

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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COMMUNION

By BERTHA D. MARTIN

Master, the day is long, the way is steep;
My soul is weary, and my steps are slow;
Soon will the evening shadows, chill and deep,
Usher night's darkness o'er a world of woe.

Thou hast been with me through the toilsome day;
Grateful, I trace the path that Thou hast made;
Thy hands have healed my bruises, been my stay,
And eased the burden that Thyself hast laid.

But, Master, I would go with Thee apart,
Far from the crowd, to some still, upper hall,
That Thou may'st wash my feet and cleanse my heart,
And I may hear the words from Thy lips fall.

And I would eat of that which Thou hast blessed;
With bread and wine my hungry soul I'd fill;
And I would lean my head upon Thy breast,
And in Thine arms I'd be at rest and still.

And after that has passed, the quiet hour,
The song of praise, I shall go forth with Thee,
Cheered by Thy love and strengthened by Thy power,
To pass the night in dark Gethsemane.

The American Temperance Society of Seventh-day Adventists

By O. MONTGOMERY

THE readers of the REVIEW AND HERALD will be interested, we feel sure, in an important action of the Spring Council, creating the "American Temperance Society of Seventh-day Adventists," and appointing a commission to have charge of its activities.

In all the history of this movement we have been a strong temperance people. Health and temperance have been emphasized as an important feature of the message that we bear to the world. Joseph Bates, one of the founders of this denomination, organized the first temperance society in North America, in 1827, known as the "Fairhaven Temperance Society." This sentiment grew so rapidly that "in 1831 it was stated that three thousand temperance societies were organized in the United States, with three hundred thousand members." In the early years of our history temperance was strongly emphasized on the public platform by our best speakers. Mrs. E. G. White herself was an outstanding temperance lecturer.

In recent years, however, there has not been the emphasis placed upon public temperance work by our leaders and ministers that there should have been. Since prohibition has gone into effect, there has been apparently a disposition to rest upon our oars. It is felt that renewed emphasis should be placed upon temperance work as such, and that our writers and public speakers should be encouraged to embrace every opportunity to speak on this subject, and to educate the public on the great principles of temperance by public lectures and in every way possible.

Spring Council Action

The action of the Spring Council, setting forth the purposes of the American Temperance Society, is as follows:

"WHEREAS, We have been admonished by the Spirit of prophecy to support prohibition and temperance by 'voice and pen and vote;' and,

"WHEREAS, It is recognized that success in carrying forward a strong program of education and promotion in temperance lines demands that the responsibility for the work head up in some specific person or group,

"Resolved, 1. That in order to make effective the series of recommendations passed at the Autumn Council to carry forward an aggressive campaign on temperance, the responsibility of fostering this work rest upon a Temperance Commission consisting of a vice-president of the General Conference as chairman, the secretary of the Religious Liberty De-

partment, the secretary of the Home Missionary Department, the secretary of the Missionary Volunteer Department, the secretary of the Press Bureau, and the secretary of the Publishing Department.

"2. That in union and local conferences this work be under the direction of Temperance Commissions consisting of the president, the religious liberty, home missionary, and Missionary Volunteer secretaries.

"3. That in order to facilitate contacts and the making of arrangements with other organizations, and to give convenience in correspondence, the work be carried on under the following name: 'American Temperance Society of Seventh-day Adventists.'

"4. That the Commission give special attention to the following lines of work:

"a. The selection in each conference of able public speakers who will address mass meetings, public school groups, churches, service club groups, and other organizations, and that wherever possible they make use of the radio.

"b. Encouragement of our evangelists to make temperance lectures a feature of their evangelistic series.

"c. Temperance rallies at camp meetings.

"d. Wide publicity through the press.

"e. An intensive campaign to obtain signatures to the following temperance pledge: 'I pledge upon my honor that I will abstain from the use of all alcoholic beverages, and encourage others to do the same.'

"f. Educational promotion through the *Signs of the Times*, *Life and Health*, *Watchman Magazine*, *REVIEW AND HERALD*, *Youth's Instructor*, *Our Little Friend*, our foreign periodicals, and the union conference papers.

"g. Encouraging young people's societies to prepare and render temperance programs in schools, churches, public halls, etc., and to secure signatures to the temperance pledge.

"h. Preparation of lecture outlines and materials for the use of public speakers."

It will be seen that the plan is that the temperance commissions in the General Conference, union conferences, and the local conferences shall in every way possible seek to educate and arouse the public on this great question. The plan provides for a temperance commission in each union conference as well as each local conference, these different organizations to select able public speakers to address mass meetings, churches, clubs, and other organizations wherever possible. The plan also looks toward the enlisting of the Missionary Volunteer Societies by the rendering of temperance programs, the circulating of petitions, the securing of temperance pledges, etc.

The Present Crisis

Another feature of the Spring Council action which should engage our special attention at this time, was

that relating to the present crisis in prohibition in the United States. The following action was passed:

"WHEREAS, There is an unprecedented crisis today in prohibition in America,

"Resolved, 5. a. That a special campaign be carried on throughout the summer, or longer if necessary, to meet the present issue.

"b. That in carrying out this campaign, we take special care to avoid becoming involved in partisan politics.

"c. That petitions to Congress be secured for the maintenance of the Eighteenth Amendment.

"d. That we undertake to circulate at least a million copies of the Temperance Special of the *Signs*, and two hundred thousand copies of the book 'Wet or Dry?' during the present summer campaign."

Every Seventh-day Adventist in this country should be thoroughly aroused over this question. Prohibition is in the balance. A flood of harmful and misleading propaganda against prohibition, calculated to accomplish the overthrow of the Eighteenth Amendment and bring back into this country the licensed sale of alcoholic beverages, is being circulated through the public press and by other means. No doubt there are many of the friends of prohibition who have rested quite securely and confidently in the thought that prohibition in this country is a constitutional provision, that the great victory of temperance was won in the enactment of the Eighteenth Amendment, and that the wet forces will not be able to accomplish its repeal.

It is evident, however, that unless the friends and defenders of prohibition arouse themselves and rally every sympathizer to this great cause, defeat and failure are before us. Our people have been admonished that by "voice and pen and vote" they are to battle for the principles of prohibition.

This immediate issue will engage the attention of the commission of the American Temperance Society, and for the next few months special effort will be directed to the arousing of every believer in this great question.

Not a New Department

It is not intended that this society shall be another department in our denominational work. The reader will notice that there has been nothing of this kind launched. The plan is to use the various departments of our denominational organization, as they are now organized and functioning, to do their part to contribute to the temperance cause.

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Two Brothers of Japan

HERE is a story of Japan that illustrates how the truth searches out truth-loving hearts in far-separated places on earth. The director of our Japan Union Mission, V. T. Armstrong, told us of the incident at the recent Far Eastern Division committee council in the Philippines.

Two young men of Japan, brothers, accepted the advent message. Their father drove them from home, and they entered the colporteur work. The father even forbade them to come to their mother's funeral, so bitter was he.

Recently the father's brother returned from America to visit his old home.

"Where are the boys?" he asked his brother.

"They are not at home now."

"How is that?"

"They have brought us into dis-

grace," the father explained. "They have become Christians. They are prodigal sons, and I will not have them at home."

"What kind of Christians have they become?"

"They are Seventh-day Adventists."

"Well, well," said their uncle from America, "if they are 'prodigals' because they are Seventh-day Adventists, I must be a prodigal, too; for I am a Seventh-day Adventist myself."

It came about that the father called his sons to come home, and took a friendly attitude toward their religious experiences, to the joy of the young men, who had gone forward faithfully in the work of God.

Thus at the same time, on two sides of the broad Pacific Ocean, the truth was knocking at the doors of this Japanese family. W. A. S.

Our Day of Opportunity

Talk Faith and Exercise Courage

WANT and distress exist in every part of the world. Disease and famine and capricious outbreaks of nature are taking a heavy toll of life and property. There is but little betterment in the employment situation. As to when there will come a turn in economic conditions, no human being knows. But there is one great comfort in this whole situation that we face, and that is that the heavenly Father knows, and He stands as our best and dearest friend. We are confident of this further fact, that He will not permit anything to come to His children but what He will work out for their highest good.

The situation in the North American field, where the large majority of our readers live, is much more favorable than conditions in many other parts of the world. But we are glad for the report that comes to us from these far-away regions, that our brethren and sisters are exercising faith and courage, even though their

lot is much worse than ours here in the homeland.

We should recognize this, too, in the untoward conditions that exist around us; that God has given us a message for this day and generation, a message that explains the meaning of the distress and misery and fear which exist on every side. He tells us that these very conditions which are so unpleasant to bear are signs that the coming of the Lord is near, that the reign of sin is about to end, and that the glorious reign of peace is about to be ushered in.

While we cannot rejoice in the conditions that bring distress to others, we can rejoice that these conditions, untoward though they be, are signs of a better day; and it is for us to pass on this word of hope to those around us.

Message Reacts on Us

In seeking to give to others this word of hope, our message will react

on our own lives. When we talk faith, we increase our own faith. When we seek to help some one in doubt and discouragement, we bring courage to our own hearts. We forget our own woes in seeking to minister to the woes of others. And as we reach down our hands and endeavor to rescue men and women from the pit into which they have fallen, we shall be led by the contrast to see how much better is our state, how kind God has been to us in giving us a knowledge of the meaning of the things that are coming upon the world.

This is a time for every believer in the coming of the Lord to rejoice. The omens of the better day are appearing on every hand. Where, twenty-five years ago, we could see one sign that the coming of the Lord was near, we can see a hundred signs today. And how encouraging it is to know that, in spite of world conditions, this message of the coming of the Lord is sensibly affecting the hearts of thousands. Our workers report that many are turning to them for light and peace. Men and women who a few years ago gave no thought to questions of eternity, are now thinking seriously of what lies before them.

What an opportunity this affords every evangelist, every Bible worker, every colporteur, every lay brother and sister. We have today many openings for the giving of the gospel message to those around us. Let us be faithful in doing this. Let us stand in such a relationship to the Lord that we can pass on to others the hope, the courage, and the confidence that we feel in the plans and purposes of God. Let us seek for that enduring peace in our own hearts, in order that we may pass it on to others who are now oppressed with fear.

Shall We Improve the Opportunity?

This is our great day of opportunity. Shall we improve it, or shall we become so obsessed and depressed by the ills we see in the world that we shall forget that God has called

us to the kingdom for such a time as this? He has given us the system of truth which has made us Seventh-day Adventists, in order that we may give this blessed message to others.

As never before in the world's history, the times are tests of character. Even the superficial Christian can rejoice in days of prosperity, when everything runs smoothly. But trial constitutes the real test of Christian integrity. We are on test before High Heaven today. The angels of God are looking on to see if we will trust the Lord in the darkness as we have in the light, to see whether the trials of these last days will dissipate the faith of Seventh-day Adventists, or whether in the darkness their faith will shine the brighter.

We know that our dear people will prove true. We know that hundreds who read these words are brave and noble and strong. They are doing

the best they can under the circumstances; they are seeking, by well-ordered lives, to be living epistles, known and read of all men, to commend by holy everyday living the truth which they have professed before their associates. We pray God to strengthen them in their endeavors, and we pray that every individual reader of the REVIEW may be led to make a new surrender to God, a new consecration of heart and life to His service, knowing that God will sanctify every trial and every untoward circumstance for the deepening of the work of grace in the human heart, for the shaping and molding of the life after the divine similitude.

The word of God to every reader of the REVIEW, is the word that He spoke to Joshua of old: "Be strong and of a good courage."

F. M. W.

The Scapegoat and the Atonement*

In Three Parts—Part Three

A Survey of the Adventist Position

WE would not for a moment attempt to prove that our belief as to Azazel is correct simply because many Christian leaders through the centuries have held that belief. But when our opponents endeavor to give strength to their attack on us by creating the impression that we teach strange, unchristian doctrine in this matter, we may rightly introduce as most relevant the evidence of the extent to which this doctrine as to Azazel is held in Christian circles.

It is hardly within the scope of these articles to go into an extended discussion of our teachings as to the sanctuary, which provide the proper background for our belief regarding Azazel. Extended discussions of the sanctuary doctrine are easily obtainable in various of our works. But the following brief outline may appropriately be given:

In the slaying of the Passover lamb we see Christ, our Passover, slain. (See 1 Cor. 5:7.) We see in the round of the Levitical service, with its priests ministering the spilled blood of the various sin offerings, our great High Priest in heaven, ministering His blood for those who accept His sacrifice. In the Atonement Day service, which was the culminating event in the Levitical cycle, and was the day when the sins that had been confessed throughout the year were finally disposed of, we see the type of the last work which Christ performs

in His priestly ministry for repentant sinners.

We believe that when Christ completes this final work of cleansing the heavenly sanctuary, the fate of all is determined for eternity, and that then will go forth the edict: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

In the typical high priest's coming out to the Azazel goat after having "made an atonement . . . for all the congregation of Israel," having indeed "made an end of reconciling," we see Christ's leaving the sanctuary after finally completing His work of atonement, and rolling back upon the head of Satan, the instigator of all sin, the primary guilt, which is his alone, for the sins of the now-pardoned and eternally saved believers.

Finally, we see in the scapegoat being led off into the wilderness, a type of Satan, the scapegoat of the universe, being taken by a strong angel and cast into the "bottomless pit." † Rev. 20:1-3.

We believe that this view of the sanctuary service provides an interpretation of the function of Azazel

that is both rational and Scriptural. Far from the idea of a judgment's being "incongruous" as a conclusion to the work of atonement, the very opposite is true. There is no fact more striking in the Scriptures than that Christ, when He has finished His work of pleading for men, will put on the garments of vengeance to execute judgment.

Final Objection Examined

Only one objection remains to be considered. It is based on Leviticus 16:10: "The goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him." Our opponents quote this verse and declare to us: "If you believe the scapegoat typifies Satan, then you believe that Satan is your savior." We answer emphatically, "No," and add: "If you believe that the scapegoat typifies Christ, then you believe in a savior we cannot find anywhere in the Bible." Note the following facts:

1. We stand squarely on the solemn declaration that without shedding of blood there is no remission of sins. As already stated, the scapegoat's blood was not shed. Therefore this goat could not typify the work of a Being who could give us remission of sins. Others may believe that they see the work of atonement *for our sins* typified by an animal that is not slain, whose blood is not poured out. But we cannot.

2. Earlier in these articles we established that only one goat, "the Lord's goat," is offered up for a sin offering. Therefore we must base our hope of salvation on the Being typified by the goat that was offered up for sin. That is the only kind of Saviour that the Bible describes. Those who would make a savior of one who was not offered up, teach an unscriptural view of salvation. Therefore we do not, we cannot, view the live goat as typifying Christ, who saves us from our sins.

3. The blood of the slain goat made atonement "for all the congregation of Israel" for "all their sins." Verses 17, 16. And when the priest had finished ministering its blood, he had "made an end of reconciling." Verse 20. These statements are so plain that, as we noted in our first article, our opponents frankly admit that "the sins of 'all the congregation of Israel' had already been atoned for by the death of the first goat" when the high priest came out to the live goat. Thus the people had already been freed from their guilt, and accordingly were no longer in need of a Saviour from their sins, when the high priest came out of the

*A chapter from the forthcoming book, "Answers to Objections."

† The term "bottomless pit" is from the Greek word *abussos*. This is the word used in the Greek translation of the Old Testament (the Septuagint) in the sentence which describes the chaotic state of the earth at the beginning of creation week: "Darkness was upon the face of the deep [*abussos*]." Gen. 1:2. The *abussos* into which the devil is cast—this earth which has again returned to a lifeless, barren state as a result of the cataclysm of the second advent—may very properly be typified by the wilderness destination of the goat.

sanctuary. The Saviour described in the Bible came to our rescue "while we were yet sinners." Rom. 5:8. Poor sinners do not stand in need of a Saviour who makes no contact with their sins until *after* those sins have been atoned for. Where is the text that gives even the semblance of support for the belief that sins which have been atoned for are then laid upon Christ? Yet that is the kind of savior we would have if we viewed the scapegoat as a type of Christ. We find no such Christ in the Scriptures. Therefore, believing that Azazel represents a personal being, we are logically compelled to view the scapegoat as typifying Satan.

Explain a Hard Passage by Simpler Ones

We willingly admit, as theologians have admitted through all the years, that Leviticus 16:10 is a perplexing passage. In dealing with it we have endeavored to follow the approved principle of Bible interpretation, that is, of understanding a difficult passage by other and clearer passages. The various other texts in Leviticus 16 regarding the function of the two goats, and the texts elsewhere that deal with the work of Christ for sinners, surely prohibit us from viewing the scapegoat as Christ. And by a parity of reasoning they prohibit us from understanding the word "atone-ment" in verse 16 as signifying the performance of a work similar to that performed by the slain goat.

In an earlier issue of this paper (March 5, 1931) we set forth the following statement concerning the relation of Satan to our sins:

A group of men have been arrested, tried, and convicted of certain crimes. A heavy fine is imposed upon them. They are in a hopeless state, for they are penniless. But their hopelessness is changed to joy: a rich philanthropist offers to pay their fine. They accept and are freed. The case is apparently settled. But no; the court, continuing its investigations, discovers that a person of fiendish cunning has really dominated these poor men, and has seduced them into their course of wrong doing. He is captured and judgment is meted out to him. He is made to pay a heavy fine—much heavier even than that from which the poor men have been freed by the gracious act of the philanthropist. For the court reasons that the fiend is doubly guilty.

We all consider that the court has acted rightly. No one thinks for a moment that because the group of men have been freed, therefore the matter is necessarily closed. And because the fiend has to pay the penalty for the crimes of the group of men

whose heavy fines have been paid by the philanthropist, no one feels that any reflection is being cast upon the gift of the rich man. The penalty that was to have been meted out to that group was completely paid by the gift, yet the fiend must finally suffer for the same crimes, because he was primarily responsible for them.

The Illustration Applied

This, in vague outline and with the handicaps of analogy, illustrates our view as to the relation of Satan to our sins. We are guilty before God. We are penniless and in a hopeless state, but Christ paid the price necessary to set us free—not with silver or gold, but with the price of His own precious blood. He is the philanthropist—the lover of man—in our illustration. The penalty for our sins is fully paid, for His gift is all-sufficient. He makes full and complete atonement for us. But the court of heaven determines that Satan, the archfiend, has been the real instigator of all sin, from the very day when he seduced our first mother, Eve. He is brought before the bar of justice, and indicted, not simply for his own sins, but for the primary responsibility for the sins of those who have been pardoned. It is as if our Advocate, having obtained our pardon, turns prosecuting attorney against our fiendish adversary, causing to return upon his own head the mischief and woe into which the now pardoned and saved sinners had been drawn during their lives.

Now it may truly be said that the philanthropist atones, or makes satisfaction, for the crimes of the poor men in our illustration. Yet in another sense we could speak of the archfiend's atoning for those very crimes. There is no confusion of meaning, even though each gives satisfaction to justice in a basically different way. Nor by declaring that the archfiend gives satisfaction for those crimes do we minimize in the slightest degree the gracious act of the philanthropist toward the penniless men.

This, we believe, is the explanation of the statement in Leviticus 16:10. The people's sins are atoned for by a Substitute, typified by the slain goat. Then these *atoned for* sins are thrown back on the head of the archfiend, Satan, typified by the Azazel goat, who must bear the guilt of primary responsibility for their sins. In the words of Dr. John Eadie: "The sins . . . are rolled back on Satan, their prime author and instigator. Though the penalty is remitted to believers, it is not remitted to him who brought them into apostasy and

ruin. The tempted are restored, but the whole punishment is seen to fall on the archtempter."—*Eadie's Bible Cyclopedia*, p. 577.

There is another objection, which is scarcely worthy of even passing notice. It is said that even if Azazel represents Satan, the goat itself did not represent Satan, that instead it was simply "for Azazel." But those who raise this quibble believe that the slain goat, chosen "for the Lord," represents the Lord Jesus Himself. Therefore it is but consistent to affirm that the goat "for Azazel" represents Satan himself.

Why Are We Singled Out for Attack?

In view of all the evidence in these articles, especially the evidence as to the widespread belief among stalwart Protestant theologians that Azazel represents Satan, what is to be thought of the unspeakable charge brought against us by a certain class, that we make Satan our savior, because we, along with this great company of theologians, believe that Azazel represents Satan? But those who bring these charges against us because of our views concerning Azazel, have never brought any like charges against any others who believe similarly. This is indeed the most singular fact in connection with the whole matter.

We therefore decline to give further serious consideration to these indictments against us until those who bring them are willing to level the same charges against the long and impressive list of Christian leaders who have held that Azazel represents Satan.

In fairness, it should be stated that one writer who had charged us with teaching that Satan is our savior, afterward withdrew it. (Our readers will recall that this point was discussed at length in the *REVIEWS* of March 5 and 12, 1931.) In the *Moody Bible Institute Monthly* of November, 1930, Grant Stroh, editor of the "Practical and Perplexing Questions" department, made this charge. After our correspondence with the *Moody Monthly*, Dr. Stroh published this statement in the February, 1931, issue of that journal:

"The chief exception taken to our statement concerned their doctrine of the atonement. We said: 'Seventh-day Adventism denies the atoning sacrifice of Christ as the only means of man's salvation, and declares instead that Satan is our savior, sin bearer, and vicarious substitute.'

"This seems to be an extreme statement, and having read some of the writings of the Seventh-day Adventists since it was made, we find it could be proved from them that such is not their belief. I am sure that most of these people are saved, in spite of their unscriptural teachings;

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Contributed Articles

Church Officers

Their Duties and Responsibilities

By J. L. MCELHANY

CHOOSING officers for the church or conference is a very important matter. The prosperity of the work depends largely upon its leadership. The greatest care should be exercised in calling men and women into positions of sacred responsibility. The following qualifications should be earnestly sought for in those who are nominated for church office:

Moral Fitness.—"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18:21.

"Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:3.

"Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. 3:7.

"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2.

Religious Fitness.—"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop [elder] then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let

them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. 3:1-13.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:12, 13, 16.

"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Titus 1:5-11.

"But speak thou the things which become sound doctrine." "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2:1, 7, 8.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ,

and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:1-3.

The Church Must Be Guarded.—"From Miletus he sent to Ephesus, and called the elders of the church." "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts 20:17, 28-31.

Respect and Deference Due Ministers and Officers of the Church.—"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." 1 Thess. 5:12, 13.

"Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. 5:17.

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. 13:7, 17.

"The Thessalonian believers were greatly annoyed by men coming among them with fanatical ideas and doctrines. Some were 'disorderly, working not at all, but . . . busybodies.' The church had been properly organized, and officers had been appointed to act as ministers and deacons. But there were some, self-willed and impetuous, who refused to be subordinate to those who held positions of authority in the church.

They claimed not only the right of private judgment, but that of publicly urging their views upon the church. In view of this, Paul called the attention of the Thessalonians to the respect and deference due to those who had been chosen to occupy positions of authority in the church."—*"The Acts of the Apostles," pp. 261, 262.*

"Many do not realize the sacredness of church relationship, and are loath to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice. Those who hold responsible positions in the church may have faults in common with other people, and may err in their decisions; but notwithstanding this, the church of Christ on earth has given to them an authority that cannot be lightly esteemed."—*"Testimonies for the Church," Vol. IV, page 17.*

Men Not to Be Hurried Into Office.—"In many places we meet men who have been hurried into responsible positions as elders of the church, when they are not qualified for such a position. They have not proper government over themselves. Their influence is not good. The church is in trouble continually in consequence of the defective character of the leader. Hands have been laid too suddenly upon these men."—*Id., pp.*

"The apostle Paul writes to Titus: 'Set in order the things that are wanting, and ordain elders in every city, as I had appointed thee; if any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop [elder] must be blameless as the steward of God.' It would be well for all our ministers to give heed to these words, and not to hurry men into office without due consideration, and much prayer that God would designate by His Holy Spirit whom He will accept.

"Said the inspired apostle, 'Lay hands suddenly on no man.' In some of our churches the work of organizing and of ordaining elders has been premature; the Bible rule has been disregarded, and consequently grievous trouble has been brought upon the church. There should not be so great haste in electing leaders as to ordain men who are in no way fitted for the responsible work."—*Id., Vol. V, p. 617.*

Those Who Are Opposed to Unity Not Suitable for Officers.—"There

have of late arisen among us men who profess to be the servants of Christ, but whose work is opposed to that unity which our Lord established in the church. They have original plans and methods of labor. They desire to introduce changes into the church to suit their ideas of progress, and imagine that grand results are thus to be secured. These men need to be learners rather than teachers in the school of Christ. They are ever restless, aspiring to accomplish some great work, to do something that will bring honor to themselves. They need to learn that most profitable of all lessons, humility and faith in Jesus. . . .

"Teachers of the truth, missionaries, officers in the church, can do a good work for the Master if they will but purify their own souls by obeying the truth. . . . As members of the body of Christ, all believers are animated by the same spirit and the same hope. Divisions in the church dishonor the religion of Christ before the world, and give occasion to the enemies of truth to justify their course. Paul's instruc-

tions were not written alone for the church in his day. God designed that they should be sent down to us."—*Id., pp. 238, 239.*

Unsafe to Choose Men for Leaders Who Refuse to Yoke Up With Others.—"God has placed in the church, as His appointed helpers, men of varied talents, that through the combined wisdom of many, the mind of the Spirit may be met. Men who move in accordance with their own strong traits of character, refusing to yoke up with others who have had a long experience in the work of God, will become blinded by self-confidence, unable to discern between the false and the true. It is not safe for such ones to be chosen as leaders in the church; for they would follow their own judgment and plans, regardless of the judgment of their brethren. It is easy for the enemy to work through those who, themselves needing counsel at every step, undertake the guardianship of souls in their own strength, without having learned the lowliness of Christ."—*"The Acts of the Apostles," p. 279.*

(To be continued)

The Qualities of a Missionary

By C. P. CRAGER

SEVENTH-DAY ADVENTISTS are a missionary people. This gospel of the kingdom must go to every nation, kindred, tongue, and people before the end comes; and to a very large extent the responsibility of carrying the message to the ends of the earth in these closing days must fall upon the shoulders of our young men and women.

Just twenty-four years ago my wife and I were on the water sailing for South Africa, in answer to a call from the Mission Board. This was not so common an occurrence in those days as it is today. Our work had not extended so widely, and there did not seem to be the popularity in mission service that there is today. We are glad for the change that has come, glad for the progress of the work, and glad for the many noble young men and women who are laying their lives on the altar to go anywhere the Lord may call. But with this growth and development the question might not be out of place: Is there a danger, since mission service has become quite popular, that there may be an urge, an incentive, other than that of a burden for souls, that turns the eyes of some to the mission field? Is it possible that there is a sort of glamour connected with foreign service?

Why Go?

Why go to a mission field? This is a fair question, and one that every young person thinking in terms of foreign service may well ask himself during his years of preparation, and also when, having completed his course, he actually comes face to face with a call from the Mission Board. In this age of globe-trotting, when the "wanderlust" has taken such a firm hold upon humanity, is it possible that the privilege of a sea voyage affects our thinking when we consider a call to a mission field?

As one walks down the streets of any large city in the United States, his attention is often drawn to a large poster outside one of Uncle Sam's recruiting stations,—a picture of a United States marine, of a warship and the great ocean, and then the words in large letters, "Join the Navy and see the world." As we have seen this, we have often felt it to be unfortunate that Uncle Sam should not hold out some higher ideal or incentive to induce his boys to enlist in service—that the patriotic appeal, and not a selfish incentive, might be held before them. May it be that in our own hearts we hear the call, "Join the mission forces and see the world"? God forbid!

Is it possible that you are seeking

a larger job, a better place, a higher sounding title, in the work of God today, or perchance some professional advantage, and that you think perhaps the mission field may offer this to you? If that is what you see in it, do not go. Until you find in your heart a burning passion for souls, a burden to seek and to save the lost in the darkest corners of the earth, and feel that God is calling you to lay your life on the altar to be consumed in His service, do not respond to the call of the Mission Board.

After settling this all-important question of why you should go, then let us consider what it takes to make a missionary, and what are some of the qualifications for successful service in the mission field.

Consecration First

First and outstanding, eclipsing all others, is the need of a real consecration to God and His service, a consecration that will hold you firm and steady in the darkest hour; a love for God and humanity that will be revealed in dealing with the most degenerate of earth with tenderness and pity and love such as characterized the work of the blessed Master; in short, you must be a soul winner first, last, and all the time. Are you that as you present yourself as a candidate for the mission field? How can you determine?—By your attitude right now in the field in which you find yourself, for that is your mission field today. If you are still a student in school, the school is your great mission field. Is your roommate, your classmate, or the one who works next to you in the shop, a Christian? If not, what are you doing about it? Is he not perchance your mission field?

A One-Hundred-Per-Cent Seventh-day Adventist

To go with this outstanding requirement of consecration, we would put of equal importance the condition that the candidate be a one-hundred-per-cent Seventh-day Adventist, and, may I add? of the old-fashioned type,—one whose faith in this message is unshaken, who is thoroughly convinced that this is God's last message to this world, that there is no other message for this time, and who, under the blessing of God, will make that kind of Adventist of the new believers he wins.

I said the old-fashioned kind. By that I mean not only in doctrine, but in principle and practice,—the kind who include in their weekly program, attendance at the midweek prayer meeting, the Sabbath school, and the church services; those who are old-fashioned in their deportment and in their manner of Sabbath observance, in holding dear all the principles of the message that have made us a people; and those who are old-fashioned in the matter of dress.

The believers in our mission fields have been taught old-time Adventism, and it is a real shock to them when perchance some one comes to be their spiritual leader, and they fail to find in his wife, in her mode of attire, that modest, conservative dress which they understand goes with the message. It has been my privilege, in more than twenty years of service in a foreign land, many, many times to stand at the foot of the gangplank as a ship pulled in, to welcome new missionaries for whom we were anxiously waiting. How happy we were as we got our first glimpse of them, to see even in their appearance the manifestations of solidity of character and

principle; and how different were our emotions when the contrary was the case.

The Law of Health

Next as a qualification we would mention robust health. One needs a strong constitution and good health to stand up under the load often placed upon young shoulders in these far-off lands. Conditions are new and strange, making the work more taxing at the outset. Ofttimes the climate is trying and unhealthful, and a change in diet is made necessary by the difference in the products of the country. The journeys are long, and under conditions far less comfortable than in the homeland. Then, too, in many places, the opportunity for medical aid is less favorable than in the homeland. And so one should build up bodily strength by obedience to the laws of health to fit oneself for living in a mission field.

What About Education?

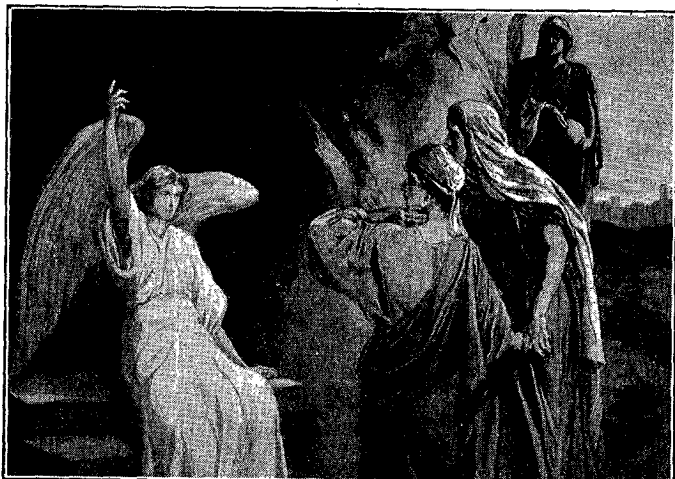
Will a mediocre training do? We in the mission field have at times been made sad to find that even men in responsible positions in the homeland have the wrong conception of this question. With some, not many, we are glad to say, the idea has prevailed that after all we do not need the best talent over there, that a man who cannot quite make it here would no doubt "get by" out there. What a sad mistake! We make bold to say that one cannot have too much training, if it is of the right kind, secured with the right motive.

In many of our mission lands we have to deal with keen minds—minds well trained, people of culture. We take to them a wonderful truth, and we should be able to present it in the best possible manner. Whether it be

HE'S COMING AGAIN

+ + +

By Mrs. S. L. Stout



THE women came in the morning gloom
With spices and myrrh to the Saviour's tomb;
The empty grave filled their hearts with fear,
Till the angel's voice brought hope and cheer:
"He is risen! Behold where He lay. You see,
He goeth before you to Galilee.

"Go tell His disciples who now wait in dread,
And also tell Peter, He's risen from the dead."
Soon shall they behold Him, their much-beloved Lord,
Foretold by the prophets in God's Holy Word:
Go tell to all nations, and shout the glad strain,
Bright Star of the morning, He's coming again!

The desert shall blossom and bud as the rose,
There's comfort for hearts that are burdened with woes;
"To old age and hoar hairs" the blest promise is made,
There is rest for the weary in Eden's green shade;
This very same Jesus, that was cruelly slain—
Go tell to all nations He is coming again!

the educated heathen of the East, the educated Catholics of Latin America, or the intellectual atheists or free-thinkers who abound where Romanism has held sway, we can use all the training we have in endeavoring to make this message clear to these people. And if any are inclined to think that dealing with the simpler peoples of earth, such as the natives of Africa or the Indians of South America, is an easy task and presents no challenge to the trained missionary, he is in error. Endeavor to make plain the principles of this beautiful message to these simple people, and bring the fodder down low enough for them to reach it, and you will agree that it is no easy task.

But the training should be of the right kind, and obtained at the feet of teachers who ring true to this message, who extol the principles of Christian education, so that these principles become a part of their students. And in getting a college education (I believe, in general, our prospective missionary of today should plan to finish his college course before going out), be sure that it be not only a literary and an intellectual training, but a practical one as well.

I wish that the vocational courses in our colleges were more popular and the classes larger. The young man who, in getting his degree from one of our colleges, has included in his course studies which will give him the ability to build his own little house on the mission station, to take his packing boxes and make them up into neat pieces of furniture, who has learned scientifically to grow for himself a little garden at an altitude of 13,000 feet, as we find it in Lake Titicaca, where garden stuff can hardly be grown; the young woman who is sure that she can live where she will be compelled to dress herself and her children without ever visiting a dress-maker, and who can set before her missionary husband, when he comes home from a trip, a wholesome, healthful meal after he has been forced for days to eat almost anything and everything,—these candidates will be grateful above all for the hours spent in learning some of these practical lessons in their college training.

A nurses' course is a wonderful asset to a missionary, and, to say the least, some simple knowledge of first aid and practical nursing is essential.

Inasmuch as teaching and preaching go so closely hand in hand in the mission program, happy the missionary who in his studies has given some time to learning the art of teaching.

Before passing from the question

of educational qualifications, we should mention the ability to learn a language. This is vital in lands where other than one's own mother tongue is spoken. A course in some modern language, even though it is not the language that he may be called upon to use in the mission field, gives to the candidate an understanding of the "mechanics" of a foreign language, and how to approach the study. If he finds that he is absolutely without linguistic ability, and there is now and then a person of this type, we believe it is unfair to him, to the Mission Board, and to the people for whom he is to labor, for him to accept a call to a land of another tongue. The language is one of the most important tools the missionary uses. To plan to depend upon an interpreter indefinitely, is to plan unwisely.

Much that is said through an in-

terpreter is lost before it reaches the people. Often the best interpreter becomes an "interrupter" as he endeavors to interpret. But even if one were able to speak in public with the aid of a skillful interpreter, yet even then the importance of learning the language would not be lessened. The personal interview, the heart-to-heart talk with a soul in need, the giving of counsel to the one who seeks it from his spiritual adviser, cannot be given successfully through a third party. And again, it is only after one has fully acquired the language of the people that he can really understand them, can feel as they feel, see as they see, and think as they think.

Yes, let the mission field candidate determine, by the help of God, not only to learn but to *master* the language of the people for whom he is called to labor.

(To be concluded)

Preparation for the Judgment Necessary

By J. L. SHULER

WHILE people today are going about their ordinary pursuits, God calls a halt, with the message, "Fear God, and give glory to Him; for the hour of His judgment is come." What a solemn thought! The Supreme Court of the universe is now handing down its final decisions for life or death. Whether men realize it or not, we of this twentieth century are actually passing through the most solemn time in all the history of mankind.

People of past generations had an opportunity to be saved as long as their lives lasted. The decision of the judgment in their cases could not be pronounced until *after* their life's record was closed by death. It was true with them, that as long as there was life, there was hope.

But we of this present generation must meet the test of the judgment unexpectedly some day while we are well and strong, and engaged in ordinary business, or pleasure, or the duties of everyday life. We who are living just before the appearing of Christ will be judged and our cases decided for eternal life or death while we are active. Many in past generations were warned by disease, advancing age, or failing power that their opportunity to prepare for eternity was drawing to a close. But we who are the actors on the world's stage today, in this solemn hour when God's investigative judgment either has passed or must very soon pass to the cases of the living, are swiftly approaching the fateful day when, as we have seen from Revelation 22:11,

12, the door of opportunity for salvation will be suddenly closed forever.

Some day, unnoticed and unmarked by any outward sign in the life, unexpectedly, like a thief in the night, the judgment will come to our cases, while we are going about our ordinary affairs in everyday life, and our eternal destiny will be decided. This is why it is so important that we heed the warning God is sending now, "Fear God, and give glory to Him; for the hour of His judgment is come."

Every one should carefully consider what is the essential preparation on his part in order to have a decree for eternal life handed down in his own case. Since the judgment is something that we must meet, and its day of decision in our case is very near, the only wise thing to do is to prepare for it. But in order to prepare for the judgment intelligently, we must know the standard or test by which our actions will be judged.

The Standard in Judgment

The law of ten commandments is the standard by which the characters and lives of men will be tested in the judgment. Thus it is written: "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. And in the preceding verses it is made very plain that the law mentioned here is the law of ten commandments.

The ten commandments are the only perfect rule of right in this world. They reveal righteousness. Ps. 119:172. They define wrong.

Rom. 3:20. They teach us what to do, and they tell us what not to do. They comprehend the whole duty of man. Eccl. 12:13. As interpreted by Jesus Christ, they cover the secret thoughts and purposes of the heart. Matt. 5:21, 22, 27, 28, 33-37.

God has given us the ten commandments as a rule to guide our lives, and in the judgment our actions will be tested by this law, to see if we have lived right. As the carpenter tests by his square the boards for a building, to see if they are straight and true, so our lives will be tested by the standard of God's law. Surely we need to be careful now to permit the blessed Spirit of Christ to bring our actions into harmony with these commandments, that we may pass the test of the judgment.

There is no other way for any man ever to come into harmony with the ten commandments except to permit Christ to live in his heart and control his life. We cannot of ourselves keep the law of God. Thus it is impossible for any man to make himself righteous or save himself by keeping the ten commandments.

The Source of Salvation

Salvation can come only through the merits of the Lord Jesus Christ. Acts 4:12. Eternal life is the free gift of God through Jesus Christ, the only Saviour of mankind. Rom. 6:23. It cannot be earned as the wage of obedience. Salvation does not and cannot come by the deeds of the law, but only through faith in the divine sacrifice of the Lord Jesus. Rom. 3:20, 24.

Christ alone can give a man a new heart, a new birth, without which he cannot enter the kingdom of God. But Christ gives us a new heart, in order that He may live in our hearts day by day. And when Christ thus lives His life in us in this twentieth century, He will live in us the same life of obedience to the ten commandments as that which He lived when He walked on earth among men nineteen centuries ago.

The life of Jesus Christ is the law of God in living form. What He as Jehovah wrote on stone at Sinai, He translated into action and conduct when He lived among men as Jesus of Nazareth. The life and teachings of Jesus Christ are Heaven's explanation and interpretation of the ten commandments.

And when Christ lives within the believer today, we cannot expect to see Him live a different life than that which He lived when among men, for He is "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8. He cannot, will not, do differently in you than He did when He

walked in Galilee. The constant language of His soul was, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:8.

Hence, when we come to Christ today by faith, and receive Him into our hearts, then the same Spirit which led Christ to obey God's commandments, will fill our hearts and control our lives, causing us to walk in the way of God's commandments. By the power of His indwelling Spirit, Christ lives in the believer day by day the life of righteousness and obedience that fulfills the requirements of God's holy law. Thus "the requirement of the law" (Rom. 8:3, 4) is fulfilled in the Christian, who walks not after the flesh, but after the Spirit.

The True Christian a Commandment Keeper

The man who has Christ within becomes a commandment keeper of a truth. Christ lives His life in him, and keeps the law in him and through him. This man does not keep the law of God to be saved, but he obeys God's precepts because Christ has saved and is saving him from sin by His imputed and imparted righteousness.

In this solemn hour, when the lives of men are being weighed in the balances of God's law, we need above everything else to yield ourselves fully to Christ, that by His imputed and imparted righteousness we may be in harmony with that divine testing rod. Let it be graven on the rock with a pen of iron: Nothing aside from the righteousness of Jesus Christ will meet the requirements of God's holy law by which we shall be judged. Our only hope in the judgment is to be found in Christ, clothed with His righteousness. Thus in Philippians 3:8-11 Paul declares that the sole and only sure basis of his attaining to a resurrection from among the dead, and thus having his case decided for eternal life in the judgment, was to be found in Christ, "not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death."

If we are abiding in Jesus Christ, it is our privilege to face the judgment with perfect confidence. "He that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment." 1 John 4:16, 17.

By the power of the indwelling life of Christ, our lives are to be

brought into harmony with all of God's commandments. Christ wants to live out in our lives the full ten points of obedience required by the ten commandments, just as He obeyed every one of the ten commandments when He lived here among men. And every sincere follower of Jesus Christ can count on it, that wherein he through ignorance or lack of Scriptural knowledge may be unwittingly breaking any of God's commandments, God will reveal this (Phil. 3:13-16) to him just as fast as he is willing to turn from that error of sin and follow in the path of God's truth and righteousness, in harmony with the light God sheds upon his pathway.

Our kind and merciful Father in heaven is sending to the world this great message of Revelation 14:6-12 to prepare His people for the judgment now in session, in which the characters of men must pass the test of His holy law. Therefore it is self-evident that this judgment-hour message will especially bring light on those particular points on which His people, from lack of knowledge, are out of harmony with His law and the instruction of His word, so they may come into line with the divine standard of the judgment. And how careful we ought to be to heed the light of that message, that we may be ready!

Characteristics of the Remnant People

As this threefold message is from God, it cannot fail to accomplish its work and purpose. It will prepare for the judgment those who accept it, and will make ready a people prepared for the Lord. And as nothing else but Christ and His righteousness will enable any one to meet the test of God's holy law in the judgment, it is certain that those who accept this threefold message in preparation for the judgment, will be a people whose lives will be characterized by the operation of the faith of Jesus Christ unto obedience to the commandments of God. And this is exactly what we find in the Scriptural description of the message. Regarding those who accept the message it is written: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Those who obey this message are said to have "the faith of Jesus." The faith of Jesus can operate in a man only as Christ Himself lives in his heart. Thus Paul wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

The fact that these commandment-keeping people of the threefold message have "the faith of Jesus" shows that Christ is abiding in their hearts, exercising His faith in their lives, that the commandments of God may be fulfilled in them. Nothing else except the faith of Jesus in the life can enable any one to obey the law of God.

The Shepherd's Care for the Sheep

By E. E. ANDROSS

THE apostolic church, so richly endowed with the Holy Spirit, was not thereby exempt from temptation. The very fact that the believers were so aggressive in their warfare against sin and were so successful in turning many to righteousness, aroused against them the wrath of satanic agencies, and subjected them to the fiercest assaults of the enemy. In the Acts of the Apostles and in the epistles we read the thrilling story of their trials and triumphs, and of the unremitting labors of the divinely appointed shepherds of the flock of God.

"Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard." "Nothing else in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care."—*"Testimonies," Vol. VII, p. 16; Vol. VI, p. 42.*

"Unto the angel of the church of Ephesus write: These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks." "The seven candlesticks which thou sawest are the seven churches." Rev. 2:1; 1:20.

"Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. He is in constant communication with His people. He knows their true state. He observes their order, their piety, their devotion. Although He is high priest and mediator in the sanctuary above, yet He is represented as walking up and down in the midst of His churches on the earth. With untiring wakefulness and unremitting vigilance, He watches to see whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die; but He is the true watchman in the Lord's house, the true warden of the temple courts. His continued care and sustaining grace are the source of life and light.

"Christ is represented as holding the seven stars in His right hand. This assures us that no church faithful to its trust need fear coming to naught; for not a star that has the protection of Omnipotence can be plucked out of the hand of Christ."—*"The Acts of Apostles," p. 586.*

The Church Is the Center

Another has truthfully said: "The church is the center round which all the affairs of the world revolve." To make possible the salvation of all who would acknowledge Him as their sovereign Lord, Jesus freely gave His

Let us heed this message, and prepare for the judgment. The power of choice has been left with each of us. We can give up our sins now, and have them removed from the life, and blotted out of the heavenly records. But if we retain them in the life, they will be retained in the records above, and we shall perish with our sins in the lake of fire.

life; and that this holy company of the redeemed—His church—may be with Him forevermore, He will come again to earth in glory and power to receive them to Himself. How important, therefore, that every possible effort be put forth to keep each member, lest he fall, and to present the church "faultless before the presence of His glory with exceeding joy." Jude 24. "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? for ye are our glory and joy." 1 Thess. 2:19, 20.

Every member of the church on earth is compassed with infirmity. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Ps. 103:13, 14. With what tender compassion and fond solicitude should we, who ourselves have often had to bow and weep at the feet of Jesus, because of our shortcomings and mistakes, deal with those who are erring. And yet how rarely is this spirit revealed in our dealings with our brethren and sisters.

The care of the heavenly Shepherd for the sheep of His pasture is set forth in these words: "The Good Shepherd giveth His life for the sheep" (John 10:11); and again in the beautiful parable of the lost sheep. Luke 15:4-7. How many there are, especially of our young people, who once were within the fold, but have strayed away! How many sleepless nights have we spent in search of these straying sheep? Allurements of the most subtle character have been placed before them to entice them from the fold. If the straying sheep is not brought back to the fold, it will wander until it perishes. What is the course pursued by the True Shepherd?

"The divine Shepherd leaves the ninety and nine, and goes out into the wilderness to seek the one that is lost. There are thickets, quagmires, and dangerous crevices in the rocks, and the Shepherd knows that if the sheep is in any of these places, a friendly hand must help it out. As he hears its bleating afar off, He encounters any and every difficulty that He may save

His sheep that is lost. When He discovers the lost one, He does not greet it with reproaches. He is only glad that He has found it alive. With firm yet gentle hand He parts the briers, or takes it from the mire; tenderly He lifts it to His shoulders, and bears it back to the fold. The pure, sinless Redeemer bears the sinful, the unclean.

"The Sin Bearer carries the befouled sheep; yet so precious is His burden: that He rejoices, singing, 'I have found My sheep which was lost.' Luke 15:6. Let every one of you consider that your individual self has thus been borne upon Christ's shoulders. Let none entertain a masterly spirit, a self-righteous, criticizing spirit; for not one sheep would ever have entered the fold if the Shepherd had not undertaken the painful search in the desert. The fact that one sheep was lost was enough to awaken the sympathy of the Shepherd and start Him on His quest."—*"Testimonies," Vol. VI, p. 124.*

The Shepherd Found the Sheep

How thankful we should be that there is no picture in the Bible of the Shepherd returning without the sheep. Shall we not take courage, and never give up our search? However great the cost in personal sacrifice, let us never fail to exercise forbearance with the erring, never deal unkindly or harshly with the discouraged, the despondent, the tempted soul. Let us ever follow the example of the divine Shepherd, and anthems of praise will ascend to God from our lips as triumphantly we bear the lost sheep back to the fold.

American Temperance Society

(Concluded from page 2)

We solicit the earnest prayers and co-operation of all our people, and we appeal for an earnest revival in behalf of the principles of temperance and prohibition.

"Especially does the temperance reform demand the support of Christian workers. They should call attention to this work, and make it a living issue. Everywhere they should present to the people the principles of true temperance, and call for signers to the temperance pledge."—*"Ministry of Healing," p. 171.*

"Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has intrusted to us, we should be in the forefront of every true reform."—*"Counsels on Health," p. 432.*

"Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue? . . . The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote—in favor of prohibition and total abstinence."—*"Gospel Workers," pp. 387, 388.*

One or First?

By PHILIP GIDDINGS

THE desire to be one of Christ's disciples is from above, heavenly; but the desire to be first among them is from beneath, earthly, and was condemned by the Master. (See Matt. 18:1-4; 23:11, 12; Mark 9:33-37; Luke 9:46-48; 22:24-26.)

One is the spirit of service; the other is the spirit of office, for the dignity supposed to be attached thereto, rather than for the duties which the former implies.

These two spirits of service and office are contrasted in the two scriptures that follow:

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:5-8.

"Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isa. 14:13, 14.

In the first scripture we see the renouncement, in the second the pronouncement—of self.

He, the Master, laid aside His "reputation," His "form of God," for "the form of a servant," taking for His motto: "Not to be ministered unto, but to minister, and to give His life a ransom for many;" while Lucifer would subvert everything to the subservience of his "pomp." Christ's mockers who said, "He saved others; Himself He cannot save," spoke more truly than they knew.

The Creator-God submitted to be "made in the likeness of men," while one of His creatures would make himself "like the Most High"—God!

The Capital Pronoun

Christ obliterated Himself. Lucifer reiterated himself, saying in his heart, "I-I-I-I."

We can trace all our sins and woes to the spirit of this pronoun. The trouble in heaven and on earth, in the church and in the world, had and has "I" for its cause, the personal "I," the class "I," the racial "I," the national "I." Talking of original sin, misplaced "I" is it.

Paul, mentioning the "perilous times" of "the last days," gives as primal cause "I." "Men shall be lovers of their own selves." 2 Tim. 3:1-5.

Our writers and printers have not helped us in this respect. While every other pronoun begins with a small letter, "I" is always capitalized.

Neither have our grammarians helped us. They all give it first place.

The exhortations of Paul in Philipians 2:3, 4, and Romans 12:10, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others," "in honor preferring one another," are apparently lost on some of us.

And no wonder, for in such an age of push and rush in school and in business, the disposition is encouraged to consider him who gets there first as the successful one. But we must guard our spirit while doing our superlative, for in a Christian sense, and against this egotistic spirit, "the race is not to the swift, nor the battle to the strong." Our aim is not to surpass one another, but to be equal to our task, and if need be, surpass it.

"Heady"

The divisions in Christendom have not all been for the maintenance of "the faith once delivered to the saints," for principle and truth. Some have been born of ambitious men, who wished merely to start something. "Heady," they just wanted to head something. Paul describes them as "men speaking perverse things, to draw away disciples after them" (Acts 20:30); John, as "Diotrephes, who loveth to have the pre-eminence among them." 3 John 9.

Christ invites us to His school: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28, 29. And when we have found rest unto our souls, which is our graduation, we will receive a diploma for humility, to pursue a postgraduate course in research and career, with the same Master—in humility.

There are two places where the high and lofty One in a special way resides: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. "The high and holy place" and "the contrite and humble spirit,"—these are the two heavens.

When I began my ministry as a young man, there lived with me a Hindu boy and a black boy. Each wished to be considered the greater.

Neither would take orders from the other. When I gave them a job, I would say to the Hindu, "You are the boss;" and to the Negro, "You are the chief."

This spirit of Diotrephes, who loved "to have the pre-eminence among them," existed among the disciples in the presence of the Master Himself. It existed in the apostolic church, and it has existed since. It would be but human, therefore, if we see the thing now and then, here and there, manifested in the church.

Pride in Church Work

I have known members of the choir to be offended because another was asked to sing a solo or two others a duet, though they sang in other pieces.

Calling for the missionary report of one before that of a certain other has given offense to that other. These and the like are little "Diotrephisms," small as "I," but which must get smaller still to the point of disappearance, if one sees the inside of the kingdom, declares the King. (See Matt. 18:1-3.)

We may hold a prideful attitude even in a good thing. When a school-boy of thirteen years, I had an excellent classmate, a lad of noble parts, who would share with another whatever he had. But I noticed he would not receive. So I said to him one day: "Friend, look here, you seem to have a peculiar sort of pride. I cannot appreciate your favors, for you do not accept any from others."

"All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12), is susceptible of this other reading also: All things whatsoever you would do to others, you should be willing that they do to you.

Pride is as subtle as its diabolic author. We have to watch it. Sometimes it intrigues into humility itself, making some individuals proud even of their humility.

Now, while the apostle beseeches "you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love," it is "for their work's sake." 1 Thess. 5:12, 13.

And the workers for the Lord know that with the Lord it is not the loftiness of the post that counts, but the lowliness of heart and spirit with which one occupies it; not the position, but the self-forgetting disposition with which one serves in any department of God's service—heartily as unto the Lord, with an eye single to His glory.

Is it your desire to be one, or to be first among others?

Trinidad, B. W. I.

The Refuge for the Remnant Church

By E. HILLIARD

THE remnant church in her final conflict with the powers of darkness will find her refuge and prevailing strength in earnest prayer. The forces of evil are rapidly gathering that will test God's remnant people to the utmost. But trials and severe tests are God's agents to bring deliverance to the imperiled soul. Scenes similar to those that the apostolic church passed through, will be encountered by the remnant church. God is silently working upon the hearts of men, preparing them to act their part in the coming conflict, even as He did with the humble fishermen of Galilee. Highly educated men, eloquent men, may not be the divinely chosen ones to participate in this Heaven-appointed work. But like those who were called from their nets, men will be called from the field, from the plow, and from the humble walks of life, to help sound the last notes of warning to a rebellious and gainsaying world.

It was the healing of the cripple at the gate of the temple, and Peter's explanation to the excited people, that so thoroughly stirred the forces of evil. The opponents of truth tried in every possible way to stop the beneficent work of the Great Physician. They arrested and questioned the apostles, "By what power, or by what name, have ye done this?" Acts 4:7.

The Jewish Sanhedrin did all in their power to stop any miraculous work that drew the attention of the people to their cruel act of crucifying Christ. But Peter, "filled with the Holy Ghost," did not hesitate because of this, but boldly answered, making his reply as universal as possible: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole." Verse 10.

The persecutors acknowledged the miracle to be genuine, and they certainly knew the source of the power that did the work. Every miracle that the apostles did deepened the guilt of these Jews, and harassed their minds with the thought of having shed innocent blood; hence their charge against the apostles, "Ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Acts 5:28.

Believers Driven to Prayer

The Sanhedrin, still filled with wrath, continued to threaten the

apostles and the little company of believers. This drove them to their knees in earnest prayer, not, however, for personal deliverance, but for boldness to present the Great Healer of every physical malady and the balm of every heartache to those who were seeking deliverance from the tide of woe that had been widening and deepening from the closed gates of Eden to their own day.

Their prayer was immediately and miraculously answered. "The place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:31. Through prayer they placed themselves under the protection of the Mighty One who could shake the earth. What cared that devoted, praying company for the weak, incapable Sanhedrin? They could not shake the earth any more than they could hold Christ in the sepulcher of the dead, as they tried so hard to do. That which cheered

the disciples most of all was the knowledge that Christ had risen and ascended, was answering their prayers, and was working with them.

In the fierce closing conflict, men authorized by human enactments will put forth almost superhuman efforts to stop the work of the Lord. But when they have expended their strongest efforts, then will come the greatest crushing defeat the powers of darkness have ever experienced, but to God's remnant people it will be the greatest victory ever known.

God's true followers have nothing to fear from the combined powers of evil. We have the same mighty risen Saviour that was with the apostolic church. The little company in those days gained the victory because they were at their post of duty praying with fervency for the fulfillment of the promise of the Holy Spirit. It is just what the remnant church should be doing today. We read:

"This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven; for a people are to be prepared to stand in the great day of God."—"Gospel Workers," old edition, pp. 370, 371.

The Scapegoat and the Atonement

(Concluded from page 5)

and that most of them probably do not hold any such view of the atonement. It is only fair to truth, however, that we read not only a popular statement on their beliefs, such as in the booklet, 'Belief and Work of Seventh-day Adventists,' but also examine the way of salvation as set forth by their acknowledged prophet, Mrs. E. G. White, in 'The Great Controversy,' upon which the statements in 'Heresies Exposed' were based. Even then we apologize for the baldness of the statement in our November issue, and beg forgiveness of these good people for any misstatement of their doctrines."

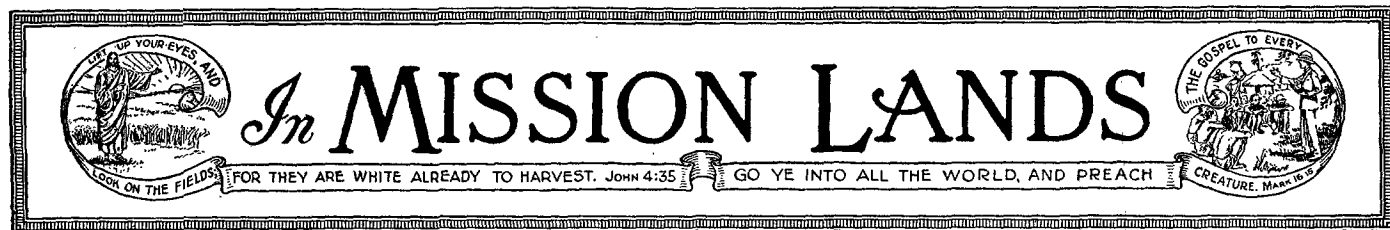
This retraction is given unique weight by the candid admission that it is the result of "having read some of the writings of the Seventh-day Adventists since" the charge was made. Might we not be permitted to suggest to others that they likewise read carefully some of our standard works before hastening forth to broadcast the hideous charge that we make Satan our savior? It is true that Dr. Stroh further in his article expresses distress at the statements made in "The Great Controversy," because they permit Satan to be introduced at all into the picture. But he sets forth nothing from Mrs. E. G. White that warrants his withdrawing his retraction. How could he, when Mrs. White states unequivocally on page 658 of that work:

"Now the event takes place, foreshad-

owed in the last solemn service of the Day of Atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin offering, then the scapegoat was presented alive before the Lord; and in presence of the congregation the high priest confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' Lev. 16:21. In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness." (Italics ours.)

Our opponents, who have examined so critically Mrs. White's writings in an attempt to find some stray phrase on which to base a charge, must surely have read this statement in "The Great Controversy," for it is the climax to her description of the sanctuary service. If they had been willing to publish this quotation, the appalling indictment that we make Satan our savior would have been exposed as false. Why have they failed to? We must leave that question for them to answer.

F. D. N.



The South Chekiang Mission

By BENJAMIN F. GREGORY

BETWEEN 300 and 400 of the believers in the South Chekiang Mission met in annual session February 12-16, 1932. It was a blessed meeting for all. Though war raged in the north, and thus disrupted commercial life in this section, yet in our meeting the spirit of quietness and of consecration to the finishing of the work bound us together. Unity and brotherly love were marked.

At our eighth session, held two years ago, we surveyed our field, and found that after thirteen years of work we had companies of believers in only twelve of the twenty-four hsien, or districts, of our field. In view of the times, it was felt we must quickly extend our work to the unentered sections. We pledged ourselves, by the help of God, to plant our work in every hsien by the next session.

The Holy Spirit blessed our efforts to the accomplishing of this goal. On the map at the front of the church, with tiny electric globes indicating the location of the companies of believers, light shone out from every hsien. Eighty-three of these lights dotted the map. It made us rejoice to think that the light of God's truth

was shining forth brightly in these secluded valleys and densely populated plains.

Our director, G. L. Wilkinson, in his report, pictured our work and mentioned many encouraging items. It was good to hear that our membership had passed the thousand mark, being 1,023, and that our Sabbath school membership had passed the two-thousand mark, being 2,140 at the end of 1931. In a certain hsien, one in every 1,600 of the population is a baptized Seventh-day Adventist. Of the population of the whole mission, one in every 3,600 is a Sabbath school member. The offerings for 1930 were one and a half times those for 1929; and for 1931, twice those for 1930. The companies of believers had increased to eighty-three Sabbath schools and thirty-two organized churches. Two hundred twenty converts were baptized during 1931.

As we separated to return to our work, we felt it had been good to meet together. God had blessed us. We were strengthened, and returned to our churches and fields of labor with good courage and a determination to finish the work He has given us.

"It's the Message"

By C. E. WEAKS

SOME years ago a young Indian lad who had been house servant and cook for one of our mission families in India, a boy with little education and who stuttered so badly that he could scarcely converse with one, felt called of God to enter the colporteur field. He seemed very unpromising material, I assure you, but he attended one of our first colporteur institutes held in India back in those days, and then entered the field.

At first the work went hard and slow with him, his sales for the first month being but 25 cents; for the second month they were only twice those of the first; and for the third but twice those of the second; or in other words, his sales for the first three months totaled but \$1.75. But he was faithful, and remained by his work, eventually developing into one

of the most successful Indian colporteurs we had in that part of the field. Gradually he largely overcame his stuttering.

One day when about his work, he came to the home of a missionary of another denomination. This missionary was greatly impressed by the young man's earnestness and apparent ability, and decided that here was a young man he wanted in his mission. He talked with our young brother, and asked him why he was doing the hard, wearing, thankless work of a colporteur. Then he promised him that if he would leave the Adventists and come and join his mission, he would give him a good post as a preacher, would assure him a good wage, and would secure for him a good Christian girl as a wife.

Naturally this was quite a tempta-

tion to our colporteur brother, who had never had many opportunities in life. He and his three tiny sisters had been left orphans when the cholera scourge had taken away both father and mother. They had lived in their little native village until finally the little sisters had been taken into our Tinneveli orphanage, and he had been employed by the missionary as a house servant.

Our brother promised the kind missionary that he would think over his offer. He did think it over, and later returned to the missionary with his answer—and what a wise answer it was! In substance he replied:

"I thank you for your kind offer, but I have decided that I cannot accept. You think that I am a young man of ability, and that I would be of value to you in your mission work. But you do not know me. I am only a poor village boy, a servant, a cook. For anything I may seem to be today, the message I profess must be given the credit. *It's the message*, and not I, that is anything. If I were to leave my work as a colporteur, give up this message which I believe, and join you, you would find that you had only an ordinary servant, a cook, on your hands. So you must excuse me."

I was pleased to learn, when in South India recently, that our colporteur brother remained true to his decision, made away back there, right up to the day when, only a few months ago, the same scourge that had left him and his sisters orphans claimed him as a victim. His answer to the missionary was one that we can often ponder with profit. We are a small people, but we do have a great message, and you and I are great only as that message makes us great. This message is to make a nation of kings and priests. Thank God for such a message. Let us remain true to it.

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LIVING, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever:

One day He's coming—O glorious day!

—J. Wilbur Chapman.

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"WHEN you arise in the morning, kneel at your bedside, and ask God to give you strength to fulfill the duties of the day and to meet its temptations."

Sabbath School in Ribeirao Preto, Brazil

By ENNIS V. MOORE

RIBEIRÃO PRETO, São Paulo, Brazil, is a prosperous city of about 75,000 inhabitants, some 500 kilometers from the capital of the state. It is the fourth city in size in this state, and has properly been called the "Capital of the Interior."

Jeronymo G. Garcia held an effort the first part of 1931 in a very attractive hall in the center of the city, and thirty-eight new members were baptized. Elder Garcia was called to take charge of the Missionary Volunteer, home missionary, and educational departments at the time of our conference, and the executive committee requested that Brother and Sister Alfredo Meier move to Ribeirão Preto to carry on the work. Brother Meier is a young man, a graduate of our Colegio Adventista in Argentina. He has had a very good experience and training in the São Paulo church during the last two years. In a recent letter Brother Meier writes:

"We are getting along nicely, and we are working with great enthusiasm. Our Sabbath school has eighty-six members. The attendance is excellent, and the daily study of the lesson fair. The members and interested ones are faithful in attending the Sabbath, Sunday night, and Wednesday night preaching services.

"Our hall is rapidly becoming too small, and it is almost impossible for the children to stay inside for their lesson during the Sabbath school, but on rainy days there is no other place for them.

"The youth of the church are full of courage, especially those who are par-

ticipating in the literature bands. We have ten bands, and they are systematically placing tracts in one hundred homes. We have already found interested people in this manner, and they are requesting Bible readings. I firmly believe that God will greatly bless us in this noble and grand work.

"Brother Moore, there are more and more interested souls coming to us every day, and I do not see how it will be possible for us to let Sister Iracema Zorub, the Bible worker, leave us. If we count all the members of the interested families, we are studying with more than one hundred persons."

Pulling Evenly

From Brother Meier's letter it will be observed that he pulls pretty evenly along all lines. He is "working with great enthusiasm." He cares for the interests of the Sabbath school,—the faithful attendance, the daily lesson study, the children's department. He is holding at least three public meetings each week. He has successfully enlisted the vigor of youth in a real soul-saving systematic literature evangelism. Sister White has told us that the youth should be organized for soul-saving purposes. He trusts God to add His blessing to the "noble and grand work."

Such a program will bring success in souls saved in any part of the world field. May the Lord richly bless Brother and Sister Meier and Sister Zorub as they labor for souls in that beautiful city!

tized during the year 1931, as compared with 1,755 in 1930, bringing the membership of our division to 17,840 at the close of 1931. In the 703 Sabbath schools scattered throughout the missions and conferences, were 24,935 members.

From the reports sent in by the five unions, we find at the close of the year there were 2,178 in baptismal classes. With this large number preparing for membership and with the many interests developing every day in all parts of the division, we feel confident that with the blessing of the Lord even greater things will be accomplished during 1932.

We solicit the prayers of our believers in the homeland in behalf of our work and workers throughout the Inter-American Division, that this threefold message may speedily be carried to all who are seeking light in these perilous times.

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Faithful to His Vow

BY O. B. KUHN

IN one of the Sabbath school departmental meetings of the recent China Division quadrennial council, G. L. Wilkinson related the experience of a church member of the South Chekiang Mission, a barber by trade, who had pledged to the Sabbath School Investment Fund a copper for each customer who came to his shop.

Altogether eighty coppers had accumulated in the receptacle provided by the local Sabbath school, when fire completely destroyed his home and shop. The next day, while searching among the smoldering ruins, the barber found the eighty coppers, and although destitute, he faithfully carried them to the Sabbath school, and gave them as his contribution to the Investment Fund. He had vowed a vow unto God, and deferred not to pay it.

Greatly to increase this faithful brother's contribution to the Investment Fund, many of the delegates bought the coppers for a dollar apiece.

Facts and Figures on Inter-America

By F. L. HARRISON

JUST recently we received all our reports from the different organizations, and have compiled our annual statistics for the year 1931. We feel thankful to the Lord for what has been accomplished by our workers and believers throughout the Inter-American Division during the past year. Our tithe and mission offerings show considerable decrease over the previous year, owing to the financial depression which has affected our division as well as other parts of the world field. The tithe for 1930 was \$120,624.39, or a per capita rate of \$9.19; while for 1931 it was \$107,893.29, or a per capita of \$7.39. The mission offerings during 1930 amounted to \$81,864.54, which was \$1.19 a week per member, as compared with \$74,936.24, or \$.098 a week per member for 1931. Considerably over half of our mission funds is received through the Sabbath schools.

While we regret to see the decrease in our tithe and offerings, we rejoice that so many have accepted the gospel message during the past year. We have had by far the largest number of baptisms and net gain in membership of any one year since the organization of the division in 1922. There were 3,012 new members bap-



Seventh-day Adventist Sabbath School in Ribeirao Preto, Sao Paulo, Brazil



Conducted by Promise Kloss

Social Pitchforks

By ARTHUR W. SPALDING

BROTHER, I am going to throw you up some social fodder; I wonder if you can stack it. And you, too, sister. I admit that in doing this, I am using a pitchfork: I am tossing over to you what I might use myself. Well, never fear, I have kept enough for myself; or if I do run out, perhaps you will be good enough to reciprocate. I want to make sure, however, that you are going to preserve and use this for yourself, and not throw it all away to Brother Jones and Sister Robinson and the poor folks who live across the railroad tracks.

Pitchforks are popular tools in social life. Whenever we hear of a scandal—somebody's girl gone wrong, somebody's boy smoking and bootlegging—we thank our broad phylacteries that we are not as other parents are. Whenever we run across a bevy of pert young misses, rouged and permanently waved, or a gang of young fellows, loud mouthed and arrogant, we conveniently forget our own youthful brand of adventure, and exclaim, "What is this young generation coming to!" Whenever we hear a lecture on the duties of modern parents and the causes of crime, we piously hope that Brother Jones heard that, and that Sister Robinson was also present. And when on Christian Home Day we hear an appeal to the parenthood of this church to go earnestly to work to receive a training for their sacred responsibilities, we say, "Well, I hope if anybody in this church does make a move to organize a Mothers' Society or a Parents' Council, he will be able to get hold of the parents of that awful family that erupt from down by the railway into our church every Sabbath day."

We don't mean to be wicked in all this pitchforking. But we certainly are very foolish. And we are sinners. We are playing the part of lazy laborers, and we shall never get the work done that way. We see such a tremendous job before us in this social field—mowing that hay, raking it, tedding it, ricking it, loading, hauling, stacking; and we say,

"Oh, dear me! We can't make any impression on that great field. What's the use of exerting ourselves out in the hot sun? We'll saunter across with our pitchforks, and if any of the stuff gets in our way, we'll kick it or pitch it over to the hired servants. Those teachers and ministers and Junior workers will do the job." And it must be confessed that some of the hired servants catch the contagion, and talk and act somewhat the same way.

We fail to realize that it is the little things that make the great. It is the product of a hundred homes that make a single college; and what those homes are, that college will be. It is the quota of a thousand homes that make the ministry; and what those homes are, the ministry will be. We parents hold in our hands the fate of God's cause; and what we accomplish, that will our church accomplish. The right training of our children will not only make a young generation of disciples; it will give a regeneration to the parents who teach them. The perfected church will come through perfected homes.

Easy to Find Excuses

It is human nature to find excuses for ourselves, and to fix the blame upon others. What is meant by all this outcry, this righteous indignation, this holding up of holy hands of horror against the attitudes and deeds of the young generation? Don't we know that they are what we have made them? Ah, I thought you would use your pitchfork there, sister! You repudiate the suggestion. It is not we; it is these wicked times! these evil influences of society! these machinations of the devil! And it is these wayward children who have no respect for authority, no gratitude for parental sacrifice, no vision of purity, no love of God!

But I repeat, these young people are what we have made them. No one single parent has made this whole generation of young people what they are, but every one of these children had a parent or two, and all the parents together have made all the youth

what they are. The times? Yes, the times are evil; but who makes the times? Society? Yes, it may be rotten; but who makes society? The devil? Why, of course the devil is at work; but the devil is not greater than God, and God is on our side if we will have Him. The fault is with us. We have not studied to know how to train our children, how to build up their powers of resistance to evil, how to fill their minds with joyous truths that would prevent the infiltration of moral mud, how to give them far vision and great ambitions, how to overcome temptations and obstacles, and how to become masters rather than slaves of circumstances. A single pair of parents, sometimes one parent alone, can, by the help of God, make of their children young men and women who will be proof against all the temptations of a wicked world. And what could the parents of a whole church do?

Moreover, much of the evil we think we perceive in these youthful children is due to a mote in our own eye, which looms as big as the moon when our vision is projected on them. I have no desire to minimize the evil that actually inheres in youthful society. My contacts and my correspondence make me all too well aware that immorality is widespread in adolescent society, not to speak of adult society. But the prevalent criticizing and carping by adults is much more constant upon the behavior than upon the morals of the young people. The vanity, pertness, insolence, clannishness, slang, restlessness, extravagance, and a hundred other faults and supposed faults seem to be a persistent irritation in their elders' minds. Happy would it be if the irritation, like the grain of sand in the oyster's tissue, might produce a pearl of great price, but it seldom does. It might, and indeed it would, if the parents only understood a little more of the physiological and psychological states and urges of the adolescent period. Charity would be greatly assisted by knowledge.

Do parents understand the law of cause and effect? Do they know that what their adolescent children are, is the product of the training or lack of training in childhood? Are they able to see beneath the surface of

their children's behavior, and read aright the motive? Are they able intelligently to supply the incentives and the material for the right building of character? Or are they going by the old rule-of-thumb method of barbarous times, cuffing their children into obedience, like little bear cubs? That works with a bear cub, because he is nothing and never will be anything but a bear. It does not work with children, because they are the offspring of the Highest.

When I see in our families the very common neglect of hygienic principles, especially of dietary laws, and know of the damage this is working, not only to body, but most of all to will, I am not surprised at the lack of self-control in social and sex experiences in youth. The habits of mind formed in childhood carry on into adolescence. You never can grow an oak tree by planting a squash seed. When I see the easy complaisance with which parents watch their children devouring the "funny page" and delighting over cheap comedy and crooning on the radio, I find nothing of marvel in the aimless philanderings and easy driftings of the youth. What will parents say when they are called to an accounting by the great Judge, who is also Father?

I know that parents who take this way take it because it is the easy way. Many of them do not know any method of stopping cheap reading, cheap radio, cheap singing, cheap talking, cheap bartering of personality, other than by curt forbiddings; and most of them have found out, if they have tried it, that forbiddings are not very effective. It is incumbent upon these parents—upon all parents—to set themselves to study the master science of Christian child training, to fit themselves as teachers of their children in true and uplifting science, physical and social. We have this message: "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—"Education," p. 276. It is no slight undertaking, this parent education. It cannot be completed in a month or a year, though much can be gotten in that time. But it is the most satisfying and delightful of all efforts in education, for it brings the sweetest and most glorious returns in the development of our children's minds and characters. The church provides such training for our parents. Will they take it?

I am a believer in fathers and in mothers. If I might use a pagan phrase, I would say that I am a wor-

shiper at the shrine of parenthood. And in the face of an appalling deterioration in moral concepts and in the sense of parental responsibility, I have courage to believe that God's people will emerge triumphant in their homes and in their church militant. I know some noble fathers who are the companions, the guides, and the patterns of their sons and daughters. And I know many wonderful mothers whose wise and unselfish love makes of home a heaven and of life a shining pathway to the gates of glory. Such parents deserve the praise of men, and they have the benediction of God. They are the salt of the earth, who are doing the most that is being done to preserve society from impending destruction. It is right to praise good parents.

Time to Awake From Hypnotic State

But when such a right program degenerates into a promiscuous and indiscriminating adulation of motherhood and the broad assumption seen in so many programs that to be a mother is *ipso facto* to be just all right—that is too easy a pitching over of the burden and responsibility which belongs to mothers. If all mothers are angels and saints, who is to blame for the big crop of impish children that everybody seems to admit? True, it is customary, by implication if not by statement, to charge this imperfection to negligent fathers. Fathers have enough to answer for, certainly, in the matter of neglect and indifference, but it taxes our credulity a little too much to assume that all the fathers are the sons of men and all the mothers the daughters of God. It is time for mothers to wake from the hypnotic state into which Mother's Day worship tends to throw them, and to take honestly to themselves the realization that they must study to be workmen approved of God.

The finishing of God's work in great degree waits upon the assumption by the parents in the church of their great task. No pitching over of this responsibility upon the church school-teacher, the Sabbath school superintendent, the young people's leader, the pastor, the conference president, and the foreign missionary, will accomplish more than senseless marking of time. To do their duty, parents must receive an education; they must be trained. We parents do not know very much about the science of child training; we know practically nothing about the psychology of the adolescents whom we are pitching about ignorantly and unwisely; we sense all too little the fact that we, and not the teachers

or the ministers, are the chief instructors of childhood and the chief artificers of the characters of our children. And so long as we are satisfied with our state; we shall continue blandly oblivious to the fact that we are directly responsible for the temporal and eternal loss of the children of the church who are going out from among us in such great numbers.

It is time for the parenthood of this church to arouse from their indifference and their shifting of responsibility, to set themselves earnestly to study and practice in the Christian training of their children. For the Lord in the judgment day is not going to ask, "What did your church school-teacher do?" and, "What did your pastor do?" for the saving of our children, but, "What have you done with the children whom I gave you?"

He that hath a pitchfork, let him look to the placement of his load.



Drill in Proper Names

WHO was the wife of—

- | | |
|---------------|------------|
| 1. Isaac? | 6. Boaz? |
| 2. Joseph? | 7. Nabal? |
| 3. Shallum? | 8. Ahab? |
| 4. Lapidoth? | 9. Aquila? |
| 5. Elimelech? | 10. Felix? |

RIDDLE

Ten thousand comrades on the field
Superior were to me;
Ten thousand men my master saw,
Men mightier than he.
And yet the victory I won,
All others of the day outshone.

ANSWERS FOR LAST WEEK

Moses

1. Ex. 2:2; Acts 7:23, 30; Deut. 34:7.
2. Ex. 2:21; 6:20; 18:2-4; Num. 26:59; Ex. 6:18; 3:1.
3. The Pentateuch, Job, and Psalms 90.
4. Moses, by virtue of his being Pharaoh's only son, would have been the succeeding king over Egypt. The mummy of the Pharaoh whose army was drowned in the Red Sea, is in the British Museum. Moses is in heaven. Jude 9; Matt. 17:3.
5. Matt. 17:3.
6. Deut. 34:7.
7. Rev. 15:3.
8. Num. 21:9; Ex. 32:20.
9. Ex. 2:12; Num. 20:28.
10. Ex. 20:3-17.

Riddle. Judges 16:3.



Thinkers Needed

By K. J. REYNOLDS

"WHY do so many men never amount to anything? Because they don't think," said Thomas A. Edison. It is true, sad to say, that in this day of tremendous advance and discovery there are comparatively few who are contributing to that advance, only two per cent here in America, according to one writer. Thinking is so unusual that Rodin has carved a statue which he has named "The Thinker" as a memorial to the creative thought of the few.

Man is God's highest creation, and the mind is our most valuable and distinctive possession. Why, then, must it be said that "thinkers are as scarce as gold"? Is it because the present generation is mentally lazy? Lack of brain power is one of the great sins of the age. We absorb and adopt the opinions of associates, of newspaper editors, of magazine writers, thereby saving ourselves the trouble of thinking. We are a generation of animated phonograph records, going about registering and reproducing the mental activity of the few thinkers, and contributing nothing ourselves. Many suffer from such atrophy of the brain motor that they fail even to reproduce properly. As a man "thinketh in his heart, so is he." But what if he does not think?

We Must Awake

Surely we of the present generation upon whom the end of the age is come, must awake. Surely we must allow the accumulated wisdom of the ages to take effect, that we may become wise. How will it be possible for the young people of this generation to stand before kings and in legislative halls to give a reason for the hope that is within them, if they are not thinkers? A mere echo will never convince men. It requires a real voice, the voice of a thinker, crying in this wilderness of sin, "Prepare ye the way of the Lord. Prepare ye for His coming." Only as we are ourselves convinced can we carry conviction to the hearts of men. The faith of our fathers will not save us. Salvation must be a personal matter, a personal experience of the soul, heart, and mind. The gospel which we carry will bring conviction to others

only as we ourselves have accepted it as thinking men and women.

Dr. Gray, a leader of the British Student Movement and a recent visitor to our shores, brings this charge against the students of America: "I found them most lovable people. They are full of life and joy and wit. . . . They respond quickly to ideals. . . . But with it all they seem to suffer from some strange paralysis of the will. They often seem to lack the power to adopt a purpose, and then follow it tenaciously and independently. I did not find the normal percentage of clear-cut personalities among them. . . . I was dismayed at the number of them who . . . will become later on the victims of mere fashions and the dupes of popular orators."

God forbid that you, our young people, the hope of this denomina-



Only a Wick

BY HAROLD A. MILLER

I'm only a wick in the lamp of love,
And held in the dark by a hand above;
I'm fed by the oil in its constant flow,
And trimmed with the shears of the things
below.

A wall of glass by the angels is made
To steady the flame and to serve as a
shade.
The oil is not mine, nor the light, nor the
lamp;
May my willingness bear the heavenly
stamp.



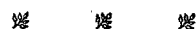
tion, should be the "victims of mere fashions and the dupes of popular orators." Call up your reserves of mental vigor and spiritual power, and stand up in the strength of your young manhood and womanhood as thinkers for God.

It is denied by no one that the present is an age of great progress, when men are learning to harness the tremendous forces of nature through a knowledge of nature's laws. But let not the achievements of the few and the comforts enjoyed as the result of creative work, serve you as an opiate, lulling your mind to sleep and blinding you to your own responsibility. Rather look inward, and ask yourself

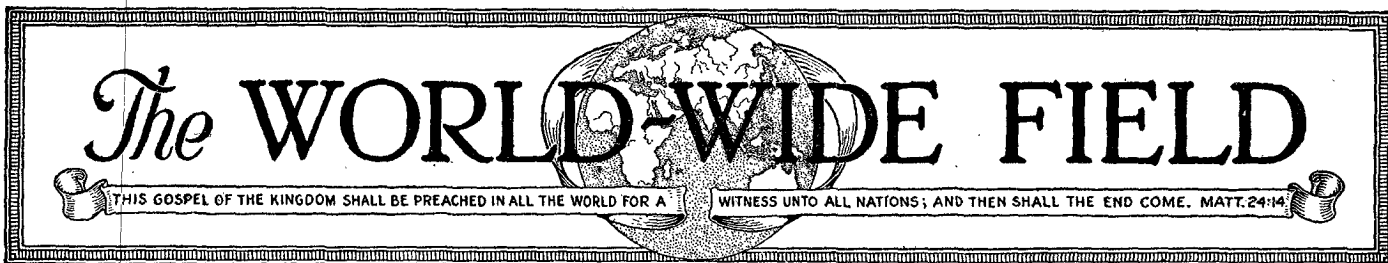
the questions, How much do I contribute to the progress and welfare of my fellow men? What is it possible for me to do that I have not done? Am I awake? Am I a thinker?

Under the present educational system you spend one half of an average lifetime in becoming acquainted with the accumulated learning of the past. You spend one half of your life in getting ready to live. How many of those years are often wasted before you awake to your God-given opportunities and responsibilities, and begin to think? Much time could be saved, and you might begin constructive work much sooner, if you would sooner learn to apply and focus your mental power as you focus the sun's rays with a lens. As you attend classes year in and year out, your apparent progress, measured in parrot learning, may or may not be great, but the measure of your real progress will be your ability to grasp and apply the truth of the saying of the Chinese sage, "Learning without thought is labor lost."

Decide today that you will be alert, that you will use all the mental ability you have, and develop all the latent power of mind which you may possess. God wants to use you for the uplift of your fellow men and in the preparation of the world for His coming. But He must have men and women of character, men and women who do not merely repeat and state high principles, but who have them and live them. He cannot use men and women who are the victims of fashion and the dupes of any soap-box orator who happens to possess an idea and a silver tongue, or who gets along, perhaps, with only the silver tongue. He must have representatives who are willing, like Daniel, to stand alone for right, if no one will stand with them. He wants thinkers. He wants you to be thinkers.



You, young men, and you, young women,—especially you very young men and you very young women,—who have the long road before you, your memory is a part of you. You cannot escape it. It will be with you till death. Then do nothing any day of your life that will become a black memory!—N. D. Anderson.



A Series of Religious Liberty Victories

By C. S. LONGACRE

THE Religious Liberty Association has had some stirring issues to meet of late. The Lord wonderfully blessed in the educational campaigns which were carried forward by our people in connection with the Sunday law agitations. We have great reason to praise God for the victories which have been gained in behalf of the cause of religious freedom. It is seldom that we are enabled to accomplish so much in so short an interval of time as was achieved during the past two months, under God's blessing.

Our first big campaign was inaugurated in the State of Wisconsin during the three weeks preceding the 5th of April. For the first time in the history of the State, the legislature of Wisconsin, during its last session, gave the citizens an opportunity to vote on a referendum for the repeal of all the Sunday laws still retained upon the statute books, and April 5 was set for the referendum vote.

This gave us a clear field and an unusual opportunity to work in behalf of the repeal of these antiquated religious laws, and to present our religious liberty principles to the public without compromise. Our workers and people in Wisconsin took advantage of this God-given opportunity to educate the public in the principles of religious liberty. For ten days before the election, practically every conference worker, including V. E. Peugh, the president of the conference, spoke at large public gatherings in many of the cities throughout the State. Altogether we spoke in 110 theaters to an estimated total of about 210,000 people. The writer himself spoke in sixty-one theaters to about 50,000 people, and over twelve radio stations, during a period of sixteen days preceding the election.

Our people circulated more than 50,000 copies of *Present Truth* No. 104, favoring the repeal of Sunday laws. Besides, they circulated 70,000 copies of a small circular setting forth religious liberty principles and telling the people how to vote on the referendum. We also established contact with practically every daily

and weekly newspaper in the State, and found only three newspapers which were opposed to our campaign and favored the retention of the Sunday laws. The newspapers gave us wonderful support editorially, and printed all the ammunition we furnished them.

Of the seventy-one counties in the State, we carried all but thirteen in favor of the repeal of the Sunday laws. These thirteen counties were situated in the rural territory in the western and northern parts of the State, where hardly any campaign work was done by our people. But in every county where we held meetings and spoke over the radio stations, and in every adjoining county, the truth triumphed, with large majorities favoring the repeal. This shows clearly what can be accomplished by a thorough campaign of education in religious liberty principles, when an issue is pending.

Tremendous Opposition

We faced a mighty combination of forces that worked hard to retain the Sunday laws. The Lord's Day Alliance sent one of their strongest men, Dr. Todd, to lead the Sunday law forces to oppose the repeal. The Ministerial Associations in all the cities of the State organized the churches and held mass meetings, spoke from their pulpits, and did considerable publicity work. The W. C. T. U. of the State worked through all its local organizations, and made strong appeals to the churches to vote against repeal. The Federation of Labor made appeals to all local labor unions and to the churches to work against the repeal. The Master Barbers' Association, the Grocers' Association, and the Merchants' Association all combined to defeat the repeal. The National Reform Association took an active part, scattering its literature against the repeal. But in spite of this tremendous opposition, the people of Wisconsin voted in favor of the repeal of the Sunday laws by a majority of 124,650 votes. The vote in favor of repeal was 396,436; the vote against repeal, 271,786. This was a mandate

from the people of Wisconsin to the State legislature to repeal the Sunday laws of the State at its next session. The struggle over this issue is not ended. The religious reformers and Sunday law advocates will seek to influence the State legislators at the next session, especially in those counties which did not favor the repeal.

Victory in Maryland

The State legislature of Maryland, during its recent session, granted the citizens of the city of Baltimore the right to vote on a city-wide referendum in favor of the repeal of the State Sunday laws as applied to the city of Baltimore, or to liberalize the law as the city saw fit. The referendum vote was held on May 2. A committee of fifteen was organized to take charge of the campaign in favor of repeal and liberalization. A. J. Clark, pastor of the Baltimore No. 1 church, was one of the most active members of this campaign committee. He spoke before more than a score of civic organizations and in many of the theaters, to about 15,000 people, and over the radio stations in the city twice during the week before the election.

On the Sunday before the election, the theaters in the city were thrown wide open during the afternoon and evening, free to all comers, and twenty-five speakers, including the city officials, State senators and representatives, Elder Clark, and the writer, were asked to speak in favor of the repeal in all these theaters. It was estimated that over 140,000 people were in attendance at these public gatherings in the afternoon and evening. The writer spoke in four big theaters in the afternoon and evening, to over 11,000 people, and also spoke over the radio station.

The Lord's Day Alliance of the State of Maryland led the opposition. It endeavored, in the first place, to prevent the people of Baltimore from voting on the referendum. It instituted mandamus proceedings before the Superior Court, to prevent the election, contending that the repeal of the Sunday law was unconstitutional and against the Christian religion. The Lord's Day Alliance lost its case before the Superior Court, and then carried its case up to the

Court of Appeals, which is the highest court in the State of Maryland. Here it again met with defeat.

Before the election, the Lord's Day Alliance organized a large number of the Protestant churches to oppose the repeal of the Sunday laws on the referendum. Mass meetings were held, and outside speakers imported, but it was all to no avail.

The Religious Liberty Association assisted the State's attorney-general in framing the legal brief which frustrated the efforts of the Alliance before the judiciary.

The election was held on Monday, May 2, and the citizens of Baltimore rolled up a majority of 84,322 votes in favor of repeal and liberalization, or a majority vote of nearly 5 to 1 of the total votes cast. We can now understand why the Lord's Day Alliance was so afraid of the referendum, and tried its best to prevent it by court proceedings. Such victories are not obtained without a vigorous campaign of education.

Victories in Congress

A public hearing was held before the Senate District Committee on the Sunday bill, S. 1202, which aimed to close all barber shops in the District of Columbia on Sundays. The hearing lasted three and one-half hours, and on this occasion we were given ample time to set forth our reasons for opposition to the bill. We were also re-enforced from the field end with thousands of petitions which had been sent in by our people. These petitions of protest caused many of the Senators to use their influence in opposition to the bill, and when the vote was finally taken by the full Senate committee, which consists of fifteen members, including the chairman, who votes only in case of a tie, the vote stood 10 to 4 in favor of killing the Sunday bill.

During the hearing, a substitute bill was offered, guaranteeing one day of rest out of every seven to employees, similar to the California rest day law for employees, without specifying the day on which to rest, and leaving it optional between the employer and the employee as to the arrangement of the day of rest if the employee desires to have a day off. This bill in modified form was finally introduced by Senator Copeland in lieu of his Sunday observance bill, and it is still pending before the committee.

A hearing was also held before the House District Committee Judiciary Subcommittee on Sunday bill H. R. 8092, which is an exact duplicate of S. 1202, which was killed by the Senate committee. The fact that the similar bill had already been killed

by the Senate committee, made it easier for us to induce the House committee to abandon its favorable recommendation of the House Sunday bill. While the House committee has not yet voted upon the final disposition of H. R. 8092, we have been given the assurance by members of the committee that they favor an adverse report, and are somewhat inclined to accept the proposition of the one-day-in-seven-rest bill, which leaves it optional as to which day for rest shall be selected. I am sure that our people everywhere who have forwarded so many petitions of protest to their Congressmen, will be glad to learn that their efforts have not been in vain.

We certainly rejoice over these signal victories which the Lord has seen fit to grant us in the Sunday law issues during the last two months.

It is another evidence that He has commissioned the angels to hold back the winds of strife and the time of trouble, so we may be able to finish His work in times of peace. This should constitute a mighty call to us to buckle on the armor of service and work as never before. God forbid that we should rest upon our oars while the calm prevails. Let us proclaim the last message to the world while men's hearts are submissive and tender as they are today. Never before have we found such a ready response on the part of the people to the message God has given us for the world's enlightenment. Let us take advantage of this favorable opportunity at this unusual time, when thousands are looking for a ray of hope and light to illuminate this dark night of gloom and despair which has seized the world.

Tent Efforts Still Profitable

By J. R. NELSON

In the early part of June, 1931, the writer moved his family from Audubon to Hawarden, Iowa. The school board graciously permitted the use of the Central School grounds, and a tent was pitched, meetings announced, and the threefold message, with Christ as the center, became an issue of paramount importance in the city of about 3,000 inhabitants.

M. N. Skadsheim, an interne, and his family gave excellent help throughout the effort. To begin with, "Fundamentalism" was our keynote, and we found a hearty response to this approach. The tent was filled to capacity during the week-day nights, and on Sunday nights about half the people who came could not get inside the tent. Seats were secured from a near-by church and the city auditorium, as some of the people had to be seated outside the tent. The attendance ranged from 100 to 475, averaging about 275.

Our advertising was simple, truthful, and straightforward. Practically all the expense of the effort was covered by the offering taken each night. Care was exercised in the distribution of our announcements, making sure that every home received one. The music was a strong feature of our meetings. Many of the songs were illustrated with the new balopticon. This machine was also used to good advantage in picture talks to children as well as in the sermon. The messages from the pulpit were not of the sensational kind, but we endeavored to show the people we believed in what we were preaching. Christ was made the center of every sermon.

All the ministers of the town attended our services, and in some cases dismissed their meetings to attend ours. This continued until the Sabbath truth was presented, and then these ministers united in an effort to oppose and interfere with our meetings. The confidence of the people, however, had been won, and they became all the more eager to attend the "Fundamentalist camp meeting," as some expressed it.

Sabbath Truth Increases Attendance

After the presentation of the Sabbath truth the attendance increased. At the first Sabbath service in the tent there were about 100 people in attendance, and a Sabbath school of about eighty was organized.

At camp meeting time the tent was taken down, and Sabbath and Sunday night meetings were continued in the city auditorium. The clergy tried to take away from us the use of the city auditorium, but a favorable contact with the mayor prevented this. Eight cottage meetings were held each week, besides the Sabbath service, Sunday night, and Missionary Volunteer meetings. Personal visits in the homes of the people during the day and cottage meetings in the evening contributed much to the success of the effort. A baptismal class of about forty was organized, and the truths heard in the tent and cottage meetings were again presented to these candidates.

A permanent place to meet was our next problem. The enemy of souls was determined to drive us out of town, but the prayers of the people who had attended our meetings were

answered. Our attempt to rent local churches failed. The chairman of the board of trustees in one of these churches remarked after he told us the board had turned down our request, "I believe the Lord sent you here, and I am praying that God will give you a place to worship." This man is very favorable to us, and we hope to see him take his stand for the truth.

When it became evident that we could not use any of the churches, one man offered to supply all the tile for the basement of a new church, and the offer was accepted. The value of the tile amounted to about \$250. Others gave from \$5 to \$100. The new church building has now been completed, a modern structure with full basement and church schoolroom. A small indebtedness, covered by pledges, will soon be paid, and the

church will be dedicated in the summer.

On Sabbath afternoon, February 20, a beautiful service was witnessed in the Central Baptist church, Sioux City, when the writer baptized twenty-three of the new believers from Hawarden.

The day following the baptism C. F. McVagh, president of the Iowa Conference, led out in the organization of a new church of thirty members. Three have been added to this number since, and about fifteen or twenty more are expected to affiliate this coming summer.

The new believers are faithful and happy in the new-found truth. One of the number has entered the colporteur work and is doing well. The youth have organized a Missionary Volunteer Society and are loyal to the message.

"Better and Better"

By A. R. OGDEN

IN the early years of my ministry, now more than a third of a century ago, I was called to hold a series of meetings in the city of Yates Center, Kansas, in a new tent purchased by a Brother Ballard with the understanding that the conference would send a minister and hold the first series of meetings in the new tent in his home town. It fell to my lot to be the one sent to conduct this effort.

I made my headquarters in the home of Brother Ballard. One day he said to me,

"Well, Brother Ogden, isn't the REVIEW a wonderful paper? I began taking it when the truth first came to me, over forty years ago, and have never missed a single number during these years. When the first few numbers came to our home, I said to my wife one day, 'Well, wife, this is a wonderful paper, but the editors will soon run out of such good articles.' Instead it has become better and better as the years have passed, and after these forty years the articles continue to be more interesting and important."

I could add my own personal testimony to Brother Ballard's. When the truth first came to our home, down in southern Kansas, at Wichita, now forty-six years ago, I was a young lad just entering my teens. My parents subscribed for the REVIEW, and as far as I recollect it has never failed to make its weekly visits. Though father has been dead nearly ten years, mother still takes the REVIEW. It has also been in our own home continually since we had a home, a third of a century.

So first reading the REVIEW as a boy, for father had me read it through to him every week, and in later years having it in our own home, I can add my personal word of appreciation for the "good old REVIEW," and with Brother Ballard say, Indeed it does become "better and better" as the years go by. The good articles and reports of cheer and progress of the work now in all lands, add continual and increasing interest and inspiration to the ever-increasing army of readers around the circle of

the whole English-speaking field.

What a family the REVIEW family has grown to be! The sun never sets where its pages are not perused with interest, and its weekly visits bring new hope and confidence in the work and message of God, now spreading so rapidly to all lands.

When the message first came to us, and the REVIEW began making its visits to our family, the work was very small, being represented in only five or six languages of earth; now it is being heralded in over four hundred languages. Then there were but a few thousand believers, mostly in North America and a few in Europe; now the membership reaches a third of a million, scattered over every continent and in the islands of all the seas. North and south, east and west, the REVIEW finds its way over land and sea to multitudes who anxiously await its weekly visits. Many who cannot read it for themselves have others read and translate it to them, and find fresh blessings as they listen to its messages, which indeed become "better and better" with the passing years and the certainty of the near return of the Lord and the consummation of "the blessed hope."

Surely every believer in the great advent message should be a reader of the REVIEW, and as the articles and reports become better and better, the lives of the believers and those who read its inspiring pages should likewise become more and more like that of the Master.

Havana, Cuba.

How an Indian Backslider Returned

By ORNO FOLLETT

THE following experience was recently related by a native evangelist to an Indian audience in Arizona:

"He was only a poor Indian drunkard, but he heard the gospel story, and was converted. He became a very earnest Christian, and a faithful worker in the church. Finally he was made superintendent of the Sunday school, in which capacity he served faithfully for a number of years.

"But after several years of faithful Christian living, a day came when surging temptation was too strong. He got drunk, and was lodged in jail. After he was released from jail, his pastor—a white man—called on him, not to encourage him to do better, but to rail at him. He said, 'You have disgraced the church. You are going straight to hell! In fact, you are in hell already.'

"Poor man! I met him some time afterward. He said to me, 'There's

no use for me to try to be a Christian. I have failed. There is no hope for me.'

"But Christian friends—Indian lay members—did not give up hopes for him. They worked and prayed for him. They visited him at his home night after night, and labored earnestly until they won him back to Christ.

"Jesus understands these poor discouraged souls among our Indian people. He loves them, and knows how to sympathize with them. To such He says, 'Neither do I condemn thee: go, and sin no more.'

Some among our readers may not know that such fine Christian sentiments exist among the Indians of our Southwestern States, as were revealed in this native evangelist's sermon. But the Master has some real jewels among these native Americans, and the last message is finding some of them. And this *must* be so, for

we read that the message is to go to "every nation, and kindred, and tongue, and people." Rev. 14:6. And doubtless we shall meet many of our Indian neighbors in the kingdom, for again we read, "They sung a new song, saying, Thou art worthy, . . . for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."

The Benefit of Missions

BY J. E. FULTON

A SEAMAN, on returning home to Scotland after a cruise in the Pacific, was asked: "Do you think the missionaries have done any good in the South Sea Islands?"

"I will tell you a fact that speaks for itself," said the sailor. "Last year I was wrecked on one of those islands where I knew that eight years before a ship had been wrecked and the crew murdered. And you may judge how I felt at the prospect before me—if not dashed in pieces on the rocks, to survive for only a more cruel death.

When day broke, we saw a number of canoes pulling for our ship, and were prepared for the worst. Think of our joy and wonder when we saw the natives in English dress, and heard some of them speak bits of the English language. On that very island the next Sunday we heard the gospel preached. I do not know what you think of missions, but I know what I do."

This thought might be further illustrated by the story of a rich English gentleman who was an unbeliever. He made a visit to Fiji, and on a certain Sunday saw a native minister with his Bible going toward the church. The English gentleman accosted him and said: "You don't believe in that old Book, do you? Over in our country they have proved it to be untrue."

The Fijian answered, "Yes, I believe in this Book, and it is probably a good thing for you that I do; for if you had come here in cannibal days, you probably would have been eaten, but because we have accepted the Bible here in Fiji, you are safe."

The Prayer of Faith

BY O. B. KUHN

WE were in Shanghai attending the China Division quadrennial council, when fighting broke out between Japanese and Chinese troops there. At about the same time Japanese warships at Nanking fired several shells and prepared for fighting. The foreign consuls there strongly ad-

vised their nationals to leave the city, for dangers threatened them from all sides.

At the close of the council we ventured to return to Nanking by steamer, for train service had been discontinued because of the war. Conditions were very disquieting in the city, and we were advised not to tarry there. Of the 180 Americans resident there, 130 had recently left the place, and others were preparing to leave.

But the interests of our mission work demanded our presence and attention, and we made the matter of our personal safety and the state of the work a subject of prayer. Whether it would be right to flee from the threatened dangers, or to remain by the work in spite of everything, was a question so delicately balanced in our mind that we felt the need of divine guidance, lest we err in judgment.

During the following days of uncertainty and anxiety, we were much benefited by reading the Ministerial Reading Course book, "Revival Lectures," and our decision to remain was strengthened by the author's discussion of the subject, "The Prayer of Faith."

News Notes

WE are getting along nicely here in Shreveport, Louisiana. I recently baptized six adults, four of whom were men. I came here a little over a year ago, after spending nearly four years as pastor at New Orleans. During the year we have made a net gain in membership of nearly twenty. I have not held any public efforts, except the Sunday night meetings, just worked from house to house with Bible readings and cottage meetings. I expect to pitch a tent here this summer.

JERE D. SMITH.

Appointments and Notices

Camp Meetings for 1932

Atlantic

New York	June 24-July 3
S. New England	July 1-10
N. New England	July 1-10

Central

Inter-Mountain, Rulison, Colo.	May 27-June 1
Wyoming, Casper	June 2-7
Colorado, Denver	June 9-18
South Dakota, Huron	June 9-18
North Dakota	June 16-26
Minnesota, Anoka	June 23-July 2
Nebraska, Shelton Academy	Aug. 11-20
Iowa, Nevada	Aug. 18-28
Kansas, Enterprise	Aug. 19-27
Missouri	Aug. 19-27

Columbia

Potomac, Takoma Park, Md.	June 9-19
New Jersey	June 23-July 3

E. Pennsylvania	June 30-July 10
Chesapeake	July 7-17
W. Pennsylvania	July 14-24
West Virginia	Aug. 11-21
Ohio	Aug. 18-28

Lake

Illinois, Broadview	June 6-12
Indiana, Cicero	June 9-19
Michigan, Hastings	June 16-26
Wisconsin, Portage	June 23-July 3
Michigan, Gladstone	June 29-July 3

North Pacific

S. Oregon	June 2-11
Idaho	June 9-19
Oregon	Aug. 11-21
Washington	Aug. 18-28
Montana	Regional

Southern

Florida	May 19-29
Georgia-Cumberland	Aug. 5-13
Kentucky-Tennessee	Aug. 12-20
Alabama-Mississippi	Aug. 19-27
Carolina	Aug. 26-Sept. 3

Southwestern

S. Texas	(Local) July 14-24
Arkansas-Louisiana	July 21-31
N. Texas	(Local) July 28-Aug. 7
Texico	Aug. 4-14
Oklahoma	Aug. 11-21

Eastern Canadian

St. Lawrence, Brockville	June 23-July 3
Ontario, Oshawa	June 30-July 10
Maritime, Memramcook	Sept. 9-18

Western Canadian

Manitoba	June 27-July 3
Saskatchewan	July 1-10
Alberta	July 8-17
British Columbia	July 15-24

INDIANA ASSOCIATION

Notice is hereby given that there will be a legal meeting of the Indiana Association of Seventh-day Adventists, a legal corporation, on the Indiana Academy grounds at Cicero, Indiana, at 10 a. m., Monday, June 13, 1932. The purpose of this session is to elect officers for the ensuing term, and to transact such other business as may properly come before the association. The delegates to the Indiana Conference of Seventh-day Adventists are members of the said association.

M. A. Hollister, Pres.
E. G. Johansen, Sec.

POTOMAC CONFERENCE

The fifth biennial session of the Potomac Conference of Seventh-day Adventists will convene at 9:15 a. m., Friday, June 10, 1932. This meeting will be held in connection with the annual camp meeting of the Potomac Conference on the grounds of the Washington Missionary College at Takoma Park, Maryland. This meeting is called for the election of officers whose terms expire, and for the transaction of other business that may come before the conference at that time.

W. F. Elliott, Pres.
W. B. Mohr, Sec.

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

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 - Sabbath School Officers and Their Responsibilities.
 - The Senior Missionary Volunteer Society
 - The Junior Missionary Volunteer Society
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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.

Missionary Sailings

Mr. and Mrs. Otis G. Erich and family, returning to China from furlough, sailed from Seattle for Shanghai, on the S. S. "President Cleveland," May 14.

Mr. and Mrs. A. W. Cott and little daughter sailed from San Francisco, May 16. They are returning from furlough to the Inter-American Division, to work among the Indians in the Guiana Conference.

The American Temperance Society

WE direct particular attention to the article from O. Montgomery in this number, relating to the American Temperance Society of Seventh-day Adventists. We believe that this announcement will be read with deep interest by our people throughout the world, and particularly by our brethren and sisters in the North American field.

During the next few months the forces of temperance will be waging a terrific warfare against the great evil of intemperance. Indeed, such a warfare ought to be waged continually, because intemperance, in its broader sense, is with us at all seasons. Seventh-day Adventists, above all peoples in the world, should preach the principles of true Christian temperance. Indeed, this is a part of the gospel message for the salvation of mankind. It is truly a part of our message for this day and generation.

We hope that every reader will earnestly co-operate with the plans which have been launched for a great publicity campaign. Various means will be suggested as to how this publicity work can be carried on, such as by the circulation of literature, by public addresses, and in other ways. Stand in your neighborhood as a sentinel, as God's messenger, ready at all times to place your influence upon the side of right. Let every Seventh-day Adventist be known as an earnest advocate of the principles of temperance. Let it be known that we as a denomination stand for these gospel principles. As a result, many through our efforts may be rescued from the snares of the enemy, and the footsteps of growing youth may be diverted from traveling the downward way.

We believe that God will bless every effort that is put forth in the spirit of the Master to promote this most worthy cause, of which Brother Montgomery writes.

New Serbo-Hungarian Church

ON Sabbath, May 14, there was organized at Duquesne, Pennsylvania, a suburb of Pittsburgh, a church of quite cosmopolitan character. In its membership were included Serbians, Hungarians, Germans, Croats, and one Jew.

This organization is the result of the faithful labors of I. Belich and his wife. She is a very successful and capable worker. Elder Belich is a Serbian, and Sister Belich is a Hungarian, but also speaks German, Serbian, and English. Brother Belich preaches in Serbian, and she translates his talks into Hungarian and German for the benefit of those in the congregation who do not understand the Serbian. Thus they get on very nicely, and form a happy family of Sabbath-keeping Adventists.

On Sabbath morning the writer gave an address, outlining the principles of faith held by the Seventh-day Adventist people, following which W. A. Nelson, the president of the West Pennsylvania Conference, proceeded with the organization of the church. There were thirteen members in all, but with the growing interest the church is bound to increase in membership. Thus the message is gathering within its fold believers of every nation, kindred, tongue, and people.

We now have nearly 400 foreign-language churches in the United States and Canada, with a foreign-language membership closely approximating 20,000. These foreign people, who have so long been overlooked, are now being attracted to the light of present truth, and each year sees a goodly number of new churches added to the list.

We are glad for this addition to our denominational family, and trust that this light that has been kindled in Duquesne will grow stronger and shine out brightly in the surrounding community.

M. N. CAMPBELL.

Far Eastern Division

WRITING from Manila, Philippine Islands, under date of March 22, Frederick Griggs, of the Far Eastern Division, says:

"Our church members throughout the Far Eastern Division are putting forth an increasing effort in soul winning. This is greatly strengthening our efforts, and developing a strong force of lay preachers; and in turn these lay preachers are stimulating their fellow church members to greater endeavor. Again this movement among the members is demanding greater efforts on the part of our regular evangelistic force, for new interests are springing up as never before, and the work of the lay preachers has to be bound off and the new believers baptized by our ordained ministers.

"The output of our publishing houses during the first two months of this year shows a substantial gain over that of last year, so altogether we are cheered and are of good courage. 'The foundation of God standeth sure,' and His truth is marching on, even in the midst of wars and rumors of wars."

It Is the Lord's Doing

THINK what a year of trouble 1931 was in old China! Then listen to Miss Bessie Mount, the secretary of the division Sabbath school department:

"In 1930 we added thirty-one schools. Last year, 1931, we added more than three and one-half times that number, or 111 schools. It means an average of more than two schools every week for the whole year. In a single year we have added more schools than we had after fifteen years of effort in China! Such a gain is nothing short of a miracle!"

When one considers the troubles that China passed through in 1931, the miraculous hand is all the more apparent. In spite of every earthly hindrance, God's message goes on. One of our Chinese workers, I have forgotten where, told us that one church was lost during the great flood. Not only the chapel, but the brethren and their homes were swept away. It was long before trace of them was found. Then they were all found, safely kept, but stranded in three different places, and when found they had three Sabbath schools established.

W. A. SPICER.

The "Tug" and the "Hold-back"

A. E. SANDERSON, of East Hartford, Connecticut, sends us a copy of a general letter which he has sent out to the members of his church. We clip the following pertinent advice, which is well worth passing on:

"On the harness of a horse there is a tug and a holdback.

"The tug strap is for the purpose of pulling. The holdback strap is for the purpose of holding back. When a horse is pulling on a load with the tug straps, he never kicks. But oftentimes when the horse is holding back he will kick.

"God's people should all be tuggers and never holdbackers. The holdbackers are usually the kickers. Never do you find a person that is pulling engaged in kicking or criticizing. He is too busy pulling and tugging on the load to kick or criticize. Let us all be tuggers and not holdbackers. May the Lord help us, brethren.

"O'er the burden never tarry;
Lift! brother, lift!"

Colporteur Seed Sowing

IN January of this year two colporteurs—a man of experience and a new man—were sent from British Guiana down into Dutch Guiana. Although the experienced colporteur did not speak the Dutch language, the Lord wonderfully blessed him and his companion with orders. Soon an air mail letter was received at Georgetown, telling of an interest among the people and a number keeping the Sabbath. The field secretary was sent down, and soon reported that ten had decided to obey the message and are waiting for baptism. As many more have expressed themselves as intending to keep the Lord's commandments.

In not many places does the seed sown bear fruit so quickly; but our faithful colporteurs may be sure that sooner or later the seed they have sown in sunshine or storm as they travel the dusty roads, over the mountains and through the valleys, will spring up and bear a rich harvest for the kingdom of heaven.

M. E. KERN.