

Doubtless he had again and again resolved to be no more overreaching, but generous; no more selfish, but liberal, only to find that to will was present with him, but how to perform he found not. He felt his need of a power which he did not possess. But here he was in touch with supernatural, yea, even with divine power. He would not miss the opportunity. Before, his selfish disposition had led him to struggle for the supremacy; now that he is brought face to face with God, he cries out for deliverance from himself, and in the agony of his heart he says, "I will not let Thee go, except Thou bless me."

It was this cry that brought the blessing, and his name was changed from Jacob—supplanter—to Israel—a prince of God. Jacob had surrendered, and in his surrender had gained the most glorious victory of his life, the greatest victory that can come to any mortal man,—victory over self and oneness with God. By laying hold of God's strength he had made peace with Him and also with his brother; for "when a man's ways please the Lord, He maketh even his enemies to be at peace with him."

C. P. B.

## Studies in the Book of Daniel

### The Eleventh Chapter—Demise of the Turk

IN our former studies we have traced the movements of France, Egypt, and Turkey in the conflicts of 1798 and 1799. It was seen how Napoleon failed in his Syrian campaign; his fleet was destroyed, preventing reinforcements; his land forces were materially reduced by battle and plague; so that he withdrew from Syria, and leaving only a small force to hold what had been gained in Egypt, he sailed secretly for France. His army in Egypt soon surrendered. Later, Egypt was handed back to Turkey, the power that formerly controlled this territory. Palestine had also been evacuated by the French.

So Turkey again took possession of these provinces.

Finally, the prophet saw the king of the north go forth with great fury to destroy and make away with many, saw him plant the tabernacles of his palace between the seas in the glorious holy mountain, and come to his end.

#### Tidings Out of the East

"Tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." Dan. 11:44.

If the events of this verse are yet future, it is interesting to compare

the expression, "tidings out of the east," with the prophecy of Revelation 16:12, which says: "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the *kings of the East* might be prepared." Here the river Euphrates, a symbol of the Ottoman nation, is dried up. The drying up of the water, or the disappearance of that nation, is distinctly linked with affairs in the East. The destruction of the Euphrates power precipitates the uprising of the kings of the East, thus preparing the way for the battle of Armageddon.

Likewise, it would seem that the developments in the East will have a direct bearing upon the sudden furious movements of the king of the north, which result in the overthrow of that power.

#### *The Tabernacles of His Palace*

The prophet declared that the king of the north would plant the tabernacles of his palace between the seas in the glorious holy mountain.

The term "glorious holy mountain" is commonly referred to as Jerusalem by the Old Testament writers. We shall not take the time and space for proving this point, but will pass to the planting of the tabernacles of the palace in that ancient holy city.

The Hebrew word translated "tabernacles" is *ohel*. It was anciently used of tents, and especially the holy tent, or tabernacle, erected by Moses in the wilderness. But the term is not, by any means, employed exclusively in this way. In later Hebrew history the term was used of buildings, especially of the temple at Jerusalem and of the royal palace. Eze. 41:1; Lam. 2:4; Isa. 16:5. Brown's Hebrew Lexicon gives the meaning of this word as follows:

"2. Dwelling, habitation, Ps. 91:10; . . . habitation of my house, Ps. 132:3, cf. Dan. 11:45; . . . habitation or palace of David where throne erected, Isa. 16:5."

The idea of a tabernacle as being a permanent dwelling place is supported also by the meaning of the Hebrew word *nata*, translated "planted." This word conveys the idea of permanence, or intent of permanence. A tree is planted. The expression is also used of nations. This word is not used of pitching tents. So it would seem that the nation planting the tabernacles at Jerusalem would, at least, have the intent of firmly and permanently establishing himself at that place.

But let us consider the word "palace." What is the meaning of this term? The original word from which palace was translated is *appeden*. It

is used only once in the entire Old Testament. Gesenius, Brown, and Bagster join in giving the meaning of the word as "palace."

What is the meaning of the phrase, "tabernacles of his palace"? If we take Brown's comparison of Psalms 132:3, "Surely I will not come into the tabernacle [habitation] of My house," we could do no better than to translate the passage, "the habitations of his palace," that is, the dwellings comprising his palace.

While it is held by some Bible students that this expression refers to the religious tabernacles of Islam, yet it would seem more probable that the phrase has reference to the establishment of the nation's capital at Jerusalem.

It is not wise for us to enter the realm of details as to just what the future holds in this or other prophecies, but here is the outline; and it remains for the student of prophecy to watch the unfolding events. The possibility of its fulfillment should not disturb the student of faith. Isaiah's prophecy of the desolation of Babylon seemed impossible, at the time, of ever being fulfilled, but what God predicted came to pass.

The Lord has given us the outline of future events. These events are great beacons in these closing days of earth's history. They tell us of the approach of mighty happenings in the closing struggle between the forces of this sinful earth. They are potent warnings of the final great crisis, and give the people of God time to make ready for what is to come.

#### *He Shall Come to His End*

Both the prophet of the Hiddekel and the seer of Patmos predict the disappearance of the king of the north, or the kingdom of the Euphrates. The one says he will come to his end and none shall help him; the other represents him as the water of the Euphrates to be dried up. Both prophets picture the event as marking the signal for the final great struggle in earth's history.

It is thought by some that the king of the north has already come to his end by the change of government from a monarchy to a so-called republic. But this would seem no more probable than for us to say that Spain has come to an end by a similar change. The disestablishment of the Moslem religion as the state religion would not constitute a change in the status of the king of the north; for the ancient Seleucid and Roman kings were pagan, and not Mohammedan.

Turkey still holds the central territory of the king of the north, as well as the upper Euphrates. Foreign

control has been thrown off. Vast reforms have been made. Turkey has made rapid strides in modernizing the government and army, as well as strengthening the fortifications. It is proposed to refortify the straits. It has been said that Islam has had a "rebirth" in Turkey. What may we expect from a reformed, strengthened, rearmed Turkish government?

But Turkey must come to an end. At that time "none shall help him." This last statement is significant. In the war of 1798 England and Russia were her allies; in 1840 the great powers of Europe saved the Turk from destruction; in 1853 England and France fought for the maintenance of the nation's existence against Russia; in 1878 England again fought as an ally against Russia; in the World War Germany organized Turkey's army and defenses; but in some future war "he shall come to his end, and none shall help him."

#### *There Shall Be a Time of Trouble*

"At that time," says the prophet, "shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 12:1.

The disappearance of the king of the north will precipitate the greatest crisis in world history. The great battle of Armageddon will be fought. Daniel, John, and Joel all place this mighty world conflict in the land of Palestine. Dan. 11:45; 12:1; Rev. 16:12-16; Joel 3:9-12.

The Turkish question is a Moslem question. The recent history of the Moslems has centered at Jerusalem. The Wailing Wall issue has not only brought bloodshed, but has become a real issue between Zionism and Mohammedanism. The late Moslem conferences at Jerusalem have not only been a long step toward the unification of three hundred million Mohammedans, but has crystallized a real united movement against the encroachments of Zionism. Not only is Turkey rearming, but the fanatical Ibn Saud has built up a mighty kingdom in Arabia, and has declared that he holds his well-trained army in readiness for the unification of Islam. Talk of a Mohammedan bloc of free states from Egypt to India has been active. The Far East is in revolt against the West. The very atmosphere is pregnant with the issues of the final Armageddon. What does all this mean to God's people? The end of all things is at hand.

Soon this world will be plunged into a mighty struggle. The Spirit of prophecy has this to say:

"The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place."—*Testimonies*, Vol. IX, p. 14.

Truly this is a picture which we behold today. The war clouds hang over the world. How soon the storm may break we do not know; but the steady march of events toward Armageddon should stir the remnant people to finish their work and prepare for the time of trouble.

#### *At That Time Shall Michael Stand Up*

The standing up of Michael, or Christ, means the taking of His kingdom. This is the use of the term "stand up" throughout the eleventh chapter of Daniel. The standing up of Michael doubtless will come at the time He lays off His priestly garments, clothes Himself with His kingly robes, and pours out His wrath upon the nations of the earth. We quote the following from "The Great Controversy," pages 613, 614:

"At that time shall Michael stand up. . . . When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. . . . Every case has been decided for life or death. Christ has made the atonement for His people, and blotted out their sins. The number of His sub-

jects is made up; 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven,' is about to be given to the heirs of salvation, and Jesus is to reign as King of kings, and Lord of lords.

"When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. . . . Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."

Toward this day of distress, of anguish, of bloodshed, of God's wrath, we are rapidly marching. In this little time of peace before the storm breaks, we must be seeking that purity of character which will permit God's seal to be placed upon us. We must redouble our efforts in salvaging honest souls from the wreckage of sin while probation's hour lingers.

Our next study will deal with the events connected with the final deliverance of the saints.

T. M. F.

## *The Legal Status of Liquor*

LAST week we gave a brief résumé of the liquor situation at the end of the first year of repeal. We learned that all the promises of the wets as to the removal of evils and the improvement of society by repeal have failed of fulfillment.

We did not give any harrowing details of drunken brawls or of traffic fatalities, for example. There is something more nearly primary than the consideration of detailed incidents touching some particular area of the problem. We need to impress on our minds, first, the basic fact that the liquor traffic as a whole is today essentially the same sordid business that it was before national prohibition was enacted. Its guiding influence is the same, its attendant evils are the same, its effects are the same. The more quickly we cease thinking of liquor in terms of its shadowy outlines during the last fourteen years, and begin to think of it again in the setting of the old saloon days, the sooner shall we be in an attitude of

mind to give serious and intelligent attention to the problem.

But before turning directly to a discussion of the steps we should take, there are certain facts on the dry side that should be presented if we are to have a complete picture.

#### *Historical Sketch*

First, the facts as to the legal status of liquor. A backward glance for a moment will enable us to see the present situation more clearly. The following summary is taken from the annual address of Mrs. Ida B. Wise Smith, president of the W. C. T. U., delivered at Cleveland, Ohio, November 10, 1934:

"1874.—Prohibition was presented as a principle in a memorial to Congress by the W. C. T. U.

"1876.—A resolution to so amend the Constitution was presented by Congressman William Henry Blair, of New Hampshire, by the same request. Other resolutions were presented from time to time until the first vote was taken in—

"1914.—A resolution presented by Congressman Richmond Pearson Hobson, of Alabama, received a majority vote,

but not the required two-thirds majority.

"1916.—A resolution was presented by Senator Morris Sheppard, of Texas.

"1917.—It was passed by the Senate and the House by the largest vote ever given to a Constitutional Amendment.

"1920.—It was ratified by the required thirty-six States and became a part of the Constitution. Other States desired to bear record in such a popular movement, and forty-six of the forty-eight ratified the amendment. No such expression of public interest upon any other question has occurred in our national life.

"1876-1920.—Forty-four years of consideration by the people and Congress.

"Dec. 6, 1932.—Repeal resolution introduced in Congress by Senator Blaine, of Wisconsin.

"Feb. 20, 1933.—Repeal resolution submitted to the States for ratification by conventions.

"April 3, 1933.—The first State election was brought on in Michigan with only six weeks for preparation, and that time covered the bank disaster period.

"Dec. 5, 1933.—Repeal was proclaimed by President Roosevelt."

However, the liquor tide began to set in before December, 1933. On March 22, 1933, Congress declared 3.2 beer nonintoxicating. On March 31 the restrictions that had been upon medicinal liquor prescriptions were almost all removed. On June 16 the old Indian Territory liquor laws were repealed. On January 11, 1934, only about a month after the ratification of the Repeal Amendment, there was repealed the law prohibiting the sending of liquor advertisements through the mails. Thus liquor publicity can be sent into dry States.

Forty States have acted on the Repeal Amendment, thirty-eight have ratified and two rejected it. The two are North and South Carolina. So much for the Federal side of the legality of liquor.

#### *State Liquor Laws*

So far as State laws are concerned there are four States that still have constitutional prohibition, that is, prohibition as a part of the State constitution. They are Kansas, Kentucky,\* Oklahoma, and Texas. There are nine States that are dry by statute; that is, a law passed by the State legislatures: Alabama, Arkansas, Georgia, Mississippi, North Carolina, North Dakota, Tennessee, Utah (which has repealed its constitutional provision, but awaits the next session of the legislature for repeal of the supporting statute); and South Carolina (where an advisory referendum for the guidance of the legislature, favored repeal of State prohibition; but legislature has not yet met to act).

\* Kentucky recently adopted a medicinal liquor act, which is so framed as to permit liquor to be very easily obtained. Drys charge that it really nullifies the constitutional prohibition.



So far as 3.2 beer is concerned, most of the States have laws legalizing its sale. According to available information, only Alabama, Arkansas, and Georgia do not have such a law.

It is evident, therefore, that most of the country has repudiated prohibition. Not the least interesting feature of this repudiation was the speed with which it occurred.

#### *New Amendment Proposed*

During this first year of repeal the only major move of a legislative nature by the dry side was the introduction in the Senate on June 15, 1934, of a joint resolution "proposing an amendment to the Constitution of the United States relating to the liquor traffic." The resolution was introduced by Hon. Morris Sheppard, Senator from Texas, for long years a leader in the legislative fight for prohibition. This amendment, if ratified, would repeal the Repeal Amendment, and would empower Congress "in its discretion to enact uniform laws restricting or prohibiting the traffic in alcoholic beverages in the United States and in all territory subject to its jurisdiction." At the present time Congress has no such power; it is wholly reserved to the States. Under prohibition the control of liquor was placed in the Constitution, and thus Congress could not deal with it, except to pass a supporting statute, the Volstead Act.

This Sheppard Amendment may be viewed as a compromise proposal for dealing with liquor, the first real compromise suggested by a dry leader since the prohibition tide set in a score of years ago. Therein lies its real significance, for actually this resolution died with the Seventy-third Congress.

#### *Have the Drys a Program?*

This raises the question: Are the drys agreed on any general program or line of march since the sudden collapse of the legislative structure painfully reared against liquor? It is difficult to give an offhand answer. Most of them have thought so exclusively in terms of solving the drink problem by law that they know not what to do, now that the public seems definitely against dry laws. Some temperance leaders hope and believe that a fickle electorate, stampeded by hard times into believing the repeal promises of prosperity, will turn again to prohibition when they come to their senses and see the damage wrought by licensed liquor. Others fear that prohibition will not return in a generation.

The year has also been marked with major endeavors to reorganize

the dry forces into one large temperance organization, thus to gain the strength that comes from unity. It is also generally admitted that the advocates of such unity seek by this means to liquidate certain prohibition organizations that are felt to have outlived their day of usefulness.

Attendance at any of these dry conferences gives one the impression that the temperance forces in general have not yet really recovered from the swift and stunning blow of repeal. They seem to be marking time. Whether an entirely new line of approach to the age-old problem will appear in the near future, remains to be seen.

#### *Liquor Situation Grows Steadily Worse*

Meanwhile, the liquor situation grows steadily worse. It is a case where the victors are as bewildered as the vanquished. There is no one willing to defend the present state of affairs. The wets are unable to point to the fulfillment of any of their promises, or to provide any proof that the present evil trend of the liquor business can be changed under the existing laws.

## *One Thing to Be Remembered*

WE rejoice to hear of the evident showers of the latter rain here and there, turning thousands of hearts to respond to the truth. We see changes coming over some areas that long lay in darkness. As real as if we could see the visible hand of God, peoples once indifferent have been laid hold of, turned about, and led forward in the search for truth.

But while we delight to tell of the experiences where multitudes are turning to the truth, let no one think for a moment that workers who cannot report these large results are not quite as faithful, devoted, and efficient as their comrades who have the joy of working amid a large ingathering of souls.

The showers of the latter rain do not fall everywhere the same. In fields where comparatively little fruitage comes, just as faithful work is being done. We must remember this. Let not missionaries called to toil in regions where people are not so responsive, allow any depression of spirit or discouragement to take possession of their hearts because of meager results.

In an English hymnbook there is a good word concerning this. It is a hymn of prayer for the missionaries, which I copied from one of our Australasian papers. Two verses run as follows:

#### *Double Dilemma*

Here is a double dilemma: the drys are nonplused by the sudden turn of affairs; they reveal as yet no new line of attack and endeavor to discomfit the enemy by exposing the iniquities of repeal. The wets are still surprised over their speedy legislative victory, are embarrassed by the evident viciousness already displayed by the liquor traffic, and endeavor to defend themselves by declaring that they redeemed the country from the grip of puritanical prohibitionists.

Quite patently we are in a transition period. The fact that a dilemma exists, does not make any less real or evident the seriousness of the problem. The hoary question of licensed liquor is before us once more in the United States, thus presenting to Seventh-day Adventists in America essentially the same kind of problem that confronts believers in other lands. Drink knows no barriers of race or clime; it is as much a menace in one land as another. Our stand on this matter transcends national lines. What should this stand be? This question we will discuss next week.

F. D. N.

"When no fruit appears to cheer them,  
And they seem to toil in vain,  
Then in mercy, Lord, draw near them,  
Then their sinking hopes sustain;  
Thus supported,  
Let their zeal revive again.

"In the midst of opposition,  
Let them trust, O Lord, in Thee;  
When success attends their mission,  
Let Thy servants humbler be;  
Never leave them,  
Let their works be wrought in Thee."

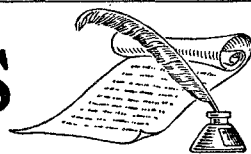
Early pioneers in fields yielding large results did the first seed sowing with little fruitage visible. But for their work and the blessing of God attending it perhaps we should not have the stirring reports today. Some time ago Pastor W. G. Turner, of the Australasian Division, reporting the significant changes in the New Hebrides during recent years, recalled the time when his present associate in the division oversight, A. G. Stewart, was pioneering the way in those isles.

"During the first twelve years of our work," he said, "practically nothing seemed to be accomplished." Those were trying years; but now as he and Brother Stewart visit among the islands, they see a bountiful harvest coming in. "During the last six years," he said, "a remarkable change has been wrought."

It is the refreshing from on high, showers of the latter rain, ripening the harvest.

W. A. S.

# GENERAL ARTICLES



## *The Transfigured Life*

BY G. W. WELLS

It is a wonderful sight to stand on the shore of a beautiful lake in the stillness of night, and watch the moonbeams transfigure the dark waters into a silvery radiance like their own.

It is much more enrapturing, however, to stand on the shore of the measureless love of an infinite God, "with open face beholding as in a glass the glory of the Lord," and be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

Then, too, there is a thrill of joy that comes over one, and "the peace of God, which passeth all understanding," fills his being, when he repeats the story of Calvary, recites the unfailing promises of God, opens the door of grace and hope to a poor lost sinner, and sees him treasure "the light that never was on land or sea," and believe the promise of God that "the blood of Jesus Christ His Son cleanse us from all sin."

If we gaze but for a moment upon the sun in its meridian glory, material things are obscured from clear view, and all we behold appears

stamped with the glory of the sun. So when we turn our eyes with earnest gaze toward the Sun of Righteousness, the things of earth seem insignificant and unimportant. We cannot see anything else or talk of anything but Him who is "the chiefest among ten thousand," the one "altogether lovely." His blessed presence is impressed upon the soul, and tends to affect and mold the whole life, soften the heart, and transform the entire being.

Let us continually and earnestly look away to Calvary, that the streams of light from that sacred spot may shine upon our poor, hard, dark hearts until the divine image of the Son of God is indelibly impressed there. Let us behold the blessed Christ, the beauty of His pure life, and the glory of His character, until He becomes real to us. He is real! He is a person! He is our dear Saviour and lasting Friend. The value and joy of our own experience is determined by the vividness of the picture and the reality of the personal Christ, and just what He Himself is to our heart.

## *Man---His Nature, His Condition in Death, and His Destiny*

BY CARLYLE B. HAYNES

BIRTH and death, so far as our knowledge and experience go, bound human existence. Birth brings us into the world, death takes us out. The sum of our knowledge outside these limits is very small. Inside these limits, during the period of human life, we are intensely active in study, research, and learning. Consequently we have learned a great deal about life. It still remains true that we have only guessed a great deal about death.

The realm beyond death is one about which there has been much speculation. With great and intense yearning the human mind has desired to know what that dark and forbidden realm holds for human identity and personality. So far as human observation and experience go, death

is an end of existence. Those who enter it do not return. They are heard from no more.

### *No Certain Knowledge Produced by Speculation*

Human speculation has discovered nothing of the realm of death so far as sure and certain knowledge is concerned. It is true that poets have rhapsodized, philosophers have spun ingenious theories, theologians have preached unwarranted and unsupported imaginings, hymn writers have sung their hopes, and invisible spirits at séances have falsified. But among them all they have produced not one shred of certain and dependable knowledge, not one ray of clear, convincing light on the great subject with which they have dealt.

What we need for certainty and ab-

solute knowledge is the word of some one in whom we can place implicit confidence, who was never known to deceive or lead astray. We need an authoritative teacher, a revealer of truth, who has himself passed into and through the realm of death, and is therefore qualified to speak with authority, having himself experienced what death is.

### *Qualified Authority*

Such a Teacher we have. He made man in the beginning, as He also made the world. From that standpoint alone He is qualified to speak as to man's destiny and the destiny of the world. Having created man, He knows whether man has immortality or will ever have it. Having brought man into existence, He knows the duration of that existence. Having created human personality, he is acquainted with man's essential nature and capacities. Having ordained man to enter life by birth and depart from life by death, He understands what death does to man, whether there is any recovery from death, and whether there is any life after death.

But His qualifications to speak authoritatively on this subject are more extensive than the fact that He is the Creator. Sin having fixed a terminal point to man's life, the Creator took on Himself the punishment of man's guilt, voluntarily assumed the death that belongs to man because of sin, laid down His life in man's stead, entered the realm of death, explored all its mysteries, and took up His life once more. He is, therefore, Redeemer as well as Creator. He knows what death is, what death does, what death holds for mankind, whether there is any recovery from it, whether there is life beyond it.

He knows all this from experience, from actual and absolute knowledge, from having passed through it. He does not need to speculate or theorize about it. He *knows*. Of Himself and His qualifications to speak authoritatively on this subject, He has said: "I am . . . the first and the last." "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [the grave, in the original] and of death." Rev. 1:11, 18.

### *God Alone Has Immortality*

In the revelation He has made to men, God tells us that He alone has

immortality. 1 Tim. 6:13-16. He makes it plain that the relation which human beings sustain to this attribute of immortality is that of seekers after it. Rom. 2:5-7. He declares that the source from which it is to be obtained is the gospel of Jesus Christ. 2 Tim. 1:10. He also declares that the time when immortality will actually be conferred, when it is to be obtained through the gospel, will be at the time of the resurrection from the dead. 1 Cor. 15:51-54.

In these passages is contained the entire teaching of the Bible on the subject of the nature of man. Summing it up, it is simply this: God alone possesses immortality. Men are, or should be, seeking for it. They can find it in the gospel of Jesus Christ. And it will actually be conferred upon them at the last trump, or at the time of the resurrection. Immortality, then, is possible to humanity. It is not a birthright. It is not an inherent attribute. It is a gift. It and it alone assures a future life.

Of this future existence the Lord Jesus Himself said: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Look again at these marvelous words. They settle forever the dark mystery of the future. They are authoritative, the words of God Himself, and they are final. No other word can ever overthrow them. They teach plainly that there is another life, a future life, a life after death,—not *during* death, mind you, but *after* death.

#### *Future Life Only for the Believer*

Let it be noticed that this future life is not for all, it is for those who "believe in God," and believe also in Him, the Christ. No mistake should be made here. Future existence is not an inherent right or possession of the race. It is not a universal promise to humanity. It is not assured to men because they possess inherent personal immortality, which, instead of being everywhere affirmed in the Scriptures, is everywhere denied.

No, entrance into the future life is conditioned on believing in the Life-giver. The promise here is to the believer. Immortality and eternal life are not birthrights, they are gifts. They depend solely and altogether upon an individual relationship to the person who has them to

confer. He only can bestow them.

There is a future reward promised here to those who believe. It takes the form of an abiding place, a home. This is the reward of the righteous; this is the home of the saved.

Nothing is said about its being permanently in heaven. Indeed, there is no promise at all in the Sacred Writings that God's people will ever find their eternal home in heaven. It is, however, somewhere in "the Father's house." In that "house" are many mansions. Among them a "place" is being prepared by the Saviour for the believing people of God.

It is a real place, this home of the saved, not a cloud bank floating in space, on which the saints employ themselves by playing harps. It is not the etherealized, spiritualized, nebulized thin air located "beyond the bounds of time and space," referred to by timid souls fearful of attaching any thought of the material to the future home of the saved. That home is a material, tangible, real, literal, and actual place "in the Father's house." Jesus is making preparation now for its occupancy.

#### *Future Reward Not Bestowed at Death*

It should not be overlooked that the future life, or so-called reward of the righteous, is not entered upon at death, but at the return of Christ, when the resurrection of the righteous takes place. It is when Christ comes again that He receives His people unto Himself. It is at His return to this earth that they will be taken to be with Him where He is.

Consequently, the beginning of the future life and the entrance into the future reward is not associated with death. It is associated with the second coming of our Lord.

The dead in Christ are said to "sleep in Jesus." 1 Thess. 4:14. One is surprised, from a popular viewpoint, on searching carefully through the Bible on the subject, to find that nowhere does it say anything about "dying and going to heaven." Indeed, the whole emphasis is placed on an event entirely different. Death is nowhere placed before us as the means of deliverance from the evils of this present life. It is we ourselves, in our misunderstanding, who speak of death as being a "blessed release" to a saint who has suffered much. The Bible never so speaks. Another outlook altogether is there presented to us.

It is when "the tabernacle of God is with men," not at death, that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Rev. 21:3, 4.

The faithful ones, who in this life endure persecution with patience,

are given the assurance: "You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven . . . in flaming fire taking vengeance on them that know not God," "seeing it is a righteous thing with God to recompense tribulation to them that trouble you." 2 Thess. 1:7, 8, 6. Those who in this world are oppressed and dealt with unjustly are directed to look to God; not to death, but to the return of our Lord. James 5:4-7.

To say of the dead, as many are accustomed to do, "Well, they have entered into their reward," is not warranted by the Scriptures. When Christ spoke to the benevolent, He said, "Thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14. This resurrection occurs at the return of Christ. 1 Cor. 15:23.

In the parable of the nobleman who went into a far country, it was when he returned, having received the kingdom, that he distributed rewards to his faithful servants. Luke 19:12, 15.

Finishing his course, after having kept the faith and fought a good fight, the apostle Paul gives not even a glance in the direction of death, but looks to Christ for the reward. 2 Tim. 4:7, 8.

We enter upon no state of bliss at death. The Bible sets before us something altogether different. Abraham, we are told, was satisfied to live in this world as a pilgrim and a stranger, because "he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10.

#### *Hope in the Resurrection*

And in that wonderful account of the heroes of faith in the eleventh chapter of Hebrews, those who were "tortured, not accepting deliverance," were not looking forward to death, but rather "that they might obtain a better resurrection." Heb. 11:35.

This same hope, rather than death, is urged upon us everywhere in the Bible. It is in view of the resurrection, so convincingly set before us in the fifteenth chapter of First Corinthians, that Paul exhorts Christians to be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know [because the dead are raised] that your labor is not in vain in the Lord." 1 Cor. 15:58.

The same apostle endeavored to explain his incentive in preaching the gospel, when he wrote to his converts, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" 1 Thess. 2:19.

Always the hope set before the peo-



ple of God is the same, whether in the Old or New Testament—the glorious appearing of the great God and our Saviour Jesus Christ and the resurrection of the dead. 1 Thess. 4:14-17.

Indeed, this was so well understood in the early days of Christianity that the Christian is described as one who has “turned to God from idols to serve the living and true God and to wait for His Son from heaven.” 1 Thess. 1:9, 10.

Death, therefore, holds nothing of bliss for the Christian. It is not the beginning of a new life, it is not the entrance into glory, it is not a release into heaven. Death is the consequence of sin. It can never be a friend to the race. It was always an enemy. “The last enemy that shall be destroyed is death.” 1 Cor. 15:26.

But it holds no terrors for the Christian. Its territory has been entered by the Redeemer, and its dread fears despoiled. Its fearsome bondage has been broken by Him who suffered all its penalty. While His people have entered and must enter its prison house, yet He has the keys of the grave and of death. He permits death now just to put His saints to sleep. They do not—at least they need not—fear as they enter its dread realm. He has been there before them, and has robbed it of all its terror.

But it holds no joy or happiness for His people. It is when death is ended that they enter into their reward, not when death begins. Life ends when death begins. It is not until death ends that life begins again.

#### *Jesus Will Bring the Reward*

So it is not at death, but at the resurrection from the dead, that the future life begins and the future home of the saved, now being prepared, will be entered. Jesus will bring the reward of the righteous when He comes. It is not brought by death when it comes. “Behold I come quickly; and My reward is with Me, to give every man according as his work shall be.” Rev. 22:12.

To die, then, does not mean to go to heaven. Those who have died have not gone to heaven or entered into their reward. The eternal abode of the righteous is still being prepared by our Lord. He has not received his people into it yet. They will not enter into life or their reward until He comes.

So the righteous dead are not living. To die does not mean to live somewhere else. It means to stop living. Death is not life, either here or elsewhere, in any condition whatsoever, good or bad. It is not life at all. It is just the opposite of life. It is

the cessation of life. To die is to stop living.

But while there is an end of life at death, there is also an end of death at the resurrection. Life ends at death. But life begins at the resurrection from the dead. This life does not merge into the future life at death. It comes to an end there. The future life begins, not at death, but at the resurrection from the dead when Jesus comes again.

“I go to prepare a place for you,” He declares. He has gone. He is preparing the place.

“If I go and prepare a place for you, I will come again, and receive you unto Myself.” He will receive unto Himself from their graves, the blessed saints who are now dead.

They have not been with Him since their decease. They have been waiting in quiet and unconscious slumber for the call of the Life-giver.

When that call comes at the return of our Lord, it will penetrate the abode of the dead, and bring the sleeping saints to life again.

It is then that the new life, the life beyond the grave, the future life, the absolute eternal life of God's people, begins. It is then that “the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” It is then, when this corruptible shall be changed to incorruptible, this mortal to immortal, that the saying will be brought to pass, “Death is swallowed up in victory.” 1 Cor. 15:51-54.

## *Leaders to Lead*

BY J. A. STEVENS

LEADERSHIP is not a reward; it is a sacred charge from God, given through His church. It is not primarily a call to prominence. The rudder that guides the great ship is far down below the water line. Rather, the call to leadership is to hard toil through long hours, toil made sweet by the satisfaction that comes of giving one's best effort for the Master.

Consider Christ as the Supreme Leader. He had vision, a vision that comprehended the harvest of the world field,—a field “white unto harvest.” He visioned the gospel going to all the world, with tribulation for the faithful; He saw the travail of His soul rewarded at last, and was satisfied.

A real leader must have vision, but not be visionary; so also he must have the gift of decision. Indecision does not go with leadership. The true leader knows the way because he has proved it. Said Christ, “Follow Me, and I will make you fishers of men.” God's counsel is, “Study to show thyself approved unto God.” Knowledge converted into power makes for leadership.

“Wherever some Christians go, things begin to happen. It does not seem greatly to matter what the particular type of community is, real work is done and lasting results are accomplished. What is the quality that makes these successful people different from others? It is initiative. It is independence of character, of judgment, and of action. It is leadership.”—“*Missions and Leadership*,” p. 140.

Christ spoke as man had never spoken before, because He lived the truth as it had never been lived be-

fore. But He was not “noisy.” Of Him the prophet declared: “He shall not cry, nor lift up, nor cause His voice to be heard in the street.” Isa. 42:2. Moses, though a great leader, was a meek man. He knew the way and followed it, and led Israel forward. As Dr. Zwemer has said: “The leader is the one who keeps ahead. Did you ever see men running a race? The man who keeps ahead has no encouragement. All he has is the weary road. The fellows behind him, the men away behind, try to catch up with the leader, but the loneliest man on the turf is the man who runs ahead or alone. The loneliest ship on the Atlantic is the ship that sails fastest. And the loneliest man in your denomination tonight is the man who sees the vision of what your denomination could do. And the loneliest missionary in Korea or Japan or Arabia is the man who sees what the others cannot see yet. But the price of leadership is always loneliness. There is a loneliness of the desert, and there is a loneliness of the sea, and there is a loneliness of a great city. But there is no loneliness so great as the loneliness of a great idea that nobody else has caught and only you can see.”

It is vital to us that our Lord said, “Come,” before He commissioned the church to “go.” “Follow Me” was His working program, until that day when He was to be taken up to assume the supreme direction of His work in all the world. Then it was that He said, “Go ye into all the world, and preach the gospel to every creature.” “Lo, I am with you alway.” A leader is one who goes before. Christ gave such an example of leadership. It is to this ideal of leadership in our church missionary work

that the church is looking today to lead the lay members on to the finishing of the work. But the Lord did not assume the whole responsibility of leadership. He trained others to be leaders, to care for the work after His ascension. In turn, these men trained others to lead, and thus the work of the church mightily prospered in apostolic times.

No leader has demonstrated his leadership until he has trained his successor. There is urgent need for

the training of leadership in every church, leadership in every phase of church work, but particularly the leadership of the soul-winning forces in every line of missionary endeavor. The call of the hour is an urgent call to educate and train men, women, and young people for capable leadership. To such a staff of trained leaders God has committed the task of leading the church through the last great struggle up to the very heights of glorious triumph.

consequences. Naturally the temptation will come to us. How shall we meet it?

It is much better to let the mind, with a grateful spirit, reflect upon the goodness of God, and how He has strewn countless blessings all along life's pathway. You can remember instances when He has sweetened some of life's bitter experiences. He has supplied you with the best of food for soul, mind, and body. In this great movement and in the message we bear, God has vouchsafed to His people all these blessings, especially in the light on health reform and Christian education. But God, in His wisdom, knows that it is necessary for His people now to encounter difficulties and to endure trials. Shall we learn to bear inconvenience, privation, and even real suffering for Christ's sake, willingly, without murmur or complaint?

We have nothing to fear for the future, if we will but pause and consider how wonderfully the Lord has wrought for His people in this second advent movement from the very beginning.

"The dealings of God with His people should be often repeated. . . . For His people in this generation the Lord has wrought as a wonder-working God. The past history of the cause of God needs to be often brought before the people, young and old. We need often to recount God's goodness and to praise Him for His wonderful works."—*Testimonies*, Vol. VI, pp. 364, 365.

Let us remember the sacrifice, privation, and hardship endured and the faith, patience, and perseverance manifested in the lives of the early pioneers in this message; and, by the help of God, try to emulate the same in our own lives. Let us remember the mercies of God in our individual experience, and thank Him for deliverances wrought in our own behalf. This will help us to forget inconveniences; it will banish fretting, murmuring, and unkind, unjust criticism, and the fear for the future which at present is gripping and haunting the entire world. Every cloud in our own experience will then have a silver lining, and we shall see that behind the clouds the sun is ever shining. When we are brought into an extremity, let us learn to trust God and be still before Him. He will, in His own time, indicate the way out. "The toils of the road will seem nothing, when we get to the end of the way."

"God's approval is stronger than the disapproval of nations."

## Lest We Forget

BY P. E. BERTHELSEN

WE sometimes marvel at the unbelief displayed by the children of Israel during their wandering in the wilderness. Apparently there was much that they forgot. Their minds were so preoccupied with their immediate unfavorable surroundings that they, for the time being, forgot how God, with a high hand, had delivered them out of Egypt, and had, in spite of their complaining, manifested His power and goodness in their behalf in bringing them safely across the Red Sea.

As they entered the wilderness, it evidently was dry, and when water was found, they murmured because it was bitter. Before their supply of provisions was completely exhausted, they muttered because of arid conditions and fear of consequent famine and death. God made the bitter water sweet, and later they drank of the sparkling, living stream which flowed from the rock. He satisfied their hunger with bread from heaven—angels' food. Were they thankful and satisfied? There is no record that they were. On the contrary, we read that they still murmured, and dreaded the future; and in their minds, for the time being, their present little troubles altogether eclipsed God's benefits.

Strange people, we say; and yet it is not necessary to go far today in order to find people who by nature are somewhat akin to them. Let us take the lesson home to our own hearts. Are we not naturally inclined to remember what we should forget, and to forget what we should remember? If we in our own experience find it otherwise, it is simply because we have permitted God by His grace and gospel power to make it so.

Israel lacked faith and confidence. The same lack is painfully evident in the world today, even in the religious world. This, in itself, is a very striking evidence of the near advent

of our Lord. "When the Son of man cometh, shall He find faith on the earth?" is the prophetic utterance of Jesus. Before the end comes, God will lead His people through severe trials and a school of affliction. This He will permit to test our love for Him, our faith and confidence in

## Benediction

BY ARTHUR W. SPALDING

THE Lord bless thee!

What stony path thy feet shall tread,  
What anguished hour thy heart shall dread,

What foeman menace thy devoted head,  
Who shall defeat the blessing of thy God?

The Lord bless thee,  
And keep thee!

The Lord make His face to shine upon thee!

It must be that the clouds shall weep,  
There must be waters dark and deep  
Through which thy wearied, stumbling  
feet shall creep;

But who shall hide the radiance of  
thy God?

The Lord make His face to shine upon thee,  
And be gracious unto thee!

The Lord lift up His countenance upon thee!

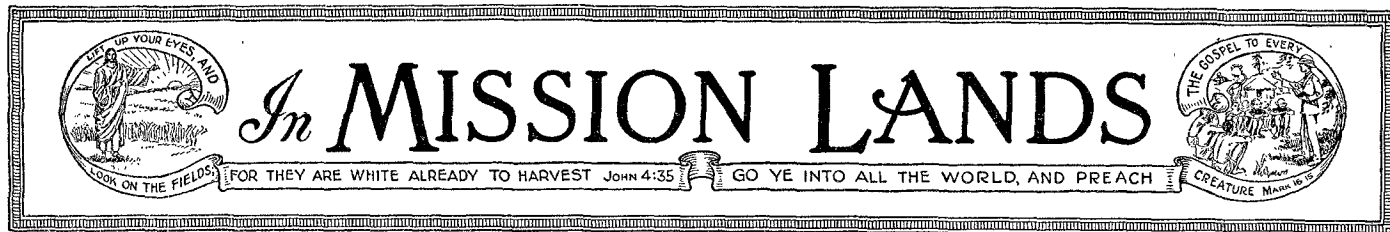
When thou hast fought thy battle  
through,

When thou hast proved thy soul anew,  
When thou hast covenanted leal and true,

Who shall deny the guerdon of thy  
God?

The Lord lift up His countenance upon thee,  
And give thee peace!  
Amen!

Him. Shall we allow present inconveniences, disappointments, distresses, or reverses to absorb and preoccupy our minds to such an extent that we shall forget God's benefits and His precious promises? Shall we criticize, fret, murmur, or complain? Israel did, and reaped the



## Camps in Kenya Colony

BY W. T. BARTLETT

ANNUAL camps have proved very popular among our native Christians in the Luo and Kisii Missions. The people bring food enough to last for four days, and build for themselves temporary shelters of grass. We have just closed the last camp at Gendia. On Sabbath the attendance was 2,000, and there were 206 baptized. At Kanyadoto camp the number present was 1,200, and there were 124 baptized. At the Kisii camp the Sabbath attendance was 2,700, and 130 were baptized.

These fields are gradually approaching entire self-support. Famine and locusts have made the task more difficult, but the end is now in sight. At Kanyadoto the believers were stirred by the presence of fifty converts from the Utendi country, whose songs and music were much appreciated. Each mission has its own "foreign field," and it was agreed to increase the percentage allotted to these.

S. G. Maxwell and his colleagues know how to present reports so that everybody enjoys them and sees the point. Every moment was full of interest. The first bell rang at sunrise, and was the call to private worship. At 7 A. M. the people gathered in groups of ten for heart-searching, praise, and prayer. From 8 to 10 A. M. the time was allotted for breakfast, and thenceforward till 5 P. M. or later, the public meetings continued. Then the people were at liberty to cook and eat their evening meal. The day closed with private or family worship.

Prayers were, naturally, couched in native idioms. One prayed that all the people might come with water cans that had no holes in them. An ancient Luo custom, when peace was arrived at after war, was for the two opposing leaders to grasp the two ends of a dog, which was then cut in two, each army going away with its half in token of peace. Several who prayed told the Lord that they had brought the dog along.

For some three years a boys' school has been in operation, where the children of Christian parents are given

a good education. Some thirty of the boys came to the Gendia camp. Parents were very proud of the appearance and accomplishments of their sons, and many applications were received to enroll new students.

Some outstanding feats of memory were presented. One old sister recited the whole of a Sabbath school lesson, questions, references, and Bible passages, without an error. The women compared well with the men in many respects, which is a notable victory in a land where women are bought and sold as chattels.

The baptisms were impressive occasions. Sometimes there was a minor thrill. At Kisii a black mamba, one of Africa's deadliest snakes, was seen in the water. At Gendia one of the candidates developed measles. She was disappointed at not being given baptism, but was told to keep away

from the others. However, when the ceremony was performed a mile away, she was seen sitting beside the river, watching it all. Some who were rejected as being inadequately prepared, pleaded hard to be baptized. We admitted some whose undeveloped minds proved unequal to the assimilation of the forty-three lessons of the Baptismal Manual, when we learned that they had been turned down three years in succession, and were still persevering. The teachers pleaded for one woman whom we rejected, on the ground that she had won seven converts from heathenism in the last year. We gladly yielded to this evidence of fitness. One of the questions put to every candidate was, "How many people have you won?"

I am greatly enjoying this visit to my old field. We have a host of loyal Christians in this land.

Separate meetings were held with men, women, young men, and girls, at which plain instruction was given on matters affecting moral purity and family life. Such instruction is deeply appreciated.

## "You Have Spoilt Our Town"

BY A. C. VINE

SABBATH school was in progress in a pretty little palm-leaf-thatched mud and wattle church far in the bush. The church, with its well-kept, flower-beautified yard, in which the clean and neat house of the evangelist stands, is the chief feature of the village. The two paths leading from the town pass over a rainy-season river, over which the natives have flung a "five-minute" bridge. It is quite a work of art, calling for no small courage, to cross the swirling black water on the slim sapling which spans the gap, especially with shoes on and carrying a bicycle.

As the member conducting the review of last week's lesson was waxing eloquent on the retrogression of King Saul, there was no other sound to be heard in the church but the occasional rasp of bare feet changing position on the mud floor. The reviewer had the ears of his audience. Outside, in the forest, it seemed that nature too was keeping Sabbath. The little birds were singing, the big birds were croaking (so were the frogs in

the swamp!), the engorged vultures were dozing in the tops of the palm trees, and the crickets were chirping. All the native huts, the trees, and the paths were shimmering in the heat of the tropical sun. The ducks on the riverside just outside the church, made contented little noises and wagged their tails in a manner suggestive of the utmost peace and satisfaction. It seemed that the driver ants in their orderly line of march a quarter of a mile long, and as correct as any line of soldiery, were the only Sabbath breakers on this peaceful day.

The review was over, and the assembled school was being encouraged in repeating the memory verse. If one member was seen not to be moving his lips, he was made to stand up and repeat it by himself. After he had finished, now "madu dum" (everybody), insisted the reviewer, and all repeated it in unison. It is wonderful how they are able to do so, since not one in forty of them can read.

Just then there walked sedately up to the church door six gnarled and bewhiskered old men in their filthy gowns of authority with their "medicines" of elephant's hair and bits of copper. These said they wished to have speech of the "Beke" (pronounced bekā). (It is said that a man bearing a name sounding something like this was the first white man known to the Ibos, hence every white man or woman is now called a "nwa beke," or child of the father of white men, I suppose.) They were told that sacred service was in progress, and to go to the evangelist's house and wait for us. With the utmost respect, and patience born of the hope that they would be accorded their requests, they quietly withdrew.

After the service the members, instead of dispersing noisily to their homes, quietly and with happy grins, obviously possessed of a good idea of what was about to take place, crowded into and around the little house. "Beke" sat in the best chair and saluted the elders of the town, expressing the hope that all was well, that their bodies were strong, that their hearts were sweet. They all gently intoned "Owe," meaning that all was as "Beke" had desired. Then one raised his hand and spoke the stock expression, preliminary to every discussion, "Please, I have something to say." The members all drew closer, blocking the window and doors, eagerly waiting to hear. And this was the complaint of the chief and elders of that heathen bush town:

They had been very glad when the church first came to them, because the children and the people began to be clean and to know how to avoid getting so many sores. Many learned "to understand book," and there was no more fornication, and their town began to be fine. But, please, why did the missionary not allow the members to wrestle and dance and have night music? They had begged the members to be reasonable—no one stopped them from going to church "at any time;" they had even allowed them to pay their "tithe fees," and at harvesttime the heathen had given yams, cocoas, plantain, and even money. So why could not the members uphold the honor of their town at the wrestling season, and why could they not come and dance and make play, as they did before they became Christians?

Why, it was as though the town had been picked up and put down in the silent ocean now; no sound of rattles, dulcimers, and tom-toms; no joyous yelling at the dancing and wrestling as formerly, because prac-

tically the whole town had joined the church, and no one, not even the little children, would so much as go to witness any dancing and wrestling, and the only music to be heard was the hymns of the Christians—the town was spoilt!

It was not like other towns, and people wondered what had happened to them; it must seem as though they had gone mad. Could not the little children up to ten years of age be allowed just to come and watch? The men could think for themselves, but surely the little children could not be doing any harm by coming to help make a respectable-sized crowd on festive occasions. Couldn't they be allowed to go and dance and sing as before? There was no happiness in the town now!

"Beke" heard the complaint with a heart full of joy. Not often does a missionary hear from a heathen chief that all his village has given up all the bad practices of African village life and turned Christian.

"Beke" turned to the members and asked them if they were happy now. "Nk'uku" (plenty), said they laconically.

Then it was explained to the expectant chief and elders that the children, the men, and the women could do exactly as they thought right in the matter, no one was coerced at all; but according to Chineke's instructions we must teach them that it is not good to wrestle, wearing the inevitable charms, thereby showing faith in some power other than God. The dances, too, almost invariably ended in scenes of debauchery such as they had already thankfully said had ended in their town. We must teach all people the harm of these things, and then let them decide for themselves.

This sounded something like what they wanted. They turned to the assembled Adventists and said, "There, you see, your master says you can join in the village play. Now you must come and join us when we beat drum."

The members shook their heads, "No, Christian ways are best, and please Chineke."

Six lonely old men got up and left the house, saying to "Beke," "Everybody seems to be joining the church. You have spoilt our town."

## God Still Gives Success

BY MRS. E. E. ANDROSS

PERHAPS the removal of some of our temporal blessings has helped us to realize more fully the true Source of the success of the great work with which we have the honor of being connected; and so today as we see the advent message marching on more rapidly than ever before, we recall with added joy and deeper gratitude the words of Judson: "The prospects are as bright as the promises of God." Truly, it is not by human might nor power that our very slender lines in Inter-America are reaping greater harvests than ever before.

But I almost feel that I should stop to apologize for the use of the term "slender forces," for truly there is a laymen's movement such as we never before saw in Inter-America, from all we can judge. In harmony with the prophetic word there is a happy combination of the willingness of God's people and the display of His mighty power to cut His work short.

"These that have turned the world upside down have come hither also," were the opening words of a message received the other day from L. Astleford, of the Curacao Mission, embracing the little Dutch islands just north of Venezuela. Then he continued:

"These hostile charges brought against the servants of God about

1900 years ago well described the feeling of the public against Seventh-day Adventists as we took up the Harvest Ingathering this year. But remembering how the Lord had helped us in the past, our believers united to seek God by supplication and prayer, to the end that He would give us favor in the sight of the people, as He did in that first great ingathering campaign when His people left Egypt. God heard our cries, and turned what appeared defeat into a glorious victory."

The church there, with about sixty members, raised \$1,131 in cash, and one man promised to give more than 3,000 square feet of lumber for the new chapel they are planning to build on one of the small islands. "If you add the gift of lumber," Brother Astleford says in conclusion, "it will mean that this is our best year in Harvest Ingathering. For this we sincerely thank our heavenly Father, and recognize that without His help we could have done nothing."

Similar good Harvest Ingathering reports are coming in from other places. A letter from A. A. Carscalen, president of the Guiana Conference, tells us that he and Brother and Sister Cott had a pleasant trip back to the Mount Roraima Mission. Three

young women from Guiana have joined the families there; and although privately employed, Brother Carscallen says, "They are going to be real missionaries, and we look to them to carry the message to our Indian population. We are glad for these additions to this needy field."

Peter Nygaard, superintendent of the Santo Domingo Mission, writes: "Our goal is every member a worker; and in this way our force of workers increases to more than 700 in this republic. Wherever we have a church or company, there we find willing workers. Among the isolated there is also a spirit of activity. They work for their neighbors till others become members of this same precious family. We have prospects of organizing churches where no salaried worker has ever been. God's Spirit is working on hearts in a special way, indicating a rich harvest of souls." Their Sabbath school membership, which has reached 2,395, also promises a rich harvest of souls.

One of our division workers, after a visit to Santo Domingo, reported on the remarkable growth of the work there; and then he added, "Much of this progress is due to the efforts of our young people." Mrs. C. E. Andross, Missionary Volunteer secretary of the Jamaica Conference, with its host of young people, writes: "As reports come in from the different societies, that same statement can truly be made of the work in our field." A. O. Dunn, superintendent of the French West Indian Mission, bears the same testimony of the young people. One of our young women works in the leading printing establishment there. Her beautiful life and earnest effort, when last we heard, had won two other girls in that firm. But the proprietor considers these girls invaluable, so has given them their Sabbaths. One day the proprietor said to them, "I suppose I'll soon have to close shop on Saturday and be an Adventist too."

These are only reminders that our lay members, the young as well as those who are older in years, are busy about the Master's business. Many other leaders would bear testimony to that wonderfully encouraging fact. One of the most remarkable reports of the successful work of young people, so far, has come from Mexico. C. E. Wood, the union superintendent there, told us not long ago of a company of about seventy raised up almost entirely through the efforts of two young sisters.

There is not time to tell of the earnest calls that have recently come from Colombia,—calls to praise God for His marvelous doings, and calls

for earnest prayers in behalf of the multitudes who are waiting for the gospel news. That story must wait, except to say that director N. H. Kinzer, of the Pacific Colombia Mission, reports the most remarkable evangelistic effort he has ever had the privilege of holding; while from Pastor and Mrs. E. M. Trummer, leaders of the Central Colombia Mission, recently came an earnest appeal to try to do something to give the children there a Christian education.

And so day by day we are reminded in a hundred ways that in prosperity and in adversity, God rules and works all things out for His glory and for the good of those who love and serve Him. Pray for us in Inter-America, that we may not hinder the Lord, but that we may ever be His minutemen in the use of any of the thousands of ways He has for the finishing of His work in our own hearts and in the hearts of the people in this widely scattered division.

## En Route to the Belgian Congo

BY JAMES E. SHULTZ

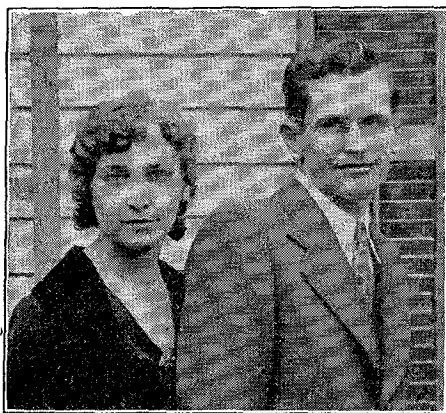
ON the evening of October 6, 1934, a large group of their friends were present at the East Boston wharf to wish Dr. and Mrs. Gordon Beckner Godspeed on their journey to their distant mission field in Ruanda territory, administered by the government, in the Belgian Congo, Africa. They go in response to an earnest invitation of the Mission Board, thus meeting the demands of the Belgian government that we associate a medical worker with each of our mission stations to which large tracts of land have been allocated by the government.

That which made the departure of Dr. and Mrs. Beckner of special

return from furlough to his chosen field; while Harry Beckner, the father of the doctor, was for many years associated with our work in South Africa, where all his children, including the doctor, were born. Thus it will be realized that when Dr. Beckner responded to the call of Africa's needs, he understood those needs, and knew just what he must endure in faithfully serving Him who had called him to be a soldier.

Among those who saw the young people off was the aged grandmother, the widow of Elder J. B. Beckner, who in her declining days joyfully placed her grandson upon the altar of foreign missions, thus consummating a hope which inspired her to forsake home and friends many years ago to stand beside her husband in a service of love for those who will soon rejoice in the realization of the coming of Him who said, "Go ye into all the world, and preach the gospel to every creature," and, "Lo, I am with you always, even unto the end of the world."

As I saw her resolutely standing there on the dock, waving good-by as the great leviathan of the deep plowed into the waters of the mighty Atlantic, the while doubtless envisioning other days and other consecrated hopes which had led to years of sacrificial labor and the loss at his post of the one whose toil she had shared that the coming of the Just One might be hastened, my heart could but instinctively respond, "Come quickly, Lord Jesus."



Dr. and Mrs. Gordon Beckner

interest was the fact that they were sailing from the same port as did our pioneer missionary, J. N. Andrews, just sixty years before, and that Dr. Beckner represented the third generation of his family to serve our cause in foreign lands.

His grandfather, J. B. Beckner, after years of labor in the Southland, accepted, with his faithful wife, a call to the West Indies, where he served acceptably for many years in Jamaica. Of their sons, George left Battle Creek College to labor in the South Sea Islands; Robert has spent many years in labor in Burma, and but recently left his aged mother to

As in the depths of some cathedral dim  
A radiant window glorifies the air,  
By sending through the aisles and arches  
grim,  
Its rich sweet light replete with colors  
rare;  
So in the sacred places of the heart  
Our friendships stand  
And shed their tender glow.

—Elinor D. Runcie.





Conducted by Promise Kloss

## "Oh, Vem Depressa, Meu Jesus!"

BY ENNIS V. MOORE

AWAY in the heart of Brazil I was sitting in the humble home of an old Seventh-day Adventist couple, who came from Europe more than thirty years ago. A few years ago they embraced the message of Jesus' soon coming, and this message has changed their plans and transformed their lives.

They are all alone now, for their children are married, and most of them are Seventh-day Adventists. Recently the dear old sister was very sick, and for some weeks was not expected to live. As I visited with them, I said: "Well, let us sing some songs, read from the blessed Book, and pray together." I then added: "Sister, what is your favorite song?" She did not have to wait or think one moment, for her favorite song was on her weary heart and tongue:

"Fiel promessa Christo fez:  
Eu volto ao mundo outra vez.  
Minha alma anciosa esta  
Por ver o dia chegar.

"Dia feliz, oh dia feliz!  
Dia feliz, oh dia feliz!  
Oh, vem depressa, meu Jesus,  
Trazendo eterna luz." \*

As the trembling voices of that dear old couple joined with mine in singing the words, "Oh, vem depressa, meu Jesus," tears filled our eyes. How they long for Jesus to return and put an end to their aches and pains, and bring them the joys of immortal youth.

Many times when our lives run along smoothly and everything is lovely, we forget the blessings and fulfilled promises that will be ours when Jesus really comes. But when the hand of sickness or death lays a loved one low, or we have some sore trial or difficulty, then we long for the Saviour's return, when there will be no more pain, no more sorrow, sickness, death, or tears, no more

broken hearts, no more faultfinding, no more harsh words, no more misunderstandings. What a joy!

How many bleeding hearts, how many aching bodies, how many blighted lives, truly long for Jesus' soon return. How many there are who suffer, and who plead from the depths of their hearts, "Oh, vem depressa, meu Jesus." Yes, Jesus is ours, and He desires to come to us, and to receive us as His very own. We can be His now, even among the

aches and pains and sorrows of this earthly life. His spiritual presence will bring us happiness and joy; and when He really comes to receive His own, He will bring us eternal cheer and endless comfort, and relief forevermore from all pain and suffering. He will bring us eternal salvation and immortal youth.

Brethren and sisters, let us live and work so as to hasten the soon return of our Lord and Saviour, Jesus Christ. I long to see Jesus, and be gone from this world of deception and sin, don't you? Hasten, Lord Jesus, Thy soon return! We long to be with Thee.

## Grandma Grant's Cure for Stealing

I WAS sitting in Grandma Grant's sunny dining room, nibbling a piece of warm, applesauce cake, hunting around among the raisins, dispatching stray grains of sugar, and writing down the recipe as she dictated it to me in her dear, uncertain manner. We just had the flour thoroughly mixed in, when we heard John and Mary and Peggy—the children of the new family who had just moved into the cottage back of grandma's garden—in dispute outside the window.

Grandma excused herself and hurried out to talk with them. I heard her say: "Well, Peggy darling, Grandma Grant is going to give you one stem of lilies of the valley. There! And here is one each for you, John and Mary. Now run home, like good children; and don't pick any flowers without asking me, Peggy dear." With one of her bright smiles and a pat for each of them, she herded them through the back gate.

"Good-by, children; come see me again sometime."

"Good-by," they chorused; "thanks for the flowers."

"Do you know?" said grandma, as she came back into the room, "I think that children would cause less grief by pulling up flowers and breaking branches off cherished shrubs if we older people—neighbors and parents as well—would remember how we longed for flowers when we were children. Did you see how their faces shone when I gave them the lilies?"

I agreed with her heartily, and thought with some amusement of the energy and foresight with which she had forestalled the possible depredation of her cherished new lily bed.

### The Cake Again

She finished the recipe. Then I took my leave, as any good neighbor would do, through the kitchen way, and she followed to pick me a spray of her cool, green-white lilies—perhaps for the same reason she gave them to the children! Turning the corner past the climbing rose vine, the poor old lady was shocked to a tense silence, and could only gasp. Every lily was missing except three or four in the corner!

Being young and somewhat impulsive, I rushed through the garden, hoping to find Peggy. I would give that child a fright. I would teach her the lesson she needed. I would—

Pausing at the garden gate to look about me, I heard voices—grandma was speaking to some one. Coming closer, I heard her say; "Are you sure Peggy did it, John?"

"Oh, yes, ma'am," averred John. "Mamma gave her a beatin' for it, and made her go to bed." There was no reason to disbelieve the honesty of that report.

"And the flowers, John," faltered puzzled Grandma Grant; "what did your mother do with the flowers, dear?"

"Oh, she put them in water. She

\*"Sweet promise,—I will come again;  
Go preach this gospel to all men;  
'Come quickly, Lord,' my soul doth say,  
'And bring that happy day.'"

"Happy day, O happy day!  
Happy day, O happy day!  
Come quickly, Lord, no more delay;  
Come quickly, happy day."

thought they were grand. Mamma sure likes flowers."

"Well, I suppose Mrs. Murphy did all she could about it," I said to the bereft old lady, after little John had gone. "She spanked Peggy and sent her to bed."

"And kept the flowers," murmured grandma, with a strange gleam in her eyes.

"But what—" I began.

"You've a great deal to learn, young lady, about the ways of children and the cure for their mischievousness. I've brought a family up to manhood and womanhood, and there's not a petty criminal among them, but some of them stole things when they were little. A little chap may unintentionally steal. He doesn't understand property rights and ownership; but he can be taught with ease if his folk will just straighten out his tangles reasonably and courageously whenever they discover them.

"Take the time when George was about four. I dressed him up in his little sailor coat with brass buttons and pockets on each side—his first pockets—and took him along to the store. While I was busy giving my order, he filled his little pockets with beans. Well, when we got home, I noticed him chewing something, and discovered the beans. He told me he got them out of the bag in the 'tore,' and demonstrated the amount he had taken by plunging both fists deep into my bag and bringing out all he could hold.

"We must go right back and take the man's beans to him," I told the puzzled baby. "Mother didn't pay for what you took." And you may believe it or not, but I bundled him into his go-cart and back we went, even though it was time to be starting supper.

"I told the clerk in the store that he should accept the little bag of beans because we knew it belonged to him and we couldn't keep it; it would be wrong. He hesitated at first, but a little meaningful glance told him that it was meant for an object lesson for the little man grasping the bag and handing it up to the edge of the counter. He had a very sober look on his face as he took the sack, remarking in an undertone: 'Your baby is not the first to carry off fistfuls of fruit and crackers and such; but you, ma'am, are the first mother who seemed to care enough to try to stop it. Thank you, ma'am.'

"And then we trudged home, George cheerful and I extremely tired, but feeling that I had done right. Children don't always choose to need help just when we are feeling fresh and enthusiastic, my dear; in

fact, they almost never do, but it always pays to take care of the situation immediately, even if it nearly finishes you."

This was a new idea to me, but it sounded right, as usual. After a moment's thought, I asked her, "Did that cure him for life?"

#### The Real Cure

"No, it didn't. That happened when he was so small that much of the reason for it was lost upon him. The real cure came when he was ten. I think children encounter their worst temptations when they begin to have close friends among the neighbor children; a sin seems only a fourth as bad when their best friends are doing the same thing.

"George and his friend Russell stole a few ears of corn from the crib of a neighbor dairyman; they wanted the kernels for their new pea guns.

"That time I made him take some of his own pennies and buy other ears, carry them to Mr. Horn, and tell him what he had done. That was the hardest thing he ever had to do, because Mr. Horn had been known to shoot at other small trespassers. And as if that were not bad enough, Russell's father thought the whole idea was nonsense, and would not have Russell humiliated by any such action; so George had to go alone and bear all the blame as if he had been alone in it. It seemed too much until his daddy agreed to walk along for safety's sake, though he was to say nothing.

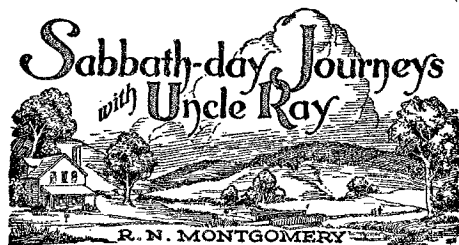
"His daddy was a proud man when he came home, though, for George had done his unpleasant errand like a general, and had only choked up slightly at the very first. Mr. Horn had shaken hands with them both, and had told George's daddy that with such training for his boy, he would surely make him an honest man—which was a lot for Mr. Horn to say."

Drawing a long breath, grandma concluded by saying, "My dear, I just don't believe the child lives who can't be taught not to steal."

"I believe you are right," I said; "and now I see what you meant when you spoke about Peggy's mother keeping the stolen flowers—she was abetting Peggy's crime."

"Yes, and doing it innocently, too. She doesn't take the child's sin in the right way. She feels that it is something to be covered and to be ashamed of, whereas it is only a perfectly natural act for the child. A four-year-old doesn't know the meaning of the word 'steal.' If she would bring Peggy along and return the flowers, Peggy would learn that it did her no good to take them in the first place.

As it is, the flowers are sitting on the table in Peggy's own house, and are hers in spite of the spanking," concluded grandma, with snapping eyes.—*Doris Iona Brown, in the Oriental Watchman.*



"It's a shame to be pushed out of one's own nest by a big fat loafer!" Alvan exclaimed indignantly. "Can't the birds or butterflies do anything to protect themselves from bird and insect thugs?"

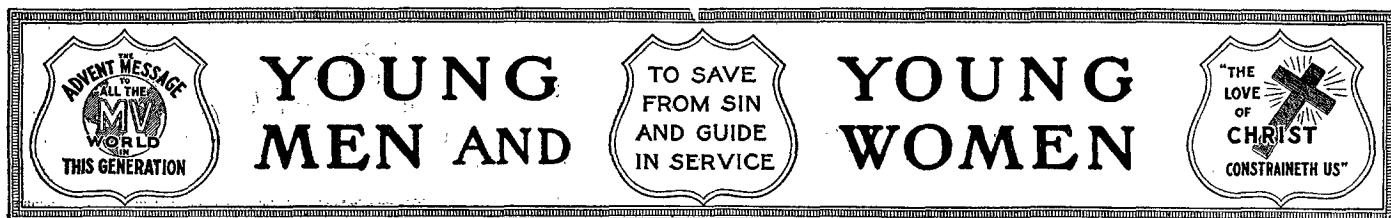
"Well, some of the mother birds do recognize the larger eggs when they are laid in their nests, and proceed to throw them overboard. Some of the butterflies coat their eggs with a hard, slippery varnish, which turns the point of the fly's egg-laying dagger. Others like the eider duck, pluck down or hair from their own breast and build a protective coating over the precious eggs.

"We may be indignant over the cruelties practiced by some of the nature folk, but really there is usually a good reason for everything that happens among these creatures. These egg-hunting bees and flies are really valuable friends of man. Though we love the gay butterflies flitting on jeweled wing from blossom to blossom, the caterpillars from which they develop are very destructive, feeding voraciously on the very plants that produce most of our foods, such as are grown in garden and field. If these little insects failed to destroy much of the egg crop of butterflies, we might as well stop planting many crops, for these caterpillars would devour them to the last leaf.

"Some butterfly caterpillars, such as our black and orange beauty, the monarch, do no harm to the crops of mankind, but live on the new and tender leaves of the elm, willow, and poplar tree. The swallowtails, so called from the peculiar tip on the hind wing, are expensive pests to the orange growers of the South; so much so that instead of praising their beauty, the fruitgrowers call them 'orange dogs.' In the North they are destructive to such plants as parsnips, celery, and parsley."

"Would the caterpillar bite me if I held it?" Alvan asked.

"Oh, it could bite, but not enough to be painful. Caterpillars depend upon other means for protection."



### Sensitiveness

BY G. H. HEALD, M. D.

WHEN a doctor says that a person has been sensitized to egg, to milk, to strawberries, to pollen, or to some other substance, he means that a portion of the offending substance has got into the blood of the person, changing its nature so that even a minute quantity of the substance will act like poison, causing the sensitized person to react with violent symptoms. A person who has been sensitized finds that in order to have comfort he must avoid the offending substance.

Hay fever is a sensitization to certain plant pollens or to other dusts. One type of asthma is also a sensitization, the presence of the offending substance always bringing on an attack. Food idiosyncrasy, such as that which causes some persons to have hives after eating strawberries, is a sensitization. One may be sensitized to something floating in the air or to some food.

The sensitized person has two means of relief. The first of these consists in regulating his life so as to keep entirely away from the offending substance. For instance, one who is sensitized to plant pollen may take a sea voyage just before the time of pollination of the particular offending plant, and thus avoid his annual attack of hay fever or asthma. Or if he is sensitized to a certain food, he may avoid eating it. This, of course, is not a cure of the sensitization, but only a means of preventing the symptoms. The second means of relief is effecting a cure. In order to cure the condition, it is necessary to begin treating the person with exceedingly minute doses of the substance, too minute to set up an unpleasant reaction, and to continue increasing the dose as the patient is able to bear it, until finally he is able to stand any ordinary dose, when he is considered cured.

Now this is all given by way of parable. People are sometimes sensitized to mental or emotional pricks. We speak of them as being "sensitive" or "touchy," meaning that a minute dose of mental irritation, which would not have any effect on a normal person, will in these persons cause violent reaction, with

acute mental suffering, and perhaps considerable combativeness. Such persons have been "sensitized" by the poison of offended pride, and it therefore takes only a very small dose of mental irritant to bring about a reaction.

In this, as in the physical sensitization, there are two ways of avoiding the reaction. One is to keep away from the source of irritation—to go off and live by oneself, where toes will not be trodden upon by others. The great journalist Pulitzer became so obsessed with the idea that he could not stand noise, especially what he considered unnecessary noise, that he had his country residence built with a noise-proof tower, so that he could be in absolute quiet. It brought him no happiness. The trouble was not in the noise, but in the state of his mind which insisted that noise was unnecessary and therefore wrong. And so he got very little relief from his tower. As a rule, one

who tries to run away from mental irritants becomes more and more irritable, so that eventually he is a constant source of irritation to himself.

The other method of remedying the trouble is to increase the powers of resistance to this form of irritation, not by running away from it, but by submitting to gradually increasing doses. Prayer and a spirit of submission are the remedies that will enable one to bear the irritants with fortitude. This is the Bible way, as can be seen from such texts as, "Tribulation worketh patience," "Whom the Lord loveth, He chasteneth;" and the tried person has the promise, "God . . . will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." And here is the result of such a cure: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life."



DEAR FATHERS AND MOTHERS  
IN ISRAEL:

Some of you have noticed our corner in the good REVIEW, and have accepted it simply as another effort made to hold our young people in the church and to build them up in Christian living.

During the two years we have been carrying on this work I have received many letters from your daughters, many of which would surprise you could you read them. I have often thought, as I sat down to answer one of these letters, "How I wish I might write instead to this girl's parents!"

I realize that youth is ever, in a measure, in revolt against maturity. I read once that a six-year-old spends his days trying to do those things for himself which we insist upon doing for him. In the same way one might say that youth is that group of individuals for whom we insist on deciding those things which they would prefer to decide for themselves.

Probably no generation of young

people has ever been so thoroughly discussed, bemoaned, condoned, and censured as has this present rising generation. And yet the fact remains that they are as far removed from us—as to comprehension of ideals and purposes—as if we lived on another planet.

We parents seem to live in a cellophane wrapper in our recognition of this relation between us and our children. We see them, we hear them, but we never really touch them. Either they or we are incased in a covering which is impervious to currents of sympathy and understanding.

I belong to women's clubs; have women friends. I hear women relate glibly how intimate they are with their daughters,—what long, confidential visits they have together. They usually conclude by declaring that they are "just like sisters!"

Without question there are cases where these ideal conditions do exist; but usually, I am sorry to say, I question the accuracy of the recital. I have a feeling that the woman is telling me of the state she *wishes* existed between herself and her daughter. I remember too well to believe all these beautiful tales. My own mother was a devout woman; I have always admired her tremendously

and loved her deeply and truly; but there were often times when neither she nor my father knew much of the inner workings of my soul.

Then, too, there are other things that keep me from being very credulous in this matter—things contained in letters that I receive. They usually begin, "First, destroy this letter when you have finished reading it." I do destroy such as soon as the letter is answered; but always I keep them deep down in the "round tower of my heart." It is such letters that I have been running through in my mind tonight. We have a habit of taking stock toward the end of the year, you know; and I have decided it will be no violence to my dear girls' confidence if I share with you—deleting names and altering details in order to hide identity—some of these letters.

I do so in deep love and longing for fathers and mothers the world around. I realize that you are not wholly blind to the things of which I am speaking. I know you are conscious of situations that pain you in your homes. But I pray the Father of us all to come by His Holy Spirit and make our hearts tender and gentle until our children are able to find us and we them, underneath the superficial hurry from one material detail to another which we call life.

The children cannot alone be to blame for the pictures I am about to present to you. We must find a solution. We must read our Bibles better than we have. "Children, obey your parents in all things; for this is well pleasing unto the Lord," is a wise and important injunction given by the sturdy apostle Paul. But many of us fail to read on, and see that he adds in the next verse, "Fathers, provoke not your children to anger, lest they be discouraged." Col. 3:20, 21; Eph. 6:1-5.

Here, then, is my message to you for this new year.

"I have thought a lot about going away to school, but it seems impossible. The folks even refused to let me go away to work. They say they are going to keep me from seeing —, whatever they have to do. I shall be twenty-two next month, and I think I have some rights. They won't let him come on the place if they know it; but I have been seeing him at least once a week. . . . The other night they missed me before I got back, and now they watch me closer than ever. I know we shouldn't meet that way, but what can I do?"

You can fill in the details of the picture. No companionship between parents and daughter. Disapproval of daughter's friends—or friend. Refusal to allow him to come to their

home. Secret meetings. Guilty conscience. Self-justification and desperation. Which way out?

Here is another:

"I have been trying to earn money to return to school, and now that it seems I will soon be in a position to go, mother is afraid to have me go alone. I am twenty-four years old, and have earned my own money. I have talked of entering the colporteur work, but she feels just the same way about that. I begin to wonder what I can ever do anyway. I want to go back to school. The trip is a simple one—there are no changes, and some one will meet me. Should I give up going rather than go alone?"

Twenty-four years old! Wants to go back to school. Very soon will she be past that desire. Her parents depreciate her ability to care for herself!

In a short time one of two things will happen. This young woman will rebel and go back to school, or she will go away to work; or it may be that she will submit to the pressure and settle down to "help at home" as long as she lives. If she does, life will hold for her little of self-expression in the sort of atmosphere she describes. Is it fair?

Another:

"I went to high school and graduated in —. We lived near a small church then, but I have never known more than six young people who were Adventists in my life. I want to go away to one of our colleges. I had one chance to go and work for my board and room, but mother would not let me. I am nineteen. I had prayed that if I should go I might get the work. Then the chance came, but mother cried so hard we were all about sick, and I did not go. Should I have gone? Mother does not have very good health; but she has father. We live on the farm. Last winter I stayed at home and helped with the work. I sewed, did fancy work, pieced quilts, and read a lot to keep busy. I don't go with any one, and there are no entertainments here. I am just lonesome and down in the dumps. What shall I do?"

Bounding health and activity and a natural desire for young companionship! A chance to give all these powers expression at school. A chance to earn her own way—to realize herself—lost in the tyranny of tears! Shall she spend another winter in trying in various ways "to keep busy"? or shall she face a siege of opposition and reproach, and go away to school anyway?

Here is another:

"I love my father, and he is so good to me that I am ashamed to say a

word against him. But I am so afraid of him that I cannot talk to any one naturally in his presence. He wants me to help him in his work. He is capable, and I do respect him. But oh! how I long to go away and work for some one else so I can be myself! At times in my life this state of affairs has made me really ill. Mother understands somewhat, but she can do nothing.

"I am never allowed to make friends. If father sees I am forming a friendship with any one, he is so cold to that girl that I have to change my attitude to her completely. Then he is friendly to her again. Tell me, is it natural for me to wish to leave home and try by myself? I want to be God's child. I am nearly thirty years old, and my parents are so good to me I suppose I am spoiled. But I would really rather not have it so easy and get into a new atmosphere. Is this a sin?"

Are we still in the Middle Ages?

Here is another letter—one that presents a problem very real. It is that of the missionaries' growing-up child.

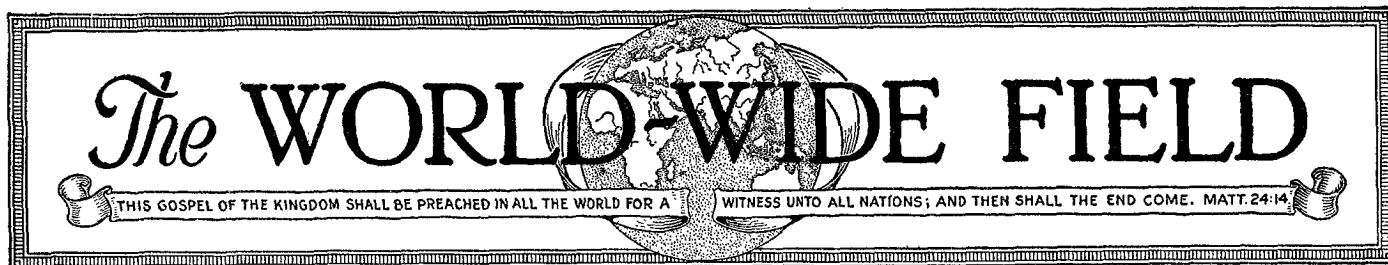
"Sometimes I am so lonesome. My mother is good to me, and wishes me to make of her my best friend, but I am sometimes afraid. She says this is because I wish to have my own way.

"My parents do not wish me to associate in a social way with the natives of this country. My parents and grandparents are English and American, but I was born here, and am as much like these people as any other born here. I cannot understand my parents. Last night I went to bed and cried myself to sleep. When my parents are away making visits or at the office, I just stay here in the house and keep the cook company, and wash and iron, or do just anything. I am so lonesome. Can you think what I could do?"

I have always thought the missionary's problem of what to do with his adolescent child one of his very gravest. Often missionaries are so at home in the land of their labors they do not comprehend the disaster that lies in intermarriage between different races. The writer of this letter is perishing for occupation. Her English education is being neglected. She has no friends except those whom her parents would forbid (and rightly) as possible suitors. I tremble for her.

It would seem that the wise solution for her would be school life at one of our boarding schools, where her mind could be trained, where she would meet that cross section of Adventist young people whom it is her right to know, where she would be

(Continued on page 21)



## Evangelism in East Pennsylvania

BY W. M. ROBBINS

MILES COON has held a remarkable theater effort in Norristown. For years Norristown has been operating a church with a little company of twenty-four members. These members felt impressed that something ought to be done to warn the city.

About two years ago they raised a Harvest Ingathering goal of three times the amount of the regular church goal, and then those few members started in to raise money for an effort. In about two months they had secured \$1,000 in gifts and by the sale of magazines and in other ways. The conference appropriated another \$1,000, and Brother Coon put on a strong theater effort, which has resulted in the baptism of 100 converts.

The Norristown church is now one of the most spiritual and active churches we have in the conference. They met in a hall for about a year, when they decided they must have a church building. They now have a fine stone church with a seating capacity of 250, with a mortgage of only \$1,500 on the building.

We are also operating an excellent church school in Norristown.

We have had repeated calls for something to be done in the Sayre church of East Pennsylvania. Last April Mrs. Robbins and I got out a few handbills, and advertised an effort in our own church at Sayre, beginning on Sunday night. We had a full house the first night, and the interest continued to grow until we had to place chairs in the rear of the church. The second Sunday night I spoke on the change of the Sabbath, and three faithful souls took their stand, one a very prominent woman of the city, who is now the leading member in the Harvest Ingathering.

After we had continued the effort eight nights, I was called to a college board meeting. I requested, due to the good interest, that Elder R. M. Spencer come to Sayre and continue the effort. He has now baptized thirty-four, and there is still a wonderful interest. I believe it is possible to baptize that many more.

G. S. Rapp, pastor of the North

Philadelphia church, has been broadcasting from Philadelphia, and holding Sunday night meetings. The two years he has been pastor of the North Philadelphia church, he has baptized about seventy. A Baptist minister, W. E. Phelps, accepted the truth a few months ago as a result of Elder Rapp's Bible studies, and he is bubbling over with enthusiasm. He and his wife are among our magazine workers, and they average in sales about 1,000 copies of *Life and Health* a week. You no doubt have noticed the increase in our magazine sales in East Pennsylvania. This has been

caused by the work of this former Baptist minister and his wife.

We are having a number of laymen do evangelistic work. I. H. Johnson, one of our colporteurs in Harrisburg, has brought in twelve faithful colored souls, as a result of a Sunday night effort. He is now conducting Sunday night meetings in a schoolhouse, with a good attendance every Sunday night, and is hoping that from fifteen to twenty will take their stand for the Sabbath.

E. E. Messinger, one of our school teachers, conducted a hall effort in Quakertown, which has resulted in several taking their stand for the Sabbath.

Then we have Brother Schlenbaker and Brother Brill, members of the Lancaster church, who bring in twelve or more Sabbath keepers every year.

## A New Day Dawns at St. Louis Council on Evangelism

BY S. A. RUSKJER

For many years our denominational program in North America has made provision for frequent and very important conventions and institutes for departmental secretaries. It is because of these important and very necessary institutes that the work is kept moving forward so smoothly in a well-balanced manner throughout the field.

But while we have had conventions for conference presidents and departmental secretaries, as well as ministerial institutes, in which the general interests of the work have received earnest attention, perhaps the first time in the history of our work in North America when a large number of evangelists have been called to meet in council, concentrating their thought and attention entirely upon how to do a much larger work of evangelism in the cities, hamlets, and rural territories of North America, was when they met at the recent important council on evangelism held at St. Louis, Missouri, under General Conference direction, December 17-23, 1934.

At this council every hour from early morning until late at night was filled full of extraordinary blessings,

from Monday morning, December 17, when we entered the Union Station at St. Louis, and came face to face with a neat banner, "Welcome, Seventh-day Adventist Ministers," until late Sunday night, when we saw the bright lights of St. Louis's sky line fade away in the distance behind the train which carried us back to our field of labor.

Fully three hundred evangelists, representing twenty-six States, entered into the work of the council at St. Louis in a very earnest spirit, determined to accomplish two things: First, to discover better methods and means to employ in reaching the large centers of population in North America, as well as rural territory; second, to obtain and actually lay hold on the power of God through the infilling of the Holy Spirit in the latter rain, without which this new day of soul-winning evangelism would be impossible.

Four union conferences united in the council on evangelism at St. Louis. The Lake, Central, Southwestern, and Southern Unions, as a result of earnest effort, were successful in so arranging the work of evangelists in their territories as to make it pos-



sible for those servants of God to spend the time in attending the meeting at St. Louis.

It is not the purpose of the writer to discuss in detail the important topics that received such earnest study, or even to mention the hundreds of suggestions made along the line of better methods and more successful efforts in soul winning. Such important matters as how to locate an effort in a city; how to prepare the way for the effort, making the place of meeting attractive; how to advertise the effort; how to organize those associated with the effort for a more successful effort; the question of sermon content, arrangement of topics for the sermons, follow-up work, baptismal class work, and scores of other very important topics which received careful attention at the recent meeting, will be fully reported by others, especially through the columns of the *Ministry*.

We believe that one of the most important actions of the General Conference in recent years was taken when it was wisely planned for these regional councils on evangelism. That our General Conference brethren are fully sensing the need of a more aggressive and more successful work of evangelism in North America, was indicated by the fact that Elders Watson, Branson, and Froom, Brother Burgan, and others were present and took a leading, active part in making the convention the important meeting it proved to be.

It was evident that all present sensed right from the opening meeting, at which Elder Branson spoke to the delegation, that a new hour was dawning in the life and experience of all the evangelists present. God greatly blessed Elder Watson as he conducted daily studies on the Holy Spirit and His reception into the life and labors of the worker.

Time was altogether too short for the faith-inspiring studies given by Elder Froom on the early experience of those connected with the advent message.

Brother Burgan, in an interesting and instructive manner, greatly helped our evangelists in preparing to make a more liberal use of the newspapers as a channel through which the truth of God can be published in connection with the conduct of soul-winning efforts.

Elder Branson was in general charge of the convention. A spirit of freedom characterized all the sessions of the convention. Eternity alone can reveal the far-reaching influence of this important gathering. Three hundred evangelists returned to their fields of labor determined to increase

greatly their efficiency and more than double the results of their soul-winning work.

In the testimony meeting which came near the close of the convention, nearly every one present took part, testifying to the fact that we had not only learned of new methods for the doing of the work of this hour, but had become connected in a more definite way with the Source of divine power.

Many expressed their profound belief that this evangelistic council will result in the ingathering of thousands of souls in the Middle and Southern States within the next few months. All agreed that a new day has dawned for evangelism in North America, and that the influence of these blessed days spent together in

seeking and obtaining divine power for our work, will continue to grow until our workers are inspired and endowed with power to win "thousands in a single day."

The evangelists and Bible workers fortunate enough to attend the recent meeting in St. Louis were prepared for more successful and more powerful work for God. As long as time shall last, we shall think back to the upper-room experience at St. Louis as the dawning of a new day in soul-winning evangelism, at least in this part of the Lord's vineyard.

May God help us as workers and lay members to realize fully that we are living in time's final hours, and that we must hasten to do a mighty work in gathering in the honest of heart before it is too late.

## God's Providences in Soul Winning

BY H. A. VANDEMAN

FIRST I shall mention the experience of a young man, thirty years of age, married and with three children, the youngest about a year and a half old. He was employed with the Standard Oil Company as expert office man. He was an unbeliever, a drunkard, a tobacco user, and a profane man.

Tuning in accidentally one Sunday afternoon on our radio sermon, he was led to attend church that same night. The message seemed to grip him from the very start. He never missed a radio or church service after beginning. Three weeks later he wrote me a beautiful letter, telling of his interest, and how he had never been able to understand the Bible before. I answered, and asked him to make himself known the next Sunday evening, as the church was filled with strangers.

About two weeks after this, he phoned me one Saturday night, urging an immediate interview, as he felt deep conviction for his sins. I went to his home, and met his wife and family. We went directly to the subject. His heart was ready. An earnest prayer season brought victory to his soul. His wife was delighted. The two were baptized into the faith and are true members today. He is a good worker.

This brother had one very severe test on the Sabbath, but prayer again prevailed and he conquered. He was voluntarily advanced in salary to an amount sufficient to pay his complete tithe on the new salary. Recently he was offered an important position in Palestine to represent the Standard Oil in their large pipe-line project.

He told the manager that he could not consider it unless he could have the Sabbath off.

The manager said that could be easily arranged, adding that the change for the better in his life the past nearly two years would not warrant interfering with his religious views. The way the Holy Spirit has led in this case is remarkable.

The second case is that of a young married man, thirty-two years of age, who has three children, and a wife who is working. His aged mother in the home is a Seventh-day Adventist. The young couple were worldly. The man was saturated with tobacco. He attended some Sunday night services at the church before we noted his interest. Then one Sabbath he appeared at the service. He came forward in answer to an altar call, and gave himself to the Lord. His conversion was genuine; his life was cleaned up. Shortly after this he entered the colporteur work, and has made a success of it. His wife began attending the church, and soon took her stand with him. They are both true to the message today.

The third experience is of a young married man, thirty years of age, with four children. He had lived a dissolute life. When I met him, he had been on a sickbed for two years. His wife, when a child, had been taken to our Sabbath school by her grandmother, but when she married she drifted into the world with her husband.

This young man had experienced conversion when I met him. Different ministers had visited him, but he was not satisfied, as they either

evaded his questions or laughed them off. Through the radio he became interested in our truth and sent for me. At the first visit he questioned me for nearly two hours. I found his mind keen, and he readily grasped even the deepest points of our message. Further studies and prayer meetings followed, and he gave himself over completely to the Lord. His health never allowed his baptism, although his wife and two older children were baptized.

Other ministers continued to visit him, and tried to break down his faith, but he stood his ground nobly. He was very solicitous for the salvation of his worldly sisters and other relatives. He pleaded and prayed

with all who came to see him. He sent for those with whom he had had disagreements in the past, and tried in every way to make restitution. His influence was godly. The Holy Spirit became his mighty helper and teacher.

How we longed for his complete recovery, but God did not see fit to answer our prayers for his broken body. He died, but left a remarkable life witness to this message behind him. He had a victorious experience and it was a blessing to others. Many have been helped by this wonderful life. His funeral service brought together a large group of friends and relatives, and we feel souls will yet be gathered as a result of his work and prayers.

## Foreign Work in the Atlantic Union

BY H. O. OLSON

OUR veteran worker, L. F. Passabois, French general evangelist, has during the last year conducted some very successful efforts in Southern New England. In the same conference our only minister among the Portuguese of North America, J. F. Knipschild, is laboring untiringly. The Portuguese believers of this conference equal in number those of Portugal, or between 200 and 300.

The first week end in December, J. K. Jones, F. D. Wells, Miss Louise C. Kleuser, and the writer, joined Elder Knipschild in conducting a Portuguese Congress in New Bedford. It is inspiring to see the earnestness and zeal of these believers, one third of whom have been with us only about one year. The truth of this message and its progress are of absorbing interest to them. At the close of the last service one could hear such expressions as, "I could listen all night to this."

Our own church in New Bedford has become too small, so a large Methodist church has been rented. Because of the number of children and interested ones, the Sabbath attendance is at times twice that of the membership. Plans are on foot to provide a larger church of our own. Both here and in Taunton, church schools are conducted, and in the last-named place there is also a junior academy for the Portuguese. Because of the prevalent early marriages among this nationality, very few finish a sufficiently long course of training to fit them for the ministry. In view of this there is a dearth of Portuguese workers. We would appreciate getting in touch with consecrated young men with a good training and a knowledge of the Portuguese language.

S. Lundstrom will begin a Swedish evangelistic effort in Worcester after the beginning of the new year, and John Cheripko will at the same time begin both Hungarian and Czechoslovakian efforts in Bridgeport. It is encouraging to have all these foreign churches report that they have reached or passed the Harvest Ingathering goal.

Our faithful Italian colporteur, Samuel Lombard, during the last eighteen years has placed about 18,000 copies of "Our Day in the Light of Prophecy" in the Italian homes of Southern New England. This field has a large Italian population. In Rhode Island 49 per cent of the entire population is Italian.

Sabbath, December 15, will be a day long remembered in the Greater

New York Conference. The entire Week of Prayer was fraught with rich spiritual blessings among all nationalities. On this last Sabbath afternoon a union meeting of the foreign churches was held in the Bronx German church. J. K. Jones and the writer united with the local ministers in an ordination service. Two workers, Gabriel Varga, Hungarian, and Joseph Spicer, Croatian, were set apart for the sacred work of the ministry.

There are now eleven foreign churches in New York City, with a membership of about 1,150, and a twelfth church well on the way. The tithes and offerings of these churches show that they are devoted to the truth. They have reached the Harvest Ingathering goal, and are carrying on a vigorous debt-paying campaign. A few years ago, when O. A. Lund became pastor of the Brooklyn and New York Swedish churches, the latter had a church debt of about \$23,000. By the beginning of the new year this will be practically eliminated. The united endeavors of the General, union, and local conferences to lift the burden of debt from the churches in this great metropolis is bringing courage to our people.

Besides these vigorous financial campaigns, our foreign workers are carrying on active soul-winning efforts in New York City. Especially fruitful have been the efforts of A. Catalano and Sister Vesta Cash in behalf of the Italians during the last few years. The large amount of relief work carried on among the Russians by M. S. Krietsky seems to attract a large number of his nationals to the religious meetings conducted by him.

## Soul-Winning Experiences

BY L. E. FALKENBERG

A YEAR ago last spring I was asked to hold revival meetings for a week or ten days for our people of the Dinuba district in California. The Dinuba English, Dinuba German, and Oriso churches joined in this spiritual revival. The attendance was remarkable, some driving long distances when it was almost impossible for them to afford the price of gas.

It was wonderful to see the young people of the farms work hard to get their evening chores done in time to be at the church for the young people's meeting, which began at seven o'clock. This meeting was held before the main service each evening. They literally filled the question box with important questions relating to individual Christian experience, which

showed that God was moving mightily upon their hearts.

As the services progressed and the important phases of our message were studied, there were marvelous victories won. Many made their decision to be true on tithing, health reform, and other points concerning which they either had been living in unbelief and causing dissension in their church, or had backslidden from their former loyalty.

Some of the people told us that not only did they feel the Holy Spirit's presence in the meetings, but during the day it seemed that the very atmosphere was charged with the Spirit's influence. Brother Lashier, of Mountain View, who was helping me in this series, and I felt the same

thing day by day. It seemed like a Pentecostal refreshing that all could feel.

Not only were backsliders reclaimed, but sinners were converted. A young man whose mother was an Adventist (he had been a ringleader in trouble when he went to the church school) was touched by these meetings, and gave his heart to the Lord before I realized what was happening.

A woman, the sister of one of our ministers now in the East, had married out of the truth and gone so far into the world that her people almost despaired of her ever coming back. But her hard, cold heart was touched, and she began to fight the terrific battle against cigarettes and other forms of evil. She finally won the victory in the face of terrible opposition, and was baptized. She now holds a prominent position in that church. The young man mentioned is now the missionary leader of the church, and I am told he is putting more life into the church along missionary lines than it has had in a long time.

Instead of closing the meetings in ten days, we all felt impressed they should continue another week; so they were held seventeen days. When I was asked to go there, I knew practically nothing of the situation, and had not counted on baptizing any one after such a short series. But before the meetings ended, young people of the churches, older people who had backslidden, and others began to ask for baptism. On the last Sabbath twenty-two went forward with their Lord in baptism, and several others were baptized later.

Surely the Lord poured out His Spirit upon us in answer to the earnest prayers of His people. There was and is an earnest seeking of God such as I have never seen before.

On coming to Fresno one year ago this month, I began a series of studies in the Fresno church on the Holy Spirit and His work. The results were good. Hearts were bound together in Christian love and fellowship, and good results have followed.

Last March I began holding meetings in the church three nights a week for the public. The interest was much better than we anticipated. In a short time we had more interest than we could properly care for, because, on account of sickness, the Bible worker could not help; so from the beginning of the meetings until they reached the height of interest there was no help from a Bible worker. I finally succeeded in getting one for the latter part of the campaign. G. A. Wheeler, one of our very faithful retired ministers, helped me what he could with visiting.

The Lord worked marvelously. People began keeping the Sabbath. Some were threatened with the breaking up of their homes if they accepted the truth, but they came in just the same. Up to our last baptism, which was in July, forty were baptized. Now there are many more interested, and as soon as the Harvest Ingathering is done, we plan on another baptism.

As I visited with the people during those meetings, it seemed that the Lord was present, actually speaking to their hearts. I told them in public and in private that it was a great privilege to become a Seventh-day Adventist, and that we did not want them to join the church until they knew what they were doing, and were thoroughly converted to the Lord Jesus.

I preached the message, including the Spirit of prophecy and health reform, as plainly and clearly as I possibly could, also tithing and the coming out from the world and its follies. The Lord added His blessing, and instead of being discouraged by the straight messages, the people seemed to be more anxious to join us. What a wonderful thing it is to work when the Lord is with us.

### Girls' Problems

(Continued from page 17)

lifted out of the peril of a very unfortunate marriage. All this would mean separation from her parents, heavy expense, and sacrifice to the whole family. But youth is so precious, and the results of the manner in which these years are spent are so far-reaching for good or ill!

In every one of these cases, the parents are unquestionably acting in love for the child, with a desire to protect her from evil influences and from danger or discomfort. But is it a wise love?

In the book "Education," pages 288, 289, we find much wise counsel concerning the direction of the child's development without hindering it by undue control. We have all been so appalled in recent years at the lawless, undisciplined children about us, that we do not realize that there are homes where parents' authority is so arbitrary that it defeats its own purpose.

Then, too, we have to learn that keeping a child in close physical proximity does not always keep his heart and mind close to us. Many parents have found that in allowing a restive youth to leave home—with their full consent and cooperation—they have bound him closer to them than he ever was before.

This, then, is my message, dear fathers and mothers. I have been dealing with and writing about daughters because my experience lies with them, but the principles are the same in our dealing with sons.

May we learn from our Father's methods with us, a great and wise love in living with our children! God bless the fathers and mothers in Israel, and make them useful for the salvation and development of their children.

MOTHER NAOMI.

## Appointments and Notices

### PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: Signs of the Times, Watchman, Review and Herald, Youth's Instructor, Little Friend, Present Truth, Good News, Life and Health, Health, Liberty, Life Boat, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent postpaid, for use in missionary work. We cannot specify in calls for literature particular publications. In sending publications, care should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

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

H. C. Chilson, Route 1, Chagrin Falls, Ohio.

H. G. Miller, 248 Highview Ave., Jackson, Tenn.

Mrs. W. G. Holden, 47 Pleasant St., Franklin, N. H.

Mrs. W. Arwood, Route 1, Box 121, Johnson City, Tenn.

Mrs. Ruby Whitkanbe, 153 Marlboro St., Keene, N. H.

Mrs. Ila Dunn, Route 2, Ellijay, Ga. Also used songbooks and books for circulating library for youth and children.



### PRAYER FOR HEALING

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

An isolated sister in Pennsylvania desires prayer for her healing, and also for the healing of her nephew in New York.

Prayer is requested by a California sister that she may be healed of a complication of diseases from which she is a constant sufferer.

A Colorado sister requests prayer for her husband, who is critically ill in a sanitarium, and also that her own physical condition may improve.

A young man in Ohio requests prayer for deliverance from an evil influence.

A Texas sister desires earnest prayer for healing from a chronic condition which causes her much suffering.

A husband and wife in Missouri request prayer for healing, as they are both suffering from a serious affliction.

From California a sister writes: "About eleven years ago I was told by physicians that I must have an operation within two months, but they found my heart in no condition to stand the strain. I sent a request to the Review family for prayer, and I was healed, and have not been troubled with this difficulty since. I am now requesting prayer for the healing of my daughter, a young mother, whose health is seriously affected."

## ASLEEP IN JESUS

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

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

### ELDER A. S. BOOTH

Arthur Samuel Booth was born Feb. 14, 1877; and died Sept. 6, 1934. At the age of twenty-two years he met Miss Catharine D. Sable, and they were united in marriage. Sister Booth stood by his side during his life of loyal service and ministry. Elder Booth accepted the light of present truth in Los Angeles, Calif., and attended San Fernando Academy, where he was graduated from the ministerial course, and immediately entered the service of God. Laboring as an evangelist, our brother was blessed in his work, and he became a very successful soul winner.

Called by the Chesapeake Conference to labor as an evangelist in Baltimore, Md., Elder Booth began his work there in 1914. For about two years this evangelistic program was his life, when, at the death of Elder Miller, he was called to the presidency of the conference. In this capacity he served for five years, when he and his wife were called to Georgia, to take the leadership of the work there. In Georgia Elder Booth served for four years, building up the cause which he loved, and leading the people to see their duty to the message they had embraced.

From Georgia Elder and Mrs. Booth were asked to go to Florida, where they labored for more than seven years. A year ago last April they moved to Charlotte, N. C., where he took over the presidency of the conference. Here he labored untiringly and unselfishly, leading out in every department, and carrying every worker on his heart. Their problems were his problems, their burdens were his burdens.

Stricken in the strength of manhood, he fell a loyal soldier of the cross of Jesus Christ.

Elder Booth leaves his wife, one brother, and three sisters, a loyal band of workers, and other believers who mourn his loss, and look forward with joy and anticipation to the day when there shall be no more death, neither sorrow nor crying. J. G. Mitchell.

### A. H. MASON

Alfred Holding Mason was born July 20, 1852; and died at Norwalk, Calif., Dec. 19, 1934. He spent his childhood days in Michigan. In 1879 he married Inez Mary Phillips, and their only child, a daughter, was born in 1882. When the headquarters of the General Conference of Seventh-day Adventists was in Battle Creek, Brother Mason served as treasurer. During this time he was sent to Switzerland to advise as to the best methods of keeping the accounts in the denominational publishing house at Basel. Soon after returning to this country, he went to South Africa, where

his daughter was married in 1896. Two grandchildren were born in South Africa.

In the year 1906 he returned to the United States and connected with the General Conference office in Takoma Park, Washington, D. C. Here he remained for a short time, and then was called to the offices of the Review and Herald Publishing Association to act as treasurer. He served in this capacity until 1913, when he went to St. Helena, Calif., to supervise the estate of Mrs. E. G. White. Brother Mason remained there until about a year after Mrs. White's death, and then retired from active participation in the work of the Adventist organization.

During the last three and one-half years he had been living in Norwalk with his grandson, Dr. P. J. Tunnell. Brother Mason's wife died in February, 1931. During the last years of his life he was an active member of the Norwalk Seventh-day Adventist church. The burial was in the beautiful Rose Hill Cemetery near Whittier, Calif. N. W. Phillips.

Schee.—James Schee was born in Ohio, Feb. 3, 1845; and died at College View, Nebr., Oct. 17, 1934.

Molgard.—Mrs. Luella Jane French Molgard was born July 12, 1856; and died at Lake City, Iowa, Nov. 29, 1934.

Baker.—Mrs. Lucinda Baker, nee Jackson, was born Sept. 8, 1851; and died at Hagers-town, Md., Aug. 28, 1934.

Van Pelt.—Mrs. Harriet Van Pelt was born at Hillsboro, Ohio, Oct. 15, 1848; and died at Lodi, Calif., Oct. 27, 1934.

Easton.—Laura Mae Easton was born at Carrolls, Wash., Sept. 6, 1918; and died at Portland, Oreg., Dec. 7, 1934.

Atchley.—Mrs. Mattie M. Atchley was born in Mississippi, Jan. 19, 1863; and died at Los Angeles, Calif., Dec. 18, 1934.

Carlson.—Mrs. Josephine Carlson was born at Santa Clara, Calif., May 10, 1854; and died at Berkeley, Calif., Dec. 16, 1934.

Board.—Ora Allen Beard was born in Steuben County, Indiana, Jan. 25, 1873; and died at Battle Creek, Mich., Dec. 24, 1934.

Robison.—Mrs. Margaret Rebecca Naylor Robison was born in Dawson County, Nebraska, Feb. 14, 1881; and died at Mannville, Alberta, Canada, Nov. 16, 1934.

Stickney.—Mrs. Emma Isabelle Stickney, nee Gilkison, was born at Mansfield, Ohio, July 30, 1845; and died at Shafter, Calif., Dec. 13, 1934. She had been a loyal Seventh-day Adventist for more than sixty years.

## Our Doors Are Always Open

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Washington, D. C.

Neal.—Mrs. Mary Ann Neal, nee Lewis, was born in Monroe County, Iowa, Feb. 27, 1851; and died at Osceola, Iowa, July 29, 1934. In 1867 she was united in marriage with Chilion W. Neal. In 1877 they accepted the doctrines of Seventh-day Adventists, and were active through the years as workers in this cause. After the loss of her husband, eleven years ago, her health gradually failed.

## REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the thirty-first annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D. C., will be held in the Review and Herald Publishing Association chapel, Takoma Park, Washington, D. C., at 10 a. m., February 27, 1935, for the election of eight trustees for a period of two years to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. Wilcox, Pres.  
L. W. Graham, Sec.



Devoted to the proclamation of "the faith which was once delivered unto the saints."

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

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

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Vol. X

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No. 74

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## OF SPECIAL INTEREST

WE regret to learn by letter from Australia of the death of W. O. Johanson, who was manager of our Australian publishing house for a number of years. He died December 5. He was an earnest, efficient worker, and his loss will be keenly felt. We extend to his loved ones and to our sister publishing house our sincere sympathy.

A LETTER from Elder G. B. Starr states that he is traveling constantly among the churches of the Pacific Union Conference. He is enjoying a renewal of health and strength, and is laboring earnestly, as in former years, notwithstanding the fact that he has passed his eightieth birthday. Brother Starr also reports that Elder E. W. Farnsworth is steadily gaining. As the result of his accident he has been confined to his bed for an entire year. He hopes, however, soon to begin walking. Mail should be addressed to Brother Starr at Box 146, Glendale, California.

WRITING from Sumatra under date of December 1, G. A. Wood says:

"Toba is the field to which we for years were refused entrance, but, thank God, I can go now anywhere in Tapanocli to proclaim the good news. The permission is only granted to individuals on special application, so we have just two permits so far, one other worker and I holding them. The Lord has blessed His word since we have this freedom, and the message is going. The Lord is blessing us so far with good health, for which we are very grateful."

### *Sad Experience of Our Australian Publishing House*

OUR Australian publishing house has recently passed through a most unfortunate experience, resulting from floodwaters from the river Yarra, on the banks of which the institution is situated. This flood came as the result of a torrential rain, a very unusual downpour for the dry season of the year. Writing to Elder C. H. Watson, A. H. Piper, secretary of the Australasian Division, quotes from a letter he had just received from the publishing house:

"Thursday last (November 29) it began to rain, and continued without a stop for the next few days, and it is stated we had eleven inches before it ceased.

"Friday morning (November 30) we placed the floodgates in position, thus making our concrete wall of four feet in height intact right around the publishing house, and we began to pump out water by electric motor at 2:30 P. M.

"The pump held its own until about 5 P. M., when the floodwaters came over the top of the concrete wall and entered the publishing house. The whole staff had been busily engaged in getting all stocks off the floor, but despite all our efforts, at 9 P. M. the water was seven feet six inches deep in some places. The floodwater surged through the premises, carrying everything before it, only the office escaping.

"Sabbath morning presented a dismal picture—water everywhere, telephone lines down, all dynamos out of action, and landslides breaking our water connections. We fully realized in our local sphere 'the wrath of the dragon.' Sabbath afternoon the rain practically ceased, and the flood waters began to subside. Sunday at 5:30 A. M. we still had two feet six inches in the building.

"Everything has suffered, the editorial department losing precious and valuable books. The pressroom received the first onslaught of water, with the result that our type and some blocks are either lost or ruined. The press machines, linotype, offset, and in fact the whole of the mechanical side will have to be dismantled and reassembled. On the bindery side of the factory all paper stocks and books were swept out through the doors and windows. In the bookroom where we store our manufactured stock, the floodwaters were almost over the second shelf of books on the bottom floor, with the result that our subscription book stock, together with the helps, is destroyed.

"At present our staff is engaged in the distressing experience of cleaning out the debris, the mud being two feet deep in some places. It will take probably all this week to clean up the factory floor and bookroom. We cannot say definitely as to the extent of the damage; briefly, all subscription books and helps, excepting those on some of the top shelves, are destroyed. All our cases and bindings are lost, and so you can realize our situation, and what it will mean to this message and our colporteur army."

The brethren there will be able to take care of the issues of their various papers, but will be seriously embarrassed in providing books to supply their colporteurs. They need our prayers in their perplexity.

### *Missionary Sailings*

ELDER and Mrs. C. D. Christensen and family, returning to South America from furlough, sailed from San Francisco for Mollendo, Peru, on the S. S. "President Lincoln," December 13. Their former term of service was in Chile. They are being transferred to Peru, where Brother Christensen is to serve as principal of the Juliaca Training School.

Miss Rena Curtis, of Oregon, having accepted Africa's call to work in the Malamulo Mission, sailed from New York December 20, on the S. S. "Albert Ballin."

Elder and Mrs. Gerald Nash and their little daughter, Gloria Virginia, sailed from New York December 20, on the S. S. "Albert Ballin," returning from furlough to their work in Africa.

Elder and Mrs. J. A. P. Green, of Takoma Park, sailed from New York for Buenos Aires, South America, on the S. S. "American Legion," December 22. Elder Green has been appointed secretary of the publishing department of the South American Division.

Elder and Mrs. A. P. Ritz and family, returning to Siam from furlough, sailed from Seattle for Saigon on the S. S. "President McKinley," December 22.

M. E. KERN.

### *A Subscriber "Forever"*

ONE of our Central China bookmen, Dzou Pei Hsin, called at one of the large banks in Hankow to take subscriptions for the Chinese *Signs*. He approached one man who gave him a subscription for a year, and then told him that there was a certain official in the bank who valued the *Signs* very highly. Brother Dzou met him, and the man told Brother Dzou that he wished to take the paper "forever." He drew out \$15 from his pocket with which to pay for a subscription for the *Signs* for the next ten years. Brother Dzou was at a loss as to how to handle the matter, not having been accustomed to taking subscriptions of this type, and wrote to us for directions.

On the very same day that this inquiry came to us, we received another subscription for the *Signs* to be sent until "Jesus comes." We are happy to see the interest that is being manifested in many parts of China in this valuable missionary paper.

EDWIN R. THIELE.

### *Victory Over Tobacco and Healing*

IN one of the Scandinavian meetings at the Washington camp meeting this summer a brother related how the Lord had healed him from cancer and saved him from the slavery of tobacco.

For many years he lived with his family in Alberta, Canada, and was a member of the Norwegian Lutheran Church. Since childhood he had been an inveterate user of tobacco. After moving to the State of Washington his wife accepted the truth and joined the Seventh-day Adventist Church. For many years he knew that he, too, ought to give his heart to God and take his stand for Christ, but always he was held back because of the strong craving for tobacco.

One day he noticed a sore on his lip. This sore grew and did not seem to heal, so he went to a doctor, who told him that it was cancer contracted as a result of the use of tobacco. The sore on his lip grew worse and worse and he sought many doctors, but no one could help him. His wife was constantly praying for him. It was finally decided that he should go to Canada, and there receive a thorough examination and have an operation, cutting away part of his lip.

The first Sabbath he spent in Canada, before seeing the doctor, the Lord worked mightily upon his heart and gave him no peace. The evening after the Sabbath he started to pray earnestly, confessing his sins and giving himself to God, pleading with Him for full victory and complete salvation. The Lord spoke peace to his soul and accepted his consecration, forgave his sins, and saved him.

When he awoke the next morning, he knew that something had happened, and feeling his lips he realized that the sores were gone and that he was healed. After a while the doctors examined him and announced that the cancer had completely disappeared. The appetite for tobacco had also disappeared, and from that day till this time, that brother never has touched tobacco and never has had any craving for it.

During this same meeting, several persons who knew this brother before and after the healing, testified to the glory of God and to the blessed truth that Jesus is the same yesterday, today, and forever.

LOUIS HALSWICK.