

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 25

## Searching for Gold

By W. M. ANDRESS

A FAMILIAR sight these days in Colorado is to see men here and there along the mountain streams searching for gold. Some are doing placer mining on a rather large scale, others are going down far beneath the surface in tunnels or shafts; but many, equipped with only a shovel and pan, are endeavoring to find the precious metal on or near the surface.

How many there are today who look for the precious truths of God's word too near the surface. We must be willing to dig deep if we would find the brightest gems of truth.

The pioneers of this message were willing to dig deep. Many times their search for hidden truth carried them into the late hours of the night, but they were richly rewarded.

"The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."



# Sunday Observance Bill Defeated in Newfoundland

By HAROLD N. WILLIAMS

TWICE in past years the Lord's Day Alliance in Newfoundland has tried to secure the passage of a Sunday observance bill. Last year they tried to put such a bill through parliament here, but just at the time, not knowing what they were doing, we were preaching the Sabbath truth in the Majestic Theater, over radio station 8RA, and also publishing a full-page article in the leading newspaper on the subject of the Sabbath, which was read far and near over the island. These activities stirred up so much comment that the bill was withdrawn. That Sunday bill was a very drastic one indeed, and would have hit the Catholics as well as us.

This year the Lord's Day Alliance succeeded in having a member of the house present another Sunday observance bill, which was printed by order of the house of assembly on a limited number of small sheets, March 2. This was all done so quietly that the bill came very near being rushed through and into law before the public knew what was happening. Before we could do much of anything, the bill had passed its second reading, and it looked as if it would pass the third reading and become law.

But just at that time the leader of the opposition was taken ill, and the government held up the business of the house until his recovery; and there also came a legal holiday to hold up the third reading. That gave us time to work.

The church was organized for work, and secured a good list of signers to a petition against the bill. I wrote an article against the bill, and in this also outlined our position on religious liberty. We put copies of this into the hands of every member of parliament, and other influential persons as well. I also wrote a memorial to the premier and his cabinet, which I presented in person. Our efforts were effective.

Through the radio I had already had more or less contact with all these men, and had talked with most of them personally many times, because of responses from radio broadcasts. This gave me an opening I could not otherwise have had.

With other leaders in the local St. John's church I interviewed the prime minister, the secretary of state, and other leaders of both parties, including the leader of the opposition. We also interested a lawyer who is considered by many the most able attorney in the country. He is an ex-member of the parliament. He gave

us strong co-operation, and surely fought with all his might against the bill and brought in powerful influences against it from many angles.

Delegations of our men from the church also called on every member of the house, and I personally had numbers of additional interviews with the leading government officials and members of parliament, and attended the sessions of the house day after day. I was kept informed every day as to the progress of the matter by the prime minister, the leader of the opposition, and other members of parliament. I was very courteously received by these gentlemen, and invited into their private waiting rooms, and during sessions right inside the bar, where I could observe and listen first hand to all that occurred.

Long before the bill came to its third reading I had the assurance from every member except the one presenting the bill and one other, that the bill would be killed in one of two ways, or if it was forced in, it would be voted out. Day after day went by, and it was postponed from day to day, and I learned the reasons. But every week that passed gave us additional opportunity to lecture against it over the radio and to exert our influence against it.

At last it could be held up no

longer. Members from both the opposition and the government demanded that it come to the test, and were prepared to kill it, when the sponsor arose and withdrew the bill by order of the Lord's Day Alliance, which had originated it. It was the most inglorious defeat that could possibly have been experienced, and the member who had presented it complained bitterly that even those from whom he had received the bill had failed him and ordered him to withdraw the bill. He had worked hard on it, and had a plan to pass it with many amendments and provisions, but it was completely withdrawn, to his great disappointment. It was indeed pathetic, but we were so grateful to the Lord for victory that we could not feel very sorry for the situation in which the sponsor of the bill was placed.

Now they are planning to present a bill in the next session giving local option to each village and town to make their own Sunday laws.

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"CHARGE them that are rich in this present world, that they be not high-minded, nor have their hopes set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy." 1 Tim. 6:17.

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"WHAT shall I do then with Jesus?" This question must be answered by every one, here or hereafter."

## The Crisis of the Ages

By JESSIE WILMORE MURTON

WE are standing on the threshold  
Of the crisis of the ages,  
Men are living out the saga  
Traced on inspiration's pages,  
And the unseen hand is writing  
With a swift and awful power,  
As the shadow of the dial  
Falls almost across the hour.

"Beat your bayonets to plowshares!  
Peace and safety," men are crying;  
But the rumble of the battle  
And the war-torn banners flying  
Bid us heed the warning message  
Shining from the ancient page:  
Come and gather for the conflict,  
Armageddon soon shall rage!

Hark! The sentry in the tower  
Calls, "The east with dawn is flaming!"  
"Earth grows olden, as a garment,"  
Nature's voice is loud proclaiming.  
She has mortal wounds, and many;  
See the ruddy lifeblood gush  
From the mountain's fiery summit,  
And the hurricanes that crush

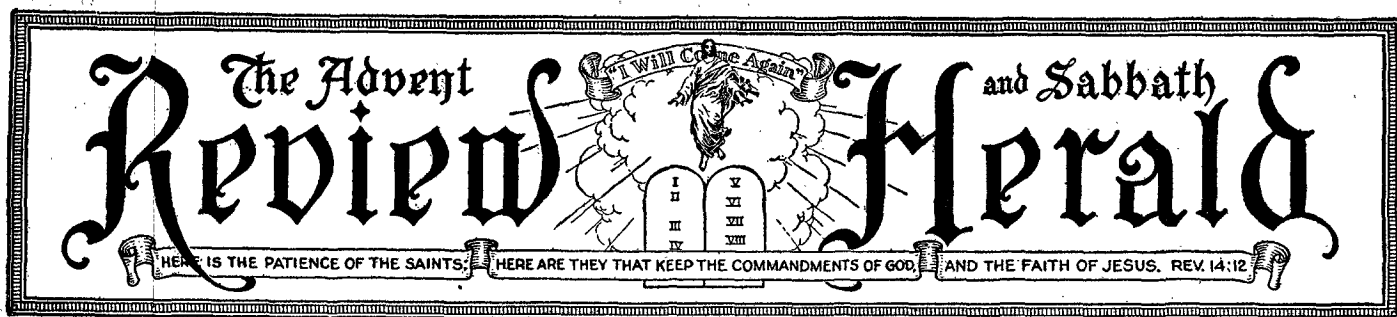
Palm and maple, hut and castle,  
With relentless, cruel fingers.  
Watch the stealthy famine creeping  
Where the pestilence still lingers.

Futile as the strands of sand rope  
When the tides of ocean roll,  
Is the puny strength of mortal  
When the power of storms takes toll.

See how knowledge, fast increasing,  
Probes the depth of man's emotions,  
Binds the voices of the ether,  
Treads the deeps of mighty oceans;  
Sweeps their strange, enchanted gardens  
With a curious, questioning eye,  
Or on wings, like graceful sea gull,  
From their surface mounts the sky.

Crime, and violence, and murder,  
Mark the serpent's slimy passage;  
But the wise may read the portents  
That these gruesome forces presage,  
For the finger of all wisdom,  
In the ages now long gone,  
Drew the picture, penned the context,  
Fixed the seal, and passed it on.

Now the countless human actors,  
The celestial audience bidden,  
All are gathered for the reading  
Of the lines that long were hidden—  
Gathered for the grand finale  
Scored from time's prophetic pages,  
As we stand upon the threshold  
Of the crisis of the ages!



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## When to Be Reviled Is Blessed

IN the Far Eastern Division committee session in the Philippines, H. A. Oberg, director of the Chosen (Korean) Mission, told of a remarkable development in a rather out-of-the-way town of Korea. With no thought of special interest to be expected, a worker was sent to the little town to hold some meetings.

"But the greatest interest we have had in a tent effort in Korea sprang up," said our director. "About 150 associated themselves with us, and a church building was put up."

Then a striking indictment was brought against Seventh-day Adventists. "The liquor houses complained to the police that their liquor sales had fallen off disastrously. The to-

bacco shops entered the same complaint against the results of our meetings."

That is a case where it is blessed to be reviled, surely. And Director Oberg added, in his account: "Some one down at the village well overheard some women talking as they came for water. 'How nice it is,' they agreed together, 'that now our husbands do not spend their money on drink!'" What a testimony to the saving power of the truth!

But yet another charge had been brought to the authorities during the meetings. Cultivators complained that laborers flocked to the meetings so that the harvest was delayed.

W. A. S.

## A Crisis in Our Missionary Operations

THE present time is witnessing a crisis in almost every field of endeavor. In many nations there is a crisis in government. The forces of revolution and of orderly administration are in conflict. Every student of the times knows that there is a crisis in society. Crime, which a few years ago worked only under cover and in the darkness, boldly and wantonly stalks abroad in the light of day. There is a crisis in the religious world. In practically every church there is a conflict between the forces of Modernism and of Fundamentalism. There is a crisis in the business world. Economic depression exists in every country.

This series of crises, particularly the last one, has prepared the way for the crisis that exists at the present time in the missionary operations of the church. This crisis does not confront the missionary operations of Seventh-day Adventists alone.

The income of the various mission boards during the last few months has shown a decrease all the way from 13 to 30 per cent. The decrease in the offerings to our Mission Board approximates quite closely the lower figure.

Our mission offerings have held up remarkably well, when compared with the offerings of other churches. This is due to the sacrificing efforts of our faithful brethren and sisters throughout the world. And we thank God for their loyalty in sustaining our foreign mission work.

### Expenses Curtailed

But we are still faced with a serious problem. There is a continued falling off in mission offerings, due, undoubtedly, to the lessening income of our church members. If this decrease in mission funds continues throughout the months of this year, it will bring our mission work into a very serious crisis. Already the General Conference and our leaders throughout the world are doing everything in their power so to curtail expense that this deficit may in some measure be counterbalanced.

During the last few months we have sent but very few new missionaries to the field. Our various division officers and mission directors in every land are seeking to eliminate every unnecessary expense, to safeguard with the closest economy the mission funds intrusted to their care.

The Autumn Council, last October, voted a reduction of 10 per cent in the salaries of our conference workers at home and abroad throughout the world field. At the recent Spring Council the General Conference Committee voted for its workers, as an example for the entire field, an additional cut of 10 per cent in wages, making a reduction of 20 per cent in the last six months.

The only resource left the Mission Board is to make definite appeal to our brethren and sisters, especially in the homeland, to bend every energy to check the growing decrease in mission offerings. Indeed, it is earnestly hoped that there may be some increase in 1932 over the offerings of 1931.

### What Will You Do?

We wish to put the question to every reader of this paper, What will you do to meet this crisis that exists? Can you not unite with your brethren and sisters in adding a little more to your mission offerings during the present year? We know that this is asking real sacrifice of many who read these words, but in such a time of crisis as we have reached, any sacrifice is well worth while. Can you not bind about some of your supposed wants? Can you not refrain from purchasing articles of house furnishings or clothing which under other conditions might seem absolutely necessary to your comfort and welfare? Can you not spend less on your summer vacation, and give the difference to the cause of missions? We ask that every reader of the *Review* make this question one of serious study in his home and in his personal life, and of earnest prayer to God.

We face a crisis such as we have never faced before in our mission work. Shall we rise, nobly and resolutely, to meet this crisis, the same as we would meet one in our own personal affairs? We have sent to the field our brethren and sisters, and in this act have promised to give them support. We have sent them down into the pit of heathen darkness, while we have pledged ourselves to stand at the top and hold the ropes

which insure their safety. We must prove true to our sacred trust.

Real sacrifice brings joy. There is nothing that brings such pleasure to one's heart as to sacrifice for those he loves. Strenuous toil, the denial of self, weariness, and even pain bring real pleasure, because they give pleasure to those who are near and dear friends. Such a friend is the Lord Jesus Christ, who gave His life, His all, for us. He asks in return that we place our all, be it great or small,

upon the altar, to be used for the salvation of souls, as He shall indicate.

Let us study to see how much we can do for the Lord in the support of the plan of salvation during the present year. In all our churches there will be taken, July 16, what is known as the Midsummer Offering. Will you not plan to have a generous part in this offering? God has made us His stewards. May He make us faithful to this holy commission.

F. M. W.

## Sunday Sacredness in the Reformation Movement\*

A KNOWLEDGE of the growth of the doctrine of Sunday sacredness in the Reformation movement, will enable the reader to understand better the degree to which the Reformation caused a reform in the doctrine of a divinely ordained weekly rest day. We may willingly grant that the immediate successors of Luther moved upward a very great distance from the laxity of the Dark Ages when they endeavored to obey more fully the fourth commandment, even though their interpretation of it was to a greater or less degree faulty.

The most interesting fact that stands out is that the doctrine of the sanctity of a weekly rest day gained strength only as increasing emphasis was placed on the truth that the fourth commandment is morally binding on Christians. Without this emphasis, Protestantism would never have had stamped upon it that measure of regard for a weekly holy day that has quite definitely distinguished reformed churches from the Catholic Church. When religious leaders today attack the binding claims of the fourth commandment in their attempt to meet the Sabbath truth, they are attacking the very foundation on which has been reared whatever degree of sanctity Protestantism has attached to a weekly rest day.

It is sad that the Reformers did not move on into the full light concerning the fourth commandment; but what is to be said of their spiritual successors today who would attempt to *abolish* the command? We are moving on in the true path of reformation when we give increasing emphasis to the importance of the fourth commandment, and insist that this command be obeyed exactly as God gave it, and not as changed during the centuries of apostasy.

The following historical sketch from the pen of Philip Schaff, D. D., LL. D., one of the foremost of modern

church historians, sets forth clearly the changing view of the Reformation movement toward the Sabbath command:

### Philip Schaff on Sabbath Reform

"Ch[apter] XXI. 'Of Religious Worship and the Sabbath Day' [of the Westminster Confession, 1647 A. D.], must be mentioned as (next to the Irish Articles) the first symbolical indorsement of what may be called the Puritan theory of the Christian Sabbath which was not taught by the Reformers and the Continental Confessions, but which has taken deep root in England, Scotland, and the United States, and has become the basis of a far stricter observance of the Lord's day than exists in any other country. This observance is one of the most prominent national and social features of Anglo-American Christianity, and at once strikes the attention of every traveler.

"The way was gradually prepared for it. Calvin's view of the authority of the fourth commandment was stricter than Luther's, Knox's view stricter than Calvin's, and the Puritan view stricter than Knox's. The Prayer Book of the Church of England, by incorporating the responsive reading of the decalogue in the regular service, kept alive in the minds of the people the perpetual obligation of the fourth commandment, and helped to create a public sentiment within the Church of England favorable to the Puritan theory, although practically great desecration prevailed during Elizabeth's reign. The 'judicious' Hooker, who was no Puritan, says: 'We are bound to account the sanctification of one day in seven a duty which God's immutable law doth exact forever.'

"Towards the close of Elizabeth's reign the Sabbath question assumed the importance and dignity of a national movement, and of a practical reformation which traveled from England to Scotland and from both countries to North America. The chief impulse to this movement was given in 1595 by Dr. Nicholas Bownd (or Bound), a learned Puritan clergyman of Norton in Suffolk. He is not the originator, but the systematizer or first clear expounder, of the Puritan theory of the Christian Sabbath, namely, that the Sabbath or weekly day of holy rest is a primitive institution of the benevolent Creator for the benefit of man, and that the fourth commandment as to its substance (that is, the keeping holy one day out of seven) is as perpetual in design and as binding upon the Christians as any other of the ten commandments, of which Christ said

that not 'one jot or one tittle' shall pass away till all be fulfilled.

"The work in which this theory was ably and earnestly vindicated proved to be a tract for the times. Heylin, a High Church opponent, says 'that in a very little time it grew the most bewitching error, the most popular deceit that had ever been set on foot in the Church of England.' Fuller dates from it 'the more solemn and strict observance of the Lord's day.' . . .

"The Puritan Sabbath theory was denounced and assailed by the rising school of High Churchism as a Sabbatarian heresy and a cunningly concealed attack on the authority of the Church of England, by substituting the Jewish Sabbath for the Christian Sunday and all the church festivals. Attempts were made by Archbishop Whitgift in 1599, and by Chief Justice Popham in 1600, to suppress Bownd's book and to destroy all the copies, but 'the more it was called in, the more it was called on;' its price was doubled, and 'though the book's wings were clipped from flying abroad in print, it ran the faster from friend to friend in transcribed copies, and the Lord's day, in most places, was most strictly observed. The more liberty people were offered, the less they used it. . . . It was sport for them to refrain from sports. . . . Scarcely any comment, catechism, or controversy was set forth by the stricter divines, wherein this doctrine (the diamond in this ring) was not largely pressed and proved; so that, as one saith, the Sabbath itself had no rest.'

"At last King James I brought his royal authority to bear against the Puritan Sabbatarianism so called, and issued the famous 'Book of Sports,' May 24, 1618, which was afterwards republished, with an additional order, by his son, Charles I, no doubt by advice of Archbishop Laud, October 18, 1633. This curious production formally authorizes and commands the desecration of the evening of the Lord's day by dancing, leaping, fencing, and other 'lawful recreations,' on condition of observing the earlier part by strict outward conformity to the worship of the Church of England. The professed object of this indulgence to the common people was to check the progress of the Papists and Puritans (or 'Precisians'), and to make 'the bodies more able for war' when his majesty should have 'occasion to use them.' The court set the example of desecration by balls, masquerades, and plays on Sunday evening; and the rustics repaired from the house of worship to the alehouse or the village green to dance around the Maypole and to shoot at butts. To complete the folly, King James ordered the book to be read in every parish church, and threatened clergymen who refused to do so with severe punishment. King Charles repeated the order. But in both cases it became the source of great trouble and confusion. Several bishops disapproved of it. Archbishop Abbott (the Puritan predecessor of Laud) flatly forbade it to be read at Croydon. The Lord Mayor of London commanded the king's own carriages to be stopped as they were passing through the city on a Sunday. James raged and swore, and countermanded the prohibition. The Lord Mayor yielded, with this answer: 'While I was in my power I did my duty; but that being taken away, it is my duty to obey.' Some clergymen, after reading the book from the pulpit, followed it up by a sermon against it, or by reading the fourth commandment, 'Re-

\* From the new book, "Answers to Objections."

member the Sabbath day, to keep it holy,' and added, 'This is the law of God, the other the injunction of man.' Those who refused to read the royal 'Book of Sports' were suspended from office and benefice, or even excommunicated by Laud and his sympathizing fellow bishops. Many left England, and joined

'The pilgrim bands, who crossed the sea to keep  
Their Sabbaths in the eye of God alone,  
In His wide temple of the wilderness.'

"This persecution of conscientious ministers for obeying God rather than men gave moral strength to the cause of Sabbath observance, and rooted it deeper in the affections of the people. It was one of the potent causes which overwhelmed Charles and Laud in common ruin. The sober and serious part of the nation were struck with a kind of horror that they should be invited by the highest authorities in church and state to destroy the effect of public worship by a desecration of a portion of the day consecrated to religion.

"On the Sunday question Puritanism achieved at last a permanent triumph, and left its trace upon the Church of England and Scotland, which reappeared after the licentious period of the Restoration. For, although the Church of England, as a body, never committed itself to the Puritan Sabbath theory, it adopted at least the practice of a much stricter observance than had previously obtained under Elizabeth and the Stuarts, and would never exchange it for the Continental laxity, with its disastrous effects upon the attendance at public worship and the morals of the people.

"The Westminster Confession, without entering into details or sanctioning the incidental excesses of the Puritan practice, represents the Christian rest day under its threefold aspect: (1) as a divine law of nature (*jus divinum naturale*), rooted in the constitution of man, and hence instituted (together with marriage) at the creation, in the state of innocence, for the perpetual benefit of body and soul; (2) as a positive moral law (*jus divinum positivum*), given through Moses, with reference to the primitive institution ('Remember') and to the typical redemption of Israel from bondage; (3) as the commemoration of the new creation and finished redemption by the resurrection of Christ; hence the change from the last to the first day of the week, and its designation 'the Lord's day' (*dies Dominica*). And it requires the day to be wholly devoted to the exercises of public and private worship and the duties of necessity and mercy.

"To this doctrine and practice the Presbyterian, Congregational, and other churches in Scotland, England, and America have faithfully adhered to this day. Yea, twenty-seven years before it was formulated by the learned divines of Westminster, the Pilgrim Fathers of America had transplanted both theory and practice, first to Holland, and, finding them unsafe there, to the wild soil of New England. Two days after their landing from the 'Mayflower' (December 22, 1620), forgetting the pressing necessities of physical food and shelter, the dreary cold of winter, the danger threatening from wild beasts and roaming savages, they celebrated their first Sunday in America."—*The Creeds of Christendom*, Vol. I, pp. 776-782 (4th edition, in 3 volumes, Harper & Brothers).

#### Sixteenth Century Reformers' Sabbath Views

The attitude of the sixteenth century Reformers toward the Sabbath is well illustrated by quotations from two of the most authoritative confessions of that century, the Augsburg Confession, 1530 A. D.; and the Second Helvetic Confession, 1566 A. D.:

#### Augsburg Confession, 1530 A. D.

##### PART II, ARTICLE VII.—OF ECCLESIASTICAL POWER

"The Scripture, which teacheth that all the Mosaical ceremonies can be omitted after the gospel is revealed, has abrogated the Sabbath. And yet, because it was requisite to appoint a certain day, that the people might know when they ought to come together, it appears that the [Christian]<sup>1</sup> Church did for that purpose appoint the Lord's day: which for this cause also seemed to have been pleasing, that man might have an example of Christian liberty, and might know that the observation, neither of the Sabbath nor of another day, was of necessity."

#### Second Helvetic Confession, 1566 A. D.

##### CHAPTER XXIV.—OF HOLYDAYS, FASTS, AND CHOICE OF MEATS

"Although religion be not tied unto time, yet can it not be planted and exercised without a due dividing and allotting out of time. Every church, therefore, does choose unto itself a certain time for public prayers, and for the preaching of the gospel, and for the celebration of the sacraments; and it is not lawful for any one to overthrow this appointment of the church at his own pleasure. For except some due time and leisure were allotted to the outward exercise of religion, without doubt men would be quite drawn from it by their own affairs.

"In regard hereof, we see that in the ancient churches there were not only certain set hours in the week appointed for meetings, but that also the Lord's day itself, ever since the apostles' time, was consecrated to religious exercises and to a holy rest; which also is now very well observed by our churches, for the worship of God and the increase of charity. Yet herein we give no place unto the Jewish observation of the day, or to any superstitions. For we do not account one day to be holier than another, nor think that mere rest is of itself acceptable to God. Besides, we do celebrate and keep the Lord's day, and not the Jewish Sabbath, and that with a free observation."

#### Later Views Regarding the Sabbath Command

The doctrine of the Sabbath as set forth in the Irish Articles of Religion and in the Westminster Confession, to which Schaff refers in the preceding historical sketch, is as follows:

#### Irish Articles of Religion, 1615 A. D.

##### PARAGRAPHS 46-56.—OF THE SERVICE OF GOD

"56. The first day of the week, which is the *Lord's day*, is wholly to be dedicated unto the service of God; and therefore we are bound therein to rest from our common and daily business, and to bestow that leisure upon holy exercises, both public and private."

<sup>1</sup> "Christian" is placed in brackets, Schaff explains, to indicate that the word is not in the original Latin text of the Confession, though it is in the German text.

#### Westminster Confession, 1647 A. D.

##### CHAPTER XXI.—OF RELIGIOUS WORSHIP AND THE SABBATH DAY

"VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so in His word, by a positive, moral, and perpetual commandment, binding all men in all ages, He hath particularly appointed one day in seven for a Sabbath, to be kept holy unto Him:<sup>2</sup> which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week,<sup>3</sup> which in Scripture is called the Lord's day,<sup>4</sup> and is to be continued to the end of the world, as the Christian Sabbath."<sup>5</sup>

#### Schaff's Comment on the Augsburg Confession Sabbath Doctrine

The foregoing statements from Protestant creeds reveal very clearly what Schaff means when he speaks of the changing views of Protestantism toward the authority of the fourth commandment. In a footnote in comment on the Sabbath doctrine statement (Article VII) in the Augsburg Confession, Schaff remarks:

"This view of the Christian Sabbath, which was held by all the Reformers, and still prevails on the Continent of Europe, overlooks the important fact that the Sabbath has a moral as well as a ceremonial [?] aspect, and is a part of the decalogue, which the Lord did not come 'to destroy, but to fulfill' (Matt. 5:17, 18; comp. 22:37-40; Rom. 3:31; 10:4). As a periodical day of rest for the body, and worship for the soul, the Sabbath is founded in the physical and moral constitution of man, and reflects the rest of God after the work of creation (Gen. 2:3). Under this view it is of primitive origin, like the institution of marriage, and of perpetual obligation, like the other commandments of the decalogue. A lax theory of the Sabbath naturally leads to a lax practice, and tends to destroy the blessing of the holy day. The Anglo-American churches have an unspeakable advantage over those of the Continent of Europe in their higher theory and practice of Sabbath observance, which dates from the close of the sixteenth century. Even Puritan rigor is better than the opposite extreme."—*Vol. III, p. 69, footnote.*

In our very present day in the United States that active force for Sunday sacredness, the Lord's Day Alliance, rests its conviction as to the importance of a weekly holy day on the ground that the fourth commandment is still in force, as the following quotation reveals:

#### The Lord's Day Alliance on the Sabbath Doctrine

"The Alliance holds that the fourth commandment is still in full force and effect. It believes that the Sabbath was given, not merely for one nation, but for all people, and that the world needs it today more than ever, both as a day of rest from excessive activity and as a day for religious inspiration in an age of

(Concluded on page 11)

<sup>2</sup> Ex. 20:8, 10, 11; Isa. 56:2, 4, 6, 7 [Am. ed. Isa. 56:6].

<sup>3</sup> Gen. 2:2, 3; 1 Cor. 16:1, 2; Acts 20:7.

<sup>4</sup> Rev. 1:10.

<sup>5</sup> Ex. 20:8, 10, with Matt. 5:17, 18.



# Contributed Articles

## *Keeping Our Hearts Warm\** *A Sermon for Office and Institutional Workers*

By S. A. RUSKJER

"KEEP thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

"Keep thy heart." It becomes a personal matter for us to see to it that our hearts are right with God. No matter how loyal and hard working we may be, laboring day by day in behalf of this movement as a whole, after all, the one important thing is to make sure that this message of truth does its work in our individual experience, that it builds us up and enables us to live the victorious life. Then we shall have something to give to those with whom we are associated from day to day.

I believe that this congregation before me this morning is made up largely of the two classes of workers in God's cause that are, perhaps, tempted above all other workers to develop what I might speak of as a hard heart, an official heart, a crusty heart, a formal heart. In the first place, conference officials are tempted, as a result of sitting on many boards and attending many committee meetings and taking care of many details, to permit their own hearts to shrivel and dry up, so that the love of God is somehow crowded out from their individual life and experience.

The worker, man or woman, who has the privilege of being out in the local church or engaging in evangelistic endeavor, making contact with men and women every day, entering their homes, sitting down and studying their problems with them, praying with them as they open their hearts to him, is not in so much danger of permitting his own Christian experience to shrivel and dry up as are those who must spend much of their time on boards and in committees.

### *Temptation to Think Work Mechanical*

Our stenographers and office helpers are often tempted to think that their work is mechanical, and that it consists largely in striking the right key on the typewriter or in putting down the right character when some one is dictating to them. They put in a certain number of hours each day doing that sort of mechanical work,

and are tempted to think it is just a matter-of-fact job that has to be done as a part of the program.

I wish all our stenographers, our conference office assistants and institutional workers, our secretary-treasurers, and all who are deprived of that personal contact which some of the rest of us enjoy, would remember at all times that their work is *not* mechanical; it is a part of the whole, a part of the sum total of the efforts that are put forth to win men and women to Christ.

I believe that, no matter how formal or how mechanical the work may appear to be, if it is entered into with a prayer in the heart, with the soul lifted up to God that He may bless the letters as they go on their mission, or that God's blessings may attend the article which is being copied or written, or that God's blessings may be with the worker as he makes contact with men and women in a financial way day by day,—I believe it is possible for such workers to keep their hearts warm. With the thoughts uplifted to God and with a prayer that the heart may always be tender and warm, office workers will enjoy much of the blessing of God, and will be able to bring a real soul-winning spirit into all their work. God will keep our hearts warm, whether we are occupying the pulpit or sitting before the typewriter or adding machine.

Our text says, "Keep thy heart with all diligence," indicating that we should give personal attention to our individual Christian experience, and that we should always remember that we cannot minister to others that which we do not possess ourselves. Why keep our heart with all diligence?—Because "out of it are the issues of life."

God has called us to be like wells of water, overflowing, bubbling over. There are those who are so unfortunate as to carry responsibilities that place them on many boards and committees. They ought so to organize their work that they can get right out into the field, and come in touch with men and women who are in need of help, sitting down at their fireside and praying with them, and finding a solution of the problems that confront

our dear people. If our workers can so arrange their program as to do that, it will comfort their own hearts, and their souls will be on fire with this message which we have learned to love so dearly.

### *Personal Contacts Most Important*

We must make personal contact with men and women as we journey on in life. I believe, brethren, and I know you agree with me, that the work we do in the pulpit is only the beginning of the real work that must be done. The work done in the pulpit is not really the outstanding and most important work, unless that work is backed up by heart-to-heart personal soul-winning endeavor. This is also true of our evangelistic efforts. It is one thing to attract a crowd and preach to them the wonderfully plain message of truth, holding up Jesus as the central theme of every doctrine. It is one thing to draw men and women until the hall where you speak cannot contain the crowd; but it is an entirely different thing to get out into the homes of the people, sit down at their fireside, and let them open their hearts and reveal to you what their problems are. Therefore, while it is important to know that God has given us a special message of truth; while it is important to recognize that Jesus does stand out in all His glory with a warm heart as the central theme of every doctrine; while it is important to know that our message of truth must be carried by this people to all the world before the end can come; and while we know that in this message is wrapped up a power that will change the hearts and lives of men, lifting them above their own habits of sin and preparing them for a place in God's kingdom,—while all this is important, let us not fail to take the additional step, and recognize that the power which is in this message must transform our own lives, and that we must feed our own souls upon the message that we would make attractive to others. Here is a statement from the Spirit of prophecy:

"This hard-heartedness on the part of men who claim to believe the truth, Satan charges to the influence of the truth itself, and thus men become disgusted, and turn from the truth. For this reason no man should have a responsible connection with our institutions who thinks it no important matter whether he has a heart of flesh or a heart of steel."—*Testimonies to Ministers*, p. 363.

\* Delivered at the Takoma Park church during the Spring Council meeting, April, 1932.

*Our Deceitful Hearts*

Let us also read this statement in Jeremiah 17:9, "The heart is deceitful above all things, and desperately wicked: who can know it?" Unless we are careful, that deceitful heart will lead us to feel that we need not be so particular as to whether certain things dwell in our hearts that do not belong there; that we need not be so particular as to whether sin in all forms is burned out of our hearts. The heart itself will want to entertain thoughts of sin, to make sin feel at home within the heart, and at the same time try to convince us that it is perfectly proper for some of those sins to remain in the heart.

God, in speaking of the deceitful heart, refers to the natural heart. God will give us a heart that is not deceitful. Let us turn and read about that in Ezekiel 36. God promises us that He will help us in this struggle to have a clean heart. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Eze. 36:26. God says He will take away that "stony heart," take away that hard heart, take away that crusty heart, that heart that does not know how to sympathize, does not know how to understand the struggles of our fellow pilgrims day by day.

Let us refer again to the quotation we read a few moments ago: "This hard-heartedness on the part of men who claim to believe the truth, Satan charges to the influence of the truth itself, and thus men become disgusted, and turn from the truth." The servants of God are to be freed from sin, from all selfishness. If a man is driven almost to the breaking point, wrestling with financial problems, dealing with other problems he is brought face to face with day by day, let us help him and not hinder him. There is no one who needs to have his load made heavier by some one else's talking about him, adding to his troubles, enlarging upon them. After all, every human being has just about all the load he can carry, and does not need to have some one else add to that burden. Maybe it is only a smile we can give. Maybe we can say a word here or there to the one who is discouraged that will buoy him up and encourage him.

*A Young Man's Testimony*

A young man wrote to one of our workers: "A few years ago I was passing out from a junior meeting at one of our camp meetings. At the door you gave me a good, warm-hearted handshake and dropped this expression, 'Jesus loves you, my boy.' Those words have kept sinking down

deeper and deeper into my heart. I was rebellious at that time, and continued to feel rebellious, but those few words from your lips never left my mind. When you spoke as you did and shook hands with me, I felt that you understood a boy and knew what I was passing through, and what you said stayed with me. I am a Christian today, and I tell others that I am a Christian, because of your handshake, with those few words, 'Jesus loves you.'"

A short time ago a man wrote to one of our workers—a man who has been a Seventh-day Adventist for fifty years or more. Now he is traveling down the hill of life toward the setting sun, where the shadows are lengthening. He said:

"We have plenty of machinery,

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*The Latter Rain*

BY MAX HILL

Ask of the Lord the rain,  
The latter rain today;  
It is the time; the plain  
And fields are dried away.

Ask Him, and He will make  
The clouds with lightning bright,  
The thirsty lips to slake,  
And fields to gladden sight.

The showers He will give,  
The welcome latter rain;  
And fields revive and live,  
And yield their store of grain.

'Tis time, and far away  
The fields the showers need;  
Ask ye the Lord today,  
For living showers plead.

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plenty of buildings, plenty of institutions, but there is something lacking. These things do not bring satisfaction to the soul. I myself have felt a longing for something more that I did not get. I am cold, I am formal, I am selfish; and I have longed for the time to come when a man with a warm heart would come my way."

That is what one of our old pilgrims wrote to one of our workers. If this old pilgrim, who has been in this movement for fifty years, has been longing for some one with a warm heart to come his way, surely there are thousands of young people who are longing for some one with a warm heart to come their way.

Notice these quotations:

"Select Christian youth, and train them to be, not workers with hearts like iron, but workers who are willing to harmonize.

"I pray that the Lord will change the hearts of those who, unless they receive more grace, will enter into temptation. I pray that He will soften and subdue every heart. We need to live in close fellowship with God, that we may love one another as Christ has loved us. It is by this that the world is to know that we are

His disciples."—"Testimonies," Vol. IX, p. 219.

"When we see men firm in principle, fearless in duty, zealous in the cause of God, yet humble and lowly, gentle and tender, patient toward all, ready to forgive, manifesting love for souls for whom Christ died, we do not need to inquire, Are they Christians?"—*Id.*, Vol. V, pp. 224, 225.

Isn't that good? This idea of having a warm and tender heart does not mean that a worker must become a wishy-washy, vacillating person. We read of Jesus, that He spoke with tears in His voice. He spoke firmly, but He was sympathetic. There was no harshness in His voice. His was a firm defense of that which is right, and yet it was a defense made in all kindness.

Here is another quotation:

"There is a decided lack of love, compassion, and pitying tenderness among brethren. The ministers of Christ are too cold and heartless. Their hearts are not aglow with tender compassion and earnest love. The purest and most elevated devotion to God is that which is manifested in the most earnest desires and efforts to win souls to Christ."—*Id.*, Vol. III, p. 187.

*Suggestions on Personal Work*

Here is a principle God has revealed to us that we can make real in our personal experience. I have often said to our stenographers, who are tempted to feel that their work is mechanical, and that after all it is very much like the kind of work they would be doing if they were working for an ordinary business firm, "Why don't you develop a mission field to operate in outside of office hours? Select ten or twelve persons or families, and take literature to them once a week or enter into conversation with them. It will keep you from developing a hard-hearted attitude. It will keep your life overflowing with Christian experience."

I think it is impossible for a human being to shut himself up within four walls, away from the human race, and while thus shut away, keep his heart warm and overflowing with kindness. No man liveth to himself; no man dieth to himself. We must come in contact with needy men and women, and help them, pray with them, encourage them. While we do this, our own souls will overflow with love for God and humanity.

I am glad that conference presidents see the need of so organizing their work that they can get out in real soul-winning evangelism, whether it is in a ten-day effort with a church that is perhaps sliding back a bit, or with a real full-fledged effort to raise up a new church out in new territory. You never see a conference president come back from an experience like that without demonstrating that the

love in his heart has been awakened once more, and that he has been re-filled by God. Somehow his heart has been warmed by the Holy Spirit. This is the work that God has called us to do for Him as leaders and assistants in His work.

As workers who are leaders in God's cause, let us pray earnestly that God will keep us from developing hard hearts, officious hearts (if you will permit me to coin such an expression), and that He will help us to keep a warm, tender heart, a heart that is firm for right, but one that has been made clean and tender by God. And let me remind you, the only way we can hope to have a warm heart, a heart of real peace, is to let Jesus come in and take out of that heart everything that would destroy peace, and then let Him fill it with His own love.

The greatest compliment that can come to any preacher is one from his

own wife and children, because they know he lives in his home the things he preaches from the pulpit. They know whether he is a Christian in his own home.

I am sure that we all want to consecrate everything to the Lord and say to Him, "Take possession of us, and fill our hearts with love, with zeal, with a desire to render better service." We want Him to keep our lives sweet. We want to give Him every ounce of strength, endeavoring to struggle against all evil and be prepared to meet Him when He comes.

We have twenty minutes left. Let us spend the time in a real consecration meeting, and in this way encourage one another and our own hearts as we speak of our confidence in God, in this movement, and in the sure triumph of this message, and of every joy that comes to us in being coworkers with God in this hour.

## Church Officers

### *Their Duties and Responsibilities—No. 4*

By J. L. MCELHANY

#### *The Church Clerk*

THE clerk of the church has one of the most important of all the church offices. Few realize how much depends on the proper administration of the duties of this office.

The clerk is elected for a term of one year. In large churches, an assistant also is elected. The clerk serves as the secretary of all the business meetings of the church, and should keep a correct record of all such meetings. If, for any reason, the clerk must be absent from any meetings, he should arrange for the assistant to be present to take the minutes of the proceedings.

These minutes should be recorded in the Church Record book, giving the time and date of meeting, number attending, and a report of all actions taken. The clerk should also make a list of any committees appointed at such meetings, giving a copy to the chairman of each committee, together with an outline of the work they are to do. The Church Record book may be secured from the Book and Bible House.

This Church Record contains ample space for the records of a church. There is a place for the church membership list, giving the columns necessary to show how and when members were received or dismissed, and also for brief explanation where necessary. This list must be kept accurately and up to date. Thus it will show at all times the standing of the membership.

*No Names Added or Dropped Without Vote of the Church.*—The clerk has no authority to add or drop names from the church list without a vote of the church. Names are not to be added or dropped on the action of the church board alone. There must be a vote of the church to add or drop a name from the church membership roll.

*Transferring Members.*—The church clerk handles all correspondence between individual members and churches in the transferring of church membership.

*Corresponding With Members.*—The clerk should endeavor to keep in touch with absent members by correspondence. Pass on to them interesting items of church progress, encouraging them to report each quarter. To do this, it will be necessary for the clerk to write to them frequently.

The Church Record should contain a brief statement of special services, visits of ministers, etc. For example: "Elder Blank, the president of our conference, spoke at the morning service, Sabbath, June 23, on 'Our Glorious Reward.' His visit greatly strengthened our church."

The clerk must fill out the credentials for all delegates elected to represent the church at the session of the local conference, and send them promptly to the conference secretary. These blanks, and all the report blanks, church letter blanks, etc., are provided by the conference.

#### *Reports to Be Furnished Promptly.*

—It is the duty of the church clerk to furnish promptly certain reports. Some of these are annual reports, while others are to be submitted quarterly; and it is very essential that they all be sent to the conference secretary within the time specified. The information required for these reports is to be secured from the treasurer, the church missionary secretary, the deacon, the Sabbath school secretary, the Missionary Volunteer secretary, the church school-teacher, and from the records of the clerk.

Every item of information called for in the blanks should be supplied. Especial attention should be given to the transfer of members, and members received and dropped for various causes, as indicated by the blank. The conference secretary must report quarterly to the union conference secretary, and the union conference secretary must report to the General Conference office, relative to these important items; any omission or delay in the report seriously affects the work all along the way. Faithful attention to all the details specified in the report blanks greatly assists in keeping an accurate record of our world-wide work.

*Church Records.*—The church clerk is the keeper of the church records. These records should be carefully preserved. At the expiration of the term of office, all these records are to be turned over to the newly elected clerk. All records and account books of the various church officers are the property of the church, and are to be surrendered at the expiration of the term of office or at any time during the term at the request of the church.

#### *The Church Treasurer*

"God has made the proclamation of the gospel dependent upon the labors and the gifts of His people. Voluntary offerings and the tithe constitute the revenue of the Lord's work. Of the means intrusted to man, God claims a certain portion,—the tenth. He leaves all free to say whether or not they will give more than this."—*"The Acts of the Apostles,"* p. 74.

*A Sacred Work.*—The treasurer is elected to a very sacred task. He is the custodian of sacred money, such as tithe, foreign mission offerings, and other church funds. His books at the close of each year should show the total amount of all funds raised by the church. The tithe and the various funds for missions or other general work, should be remitted each month to the conference treasurer. No part of these funds should be held over from one month to another, but all should be promptly sent on to the



conference office, to provide the necessary means for carrying forward the Lord's work in local, union, and General Conference.

#### *Proper Method of Remitting Funds.*

—In sending the remittance to the conference treasurer, make all checks, bank drafts, or money orders payable to the conference; for example, "\_\_\_\_\_ Conference of Seventh-day Adventists." These should not be made payable to the individual who may be serving as conference treasurer. Remittance blanks are furnished free by the conference.

The members of the church should be instructed to make checks payable to "Treasurer of \_\_\_\_\_ S. D. A. Church." This avoids much difficulty in case of sickness, death, or removal of a treasurer. If possible, a bank account should be opened for the church. Treasurers should not keep the church funds in connection with their personal bank accounts. An entirely separate account for the church should be kept. A receipt should be issued for all money received, no matter how small the amount. A strict account of all money received and paid out should be kept in the church treasurer's book. Full instruction for using the book appears on the front pages of the same.

The treasurer is the custodian of all church funds. He should take charge of all collections and offerings, including church, Sabbath school, home missionary, and other departments of the church. Funds intended for local use will be disbursed only on the order of the deacons or church board. He will pay all church expenses, as for water, light, fuel, and repairs, from the church expense funds.

The generally accepted plan is for the church treasurer to handle all church school funds. He receives these and disburses them on the order of the church school board.

Vouchers should be secured for all money disbursed. A good way to preserve these expense vouchers is to paste them on the back of the duplicate sheets in the treasurer's book. If one is lapped over another, there will be ample room for all of them. This is a safer method than trying to keep them on a spike, in a pigeonhole in a desk, or even in an envelope properly marked, and they are handy for the auditor.

The treasurer should insist on having all money that is paid in by the church members placed in the usual tithe envelopes. Have each set down the various items and amounts, making sure that the money inclosed equals the total specified on the envelope. Then he should sign his name

and give his address, and place the envelope on the offering plate or hand it to the treasurer. Envelopes, which should be preserved for a time, will serve as vouchers as to the amount, etc. They are also useful to the auditor in checking over the items entered in the book.

*Books Should Be Audited.*—The conference treasurer audits the books once each year. The books and other records having to do with the work of the treasurer may be called for and inspected by the elder, district leader, or by any others authorized by them, at any time.

Reports of all funds received and disbursed must be presented at the regular business meetings of the church. A copy of these reports should be given to the church officers. Reports should be sent to the conference office when requested.

In reporting the number of tithe payers in the church, the wife and minor children who are members of the church should be counted as tithe

payers, in addition to the head of the family, when he is known to be faithful in this respect.

The treasurer can greatly encourage faithfulness in the payment of tithe, and deepen the spirit of liberality on the part of church members. A word of counsel, given in the spirit of the Master, will help the brother or sister to render faithfully to God His own in tithes and offerings, even in a time of financial stress.

*Relations With Members Confidential.*—The treasurer should always remember that his relations with individual members are strictly confidential. He should be careful never to comment on the tithe paid by any member, or his income or anything concerning it, except to those who share the responsibility of the work with him. No member except a leading officer has a right to demand access to the treasurer's accounts of financial relations with other members. Great harm may be caused by failure to observe this rule.

## *The Second Angel's Message*

By J. L. SHULER

THE second angel's message is, "Babylon is fallen, is fallen." The word "fallen" is here used in the sense of having departed or apostatized from the true faith of Christ in doctrine and practice. The Scriptures repeatedly speak of backsliding, a relapse, a return to wrong or sinful ways after conversion, as a fall. (See 2 Peter 1:10; 3:17; Heb. 6:6.) In 2 Thessalonians 2:3, 4, Paul speaks of a departure from the true faith on the part of certain professed Christians, to follow false doctrines of their own invention, as "a falling away." Hence the announcement, "Babylon is fallen," means that the great church bodies or denominations composing Babylon have departed from the true faith to follow false doctrines and evil practices. This moral fall is manifestly due to their rejection of the preceding judgment-hour message to fear God and worship Him; for if they had been worshipping as is thus commanded of God, they could not have fallen.

This announcement, "Babylon is fallen, is fallen," is a prelude to her utter downfall under the final judgments of God, as pictured in Revelation 18. Just as the final rejection on the part of the Jewish church of God's message through Christ and His apostles, filled up the cup of their apostasy and iniquity and brought the utter destruction of Jerusalem, so the final rejection by Christendom of God's message for this hour will fill

up the cup of Babylon's apostasy and iniquity, and bring her everlasting destruction.

#### *Moral Fall in 1844*

This second angel's message immediately follows the proclamation of the first angel's message, which announces the beginning of God's judgment in 1844. Therefore this moral fall of Babylon, as proclaimed by the second angel, must especially apply to those religious bodies which, prior to 1844, were true to the gospel according to the light they had, but by rejecting the light of the first angel's message, have since 1844 become corrupt, by departing farther and farther from the truth of the Bible. The truth of God contained in the first angel's message would have healed the Protestant churches of their error, division, and apostasy, if they had received it. But like Babylon of old, they would not be healed. (See Jer. 51:9.) The churches of Christendom rejected the light that God sent to them in 1844.

It is an established law of the spiritual realm that he who rejects light is left in darkness. And he who thus turns from the light, turns away from Christ, because Christ "is light, and in Him is no darkness at all." 1 John 1:5. So when the established churches of Christendom rejected the light which Christ sent in 1844 through the first angel's message, they suffered a moral fall in thus turning

away from Christ. Thus in the prophetic picture of Revelation 14:6-8, when the prophet John in holy vision, looking down to 1844, saw the message go forth, "Fear God; . . . for the hour of His judgment is come," he immediately saw a second angel proclaiming the message, "Babylon is fallen."

In fulfillment of this prophecy we find that there did come in 1844 a marked spiritual declension in the Protestant churches of the United States, where, as we shall learn later, the first angel's message was especially proclaimed at that time and rejected by the established churches. The repetition in the declaration, "Babylon is fallen, is fallen," evidently indicates several stages in the downward course of nominal Christianity to final ruin. In harmony with this, we find that since 1844 there has been a progressive departure from the true faith of Christianity and the truth of the word of God. The churches which have continued and do continue to reject God's special message for this time, have fallen lower and lower. Many other scriptures describe the low ebb to which popular Christianity will fall during the closing era of the gospel, thus con-

firming this message in Revelation 14:8, of the fall of Babylon. (See 2 Tim. 3:1-5; Matt. 24:12; Luke 18:8; 1 Tim. 4:1-3.)

#### God's Answer to Man's Question

The second angel's message is God's answer to that oft-repeated question, "What's wrong with the church?"—"Babylon is fallen." This predicted apostasy of Christendom is apparent now on every hand. It is seen in the increasing conformity of professed Christians in general to worldly practices, pleasures, fashions, and standards. It is seen in the steady decline of true piety, and the sad lack of spirituality among many church members. It is seen in the trend toward the preaching of smooth and pleasing things to suit fashionable and worldly ears. It is seen in the growing popularity of the church with the world. It is seen in the rise of the ever-increasing number of false sects and delusive doctrines. It is seen in those widely believed teachings, which *add* to the true Christian teachings of Scripture, practices and beliefs which do not belong to it, or *subtract* from Christianity some of its essential elements. It is seen in the union of church and state in some

countries, and in the clamoring for civil power by the churches in free countries to enforce certain of their dogmas by the law of the land. It is seen in Modernism, which repudiates the sufficiency of Scripture as a rule of faith and practice, the fall of man, the literal six-day creation, the deity of Jesus Christ, the vicarious atonement, the bodily resurrection of Christ, the literal, visible second advent of Christ, the Bible doctrine of sin, a personal devil, the miracles of Scripture, etc.

This apostasy from the fundamental principles of the gospel on the part of many who are identified with modern Protestantism, in rejecting the authority of God's word, and accepting in its place the product of their own reasonings, stands condemned by the Lord in the same way that the apostasy of the established church of the Middle Ages and of the Reformation era stood condemned for substituting tradition for the authority of Scripture. There is just as much apostasy in the one case as in the other, and both must therefore be included in Babylon, and both go down in her fall. The warning of the second angel applies with equal force to both classes.

## Jesus the King

By R. M. LARGE

KING of kings, the God eternal,  
Whose voice the whirling worlds obey;  
Creator, Lord, and Judge supernal,  
O'er all Thy scepter still holds sway.

Only the man by Thee created,  
Godlike in will, can say Thee nay;  
Thy loving plans for him defeated,  
Because he will not Thee obey.

See Him, the worshiped King of heaven,  
Laying His robes and scepter by;  
His life a ransom freely given,  
That man, the rebel, may not die.

See Him, the lowly babe in manger,  
Worshiped by men of mystic lore,  
King of kings, and yet a stranger  
To the race He would restore.

Lowly, and yet in royal splendor  
He rides through Zion's regal street;  
His kingly form, sublime and tender,  
The crowds with loud hosannas greet.

See Him, bent low with load of sorrow,  
Standing at Pilate's judgment seat.  
"A King I am," He said. "Tomorrow  
All error will be at My feet."

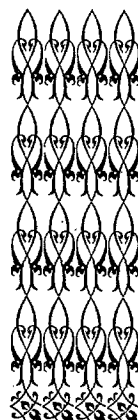
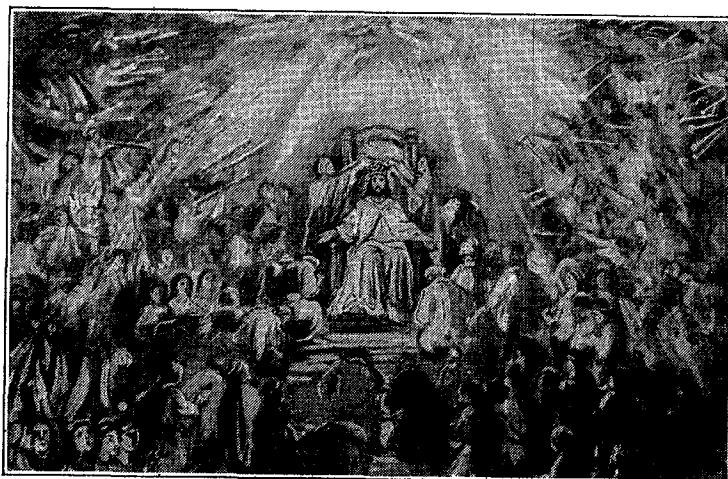
In power triumphant over death,  
Man's justly consequential doom,  
"I live, and thou shalt live," He saith.  
"My people need not dread the tomb."

Jesus the King, returning home,  
Leaves courage, hope, and lasting faith.  
"I go," He said, "and then I'll come,  
And wake thee from the sleep of death."

He reigns a King, a kingdom His,  
Invisible, eternal, sure;  
He lives, restoring Eden's bliss  
In ransomed hearts made clean and pure.

Go tell the world that Christ has died,  
That all mankind may be forgiven.  
"Be strong, for I am at your side.  
All power is Mine in earth and heaven."

All earthly kings will disappear,  
And Christ alone will reign supreme.  
His people will have naught to fear;  
His glory shall be all their theme.



*The Fall Progressive*

It is evident from the wording of the second angel's message, that the fall of Babylon is not yet complete. The message is, "Babylon is fallen, . . . because she made all nations drink of the wine" of her false teaching. But she has not yet made all nations do this. While there has been for several decades an ever-increasing departure from Bible Christianity, the work of apostasy has not yet reached its culmination. In the closing acts of earth's drama, in the very near future, when, just before the appearing of Christ, Satan will work "with all power and signs and lying wonders" (2 Thess. 2:9-11), and the union of the church with the governments of earth shall be fully accomplished throughout Christendom under the formation of a world-dominating religio-political confederacy, then the fall of Babylon will be complete. Then she will make all nations drink of the wine of her false teachings. Then she will take the lowest step of her moral fall.

When the work of apostasy is thus approaching its climax, a fourth angel, as pictured in Revelation 18:1-4, will unite with this second angel of Revelation 14:8, in proclaiming the final warning of the fall of Babylon and of her impending doom, so that every one of God's honest-hearted, willing-minded followers may be called out of Babylon before she plunges to destruction. This fourth angel is represented as "having great power; and the earth was lightened with his glory." Rev. 18:1. The coming of this angel will mark the close of the proclamation of God's threefold message to all the world. The light of the message will be carried everywhere. The truth will be brought home to the heart of every honest soul, wherever he may be. Thus God's threefold message will swell to such a loud cry in the closing days of this age, that before the seven last plagues fall, every true child of God will be called out of Babylon.

What, then, is the real purpose of the second angel's message? It is more than a mere negative warning against the false religious system known as "Babylon." Its chief aspect will be the positive presentation of God's truth for these days, in direct contrast to the errors and false doctrines by which Babylon has fallen, so that the lovers of truth who are in that false system will come out and take their stand with God's remnant people, who keep His commandments. Rev. 12:17.

*Individual Members Not Condemned*

While the false doctrines and uns Scriptural practices of Christendom

stand condemned in the light of God's truth in this threefold message, it does not condemn in the least degree any individual member of these churches composing Babylon, who is living up to the light he may have. On the contrary, the message of truth is to shine in upon all the honest souls in Babylon, and call them out into God's remnant movement, to keep His commandments. There is no recovery now for this false system, because of the general and persistent rejection of God's truth; but there is hope and deliverance for every individual in these fallen churches, whose heart is true toward God, and who is willing to obey Him. But in order to be saved, God's true servants must heed the call of Heaven in this special message, and separate themselves from the fallen churches composing Babylon.

The hour has struck when those who love God supremely must separate themselves from those who are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Concerning this apostate class the apostolic injunction is, "From such turn away." 2 Tim. 3:1-5. In harmony with this, the second angel's message is, "Come out of her [Babylon], My people."

When there is no recovery to truth and purity for these fallen churches, because of their rejection of heaven's only remedy, what can God do but call His true people out of this false Babylonian system? And what can an honest-hearted, truth-loving soul do but separate himself from those churches which have departed and are continually departing farther and farther from the truth of God's word? What other course is left open for the person who desires to hold to the truths of the Bible, and to see that those same truths are preached to others? How timely the call from heaven, "Come out of her, My people!" Is not separation an absolute necessity if the faithful Christian would obey the word of God?

Thus it is refreshing to know that, notwithstanding the fearful apostasy that exists in the churches which constitute Babylon, true followers of Christ are still to be found in their communion. Many of these devout souls deplore deeply the perversions, apostasies, and drifts of these churches away from true Christianity. They are longing and hungering for that which is genuine, real, and true. In due time the light of God's message will come to these whose hearts are open to receive it, and all the children of the Lord that

remain in Babylon will heed the call, "Come out of her, My people."

Let every one who reads remember that the only way any man or woman can find the right way in religion today, is to heed this special message of Revelation 14:6-12. Babylon is Satan's masterpiece of deception, the greatest counterfeit of the ages. All the world will be deceived by this counterfeit (Rev. 18:2, 3), except those who heed this threefold message. There is such a mixture of truth and error in this world-dominating system of Babylon, with such a resultant religious confusion, that we can know the right way only as we heed this great message which God has sent to meet the issue before us.

*Sunday Sacredness in the Reformation Movement*

(Concluded from page 5)

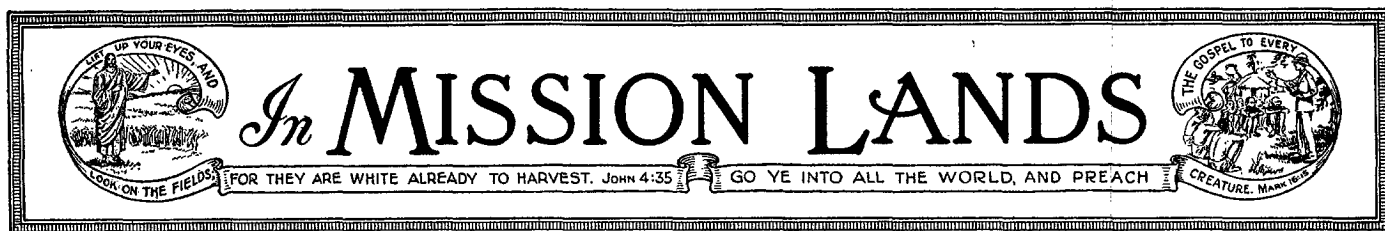
worldliness and doubt. It holds that Christ did not abolish the fourth commandment, as some have held, but rather that in freeing the Sabbath from narrow and technical interpretations He strengthened and spiritualized the holy day. He said He came not to destroy, but to fulfill the law.

"The change of the observance of the Sabbath from the seventh to the first day of the week did not end an old institution or begin a new one, but added new life and significance to the divine command. Thus not only was the day of the resurrection of Jesus celebrated, but the Sabbath was cleansed from the technicalities and traditions by which its free sanctities had been obscured."—*Supplement to the January-February, 1921, Lord's Day Leader, official publication of the Lord's Day Alliance.*

Thus in English-speaking countries, when the Sabbath is discussed with those who subscribe to this generally accepted view of a fourth-commandment basis for Sunday, the proposition is narrowed down to this simple question: Where is the Bible text to prove that the Sabbath was changed from the seventh to the first day of the week?

In dealing with those who hold to the so-called Continental view of the Sabbath, as set forth in the Augsburg Confession, etc., we ask the question: Where is the Bible proof that the fourth commandment deals with merely a ceremonial requirement, when the whole decalogue is admittedly the binding moral code for Christians?

In no case should it be logically necessary to meet a thousand and one quibbles about grace and the abolition of the law before coming to the central question of the Sabbath. The evidence from the Protestant creeds reveals beyond all controversy that a man repudiates one of the most basic beliefs of Protestantism when he discards the decalogue. F. D. N.



## *In the Grecian Mission Field*

By GUY DAIL

THE territory comprising the Grecian Mission consists of the Greek republic and the small kingdom of Albania, with a population of some seven million.

Our annual conference was held in Athens, April 15-17, preceded by a three-day workers' meeting, and the colporteurs' institute closed this evening, April 19. Many of us have read of Athens, the city of the Acropolis, and of Mars' Hill, the illustrious center of Greek learning and literature, the capital of the nation, which, with its up-to-date suburbs, includes about a million inhabitants, or one sixth of the country's entire population.

The visitor is impressed with the paved streets and the thriving appearance of the city, as also with the many signs of ancient splendor seen in the ruined temples and the foundations of ancient buildings. It is not difficult to picture these same ruins as they must once have been, and to imagine the city alive with its games and agitated at the "new" things that Paul the apostle taught them while preaching his great sermon recorded in the seventeenth chapter of Acts. We could better appreciate this remarkable speech as we looked down from the summit of Mars' Hill, and saw near its adjoining and well-preserved temple the remaining foundation stone of the altar "To the unknown God."

Some seventy were in attendance at the conference. It was cheering to me to note the manner in which E. Hennecke, the mission superintendent, and M. Grin had learned to use the Greek language.

One of the most important tasks we have here is to circulate our health literature. There are many people also in this city who need the sound and sane principles of health reform, as presented to God's children today. In general, however, it seems to me the people are quite simple in their habits, and they apparently make good use of the olives and grapes grown in the country.

Our membership in this mission is 113. Of these, nineteen are isolated, and one family is in Albania. Sev-

eral were baptized at the time of the conference.

We could not but be sad here, as in Constantinople, to meet so many fugitives. In Turkey, Turkish subjects from Greece were received in exchange for Greek subjects of Turkey. A number of Armenians were also transferred from Turkey to Greece. I visited the temporary housing quarters of these fugitives, many of whom had been very wealthy while living in Smyrna or in some other part of Asia Minor. Now they are penniless wanderers, men and women whose lot reminds one of what must have been the condition of the fugitives that were compelled to leave their homes during the centuries

of the past. A number of these unfortunates cannot speak Greek, as their mother tongue is Turkish or Armenian.

There are truly many very difficult problems connected with the spread of evangelical truth in this land that never experienced a reformation, but our corps of earnest workers are of good courage, and we believe that the third angel's message will go forth in His power among these, the successors of that ancient and historic race that once ruled the world, and which produced a literature that is even till now the wonder of the civilized nations in Europe and America. We feel sure many here are honest in heart, and will finally step out as living witnesses for God in the great struggle between the theories of men and the truths of His word.

*Athens, Greece.*

## *Persecutions, Providences, and Progress in the Mexican Union*

By C. E. WOOD

THE reports given by the superintendents of the various missions of the Mexican Union during the recent annual committee meeting, indicate that the work of God is making progress, notwithstanding severe persecution, religious laws, and the effects of the financial depression. There were 515 baptized in this union during 1931, which is the largest ingathering of souls of any year since the work was started in this field. This movement gives promise of continuing and gathering momentum during the present year. The superintendents set the goal for souls to be baptized in 1932 at 900.

In the Tehuantepec Mission 106 joined the baptismal classes of the churches during the first three months of the year. An interesting feature of this movement is that the majority of the 515 who were baptized last year were won as the result of the personal work of colporteurs and lay members.

In one district in the Central Mission a colporteur sold a book, the reading of which resulted in the conversion of a minister and his entire congregation.

In Yucatan one of our church mem-

bers visited a district in Tabasco to distribute literature. This literature aroused such an interest concerning the truth that the mission director received an invitation to send a worker to give further instruction. When our native worker visited this company, he found that they were members of another denomination. As the result of a meeting, which lasted nearly all night, seventy-five decided to accept the truth. The teaching of any religion is strictly prohibited in that state, and this native worker has adopted the Waldensian method of carrying the truth to the people. He has been in prison a number of times already, but continues his work with good courage.

### *Many Suffer Imprisonment*

The superintendent of Yucatan baptized seventy-nine people in this district a few months ago, and had to escape for his life when the authorities learned of his presence. He reports nineteen more ready for baptism in that place. The harvest truly is ripe; but it requires courage on the part of the worker to enter this state and perform the ordinance of baptism at the peril of losing his life.

Many of our church members have been imprisoned in Tabasco, and the governor of one district has declared that a new highway, which they are planning to build, will be built by Seventh-day Adventists, who will be compelled to labor on account of their religion. A few weeks ago the superintendent and a native worker were conducting a service when a gendarme appeared, and they had to flee into a banana field to hide. Yet in this part of Mexico, where persecution is so fierce, the message is making rapid progress.

In Puerto Mexico, in the Tehuantepec Mission, a policeman and another government employee, who are Seventh-day Adventists, were summoned before the authorities and told that they must give up their religious convictions, but both of these men have decided to be faithful. While Satan is working with all the power at his command to hinder the progress of the message, God by His providences is protecting and guiding His people. This opposition on the part of the enemy is a sure indication that the time has come when God will accomplish a "short work."

#### Medical Work

A very encouraging foundation is being laid for the medical work in three of the missions of the Mexican Union. At Esperanza, Sonora, Drs. Gloor and Reynolds are operating a small hospital with a capacity of twenty beds, and are dispensing blessing to the sick and afflicted of that district. They are kept busy almost day and night. The new dispensary in Mexico City will open this coming week, and this will be another beacon light to point souls to the Great Physician. The dispensary in Puebla, the second largest city in Mexico, will soon be operating; and we believe that our medical work will be the means of bringing the truth to the attention of many who would be difficult to reach in any other way.

The harvest truly is ripe in this field, but the religious laws, which prohibit foreigners from preaching in Mexico, seriously handicap us in our work. Nevertheless God is blessing the efforts of our native preachers, and is giving increased power to the colporteurs and lay members, and companies of believers are being raised up in increasing numbers in every part of old Mexico.

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THE teaching of Jesus is not that of bodily mortification, but of bodily sanctification. The body is an instrument of the soul.—*Francis Greenwood Peabody.*

## A Loyal Ministry in China

By H. H. COBBAN

DURING my recent visit to China, many incidents, experiences, and facts came to my attention which were a source of great encouragement to me, since they gave evidence that God's Spirit is moving in a mighty way to prepare hearts for the reception of the gospel in that great heathen land. We can say in the language of Luke that the Lord is adding to the church daily such as should be saved. During 1931 nearly 1,800 people were baptized in China. When one considers the ignorance, superstition, and heathenism of the country, such a record of baptisms in one year is truly remarkable. Only the power of the Holy Spirit can produce such a result.

Nothing so encouraged and inspired me as to see and become acquainted with the large group of Chinese workers who attended the division council at Shanghai last January. Among them were mission directors, colpor-

their post and seek refuge in the port cities, our native workers remained and carried on the work, even when it meant taking their lives in their hands.

#### Best Proof of Divine Leading

During the council, more than one Chinese worker expressed his willingness to go to sections of the field where the work was difficult and where dangers beset. One man expressed his *liking* to work where there were difficulties, for when a church was raised up under such circumstances, he was sure the work was of God. A worker in North China was asked if he would go to labor in West China. To him this meant the same as a foreign field, for the Chinese of the northern and central provinces do not, as a rule, travel far from home, and going to West China would necessitate several weeks' travel. His reply to the invitation was, "Whatever it may cost me, I am willing to go for my Master." When his wife was asked if she was willing to go, she replied, "Whatever the Lord wants me to do, I will do." The spirit manifested by this couple is characteristic of the consecration of many in China.

#### Salary Sacrificed for New Chapel

Another worker felt that the success of his evangelistic effort depended upon having a larger chapel than the one he was using, since it did not accommodate the people who came to the meetings. When he was informed that the reduction in appropriations made it impossible for the mission to provide him with additional space, he proposed going without salary for a year in order that the enlargement of the chapel might go forward. The foreign missionary in charge of the work, knowing the need, but feeling it unfair to the worker to allow him to go without any pay, proposed that he work on half pay for a year, to which he gladly agreed. He is working as energetically and as cheerfully as if on full salary, happy to sacrifice for the cause he loves.

With such men and women entering the ranks of our workers, not only in China, but in other mission lands, God is doing a great work, a work that will soon swell into the loud cry. We should thank and praise Him for what the message has done in calling out from the darkness of heathenism and superstition such a consecrated band of workers. Let us remember them in our prayers, as they carry on their work despite war, banditry, floods, famine, and earthquake.



Djang Djen Chiang and His Family

Brother Djang has until recently been the field missionary secretary of the Honan Mission, Central China, but has now been appointed field missionary secretary for the West China Union Mission.

teur leaders, ordained ministers, doctors, and teachers. A more solid, sensible, loyal, devoted, and self-sacrificing company of men could not be found anywhere. They were as enthusiastic and interested in helping to lay plans for the forwarding of the work, as any men could possibly be. They were willing to sacrifice and endure hardship for the truth's sake; indeed, they have been accustomed to risking their lives for Christ as they have carried on their work in sections of the country where banditry is common. When the antiforeign spirit which swept over China in 1927 forced the foreign workers to leave





Conducted by Promise Kloss

## A Mother's Day Meditation

[Although it has been some time since Mother's Day, we feel that we should pass on this excellent article just received from a mother who does not wish her name published.]

AGAIN it is Mother's Day. How quickly another year has passed! The papers are filled with beautiful tributes that other mothers' boys and girls have written to their mothers; or if their mothers have laid down life's burdens and have entered into the rest that God gives to the worn-out, weary ones who have done their "bit" in life's struggles and have reaped a portion of its joys and blessings, still they write of the memories of the dear one departed; and I think of those faithful mothers of whom their children can say: "Well done, dear mother, you were true to your God-given trust."

Beside me on my bed lies a letter. It is from my first-born. Tender words it carries, too. Yes, she remembers Mother's Day. She promises a token of remembrance, but I ask, What can be a sweeter remembrance than a letter, loving words, a desire to see me, kind remembrances—what could be dearer to a mother's heart? It isn't the cost of the gift that we consider; it is the love that prompts it.

Near by upon the wall a motto hangs, a tribute to mother from my eldest son. A gift upon my dresser. My handkerchief box is the box which brought the gift of my youngest daughter. In my trunk are other tokens. One boy I can't remember ever buying me a "present." Is he careless or negligent of me? No, far from it. He is just a little different in his ways. He always leaves the getting all with me. He will say: "Mother, you'll find some money on the table by my bed." Or: "Here, mother, take care of this," and hands me all, or nearly all, of a month's wages. He once said to me: "Get what you want, mother; I don't know what you want." Another, the youngest, knows exactly what he wants to get, and enjoys "shopping."

### Memory of Heart-to-Heart Talks

But that isn't the thought that is important to me tonight. I like and treasure the tokens of remembrance.

But dearer to me than these is the memory of some real heart-to-heart talks I have had at different times, when some one of my children has confided in mother, has told me of his trials or his pleasures, as the case may be. What mother does not rejoice to have the confidence of a son or daughter who has passed the years of childhood, but is still not ashamed to seek comfort or advice of the one trusted in childhood. I have a few letters that I keep and treasure because of some sentiment or principle that they contain.

But the thought that comes to me tonight is this, Have I earned the love and respect they lavish on me? Can I take to heart the sentiment of the little commercial cards, mottoes, and so forth, that are made only to sell? Well, they *are* good, and were likely chosen because of the sentiment expressed; but after all, am I the mother that they paint? Have I fulfilled my mission, my God-given charge, to the best of my ability? I lean back on my pillow, and tears course down my cheeks as I try to recall the good things I have done. I can see no perfection in my work. Oh, have I never tried? Yes, indeed

I have, but I can only ask my dear Saviour to cover up my many mistakes, and bless my feeble, stumbling efforts to guide the destiny of the dear ones committed to my care.

I recall the tender mother love I felt when they were babies. I try to think of the patient care expended when they were toddlers; of the watching, careful mother love when they were ailing; of the time when mother in her trembling, fearful effort tried to help them understand the problem of life,—who we are, whence we came, and whither our steps are tending; how in the evening hours I told them of God, the loving Father, who made the earth beneath their feet, the flowers that bloom in spring, the birds that flit about or soar high in the sky. As they beheld the stars in the sky, I pointed to those stars as evidence of the power and wisdom and love of God. I told them not only of His creative power, but of His love as manifested in the "manger baby," the story mothers love to tell. I tried to make plain the way—God's way of faith for little feet. Oh, how I hope that the lesson was rightly given, that it was Spirit-inspired. Did I then understand? Could I, even I, tell the story right?

### Do We Forget to Explain?

I remember one dear little boy who told me after he had grown up that there were simple little things of God and heaven and eternity that he did not understand for a long time. No one had told him. How strange it seemed to me. It may be we forget that we have not explained to the younger ones what we took such pains to teach the older ones. Sometimes perhaps we miss the things we ought to teach. But, oh, how we hope that truth once planted in the heart of youth will never die! How blessed is the promise that the child brought up in the way he should go will not depart from it. Did I try? Oh, yes, indeed I did. And though my heart is wrung by fears and doubts, I still can lay my burden down at Jesus' feet, and pray again that He may bless my poor efforts to the salvation of the precious jewels He has intrusted to my care. And I must add: Not for the great good that I have

### Mother

BY LOIS M. CATE

THE fruit of the Spirit is love, we are told,

And joy, and long-suffering, and peace,  
Gentleness, goodness, and temperance,  
and faith,

And meekness, which never doth cease.

My mother has these, as shown in her life,  
A life which the Master doth guide;  
Her love has the depth and beauty of  
those

Who walk by the Saviour's side.

Her joy is full, as she lives through each  
day

In closest communion with Him;  
Her life is rich from the blessing she  
gains

By smiling, though things may look  
grim.

The peace which is hers is unspeakable,  
As she looks to God for her needs;  
And her life is flooded with radiance,  
Which glorifies all of her deeds.

—World's Crisis.

done, but for His mercy's sake. Amen.

And now, young mother, let me pray you to remember your great privilege. Do not despise it. Remember that you are *everything* to your children. "Mother knows." How sure the little fellow is! How he believes your every word! How he trusts your sincerity! What an opportunity is yours in those first years! Don't neglect it or trust the responsibility to others. How necessary that each child should have careful personal training. The instruction you gave the first child must be given to each one. Have you forgotten or

neglected to lay the foundation well?

Remember, education begins at birth. Has your child passed each grade successfully? Is he ready to be promoted to school? Not high school, of course, but his first day at school, with little fellows like himself. Does he know how to "mind," or has he never minded? Have you taught him to know what every child should know, the rights of others?

It is easy to put it all on paper, but I truly feel it is a great responsibility; and if I could go back and live those days again, I might do my part much better. Now my opportunity is gone.

## Bible Readings in the Home

By T. C. MOESSNER

OFTEN in the last few months I have asked myself why we should not hold a Bible reading every night in our own home, and invite any one who desires to come to study the Bible with us. If every Seventh-day Adventist family in the world would start doing this right where they are, in their own home, this would do much to give the everlasting gospel to every nation, kindred, tongue, and people.

A Bible study on any subject would be all right, but the coming of Jesus is an all-important subject,—when He will come, how He will come, and why He will come. Readings about the home of the saved and the Holy City are also important and present truth for this time.

Do we really believe Jesus is coming and is even now at the door? Do we believe that the name of every person on earth will soon be called, his record investigated, and his reward or punishment decided upon? If so, why do we not tell others before it is everlastingly too late? Not only our ministers and Bible workers, but every Seventh-day Adventist who is accounted worthy, will be engaged in giving the loud cry.

Make the Bible study attractive. Sing songs, if there are singers in the family. Pray live, short prayers, and do not continue the reading too long. An hour is usually long enough, unless there is special interest and attendance.

After starting the readings, continue them every night, whether any one outside the family comes or not. Make the invitation urgent to those you know and their friends. When they come, let them know you are glad they came and invite them to come again. Ask God continually so to fill you with His Spirit, so to anoint you with His holy presence, that all who come will be impressed with the fact

of God's presence in the meetings and will be glad to come often.

Shows and worldly entertainments are attractive to those who have nothing better to attract them. If you, my brother, or you, my sister, are really longing for and expecting your Lord's return, you care nothing about the transient pleasures of this world. To know and show others this everlasting gospel and the joys of the home in the new earth, is more attractive than any worldly pleasure, and souls will be won, the loud cry will go, and Christ will come to take His people home.

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God calls for earnest women workers, workers who are prudent, warm-hearted, tender, and true to principle. He calls for persevering women, who will take their minds from self and their personal convenience, and will center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls. —"Testimonies," Vol. VI, p. 118.



### BIBLE PROPHETS

THREE times seven altars this prophet upreared,

Three times seven offerings made,  
When he had been hired to curse with a curse

The people before him arrayed.  
But he said to the king who had hired him with gold:

"In vain my enchantments I've tried,  
For how can I curse whom God hath not cursed,

Or defy whom He hath not defied?"

To prophesy evil to Israel's king  
This prophet to Bethel was sent,

And charged not to eat nor to drink in that place,

Nor return by the way that he went.  
But he disobeyed, and he ate and he drank,  
Then departing, he went on his way;  
He never reached home, but was slain on the road

By a lion that met him that day.

In a deep miry pit this good prophet was put,

And left there in hunger and cold,  
Because he had prophesied woe to the king,

And the city's destruction foretold.  
But a kind Ethiopian came to the pit,  
And with him he brought thirty men,  
To lift the good prophet up out of the mire

To live in the prison again.

A funeral train came along on the road,  
To lay a dead man in the tomb;  
But they saw to their terror, with swords and with spears,

A band of bold Syrians come.  
And because they were near to this good prophet's grave,

They cast the dead man there in haste;  
When, wonder of wonders! he stepped forth alive,

All marks of his dying effaced.

### WHO SAID—

1. "Fear not: for they that be with us are more than they that be with them."

2. "Think not with thyself that thou shalt escape in the king's house, more than all the Jews."

3. "What have I now done? Is there not a cause?"

4. "Intreat me not to leave thee, or to return from following after thee."

5. "It is the voice of a god, and not of a man."

6. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again."

7. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

8. "And now, though thou wouldst needs be gone, because thou sore longedst after thy father's house."

9. "Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again."

10. "Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household."

### RIDDLE

I sought to keep my fellow blind,  
Though I could plainly see;  
In spite of it he clearly saw,  
And blindness fell on me.

### ANSWERS FOR LAST WEEK

David

- |                      |  |
|----------------------|--|
| 1. Ruth 4:22.        | 8. 2 Sam. 5:4.   |
| 2. 1 Chron. 2:13-16. | 9. (a) Many of the psalms; 2 Sam. 1:19-27; 22; 23:2-7; 1 Chron. 16:8-36; and 2 Sam. 7:18-29. |
| 3. 1 Sam. 18:1.      | (b) Psalm 23.  |
| 4. Psalm 3.          | 10. Eze. 34:23, 24; Isa. 55:3; Hosea 3:5; Jer. 30:9.   |
| 5. 1 Chron. 3:1.     |  |
| 6. 1 Chron. 20:1, 2. |  |
| 7. 1 Sam. 21:15.     |  |

# Temperance and Prohibition

Conducted by the American Temperance Society of Seventh-day Adventists

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

## Facts for Use in Temperance Lectures

By C. S. LONGACRE

THEY say the prohibition law is breaking down. Who say so?—The wets. They say that prohibition does not prohibit. Who say so?—The wets. They say that more liquor is being sold and drunk now than under the licensed saloon. Who say so?—The wets.

Why in the name of common sense and logic do the wets, who favor the sale and free use of liquor, want the prohibition laws abolished if their liquor business is more prosperous under prohibition than it was under the old saloon system? If more liquor is sold and used now without their having to pay the high license fees to the government for revenue, why go back to the old system of paying the government for a permit to do business, for it takes most of the profits from the business?

Can the wets tell us why they are so solicitous for the government and the United States treasury when they are unable to sell so much liquor under the license system, and at the same time have to pay such enormous sums in the shape of revenue? The fact is that the wets know that far more liquor was sold under the licensed saloon, when they had to pay the high revenue, than they have ever been able to sell under prohibition, even though the license fees are removed. It is a plea to restore the liquor business, upon which prohibition has such a "terrible" strangle hold.

### Salvation Army Testimony

Prohibition has come nearer abolishing the liquor business than any other experiment that has ever been tried, and the wets know it. The statement made by the wets, that prohibition does not reduce drinking or drunks, is absolutely without foundation. On May 18, 1932, just before the U. S. Senate voted down Senator Tydings' beer bill by a majority vote of 3 to 1, Senator Sheppard read the following from Col. George H. Davis, of the Salvation Army of Chicago, and it was printed in the *Congressional Record*:

"Among more than a million poor and unemployed with whom we have come in direct contact in the past sixteen months,

in the Chicago district alone, we find that under prohibition the evidence of drink as a factor has been reduced almost to the vanishing point. . . . Information from our women's homes shows that compared with the large number who once came to our doors begging admittance because of their having been ruined through strong drink, the number that now comes from this cause is less than 1 per cent. In fact, it is practically nil."

The Salvation Army commander is in a position to know, and his experience ought to have weight among thinking people.

Another valuable testimony was presented by Senator Sheppard from Miss Lillian D. Wald, in charge of the Henry Street Settlement, which cares for the down and outs on the east side of Manhattan, New York City. Her testimony as to the effectiveness of prohibition is as follows:

"I have no hesitation whatsoever in asserting that prohibition, despite its weakness, has worked untold good to the greater portion of our population, and that to repeal or modify the amendment would be a grave mistake, one that might be fraught with serious social and economic consequences. . . .

"Nothing can ever equal the brazen way in which the saloons flaunted their power throughout the years of their privilege, of their farcical evasion of the numerous efforts to regulate and control them by legislative enactment and by moral pressure. On Saturday nights their influence was most obvious and most sinister. The trucks gathered around the curb while the men went inside with their pay envelopes.

"That scene has disappeared from one end of the country to the other, and with it have gone the Sunday brawls, the tragic Monday mornings when in factory and workshop tearful women came to beg for advances on their husbands' wages, because Mike or Jim or Tony had left the contents of his pay envelope at the corner saloon. . . .

"The one ray of light in the gloom is that no longer do we see the hideous alcoholic wrecks—the 'old soaks'—who a few years ago patronized the bread lines. The majority of unemployed men along the Bowery and at the municipal lodging houses today give no token that it is drink that has brought them to the waiting line. An even more significant change is reflected by the statistics of the family welfare organizations."

All the leading welfare workers in the United States, who are in constant touch with conditions as they exist in our large cities, testify that conditions

are much better among the people with whom they work than before prohibition became effective.

### Young People and Liquor

Senator Sheppard also presented the testimony of Dr. Charles E. Barker, of Grand Rapids, Michigan, who has traveled and lectured, during the past eighteen years, to our students in the high schools, colleges, and universities in America, and is in a position to know, as few men are, just what effect prohibition has had upon the student bodies in these schools. He utterly refutes the charge that there is more drinking now among the students than there was in preprohibition days. His letter to Senator Sheppard on this point reads as follows:

"MY DEAR SENATOR SHEPPARD:

"I have just returned home from my lecture trip in the East, and hasten to answer your letter of January 30.

"As you suggest in your letter, I suppose that my testimony in regard to the effects of prohibition upon the youth of our country might have some weight in view of the fact that for the past eighteen years I have spent eight months of the year speaking almost every day before the students of our high schools and colleges, and this work takes me each year into nearly every State of the country.

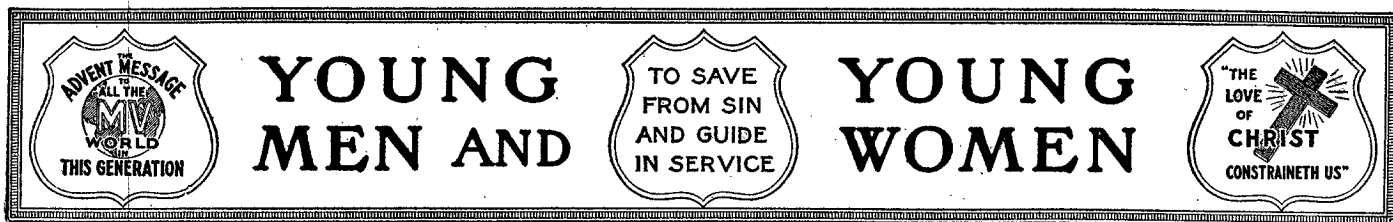
"In a few high schools in some of our large cities, located in what might be termed 'wealthy residential sections,' the principals have told me that they have had more or less trouble with some of their students drinking at their school functions. With these few exceptions, however, the testimony of practically all other principals is universally the same, viz., that drinking among their pupils is practically nil, and that the Eighteenth Amendment has proven of immense benefit to the youth of the country. In this connection may I call your attention to the action of some 3,000 school superintendents in Detroit last year, when a resolution was offered by a New Jersey superintendent calling for the repeal of the Eighteenth Amendment. Only two hundred delegates supported the resolution; the balance—some 2,800—voted against it.

"Before the passage of the Eighteenth Amendment it was the common, everyday affair to see people intoxicated, either on the streets, in hotels, or on trains. Since I left my home last October I have been in over twenty States, and during this time I have not seen but four or five persons intoxicated, or, using the more common expression, drunk."

### Newspaper Reporters and Drink

The wets say that there is much more drinking among newspaper men

(Concluded on page 20)



## A Seven-Year Postgraduate Course

By E. MILES CADWALLADER

In the hotels in France there are many mirrors—in the lounges, passages, and guests' rooms. One often catches a full-length glimpse of himself, front, back, or side view, which admonishes him to pay more attention to his personal appearance. He is inclined to improve in posture, carriage, and manner.

To see the nation of which one is rightfully a patriotic citizen, as others see that nation—its people, business, customs, manners, and ideals—is one way of seeing ourselves as others see us. That necessitates a tour or residence abroad, although reading is a help.

Many are the lessons one can learn from a tour abroad. More numerous are the lessons one will earn if he spends several years in a foreign country. Then, say at the close of five years, he will be able to see much in the sentiment expressed by Rudyard Kipling, in describing an experience of his when in the Mounted Infantry in South Africa. Three lines of the poem entitled, "M. I." (Mounted Infantry), illustrate the point very well. The lines are these:

"I wish myself could talk to myself as I left 'im a year ago.

I could tell 'im a lot that would save 'im a lot on the things that 'e ought to know!

When I think of that ignorant barrack-bird, it almost makes me cry."

We could all do that. We have all thought of some period of our lives, and wished we could pass through it again. That is proof that we learn by experience. Some learn more from a given experience than others. Some pass through the experience several times before they learn the lesson. A few seem not to profit by experience. But it seems to be a logical conclusion that the greater the number of experiences one has, and the more varied, the more he will learn in a definite period of time.

### Where Shall One Go?

Where shall one go who wishes to learn in the school of experience? That will depend on his past life. If he has lived all his life in one city or town or section of the country, let him seek employment in another, in a new environment. If possible, go to a foreign country.

On the way to and from the place where he is to labor, the one who has thus launched forth on the sea of experience may pass through several countries. Once in his field of labor, he has the privilege of a lifetime, an opportunity for which many pay large sums of money; only a favored few have their way provided for them.

### Advantage of Foreign Service

Service in a foreign mission field gives one the advantages we have been considering, plus the satisfaction of knowing that he is taking part in the carrying out of the world-inclusive commission of the Saviour.

A young physician, one just completing his internship, was planning to go to Africa. He was enthusiastic about it. "Why should we not be glad to go?" he asked. "When a young man in the employ of the — Oil Company hears that he is to be transferred to China, he considers that he is being favored. When a reporter of the — *Daily Times* is told that he is to be that paper's foreign reporter for France or some other country, his heart beats fast with joy. Both begin to plan and to live in anticipation of service in a new land, with new opportunities to grasp."

To answer the doctor's question, one might say that a Seventh-day Adventist who receives a call to the mission field should be doubly glad to go, first, because he should recognize that it is the call of God as surely as was Abraham's call to go to a land that God would show him, and a privilege to obey the great commission of our Lord and Saviour, viz., "Go ye into all the world;" second, because, aside from the testing and strengthening of his Christian experience, he will learn in the school of experience. He will improve and develop many new abilities, and will gain much from his contact with different peoples, customs, governments, and problems of society and religion. In short, he will have a postgraduate course more valuable in every way than extra time spent in college, for it will even help him to write a thesis for his higher degree, if God wills that he should have one.

One who has had this valued priv-

ilege of such an extended postgraduate course of seven years' duration, desires to encourage other young people to take advantage of the wonderful opportunity offered them in foreign service to develop their characters and ability. To this end he gives, in the paragraphs that follow, a composite picture of the experiences of several missionaries, in an endeavor to show how they developed in the mission fields of Africa.

The young man (we will call him Jackson) finished the sixteenth grade in one of our colleges, and was employed for a few years in our organized work in America. Then a call came for work in a foreign field, and he and his wife accepted the invitation.

His work in the homeland had in some respects been successful, and he felt that he understood it well. In his new place of labor it was different. He was a beginner again, in strange surroundings; he found himself in a new environment. Then he began his seven years' postgraduate course in the university of hard knocks.

### The Hard Knocks

It is said that you can't keep a good man down, so in spite of the hard knocks (they were hard and numerous) young Jackson began to rise. He had been called to the mission field for educational work, so one of his first hard knocks came when, a few days after his arrival, he was told that he had been appointed manager of the farm and industries on the main mission station, and that his afternoons would be devoted to language study. Although he did not think these tasks beneath him, he did dislike both farming and language study; but rather than say so, he accepted the work gracefully, and tried, and did make a success of what he had been asked to do.

Those who were watching his work soon saw that he was capable of shouldering greater responsibilities, so he was made director of the mission. Again, in this new capacity, he had to do many things he did not like. He disliked machinery very much, but he had to care for mills, engines, and other farm machinery. Many and varied were his experiences.

During his experience as mission director, some of the duties that devolved upon him were preaching,

teaching, and baptizing; managing a farm and dairy, and driving a truck; surveying, making maps, and building bridges; conducting camp meetings; preaching funeral sermons and pulling teeth; building, printing, and many, many other things. This great variety made his work interesting and developed his talents.

He had not studied all these different occupations in school, but he had learned how to study, so he bought books, and observed and thought and tried, and sometimes had to try again, but he was able to discharge every duty well. He adopted as a working policy the theory that if one is going to try some innovation in the organized work, it is well to get counsel from all practical sources, especially one's superior officer and the committee of the organization to whom he is responsible. Then should the plan prove to be an unwise one because of unforeseen circumstances, the one who proposed it and carried it out would not get all the blame.

His seeking for advice, together with his dependability and thoroughness in the performance of every task, soon won for him many friends among the workers and gave others confidence in his ability. When it chanced that there was a vacancy in the office of field superintendent, he was considered by the committee as eligible for the position, and was forthwith elected by a unanimous vote. He made a few mistakes while getting fitted into his new work, but he profited by them, and endeavored to avoid the same or similar errors in the future.

After two years of successful management of his field, during which time he brought it out of debt and greatly expanded the work, it came time to choose a new superintendent for one of the neighboring union missions, and the division conference committee decided to try Jackson in this position of greater responsibility. After he had served at this new post for a year, it came time for his furlough. Thus ended his career in the mission field.

#### *Jackson Reviews the Years*

It has taken but a few moments to relate this account of seven years of progress, and indeed, as Jackson looked back upon it, it seemed as if the time had passed very quickly. He seemed to have forgotten the trials and hard knocks, and to have remembered only the enjoyable part of his service. Nevertheless as he recalled at times the events of the past, and reflected upon them, he remembered the many bitter lessons he had been caused to learn. He thanked his

heavenly Father for guidance, and gave Him the praise for all that had been accomplished in the efforts to save souls.

Jackson had arrived in the foreign field the possessor of many good qualities and outstanding abilities, but he was lacking in tact, was critical, not too polished, and rather careless in his speech and personal appearance. He felt just a little superior to most of his fellow workers, and was inclined to lose his temper easily. He neglected to be considerate of the feelings of others, although he was quick to apologize when he realized that he had offended.

These undesirable traits, although soon overcome, at first caused him many little difficulties and hours of sober meditation. He realized his shortcomings, once some one or some



### *Prayer*

BY FLORENCE S. ESTABROOK

PRAYER is the blessed privilege of all human souls,  
The beacon light that warns us from the rocks and shoals,  
The anchor that keeps from drifting into whirlpools of death,  
The tonic that revives, and bestows renewing breath.  
It is our chart and compass, our searchlight on the word;  
And it the weary pilgrim with new strength doth gird.  
It is the "guiding star" that reveals the Christ who saves,  
The hope and the assurance of life beyond earth's graves.  
It is the sword of victory upon earth's field of strife,  
The shield that, aye, protects us when dangers threaten life,  
Our comfort, stay, and helper in every trying hour;  
To the weak, discouraged one, it gives new strength and power.  
It brings the Intercessor through our heart's open door,  
Till we reach the home of peace, to abide forevermore.



circumstance drew his attention to them, and by prayer and constant endeavor he won the victory, and made stepping-stones of these ugly things in his personality.

He had, of course, been helped materially by the many contacts he had made with his fellow workers, the native peoples, and the business men, government officials, and neighbors with whom he often had dealings. His work called him from village to village, from mission to mission, and throughout all parts of the union. At times he was called to a council at some central location within the division.

This gave him an opportunity to travel, of which privilege he sought

to make the most by careful observation. Occasionally he sat on committees with government officials, and even dined in their homes. He was constantly thrown into contact with superior men and women within and without the church. He sought their association and counsel.

#### *A Happy Home Coming*

All these experiences constituted in his mind a seven years' postgraduate course in the school of experience. At the end of his term of service, as he was sailing for his homeland on furlough with his wife, who had been his constant helper, and his three children, born in the foreign land, he was happy. He felt that God had blessed him, and he gave Him thanks. He realized that he was a changed man—he had learned many lessons that he probably would not have learned in the homeland. He had, for instance, a better understanding of international affairs, and a sympathy for people of other races and lands that had completely dispelled his "country ego" without, however, destroying patriotism.

His homeward voyage enabled him to have the coveted privilege of travel. He went a little out of his way to tour through several countries, and enjoyed a well-earned holiday. This was soon over, however, and he found himself once again with the home folks and friends.

He had a busy furlough, lecturing on mission work and studying in college, the better to prepare himself for another term of service, for which he was continually planning. He had no desire to take up work in the home field again. He wanted to return to the mission field, to render another term of service more efficient than his first.

He had developed a breadth of vision that enabled him to understand the great commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

Unfortunately, he was prevented from going back because of certain international circumstances which arose. He was bitterly disappointed, and did not at once look for a position in the homeland. But men who knew of the ability that he had acquired during his term abroad were wanting an executive for a responsible position, and their choice fell on him. Believing it to be a call from God, he accepted, and is now doing strong work for his Master as a leader in the homeland.



# The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

## Our Work in Bolivia

By N. P. NEILSEN

WITH C. K. Meyers the writer left Buenos Aires on February 7 to attend meetings in Bolivia and on the west coast of South America. After about four days and nights of travel by train, we reached La Paz, which is said to be the highest capital in the world. This city, with about 146,000 inhabitants, lies in a natural basin 1,500 feet deep, at an elevation of 12,500 feet above sea level, surrounded by eternally snow-covered mountain peaks rising more than 21,600 feet. On first arriving at this capital the visitor will probably experience some slight discomfort from the rarefied air, and only very moderate exercise can be indulged in because of the difficulty in breathing.

Here in this city of La Paz is our headquarters for the Bolivia Mission. At the close of last year we had a baptized membership of 1,905, with many others keeping the Sabbath. The Lord has greatly blessed our work in this republic. We have many Indian stations and schools up in these highlands, from 12,000 to 14,000 feet above sea level, where no timber and but little vegetation will grow. These highlands are bleak and barren, yet tens of thousands of Indians are scattered over the plains, with their flocks of sheep and llamas, and with *chuños* as one of their principal articles of diet. Many hundreds of these poor Indians are now rejoicing in the precious truth, where only a few years ago they knew nothing about it. Now they sing the songs of Zion, and their hearts are filled with the blessed hope of the soon-coming Saviour.

During our stay in Bolivia a workers' meeting was held in La Paz, and our foreign workers as well as a number of our Indian workers and teachers came together to seek the Lord and to plan for greater things in the work of God. We were thankful that Elder Meyers could be with us, and his instruction was greatly appreciated. L. D. Minner, superintendent of the Inca Union, and Francisco Brouchy, superintendent of the Bolivia Mission, were also with us, and gave good help in the meetings. The Spirit of God was present. We

believe that our workers returned to their fields with renewed courage to work for souls.

### Success Despite Persecution

One of the interesting features of these meetings was the reports given by the workers from the different mission stations. They told how the Lord had blessed them during the past year, and of the many souls who had been won to the truth. Some of our people have passed through severe persecution for the sake of the truth, and some of our schools have been destroyed; but still the work is going forward. During our workers' meeting a report came to us that one of our schools had been attacked that week by an angry mob, and that the windows were smashed in, the doors broken down, and one of our brethren injured.

Feliciano Chuquimia, our Indian station director at Rosario, reported that last year he had been able to open five new places; but that angry mobs had broken down the walls as they had tried to build their schools. He said: "In place of killing us, they killed some llamas. They stole our horse, but he came back. I took the Catholic Bible and our Bible, and showed them that they were alike." Ninety-five persons were baptized in the Mauri Mission last year, and eleven places are asking for schools in this district.

Ramon I. Chuquimia, another Indian worker, reported that when they first went to their mission station, the subprefect warned them that they could not preach there because the people were strongly Catholic. However, Brother Chuquimia went to open up the work, for we had about fifteen members there. The people told him that they did not want any new religion; but he stayed, and one day a mob of nearly one hundred came to his room, armed with clubs. They took one of our brethren and beat him unmercifully. They spit upon them, and accused them of eating toads, lizards, etc. Our worker was cast into jail, where he suffered greatly. In giving the final result of this persecution, Brother Chuquimia

said: "Today we have about sixty members. Two of the persons who beat us most unmercifully, are now faithful brethren. They were surprised that we would come there; but we must love our enemies."

At another station 161 persons were baptized last year. Many of these suffered persecution, but they are faithful and happy in the truth. In reporting it, our Indian worker said feelingly, "Even though the enemies stand on their heads against this work, it goes forward." And thus it is, for no power on earth can stop the onward march of this truth.

Elder Brouchy reported that 351 persons were baptized during last year, and their net gain in membership was 309, bringing their total membership up to 1,905 at the close of the year.

Dr. J. W. Taylor, who is at present connected with our hospital at Chulumani, reported a number of interesting experiences in connection with his work. A large interest has been created in the Yungas district through the medical work. We have a growing work in that field.

G. E. Stacey has been appointed secretary of the educational and young people's departments in the place of Leon Replogle, who has been transferred to the Lake Titicaca field. Cecil Morton, who came to South America last year, is principal of our new Indian Training School at Cochabamba, and the Lord is blessing his work.

While in Bolivia we spent one Sabbath at our Collana Indian Mission. About 500 were present, and the Lord blessed us in the meetings. It was interesting to notice the different things which our Indian members gave as Sabbath school offerings. Besides the cash, there was a good supply of *chuños*, eggs, small potatoes, seeds, and even one sheep was brought as an offering. The Lord is blessing His work in Bolivia, and we believe we shall see still greater advancement in the ingathering of souls in that highland republic.

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THE great thing in this world is not so much where we stand as in what direction we are moving.—*Ashaway Messenger*.

## Three Weeks at the Glendale Sanitarium

By A. R. OGDEN

FROM a little more than a three weeks' stay at the Glendale Sanitarium, Glendale, California, where I recently underwent an operation that kept me on my back in the surgical ward for three weeks, I was more impressed than ever with the great blessings and opportunities that our sanitariums offer, not only for the care received for physical needs, but for the great spiritual help that these institutions provide. This was my first stay at one of our sanitariums as a patient, though I have served as chairman of the boards of some of these institutions for years in the past.

First, I feel that it is not only a duty but a pleasure for me to bear a personal testimony to the uniformly kind and courteous attention and interest of all connected with the institution. Every one seemed to take a personal interest not only in making my stay a success in a professional way, but in doing all possible to make me feel at home and at ease. The little attentions and courtesies will ever be remembered with the greatest of appreciation.

But I wish especially to speak of the impressions gained as to the spiritual atmosphere of the institution.

While I was confined to my bed for three full weeks, so that it was impossible for me personally to be in attendance at the various religious services and worship periods in the public parlor, yet I could "listen in" over the radio to all these services, after the first two or three days of my stay, and I can bear witness to the highly helpful and spiritual tone of every service. The Lord is certainly blessing Elder H. M. Blunden, who is the chaplain of the institution, as he ministers to the people daily the spiritual food that is of such a helpful and practical character.

I was especially pleased to note in what a winning and tactful way the messages were presented. Even the strongest of doctrinal subjects were woven in in such a way that an interest in the definite truths and doctrines represented by the institution could not but win friends, and arouse an interest in the great truth and work and message that Seventh-day Adventists have to carry to the world, the message that has brought this and all its sister institutions into existence. No time was given to political or merely social issues, but definite, clear-cut messages were given daily at every service.

## North American News Notes

E. L. RICHMOND, general manager of the Review and Herald Publishing Association, who on a recent trip attended the services in the Buffalo (New York) church, reports that on the occasion of his visit, sixty-two were baptized, fifty-nine from Buffalo and three from Niagara Falls. "There are about twelve more planning to be baptized in another month. This is perhaps the largest baptism ever held in this local conference."

We rejoice in the spirit of evangelism that is attending our work in every part of the field.

J. L. SHULER, union evangelist for the Southern Union, writes as follows regarding meetings he is holding in Chattanooga, Tennessee:

"We have had fine meetings here. We are now binding off a twelve weeks' series. Sixty have already presented themselves for church membership, and we hope soon to see this number increased to seventy-five. About twenty-five have gone to their

homes in various Northern States, who laid hold of the Sabbath during this meeting. These, with the seventy-five whom we expect to see in the church here from the effort, will make one hundred souls from the effort. The donations covered all the expenses."

ON May 23 eighteen adult persons were baptized by the writer. This makes twenty-seven so far this year who have united with the church in Honolulu, Hawaii. Some of these were brought into the truth by lay members. We hope to have another baptism in the near future.

L. T. HEATON.

SABBATH, April 14, the writer baptized fifteen at Loma Linda, California, thirteen of them uniting with the Loma Linda church and two with the College church at Loma Linda. We rejoice in these new members that are constantly accepting the message for this time. H. H. HICKS.

## Facts for Use in Temperance Lectures

(Concluded from page 16)

since prohibition has come than there was before we had prohibition. But Mr. O. O. McIntyre, a well-known newspaper man and commentator on current affairs, utterly repudiates this charge in a statement he made in New York City on March 9 last, which reads as follows:

"The hard-drinking reporter has been beglamoured by fiction, the stage, and screen—a reputed symbol of a sentimentality toward drinking in the newspaper shops. A standard dose from this pharmacopoeia of romance is that the drunken writer turns out the most brilliant copy while in his cups.

"With rare exceptions this has never been true. Henry L. Mencken, a robust defender of wassail, recently admitted: 'As a city editor my views of the traditional drinking genius soon changed. I was to discover that the best copy was turned out by sober men.'

"In my somewhat varied and migratory experiences in print shops I do not recall a single boozier who beat boozing. Some rose to monetary pinnacles, but dropped like plummets. Final chapters were a record of suicides, strait-jackets in psychopathic wards, and wooden crosses in potter's fields.

"While there are still irrationalisms from drinking in editorial rooms, they have been generally ironed out. Newspaper publishers have learned, no matter how brilliant the reporter, he is a dangerous experiment in emergencies if drinking.

"I know drinking members of the guild fairly well, having years ago been one of them. Many of the ink-stained sots were unpurchasable, but were also unreliable. And unless they cut away from drinking, they rarely amounted to much at the finish line. Their fervor was false.

"Reporters graduating to high editorial posts, to playwrighting, or authoring best-selling novels, may have had flings, but they tapered off before they went to responsible posts. I can count eleven whose inebriety brought professional oblivion.

"Twenty years ago the sober reporter was in the minority on staffs of newspapers. On one paper in the Middle West was only one teetotaler, and he was regarded a trifle effeminate. Today the picture is reversed. I do not know a single forthright reporter who is a souse." —*Congressional Record*, May 18, 1932.

We submit these direct testimonials from these reputable people who are in a position to know the real conditions as they existed before prohibition and since it has become effective, in order that our ministers and workers who are requested to lecture this summer in favor of temperance and prohibition, may have some real tangible evidence to present for the enlightenment of the public mind. We owe it to our fellow men and the cause of temperance to undeceive their minds before our country becomes deluged and debauched by a legalized liquor traffic, as it was in pre-prohibition days.

## Appointments and Notices

### PERIODICALS GREATLY NEEDED

During the last few months a wonderful interest in the truth has been developed in British Guiana, and is growing rapidly. As a result of this interest, we are greatly in need of much free literature, and so send out this appeal to our people in the homeland, asking them to send us all the clean copies of our papers they can spare. In this country we use the English language, but we are also in need of literature for the Hollandish work in Dutch Guiana. Papers therefore in English and Dutch will be thankfully received. Please address all parcels to, Guiana Conference of Seventh-day Adventists, 222 Almond Street, Georgetown, British Guiana.

### SOUTH WISCONSIN CONFERENCE ASSOCIATION, NORTH WISCONSIN ASSOCIATION, MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

Notice is hereby given that the ninth biennial session of the South Wisconsin Conference Association of the Seventh-day Adventists, and the North Wisconsin Conference Association of Seventh-day Adventists, and the Medical Missionary and Benevolent Association of Wisconsin will be held on the camp grounds at Portage, Wisconsin, June 23 to July 3. The first meeting of these associations will be called on Monday, June 27, between the hours of 9 and 10 a. m. Officers for the coming biennial session are to be elected and any other necessary business conducted. V. E. Peugh, Pres. E. L. Green, Sec.

### NEW YORK CONFERENCE

The sixth biennial session of the New York Conference of Seventh-day Adventists will be held in connection with the annual camp meeting at Union Springs, N. Y., June 24 to July 3, 1932. The first meeting is called for 10:30 a. m., Sunday, June 26. This meeting is called for the election of officers, and for the transaction of such other business as may properly come before the delegates. C. A. Scriven, Pres. J. E. Osterblom, Sec.

### NEW YORK CONFERENCE ASSOCIATION

Notice is hereby given that there will be a legal meeting of the New York Conference Association of Seventh-day Adventists held in connection with the annual conference and camp meeting on the Union Springs Academy campus, Union Springs, N. Y., June 24 to July 3. The first meeting is called for Monday, June 27, 10:30 a. m. 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 session. Delegates to the New York Conference of Seventh-day Adventists are members of the association. C. A. Scriven, Pres. J. E. Osterblom, Sec.

### WEST PENNSYLVANIA CONFERENCE

The regular biennial session of the West Pennsylvania Conference of Seventh-day Adventists will be held at Conneautville, Pennsylvania, on the camp ground, July 14-24, 1932. This meeting will be held in connection with our annual camp meeting, for the purpose of receiving reports from all departments of the conference, for the election of officers for the ensuing term, and for the transaction of such other business as may properly come before the session. The first meeting is called to convene at 9:30 a. m., July 15, 1932. Milton G. Conger, Pres. C. M. Peden, Sec.

### WEST PENNSYLVANIA CONFERENCE ASSOCIATION

Notice is hereby given that the West Pennsylvania Conference Association of Seventh-day Adventists will hold its business session in connection with the annual camp meeting of the West Pennsylvania Conference at Conneautville, Pennsylvania, July 14-24, 1932, for the election of officers, and the transaction of any other business that may be presented at that time. The first meeting will convene at 9:30 a. m., July 15, 1932. Milton G. Conger, Pres. C. M. Peden, Sec.

### MAINE CONFERENCE ASSOCIATION

The annual meeting of the Maine Conference Association of Seventh-day Adventists will be held at Lebanon, Maine, on Tuesday, July 5, 1932, at 3 p. m., Eastern Standard Time, for the election of trustees, and for such other business as may be necessary and convenient to transact at that time.

F. D. Wells, Pres.  
W. O. Howe, Clerk.

## Camp Meetings for 1932

### Atlantic

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

### Central

North Dakota, Jamestown ----- June 17-27  
Minnesota, Anoka ----- June 23-July 3  
Nebraska, Shelton Academy ----- Aug. 11-16  
Nebraska, McCook ----- Aug. 17-21  
Iowa, Nevada ----- Aug. 18-28  
Kansas, Enterprise ----- Aug. 19-27  
Missouri, Kansas City ----- Aug. 11-14  
Missouri, Springfield ----- Aug. 18-21  
Missouri, St. Louis ----- Aug. 25-28

### Columbia

E. Pennsylvania, Emmanuel Grove, Wescosville ----- June 23-July 3  
New Jersey, Trenton ----- June 30-July 10  
Chesapeake, Catonsville, Md. ----- July 7-17  
W. Pennsylvania, Conneautville ----- July 14-24  
West Virginia ----- Aug. 11-21  
Ohio ----- Aug. 18-28

### Lake

Michigan, Hastings ----- June 16-26  
Wisconsin, Portage ----- June 23-July 3  
Michigan, Gladstone ----- June 29-July 3

### North Pacific

Oregon ----- Aug. 11-21  
Washington ----- Aug. 18-28  
Montana ----- Regional

### Southern

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

### Southwestern

Texas, San Antonio ----- July 14-24  
Arkansas-Louisiana, Shreveport, La., ----- July 21-31  
Texas, Keene ----- July 28-Aug. 7  
Texico, Clovis, N. Mex. ----- Aug. 4-14  
Oklahoma, Guthrie ----- Aug. 11-21

### Eastern Canadian

St. Lawrence, Brockville, Ontario, 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

### DISTRICT MEETINGS

#### Southeastern California-Arizona Conference

San Bernardino ----- August  
Orange -----  
San Diego -----

#### Northern California Conference

Oakland ----- July 28-31  
Eureka ----- Aug. 3-7  
Chico ----- Sept. 1-4

#### Southern California Conference

Long Beach -----  
Glendale -----

#### Central California Conference

Santa Cruz -----

#### Kentucky-Tennessee Conference

Nashville ----- Aug. 12-15  
Memphis ----- Aug. 17-20  
Louisville ----- Sept. 2-7

## OBITUARIES

### ELDER J. S. HART

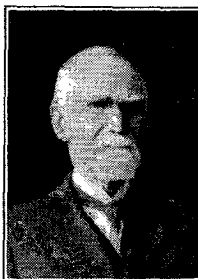
Josiah Sidney Hart was born at Northfield, Vt., Sept. 27, 1843; and died in College View, Lincoln, Nebr., May 11, 1932.

Sept. 3, 1872, he was married to Alice C. Perrigo near Whitewater, Wis. To this union was born one child, Florence Ellen, who preceded him in death.

Elder Hart came with his family to College View in the early days, and had resided here for forty years. They came here primarily to educate their daughter.

Brother Hart came from a pious Christian

family of Adventists, and as a young man improved every opportunity to obtain an education. He attended the schools in his community; later, being impressed to attend the leading college of his church, he went to Battle Creek College, where he prepared for the gospel ministry and was ordained to the work he had chosen as his life's burden. He devoted thirty years to ministerial work, raising up



J. S. Hart

many churches through his faithful labors.

He was a man of strong convictions, and a firm believer in the message of Christ's second coming. His faith increased through the years, that at the last day he would see his Lord, to whose cause he had devoted his life. Failing health caused him to retire from active ministerial work; he remained active in the study of the Bible, and was a teacher in the Sabbath school until four weeks prior to his death. Another warrior has fallen; his work on earth is done. He waits the call of the Lifegiver, when he will arise, clothed in immortality, at the coming of Jesus.

Funeral services were held in the Seventh-day Adventist church in College View, Friday, May 13. The writer was assisted by B. L. House. Interment was in Wyuka Cemetery.

Roscoe T. Baer.

**Hartley.**—Mrs. Mary I. Hartley, née Feather, was born near Monroe, Wis., April 29, 1860; and died at Marshalltown, Iowa, Feb. 5, 1932.

**Anderson.**—Mrs. Jennie Anderson, née Godfredson, was born at New Denmark, Wis., Nov. 17, 1859; and died at Los Angeles, Calif., April 30, 1932.

**McGuire.**—Mrs. Nellie McGuire was born in England in 1874; and died at Syracuse, N. Y., May 3, 1932. Among those who survive are two sisters.

**Enos.**—George Enos was born at Raton, Ill., Feb. 12, 1843; and died near McMinnville, Oreg., April 14, 1932. He was engaged in the colporteur work for many years.

**Bennett.**—Allen Bennett was born at Lilesville, N. C., in 1858; and died at St. Petersburg, Fla., in March, 1932. He leaves to mourn one daughter and one sister.

**Shoemaker.**—Clinton Llewellyn Shoemaker was born in Paris, Mich., Oct. 2, 1843; and died at Grand Rapids, Mich., aged eighty-nine years.

**Beltz.**—Mrs. Sarah Fara Beltz was born at Pueblo, Colo., Feb. 11, 1905; and died at Denver, Colo., May 10, 1932. She leaves to mourn a son, her mother, and two sisters.

**Kniffin.**—Darius Kniffin was born Nov. 16, 1845; and died April 17, 1932. He was buried at Troy, Pa. He has been a Seventh-day Adventist for thirty years.

**Brookshire.**—Mrs. Lonn H. Brookshire was born at Green Ridge, Mo., Nov. 13, 1886; and died in California, May 14, 1932. Her husband and little son mourn their loss.

**Hughes.**—Mrs. Arnetta Mae Hughes, née Brayton, was born at Montrose, Iowa; and died at Fort Madison, Iowa, April 24, 1932. She is survived by two daughters, four sisters, and two brothers.

**Scott.**—Mrs. Sarah Scott was born at St. Hampton, Ontario, May 29, 1856; and died at St. Petersburg, Fla., Feb. 1, 1932. She is survived by her husband and daughter.

**Hammond.**—William Henry Hammond was born at Hudson, Mich., April 6, 1932; and died at Grand Rapids, Mich., May 6, 1932.

**Larrabee.**—Ernest Leroy Larrabee, son of Mr. and Mrs. Harry Larrabee, was born at Guatemala City, Central America, Feb. 7, 1930; and died of cholera infantum March 1, 1932. Mr. and Mrs. Larrabee are working among the Cachequel Indians, at Solola, Guatemala.

**Parnham.**—Mrs. Florence Owen-Parnham was born in Colorado Springs, Colo., March 23, 1895. In 1914 she entered the school for missionary nurses at the Paradise Valley Sanitarium and Hospital, National City, Calif., graduating in 1917. A year later she was united in marriage with T. L. Parnham, a classmate in training. After that time she carried responsibilities in various departments of service in the institution, and was instructor in the school of nursing there for nearly two years, when, after a few days' acute illness, death claimed her, Feb. 27, 1932. A beautiful and impressive service was conducted by Luther Warren, assisted by J. A. Burden. The entire sanitarium family share in the grief of Brother Parnham and the young daughter. She leaves also her father and mother, four sisters, and three brothers. Helen N. Rice.

#### ELDER C. E. FORD

Charles E. Ford was born at Milton, Oreg., May 3, 1861; and died at Glendale, Calif., April 29, 1932. He was a son of one of the early pioneers of Walla Walla Valley, Washington, and spent his early years on the farm and in various public schools, finishing his education at Whitman Seminary. For a time he engaged in the study of law, but at length yielded to a higher call, and entered the gospel ministry in the Methodist Church.

About this time he was united in marriage to Amanda A. Thompson. Two children were born to this union. One is deceased; the other, Mrs. Bessie Plummer, with her husband and three children, resides in Glendale.

Elder Ford's parents accepted the teachings of Seventh-day Adventists in 1876; and after long years of earnest prayer and faith, the mother saw her son take his stand for the message. After spending about two years in Walla Walla College for special preparation, he entered upon evangelistic service, working in many sections of the United States, and realizing a rich harvest of souls from his labors. Some of those reached through his ministry occupy important positions in our world-wide work today.

On July 11, 1930, his wife, who had so nobly shared his burdens, died. Shortly before his death, he suffered an attack of influenza. Some three weeks later a violent relapse baffled human skill, and he at length quietly closed his eyes to await the call of his beloved Master.

Funeral services were conducted by G. B. Starr, assisted by E. W. Farnsworth, H. M. S. Richards, and the writer. A nephew of the deceased, Elder John Ford, sang three beautiful selections. R. F. Cottrell.

#### ELDER O. F. FRANK

Oscar F. Frank was born at Canton, N. Y., Aug. 8, 1884; and died at Elmira, N. Y., May 14, 1932. His boyhood days were spent at West Pierrepont, N. Y. At the age of seventeen he united with the Seventh-day Adventist Church, having been reared in that faith. As a young man he attended school at Graysville, Tenn., and later spent four years at Union College. In 1907 he was encouraged by Luther Warren to enter the colporteur work. From that time until his death, he was actively engaged as a worker. The first eleven years of his ministry were spent in Louisiana. He was pastor of the Birmingham church in Alabama four years, and spent two years in Montgomery. In 1925 he was called to the home missionary and religious liberty secretaryship of the Southern Union, positions which he filled creditably until he was called, one year ago, to take charge of the Elmira district in the New York Conference.

Elder Frank had been a consistent preacher of this message and a strong soul winner. He was ordained to the gospel ministry Aug. 5, 1911. During the years he read every reading course prepared by our people. He was recognized as a real student of God's word.

In 1908 Elder Frank was happily united in marriage to Emma Bendixon, of Lake Charles, La. To this union three daughters were born.

After having preached at the regular Sabbath morning service in the Elmira church May 14, Elder Frank and his family returned to their home, where at 1:30 he passed away. He leaves to mourn his faithful companion and three daughters. He was laid to rest in the Woodland Cemetery at Elmira. Words of comfort were spoken by the writer. We shall miss him from our force of workers in the New York Conference. C. A. Scriven.

#### ELDER CHARLES T. BURROUGHS

Charles T. Burroughs was born at San Antonio, Tex., May 2, 1882; and died suddenly at the Hinsdale Sanitarium, Hinsdale, Ill., April 8, 1932. The cause of his death was organic heart lesion.

Elder Burroughs' boyhood was spent in San Antonio until 1903, when the family moved to Houston, Tex. In San Antonio his mother and one other family constituted the entire Adventist congregation in that city. He grew up in the Adventist faith. After reaching manhood, he was local elder of the Houston church for a number of years, always manifesting untiring interest and rendering excellent service.

On June 4, 1914, he was united in marriage with Marguerite A. Gastauer, of New Orleans. To this union was born a daughter, who died in infancy.

He entered the gospel ministry in 1917 in the Alabama Conference, where he labored for about three years, when he was transferred to



Charles T. Burroughs

the Florida Conference. After two years he accepted a call to the North Texas Conference, and in 1924 was called to the Central Union as home missionary secretary. During the recent union conference meeting at Omaha, Nebr., Elder Burroughs accepted an invitation to the Lake Union Conference as home missionary secretary. He took up his new work early in March, leaving Mrs. Burroughs in College View to complete her school year as instructor in Union College.

At the time he was stricken he was filling appointments in Illinois, expecting to go on to Wisconsin. He stopped at the Hinsdale Sanitarium for treatment, but grew rapidly worse, and died the next day after arriving there. Mrs. Burroughs accompanied the body to Houston, Tex., where the funeral was conducted by the writer. The body was laid to rest in the family lot in the Houston Cemetery.

Those left to mourn are his wife and an only sister, Mrs. Katy Griffin, of Houston.

Elder Burroughs was a loyal and active minister; his interests were particularly in the home missionary work. A faithful worker has fallen, but the work he accomplished will live and widen until the coming of the Master. M. B. Van Kirk.

**Dexter.**—Mrs. Millie Hill Dexter was born at St. George, New Brunswick, Aug. 9, 1872; and died at Melrose, Mass., April 10, 1932. In 1895 she was married to Herbert H. Dexter, and for a time they both labored in the Society Islands and later in the French West Indies.

**Larson.**—Mrs. Hannah August Larson was born at Skowhegan, Maine, Nov. 27, 1831; and died at Santa Cruz, Calif., April 9, 1932. She accepted present truth in 1892, and remained faithful to the end. She is survived by six children, seventeen grandchildren, twelve great-grandchildren, and two great-great-grandchildren.

**Nay.**—Albert L. Nay died at Kalamazoo, Mich., March 27, 1932, having been a Seventh-day Adventist for more than fifty years. He was a self-supporting missionary for many years during his early life, and was later connected with the Southern Publishing Association for nearly twenty years. One daughter, five sons, grandchildren, and great-grandchildren mourn his loss.

**Smith.**—Mrs. Edith Belle Smith, aged twenty-six, died at Grand Rapids, Mich., April 22, 1932.

**Larson.**—Emma C. Larson was born in Sweden, May 7, 1861; and died in Ferndale, Wash., May 13, 1932.

**Ritchie.**—Mary Ritchie was born at Edinburgh, Scotland; and died at Portland, Oreg., April 21, 1932.

**Tolf.**—Mrs. Jewell Tolf was born at Trenary, Mich., March 10, 1915; and died at Escanaba, Mich., April 9, 1932.

**Brown.**—Mrs. Rosa Brown was born at Bern, Switzerland, Dec. 15, 1852; and died at Madison, Wis., April 28, 1932.

**Wood.**—Mrs. Eliza J. Wood was born in Pickaway County, Ohio; and died at Detroit, Mich., at the age of ninety years.

**Brown.**—Mary Ida Brown, daughter of Jacob and Amanda Brown, of Fleetwood, Pa., died at Reading, Pa., May 13, 1932.

**Shollenburg.**—Mrs. Mary A. Shollenburg was born in Iowa, April 23, 1857; and died at Spokane, Wash., April 28, 1932.

**Fossey.**—Thomas Richard Fossey was born at Shanghai, China, Oct. 6, 1929; and died at Wenchau, China, Sept. 5, 1931.

**Summers.**—Fred Mitchell Summers was born May 6, 1929; and died at Remer, Minn., April 14, 1932. He leaves to mourn his father, mother, two brothers, and one sister.

**Bacon.**—John William Bacon was born at Springfield, Ill., April 18, 1857; and died at Las Animas, Colo., March 31, 1932. He is survived by two sons and one daughter.

**Beck.**—Mrs. Flora Grace Beck, née Davis, was born near Humbolt, Nebr., Aug. 31, 1872; and died at Granger, Wash., Jan. 16, 1932. Three children are left to mourn.

**Cramer.**—Louis A. Cramer was born in Illinois, Sept. 21, 1870; and died at Denver, Colo., Feb. 28, 1932. He is survived by his wife, two sons, one daughter, five grandchildren, his mother, two brothers, and one sister.

**Wetmore.**—William R. Wetmore was born in Clearfield County, Pa., Feb. 20, 1850; and died at Burtville, Pa., April 6, 1932. He is survived by his wife, three sons, three sisters, one brother, and a large number of grandchildren.

**Nichols.**—Mrs. Katherine Nichols was born at Skowhegan, Maine, May 26, 1837; and died at Easton, N. H., April 23, 1932. She leaves to mourn six children, seventeen grandchildren, forty-two great-grandchildren, and nine great-great-grandchildren.

**Holland.**—Alfred Lidgett Holland was born at Ingham, England, Feb. 16, 1849; and died at his home in Wisconsin. For many years he served as elder of the church in Beldenville, Wis. Four days before his death the local newspaper printed a well-written two-column article from his pen in favor of the repeal of the Wisconsin State Sunday law. One son, two daughters, two grandchildren, one brother, and one sister are left to mourn.

## The Advent Review and Sabbath Herald

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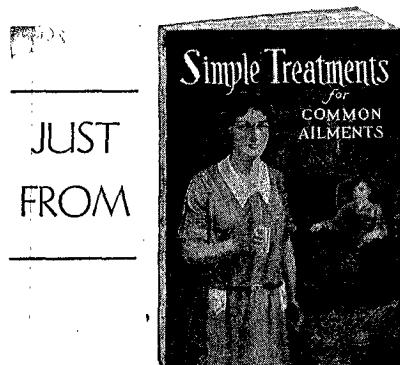
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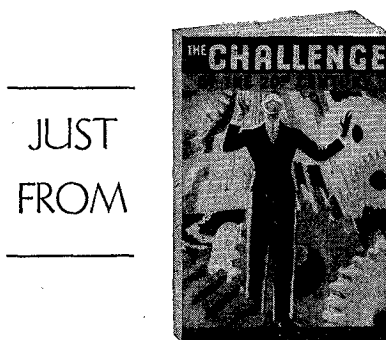
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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to *Editor Review and Herald*, Takoma Park, Washington, D. C.

A TELEGRAM just received from Brother Tell B. Nussbaum of Lancaster, Pennsylvania, announces the death, June 6, of his father, Elder Tell Nussbaum, of Switzerland, at the age of seventy-three. Elder Nussbaum was also the father of Dr. J. Nussbaum, of France. Elder Nussbaum for many years, since the earlier beginnings of our work in Europe, was a faithful and efficient representative of this message. The Lord abundantly blessed His ministry, and he will be greatly missed by his associates. A simple, loving courtesy on his part years ago when we first met him has greatly endeared him to our memory through the years. We extend to his dear wife and children and other relatives our sincere sympathy.

## Latest News From the World Field

### North America

THE North Pacific Union committee has passed on a call through the General Conference to the Atlantic Union committee, asking for the release of E. K. Slade to serve as president of the North Pacific Union. We have just received word at headquarters that Brother Slade has accepted. May the Lord richly bless Elder Slade's work in his new field, as He has blessed his efforts in the Atlantic Union.

The Eastern and Western Canadian Unions have been united, and M. N. Campbell, secretary of the Bureau of Home Missions, has accepted the presidency of the new union. The headquarters will be at Winnipeg.

W. E. Perrin, secretary-treasurer of the Eastern Canadian Union, has taken the same office in the combined unions.

The departmental work has been arranged for as follows: D. E. Reiner, former president of Manitoba Conference, to be secretary of the Missionary Volunteer and educational departments; J. H. Roth, secretary of the home missionary department; P. D. Gerrard, field missionary secretary.

The Ontario and St. Lawrence Conferences have combined, with M. V. Campbell as president; the Manitoba and Saskatchewan Conferences have united, and O. Ziprick will take the presidency. The new Canadian Union will therefore con-

sist of five conferences and one mission field, with the new combinations in effect.

### Mission Board Items

One of our native workers in Pare, East Africa, reports the widespread interest that has been aroused by our work in that section of Africa. Some outstanding men have accepted the truth, and inquiries come in from other parts of the country.

A Mohammedan came to our mission station from Pangani, a rather far-away country, and inquired after the truth, stating that it was one of our books printed in a native language that had brought him to a knowledge of the truth and awakened a desire in his heart to know more. Many similar occurrences are related by Elisa Manongi, who has sent in to us the report of what the Lord is doing.

W. I. Hilliard, returning to China from furlough, sailed from San Francisco on the S. S. "President Coolidge," May 20.

Elder and Mrs. E. D. Willmott and little daughter sailed from New York, on the S. S. "Bremen," May 21. They are returning from furlough to their work in India.

Mrs. E. M. Trummer and two children, after spending some time in Washington, in the recuperation of health, sailed from New York, May 28, to join Elder Trummer in Colombia, South America.

E. KOTZ.

SENDING interesting reports to the REVIEW AND HERALD, Eric B. Hare, of the Tennasserim Mission, Burma, writes under date of April 6:

"We have been very busy since our return from furlough. My former helper, H. Baird, has been placed on a new station, and thus my hands have been more than full with dispensary work and other station activities. But fortunately I have an efficient and loyal company of Karen helpers, and the work is striding along.

"In a month or so I hope to give you an account of our Jungle Band's Ingathering activities. I think it is wonderful for our jungle people to get the vision and enter wholly into the campaign, just like the folks at home."

## A Pioneer Testifies

WE pass on this good word contained in a personal letter from J. L. Rumery, one of the old pioneers in this movement:

"In the winter of 1855 and 1856, under the labors of M. E. Cornell, my parents accepted the Sabbath reform and the advent message. From that day to this I have observed the Sabbath, and been a reader of the REVIEW AND HERALD. So you see it has been my privilege to live and see this heaven-born message grow from small beginnings, and become the greatest thing in the world today. During all these years of steady growth, evidences have multiplied a thousandfold, showing that this work is of God, and being thus, its final triumph is assured. . . .

"With the infirmities of age more or less in evidence, I am still of good courage, and hope by the grace of God to be ready for the triumphal journey with all the redeemed to the city 'foursquare' in the near future. It surely is a great satisfaction to know that the foundation is sure and laid soundly by the Master Builder."

## An Incentive to Greater Effort

RECENTLY a Potomac Conference colporteur, working in one of our prominent cities, felt impressed to visit the Roman Catholic priest.

The priest received him very cordially, and seemed to show some satisfaction because of the missionary visit; he bought a book for cash, and as the caller was leaving, said in most friendly tones, "Good luck to you."

Shall we not work harder and pray more for "these souls educated as they are in a faith that is delusive and unsatisfying"? The Lord tells us in "The Great Controversy," page 565, that God "will cause rays of light to penetrate the dense darkness that surrounds them, . . . and many will yet take their position with His people."

We thank the Lord that, as recorded in Luke 5:17, "the power of the Lord," even as it was with Jesus, is still with the faithful, God-fearing worker.

R. S. FINCH.

## "A Change Has Taken Place"

ONE of our Greater New York colporteurs expresses an opinion, shared by many of his associates, that "a change has taken place in the hearts of the people." He says:

"In spite of the cry of hard times, the people are willing to buy our books, and are making sacrifices to get them. I canvassed two ladies who were out of work. They told me they liked the book, but not having work, they could not buy it. I suggested that they order the book anyway, and trust in God to help them pay for it when delivery time came; and they did. God gave them work, and I have delivered one of the books and the other is to be delivered soon.

"I canvassed one couple, and the husband gave me an order because his wife had been asking so many questions about the Bible, and he thought the book would help answer some of them. When I delivered the book to the wife, she sent me to her mother, and I received an order from her also."

That this "change in the hearts of the people" is a general one, is indicated by the net gain of 7,227 in our North American membership during 1931. This is our largest gain in fourteen years. Thank the Lord for the various agencies we have with which to join the angel who cried with a loud voice, "Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe."

H. H. HALL.

WRITING under date of May 16, E. H. Wilcox, of Brazil, says: "All is well here in the South Brazil Union. We have plenty to do always, and God is blessing our efforts. Six series of meetings are in progress at the present time. We feel that this is going to be a good year in the saving of souls. We are praying that many may be won to the Lord Jesus."

WRITING from New South Wales, Australia, Brother Robert Hare, who contributes so many beautiful poems to our various papers, says: "We are living in times that depress the world, but times that should inspire the hope of God's people. Surely the prophetic flashlights are all around us today."