

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 109

Takoma Park, Washington, D. C., July 28, 1932

No. 30

## Pray On



By MARY  
VALLIANT-NOWLIN



O LIPS that pray in speechless agony,  
O weary heart bowed down, still trust in God;  
He'll not forget His promises to thee,  
He'll not forget the pledges of His word.

Hold fast the key of faith within thy hand,  
It will unlock the great storehouse above,  
Bring to thy faintest, humblest demand,  
Swift-moving wings with messages of love.

Though doubt should grip thee in its iron hold,  
All evidence of God's past leadings gone,  
And fear's black, brooding wings about thee fold,  
And plunge thy soul in darkness, still pray on.

And though thy prayers fall back upon thy heart  
Like hard earth clods that fall upon the dead,  
Know God is only waiting to impart  
The sweetest lesson that thy heart has read;

One which thou canst not learn when friends are near,  
When days are long and sweet, and all is fair;  
Thou wouldst not heed; God could not catch thine ear.  
It's lone and aching hearts that agonize in prayer.

Thou wast not bought with silver or with gold,  
In fiery furnace God has chosen thee;  
For naught, for naught, thy precious life was sold,  
And without price redeemed on Calvary.

And so pray on, lose not thy hold on God,  
When thou shalt find thy strength can only fail;  
Submitted to His holy chastening rod,  
Thou'lt see the glory shine within the veil.

And when at length thine agony is past,  
When once again there comes hope's gentle smile,  
Thou'lt know thy Father's hand has held thee fast,  
Thou'lt know that He was with thee all the while.

# God's Message for Today

*"Wherefore I will not be negligent to put you in remembrance of these things, though ye know them, and be established in the present truth." 2 Peter 1:12.*

By THE EDITOR

God has a message for this day and generation. He has had messages for the world in the various periods of the past. As God's messenger, Noah warned the antediluvian world of the coming flood. Through Jonah Heaven gave the message of the overthrow of Nineveh. John the Baptist was made the forerunner of the Messiah. To Luther and his associates in the sixteenth century was given the message of Christ's righteousness and warnings against the abuses of the Roman Catholic Church. Through John Wesley God sent a message to the world of His free grace.

Similarly, He has given to Seventh-day Adventists a message for this day and generation.

This message is comprehensively stated in Revelation 14. It is based upon definite time prophecies which find their fulfillment in that period of the church immediately preceding the second coming of Christ. And what does it involve? It is the message of the everlasting gospel in its prophetic setting of the last days. It is the message of Christ, the center and embodiment of that gospel, as represented in His various offices and attributes. This message proclaims Christ as Creator and Redeemer, as Lawmaker and Judge, as Prophet, Priest, and King, as the God-man, forming the one connecting link between heaven and earth. It presents the message of love as revealed in His incarnate life, His sacrificial death, His resurrection power, the ministry of His priestly grace, the regenerating, life-giving power of the Holy Spirit, and to lost mankind extends the gracious invitation, "Come unto Me, and be saved. Find in Me hope and peace, light and life."

The message for this hour is the message of Christ's righteousness in contrast with the righteousness of human achievement, His law as the standard of righteousness, His life as the expression of that law, the judgment already in session as the determining test of character, His coming in glory as the consummation of the Christian's hope. Christ is set forth as the one and only true God, to whom worship and glory should be rendered, His Sabbath as the test of allegiance in contrast with the blasphemous claims of antichrist, the worship of the beast and his image and the reception of his mark. This message announces the sad fall of Baby-

lon, the apostate church, and calls God's children to separate from her communion. It develops a people who keep the commandments of God and have manifested in their midst the Spirit of prophecy.

## *An Answer to Last-Day Delusions*

This message is God's answer to some of the great systems of error and delusive teaching of these last days. The work of Christ as Creator answers the false assumptions of evolution. Prophetic exposition meets effectively the attacks of higher criticism against Bible inspiration. The doctrine of life only in Christ refutes the claims of inherent or natural immortality, and the fruits of that error as seen in the claims of spiritism. The sacrificial death of Christ and His priestly ministry rebuke the blasphemous assumptions of papal Rome with its false priestly service. Righteousness by faith in Christ as the only means of salvation is the antidote for the pernicious teaching of righteousness by works. The Holy Spirit as the one infallible Interpreter meets the claims of papal infallibility.

Christ the healer of soul and body presents God's plan of restoration, of which Christian Science, so called, is the counterfeit. The gathering of spiritual Israel in the establishment of Christ's kingdom disproves the delusive teaching of a literal restoration of Israel at Jerusalem in this present world.

## *The Message and Its Presentation*

This is the message in its general outline which Seventh-day Adventists have been commissioned of High Heaven to give to the world. They should give it faithfully and unfalteringly; they should give it pointedly and uncompromisingly; they should give it lovingly and winningly.

Next to the great principles of the message itself, is the manner in which the message is given. It should be presented in a well-balanced and symmetrical manner. Presented in a cold, logical manner, this message will appeal to the head, but have little effect upon the heart. Those who receive the message under this style of preaching become cold, logical formalists, intellectual debaters, but lack that Christian fervor and tender love which should characterize those who receive the greatest message ever given to man. Presented in a harsh, critical manner, it will have the effect

of repelling rather than winning. Preached in an indifferent manner, it will be counted of little importance by men. Given in a one-sided way, with emphasis upon one or two features and neglect of other features equally important, it will make its recipients one-sided in their experience, extreme in their positions.

## *The Message One Whole*

Every feature of this great message of God for today should be presented in its proper setting as a part of the one message. This will give to each particular truth an added appeal. There are many phases of God's great message for today being presented as independent truths, entirely divorced from the framework and spirit of the message; but we cannot believe that this is in God's order. There are those who preach that the seventh day is the Sabbath, and they preach it earnestly and conscientiously; but they make little headway, for the reason that their preaching of the Sabbath truth is divorced from the setting in which God designed it to be placed at the present time. There are some in the world who stand for the principles of religious liberty which constitute a part of this message, but these principles, divorced from the particular message of which they are a part, make but little appeal.

The same is true of the preaching of the coming of the Lord. Many in the various church communions of the world believe that the coming of the Lord is near; some advocate it, basing their argument upon the conditions now found in the world which constitute true signs of that great day; but their preaching has little point for the reason that it is not given in association with the other truths which constitute the great message for this time. There are many in the world standing for the principles of health and temperance. Much excellent literature has been printed by various orders and organizations relating to this subject, and undoubtedly much good has been accomplished. The appeal is made justly upon the scientific basis, and this is proper, but how much added emphasis would be given to the proclamation of these principles if, united with the scientific reasons, the principles of health could be presented as a part of God's saving, gospel message. (Concluded on page 5)

## “In Christ”

WE find the expression, “in Christ,” occurring thirty-eight times in the Scriptures. What is the meaning?

In the first instance of its use, the words, “in Christ,” refer clearly to Christ as the ground of confidence, for so we read concerning the Roman governor Felix, that “he sent for Paul, and heard him concerning the faith in Christ.” Acts 24: 24.

The apostle, as was his wont, made his talks concerning faith in Christ very practical, in fact, far too practical for the Roman governor, for in verse 25 we are told that “as he [Paul] reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.”

It is evident that the apostle made it very plain to the governor that faith in Christ must be coupled with repentance and amendment of life, and for this Felix was not ready. Therefore, as Christ is not “the minister of sin” (Gal. 2:17), there was in Him nothing for one who had no purpose to forsake sin, at least not then; but possibly, at some future time, “a convenient season,” when gratification should have palled upon him and sin should have lost its thrill, then might this proud Roman be willing to exchange sin for righteousness, and even consent to be saved by a crucified Jew, but not yet. And so the governor closed the interview with the words, “When I have a convenient season, I will call for thee.” But so far as we have any information, that convenient season never came; and so while Felix heard concerning faith in Christ, that faith never became his as a living experience.

It would be profitable for any one to take a concordance and under the words, “in Christ,” seek out the several texts noted, and study them to learn the various shades of meaning in the brief but meaningful phrase, “in Christ.”

In Acts 24: 24 it involves, as we have seen, the putting away of sin through the power of Christ received by faith in Him. In 2 Corinthians 2: 14, “in Christ” includes the victory over sin that comes through living faith in the living Christ, as expressed by the words of the apostle: “Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place.” So here again it is clear that to be in Christ is the very antithesis of being in sin.

This appears also in 1 Corinthians 1: 30: “Of Him are ye in Christ Jesus, who of God is made unto us

wisdom, and righteousness, and sanctification, and redemption.” So to be in Christ is to be so swallowed up by Him, so motivated by His Spirit, so animated and strengthened by His life, as to become partakers with Him in His victory over sin, and to be able with the apostle to exclaim, each one for himself, “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Gal. 2: 20.

And this is to be indeed “in Christ,” which is “Christ in you, the hope of glory.” Col. 1: 27.

C. P. B.

## What a Few Trained Workers Can Do in a Needy Place

I SAW a group of trained workers in action in the Yencheng Hospital, located on the Honan plain, in the midst of fields and truck gardens, with not a real city within a day’s railway journey. They have truly “a house by the side of the road,” where the streams of men and women and wheelbarrows and carts pass by. And this was last year’s record:

Patients in the hospital . . . . .	940
Visits received at the dispensary . .	14,000
Surgical operations performed in the major operating room . . . .	294
Nurses in the new training class . .	18

And beyond the salary of Dr. R. J. Brines, and of Miss Edith Johnson, superintendent of nurses, this ministry in a rural and impoverished district of China, where there is no other such help to be had by poor people,



Staff of the Yencheng Hospital, Honan, China

Front line (left to right): Two nurses, Miss Edith Johnson, Mrs. Brines, Dr. R. J. Brines, Dr. Tai, G. P. Wang, business manager, and three heads of departments.

cost us for the year but a few hundred dollars beyond the income.

Dr. Brines showed me through the hospital. "These are rooms for individual patients," he said. "The price is \$1 a day, with board and treatment." That means to us, at present exchange, 25 cents a day, but it is quite a sum measured in rural terms of wage. In the first ward a bed costs half as much, and still others may be had for one fourth as much. Truly it may be said that unto the poor the gospel is preached.

This institution is as a light in the desert. Its influence is far-reaching, and the educational side reaches far also. "Of our nurses," Miss Johnson

told me, "three are from Peiping, three from Szechwan Province (in the far west), four from Anhwei Province, two from Shantung, six from Hupeh, one from Hunan, and three from Honan."

Think what it means to gather out these young people of the little churches in seven provinces and turn them into efficient workers! God has given this health work to us as one factor by which to bless humanity.

As I saw this enterprise in action, there on the river dyke by the roadside, I thought continually of the picture of Christ's ministry by the roadside, just outside the villages of Judea.

W. A. S.

lization; statesmen rise up and confess that when this next struggle comes, it will mean the blotting out of our civilization.

There is a significant fact right in this connection. The prophet declares: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst *destroy them which destroy the earth.*" Rev. 11:18. In other words, when God rises up to deal with the angry nations, He will direct His attention to the destruction of those that "*destroy the earth.*" And behold, the statesmen of the world admit that when we have this next war, it will mean the destroying of our earth.

Or view it in another way: Of a surety, when this old earth of ours has gone so far in the program of sin and depravity as to concentrate all its skill and wealth on plans for mutual, international suicide, then there is no reason why God should longer delay the day of judgment. For God has prolonged probation to prove to the universe the real nature of sin. And behold, when the whole universe can witness men converging together for mutual annihilation, it is time indeed for God to declare from heaven above, "It is done." When we think of the war problem in this way, the prophecies of God's book take on a fullness of meaning undreamed of in past generations.

4. Finally, the Bible declares that men will be drawn down into this last conflict by the spirits of devils that will gain control of them. The Spirit of God will finally be so completely withdrawn from this old earth of ours that the spirits of devils will take full control over the minds of evil men. And, incredible as it may sound, one of the most eminent of world statesmen rises up to confess that the nations are being drawn down into this coming terrible conflict by the spirits of devils!

It was none other than Ramsay MacDonald, prime minister of Great Britain, who declared:

"For the present general competition in arms among the nations it is difficult to say who is responsible. It would seem as if they were all bewitched, or laboring under some doom imposed upon them by devils or something else, going on and on until once again they are launched into war. . . . People are beginning to feel that there is something devilish in the operations now going on to increase armies, navies, and air forces."—*London Times*, July 24, 1923.

It is a very significant thing when a statesman who stands at the helm

## The Present World Outlook

### In Three Parts—Part III

#### The Far East—The Evidence Summed Up

WE will consider one more prophetic paradox. In the battle of Armageddon, the final world war, "the kings of the East" are evidently to play so important a part as to call for particular mention. (See Rev. 16:12-16.) Certainly if we are in the very last days, as we declare, then it is for us to provide the proof that in the great plans for the coming struggle between the nations, the kings of the East are going to be prominent, for the prophecy specifically marks them out. Can we provide that proof? Singular as it may seem, right down here in our very present day we have witnessed something taking place in the Far East that men never dreamed of before. For long centuries the East had been sleeping. The nations of Europe did not reckon with the Far East in all their plans and programs and all their wars and troubles. But somehow, suddenly the peoples of the East have roused themselves and have become one of the most potent factors in world affairs.

#### The Yellow Peril

This situation belongs to our very present era. It used to be that talk about the yellow peril was called yellow journalism; today to talk about the yellow peril is to discuss the most real, the most serious danger that confronts civilization. There are statesmen who tell us for a certainty that the next world war will begin in the East, and not very far in the future. We have recently had trouble between China and Japan, bringing to our minds the real intensity of feeling over there, and revealing its close relationship to all the nations of earth. And now we have Japan and the Soviet Republic at loggerheads, with

a very tense situation in Manchuria. What will grow out of this no one knows, because Japan is very militant and the Soviet Republic is very militant, and both are armed to the teeth.

If we look farther south, we find all of Southern Asia in ferment. All of India is in great upheaval. No matter where we look in the Far East today, there are bayonets glistening, there are guns in evidence, and men are marching. Any move that is made over there is a source of great anxiety and failing of heart to the chancelleries of all Europe. Such a state of affairs did not belong to former centuries, or even to former generations, but it does belong to our day. Thus the prophetic paradox is proving true; the East, which has been a synonym for inertness, for quietness, for sluggishness, is today a synonym for danger, for upheaval, and for explosion. It is all working out before the eyes of us who live in this very present time.

The happenings of the present hour fit absolutely the prophetic forecast. Let us sum up:

#### Four Points of Harmony

1. The Bible pictures for the very last hours of earth's history a great world struggle, and statesmen stand up and confess that a struggle of world-wide dimensions is impending for this old earth of ours.

2. The Bible pictures the Far East as prominent in this last conflict; statesmen rise up and confess that of a surety the Far East will be very, very prominent in the next world war.

3. The Bible describes the coming battle as the climax and the end of our old world and of all our civi-

of one of the greatest nations of the world, realizes that there is no rational, human explanation for the competition in arms, and confesses that the only explanation for such a course is to believe that the nations are bewitched, and are being lured down to destruction by devils.

#### *We Have Not Followed Fables*

Prophecy and the facts of today fit together. There is no gap; there is no failure in any detail. The Bible forecasts and statesmen admit. We who have been preaching these prophecies have not followed cunningly devised fables. We have not made any mistake in proclaiming the soon return of Christ. We have the only message and the only explanation that can explain, the only explanation that can harmonize the paradoxical group of factors in the world, which are bewildering even the most eminent of statesmen today.

What we need more than anything else as a people is seriously to believe what we believe, to act upon it, and prepare for the coming of the Lord. We need to sense more fully

than ever before those passages of Scripture found so frequently in the New Testament, and which we are so inclined to give over wholly to those on the outside; namely, the passages that describe the coming of the Lord as unexpected, sudden, like a thief in the night. Christ declared: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35. It is sure to come on the world suddenly and unexpectedly. There is grave danger that it will come thus upon us also.

There is one lesson above all others we should learn from the World War and the present situation, and that is that almost overnight there can take place events of the most stupendous magnitude, events which will shake our old world to its very foundations. Therefore, "be ye also ready: for in such an hour as ye think not the Son of man cometh." F. D. N.

### *God's Message for Today*

*(Concluded from page 2)*

We have been exhorted by the Spirit of prophecy to pull in even lines. We must be careful to do this in the days to come. There are many noble causes in the world seeking our support, and as far as consistent we should give them our support; but in doing this let us bear in mind that God has called Seventh-day Adventists into existence for a specific purpose, and that is to give to the world the message which we have outlined above. Upon no other church has He laid this responsibility. We cannot afford to be recreant to our sacred trust. We cannot afford to permit our time or means to be employed in any line of endeavor or in the promotion of any cause, however good, which will lead us to forget this responsibility or to slacken our efforts.

More than once Seventh-day Adventists have been approached with the proposition, If you will cease your advocacy of the Sabbath and unite with us in the proclamation of the Lord's coming, we will give you our hearty support; or, If you will lay aside your peculiar and distinctive views and unite with us in the great work of soul-saving, this will tend to promote harmony and good fellowship. To do this would be to deny the very call which has brought us into existence as a people. To do this would be to prove recreant to our sacred stewardship of God's message

for this day and generation. And this we cannot do. As God who has called us is faithful, so we must be faithful and true to the commission He has given us.

Christ constitutes the great center of the redemptive scheme. Every truth of the word of God centers in Him. The sole objective of God's message for today is to bring men and women to a saving knowledge of the gospel as it is in Christ the Lord. The word of God is the revelation of Christ and His character, of His great love and supreme sacrifice for the children of men. The prophecies of that word reach their grand and final climax in His second advent, as He comes to consummate the great plan of salvation. The law of God is Christ's law, the expression of His divine will for His children. He is the great central figure of the sanctuary service, as represented in type in the old dispensation, and in His heavenly ministry in the Christian dispensation. Immortality is the gift which Christ bestows upon mortal, dying men as a result of their saving faith in His sacrifice in their behalf. The Sabbath of the fourth commandment is the day of rest which He gave upon the completion of the material creation. It constitutes, as well, a sign of re-creation, of the sanctification which His grace works in the heart of the believer.

Thus it is that every principle of the gospel message for this hour has Christ as its great center, and the con-

version of men to Christ as its grand objective. There is danger, however, that some will lose sight of the Christ of the message in this concrete form; they present Him as merely a lofty ideal, quite dissociated from this concrete expression of His character and of His gospel.

#### *Christ More Than a Mere Ideal*

We believe that some of our workers, particularly those who are just entering upon their ministry, should recognize this distinction. It is so easy to fall into the popular way of preaching, to discourse upon some theme which has no direct relation to the message for this day and generation. How colorless is much of the preaching in the popular churches! It may deal with some topic of current interest,—perhaps it is an essay on some abstract subject,—but much of that teaching has in it little of Biblical exposition or gospel appeal.

Those who have visited meetings held by some Seventh-day Adventists have wondered to what church the speaker belonged. His sermons were of such a character that they might quite as appropriately be given in a popular church of the day, not by one supposed to represent the message for this time. Let us get away from this colorless sort of preaching. Let us never seek to cover up our identity; and let us be sure that our preaching is given along such definite lines and with such clear-cut exposition, that those who hear will understand the import and objective of the message we are endeavoring to give.

Failing in this, we have no excuse for an existence. Why, if we must side-step God's plain, pointed message for today, if we must seek to cover it up or compromise any of its holy principles, should we seek to maintain a separate denomination? Why make ourselves peculiar in Sabbath observance? Why toil and labor and sacrifice to raise money to give the message to the world, if after all this is only to meet a theory, and does not represent an actual faith and experience in our own hearts and lives?

We know that, with the great majority of our workers, the message is given in this clear, decisive, pointed manner, and the results are seen in the conversions following evangelistic efforts in every part of the world. God attests His approval by the fruitage which His Spirit gives.

Thank God that He has given us a knowledge of His truth for this time. May that truth sanctify our own hearts; and then in His fear, guided and directed by His Holy Spirit, may we give to others the message whose saving power and sanctification we have experienced in our own lives.



# Contributed Articles

## *The Unity of the Brethren*

BY CYRUS SIMMONS

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Of course, the sons should bear and declare the name of their Father. The name of God is indicative of His character. Love, peace, and oneness of purpose characterize the harmonious relations between the Father and the Son, and should be manifest among their followers.

In the name of Jesus, Paul, in his first epistle to the Corinthian church, pleads with them to lay aside all differences: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you." Then in the wonderful thirteenth chapter he shows how love is the "more excellent way," as a harmonizing factor in the church, whereby the members of the body are united, and are brought into Christain sympathy with one another. The "more excellent way" is God's way, for "God is love." To be divided is human; to be united is divine.

In the last recorded prayer of Christ for the church, while He was in the very shadow of the cross, He prayed not for Himself, but for the oneness of the brethren: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us." This unity evidences His Messiahship: "That the world may know [and believe] that Thou hast sent Me." And this prayer is so general and universal that it includes all His followers: "Neither pray I for these alone, but for them also which shall believe on Me through their word."

In the last words of this agonizing prayer, the Master says: "I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." The name of God is inseparable from His love, and conversely the love of God is inseparable from His name.

In the person of His followers Christ is still declaring that name, "and will declare it." With the Father's name written in the forehead of all His followers, as an outstanding seal of sonship impressed by the angel of God, should not the prayer of Christ for unity be in the heart

and on the lips of those who are declaring that holy name, and are giving the last message to a dying world?

❖ ❖ ❖

## *"Land Ahead!"*

BY N. P. NEILSEN

STRANGE indeed must have been the feeling of Columbus and his men as they waved farewell to their native shore in those days of long ago, and started out upon the voyage across an uncharted ocean. Their course was ever westward, as they plowed through the unknown waters. They knew not the perils that were before them, but nothing could swerve Columbus from his purpose. His men became discouraged, but he cheered them on. They ridiculed and threatened him, but he would not change his course. He was fixed in his purpose, and would not yield.

At length, with his keen eye he noticed omens indicating that they were nearing land, and he became even more determined, if possible, to continue his course. Nor was he disappointed. On that October morning

a cry was heard, "Land ahead!" It sounded from ship to ship. It must have been a great day for him and his men. Though unknown, the land was there before them, and their long search was over.

Even thus it is with us. For almost six thousand years the church has been sailing across unknown seas toward the heavenly shore. Varied has been her experience, but her course has never been altered. The good ship Zion has never turned back nor changed her course. True, there have been some who have tried to discourage their brethren and have urged them to turn back, but the course of the church has been ever forward.

If faithful, we too, like Columbus, shall not be disappointed. We see omens thickening about us, indicating that we are nearing the eternal shore. The thrilling cry of "Land ahead!" has reached our ears, and our hearts are filled with rapture as we pass the good word along. Cheer up, fainting soul; cheer up, discouraged one; for our ship is nearing home. We see the "land ahead," and shall soon be there.

## *Going Forth With Power*

By J. L. SHAW

OVER the pulpit of William Miller's little white church at Low Hampton, New York, and on the tombstone of his grave in the graveyard near by, are these words, "For at the time appointed the end shall be." Dan. 8:19. It was upon the assurance of this plain and definite declaration and other Scripture statements, that the followers of William Miller were led to believe that in the wisdom and counsel of God there is a date set and appointed when the end shall be.

Upon the certainty that God has clearly worked out His program for the peoples of this earth leading up to the end, every Adventist bases his hope. While he does not know the day nor the hour, he does know that it will come, and by the fulfillment of many signs he knows it is near at hand. Eighty-eight years have passed since the termination of the 2,300 years in 1844. During this entire period the advent believers in ever-increasing numbers, in added tongues around the world, have been declaring the end near.

"The hour of His judgment is

come." The judgment-hour message cannot go on indefinitely. It, too, is for an appointed time. According to our hope, we have said this is the last work and the last generation to complete this purpose of God on earth. It may be five or ten years, it may be much less and it may be more. Of this we know of a surety, it will be at the time appointed, and it cannot be long.

We are assured that "the final movements will be rapid ones." Paul, looking down to this time, declared the work would be finished, that it would be a short work, and that it would be cut short in righteousness. Christ's own words to His waiting people told when the end would come, and the program of the church that would usher it in. "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.

In this growing movement the ingathering campaign has no small part. As we visualize our work for the next few months, we can hear the

This divine helper, the Holy Ghost, is with us if we are willing to offer our lives for God in all sincerity and simplicity, in humble trust upon the Lord Jesus Christ. To do this we must give up our sins and lay down our pride. We must be willing to receive the Lord as our guest, and al-

low Him to rule and dominate our lives.

Why not, dear yoke fellows, make 1932 Ingathering period a new day, a time of added power in the Master's

service? If so, a multitude of souls will come rejoicing into the fold, and money for the needs of the work will come rolling in as never before. Let us pray and work to this end.

## Harvest Ingathering

By C. H. WATSON

ONCE more the opportunity comes to us to do valiant service for God in the specific way that we call Harvest Ingathering. The very way itself came to us providentially, many years ago, in a manner now familiar to all. As we have followed the way from year to year, continual increase of blessing has come to our worldwide work. The remarkable figures have been given you by others, running up not only to thousands but to millions. These figures now occupy a prominent place in our annual budget for missions. But the place they fill in the present unusual situation is not large enough. The call of the hour is to gather and bring in a still larger sum than we did last year. If we accomplish such an undertaking this year, every one of us must work with a more determined will and more unflagging zeal than heretofore. These words are written in full confidence that His people will "be willing" in the day of His power. (See Ps. 110:3.)

Let us look at the way for a moment. The heart of the way is hidden in the deep recesses of God's promise. The Lord gives the word, and great is the company of those that publish it. God never makes a promise in vain. This is because He makes it for a specific purpose, and because He carries it out to fulfill that purpose. His promise that embraces what we call the Harvest Ingathering way, is given us in these words: "The wealth of the Gentiles shall come unto thee." Isa. 60:5, margin.

## My Trust

BY PEARL WAGGONER HOWARD

I DARE not trust in aught beside  
My Saviour, who was crucified;  
Who drank the dregs of cruel cup,  
That from it I need never sup;  
Who suffered shame and lonely pain,  
And who, hosannah! lives again.  
Who trusts in Him can know no shame;  
A tower of strength is in His name.

For me He pleads and intercedes,  
He satisfies my deep soul needs,  
As if no other soul beside  
Myself should live, for me He died;  
And soon He'll come again for me,  
That where He is, there I may be.  
Ah, trust in riches, ye who must;  
In Christ's dear name alone I trust!

*Managua, Nicaragua, Central America.*

Though this promise was made many centuries ago, it has been fulfilled again and again in the history of God's people. Now that we are approaching, yes, in the very midst of, the culmination of God's great gospel plan for the salvation of men, may we not confidently expect the fulfillment of this promise on a larger and more effective scale than ever before?

But God does not carry out His plans apart from His people. If He did, angels might give more speedily and effectively the last message of salvation to the world. But God has graciously chosen His people as His messengers and active agents to accomplish His purposes. We may not, therefore, expect to sit still and watch the wealth of the Gentiles flow like a river into the treasury of the Lord. God wants His people to receive the blessing of going out and asking of the Gentiles, even as the Israelites borrowed from the Egyptians gold and silver and other precious things to supply the needs of their journey. Contact with those not of our faith is one of God's ways to draw hearts toward Him, not to speak of the blessing that comes to the worker.

Obviously, God has two ways of supporting His cause. One is the payment of tithes and freewill offerings by His own people; the other is the gathering in of the wealth of the Gentiles by those whose hearts are wrapped up in the advancing and finishing of His work. At the time of the Midsummer Offering we had opportunity to give liberally of our own as God had prospered us. Just now we have the much-valued and fruitful opportunity of being active gatherers for God from those not of our faith whom God has given power to get wealth, and who may be moved by the Spirit of the Lord to give as we make personal contact with them.

We may not have been able to give of our own all our hearts longed to do in midsummer, but we now have an opportunity to help fill a depleted treasury by a divinely ordained means. It is a way in which every one, from grandfather to grandchild, may have a part, and all will surely want to have a part in our present unusual situation of need.

What will be your part?

## Church Officers

### *Their Duties and Responsibilities*

By J. L. MCELHANY

#### *Church Elections*

A CAREFUL study of the instruction given to the church regarding the character and the responsibilities of church officers, will make clear to every one that electing church officers is an exceedingly important work. This work should be entered upon in a well-ordered and serious manner.

**Nominating Committee.**—It is not the practice in our churches to elect officers by nominating them from the floor or by ballot. It is the rule that a nominating committee be appointed to give careful study to the needs of the church, and to make careful inquiry into the fitness of members to serve in the different offices. This committee should be appointed not later than the first Sabbath in December. The minister or pastor in charge of the church, or in the absence of a minister, the church elder, should bring the matter to the attention of the church, and determine how the church desires the committee to be appointed.

The church board is often authorized by vote of the church to nominate the nominating committee, such nominations to be voted on by the church. In other cases the nominating committee is selected by nominations from the floor, the church voting on the names proposed. If the latter method is followed, it should be a rule that no member is entitled to propose more than one name for this committee. Everything that savors of a political nature should be avoided. The efforts of one individual or a small group of individuals to dictate to the entire membership of the church, should be discouraged.

**Who Should Be Members of the Nominating Committee.**—Only members of the church who are in good standing should be chosen as members of this committee. They should be persons of good judgment, and above all have the welfare and prosperity of the church at heart. There are no *ex-officio* members of a nominating committee. The minister in charge of the church may be chosen as a member of this committee, as his appointment to the church does not rest upon any action by the nominating committee. If not elected as a member, his counsel should be sought by the committee.

**Work of the Nominating Committee.**—Immediately following its election, the nominating committee should be called together by the one chosen to act as chairman. With

earnest prayer for guidance the committee should begin its work of preparing a list of names to submit to the church for officers and assistants. In making their selections, the committee should counsel with others who are well informed, particularly in the case of officers in auxiliary organizations, such as the Missionary Volunteer Society, the Mothers' Society, the Dorcas Society, etc. This committee does not nominate pastor or assistant pastor. These appointments are made by the executive committee of the conference. They do nominate the following:

Elder or Elders  
Deacon or Deacons  
Deaconess or Deaconesses  
Clerk  
Treasurer  
Missionary Leader  
Missionary Secretary  
Church Chorister  
Church Organist  
Sabbath School Superintendent  
Assistant Sabbath School Superintendent  
Sabbath School Secretary  
Assistant Sabbath School Secretary  
Sabbath School Division Leaders  
Sabbath School Chorister (if needed)



### *I'm Going Back*

BY EDWARD J. URQUHART

I'M tired of the West, with its stress and strife,  
With its glittering gold and its tinsel life;  
For its heart is cold and its pleasures vain,  
And I want to go back to the East again.

The West, with its bustle, drives me mad,  
Its pride and its vanity make me sad.  
Oh, my heart is filled with a poignant pain,  
And I want to go back to the East again.

Yes, I want to go back to the old, old East,  
To the languorous, sleepy, dreaming East;  
For the shining gold of the West is vain,  
And I want to go back to the East again.

Good-by to your throbbing West, good-by,  
For I hear the Eastlands call and sigh;  
They whisper to me over sea and plain,  
And I'm going back to the East again.

Going back to the mission fields of the East  
To prepare dear souls for the Lord's great feast

When He comes at last with His angel train,  
Yes, I'm going back to the East again.

*Soonan, Korea.*

Sabbath School Organist (if needed)  
Leader of Mothers' Society or Parents' Council  
Assistant Leader of Mothers' Society or Parents' Council  
Leader of Dorcas Society  
Missionary Volunteer Leader  
Assistant Missionary Volunteer Leader  
Junior Missionary Volunteer Superintendent  
Assistant Junior Missionary Volunteer Superintendent  
Missionary Volunteer Society Secretary-Treasurer  
Assistant Missionary Volunteer Secretary-Treasurer  
Missionary Volunteer Chorister (if needed)  
Missionary Volunteer Organist (if needed)  
Church School Board

After all these offices have been filled by suggesting the names of people who are faithful, loyal members of the church and who are known to have the ability to perform the work assigned to them, members of the nominating committee should visit all such, inform them of the committee's desire to nominate them for office, and secure their consent to serve. If any member of the church desires to appear before the committee during its sessions to make suggestions or objections, he should be given every opportunity to do so. After he has retired from the committee room, his suggestions or objections should be considered on their merits. When all this has been done, the committee is ready to report to the church.

**Nominating Committee Discussions Are Confidential.**—Nothing could be a greater violation of Christian ethics and the spirit of the golden rule than for a member of a nominating committee to repeat outside of a committee session any report, discussion, or conversation regarding any member whose name may be under consideration for any office. To offend in this regard is ample reason for excluding such a member from participating in the work of a nominating committee. All inquiries and discussions regarding the fitness of members to hold church office, should be confidential. If it is necessary that inquiries be made outside the committee council, the chairman of the committee should make them.

These principles should apply to the work of all nominating committees, in both church and conference work.

**Reporting to the Church.**—The nominating committee renders its report to the church as a whole, and not to the church board. The church



board has no jurisdiction in these matters. The report of this committee may be rendered at the Sabbath service or at an especially called meeting of the church.

Upon completion of its work, the chairman of the nominating committee should notify the pastor or church elder that he is ready to report. The election should be held by the second Sabbath before the close of the year. This will enable the newly elected officers to become familiar with their duties. At the time of the election the minister or elder informs the church that the nominating committee has a report ready for its action. The report is then read to the church and a motion made for its adoption by considering each name separately. If no objection is made to the report, the election should proceed at once by the church voting for those nominated.

*Objecting to the Report of the Nominating Committee.*—It is the right of any member to raise an objection to any name presented in the nominating committee's report. Instead of objecting publicly to the name, it is better to request that the whole report be referred back to the committee for further consideration.

The chairman of the committee should then announce when and where the committee will be in session to hear any one who has objections to any name. At that time the member making the objection, or any other member who desires to do so, may appear before the committee to state his objections to any name nominated by the committee. If the election is deferred on the objection of any member, it would be a serious matter for him to fail to appear before the committee. Trivial or groundless objections should never be made to any name; but if there are serious reasons why any nomination should be changed, these should be stated. The committee should give due consideration to the objections presented. If they are found to be justified, the committee may need to substitute another name for the one objected to. If the objections are found to be groundless or not of sufficient importance to exclude the member nominated from holding church office, the committee again makes its original report to the church, following which the church proceeds to vote on the report of the committee. The election and all other church decisions are carried by a majority vote.

they were in need or in danger, whenever they were troubled or tried, He was their helper. On one occasion they desired to know how to pray, and they turned to Jesus, saying, "Lord, teach us to pray." Luke 11:1. Again when Peter was sinking in the sea, he cried, "Lord, save me." Matt. 14:30.

We today have with us a Person just as divine, just as omnipotent, as our Lord. While our sinful nature hides Him from our sight, yet He is ever near. Even as the disciples approached their Master as needy children, so may we approach the Comforter. How many times have we wished we might have been with Jesus, to walk at His side, or to see Him perform wonders for us. Take courage, we have with us One who can do these very same things.

Why should we ever be lonely? Although forsaken by dear ones, the mighty Comforter is with us. No matter how dark the night or how perplexing life's experiences may be, the Spirit is always there to dispel the darkness from our souls.

Why should we fear to work for the Lord, to testify to His name? The Holy Spirit will stand beside us and interpret our words. He will cover every infirmity and cause our words to bear fruit.

## The Comforter

By R. L. KLINGBEIL

JESUS' mission on earth had ended. He was about to ascend to heaven, to take His place at the right hand of the Majesty of the universe. As the disciples, awe-stricken and sorely perplexed, gazed upward at the vanishing form of their beloved Master, keen was their sense of loneliness. Human and helpless as they were, they felt that they had been deprived of their only protection and source of instruction. But although in His human form He had been taken away, there was to come in His place One who would be with them *always*, and not only with them, but with all the believers.

As the disciples went back to Jerusalem, joy filled their hearts anew, for now they remembered that the Holy Spirit would come to them, and continue to instruct them, even as Jesus had done. "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." These words were more precious to them at that time than ever before. They laid hold of the promise by faith, and as a consequence all sorrow and loneliness were dispelled.

Dear reader, is your heart made happy when you think about these words of the Lord?

Never has there come to me a greater appreciation of this unspeakable gift of the Spirit than in studying the terms used to describe this third person of the Godhead. Our promise reads: "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." John 16:7.

### The Word "Comforter"

The word here rendered "Comforter," beautiful as it is, has lost much of its original meaning because of an infirmity of translation and weakness of the language. The revisers found a great deal of difficulty in translating the Greek word, which is *Paraklētos*. They suggested "Advocate," "Helper," and even the Anglicized form "*Paraclete*." Still these did not do justice to the original word.

*Paraclete* means one called alongside, one who constantly stands by our side as our helper, counselor, and intimate friend, encouraging us in the right way. This meaning is very nearly expressed in the phrase, "Ever-present, truest Friend."

While Jesus was on earth, He was the disciples' *Paraklētos*. Whenever

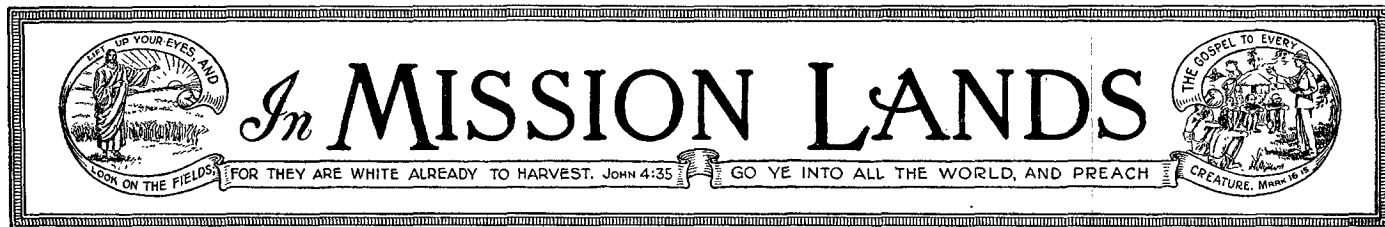
## Plain Weddings

\* \* \*

A COUPLE in high social standing were recently married in Washington, D. C., in the meeting house of the Society of Friends. As reported in the morning paper, the wedding was a very plain one:

"Carrying out the traditions of the Quakers, the bride wore a simple costume of white net and wore no ornaments or flowers. There were no attendants, and after the bride and bridegroom signed the marriage book, they held an informal reception in the meeting house. They will make their home in Washington."

Throughout much of their history, plainness and simplicity have characterized Seventh-day Adventist celebrations of the sacred ordinance we call marriage. How sad it is that in recent years the love of dress and parade has sometimes changed the wedding ceremony in our homes and churches into an occasion for display and formal observances scarcely distinguishable from those of the world. A return to Quaker simplicity in this holy rite would constitute a definite step toward that simple faith and spirituality which is so needful in the heart life and in the church today.



## Haiti

By PHILIP GIDDINGS

THE Séminaire Haitien has its difficulties, but its encouraging side as well.

In the baptismal class there are eleven. The Friday night meetings are conducted in turn by some of the capable and spiritual students. They do well for beginners. The whole student body are members of the Missionary Volunteer Society, whose routine services alternate with one Sabbath for a Missionary Volunteer program, and the next Sabbath for missionary work in the neighborhood of the seminary.

The students are divided into bands, each band having its leader and its district. The girls are led by the matron. Once a month we have a preaching service, when all the bands unite.

Six miles south of the seminary is a little church under my charge, and administered by Odier Desvarieux, a fine workman in the industrial department of the institution. This brother manifests an excellent missionary spirit in more than one way. Not only does he give his service, rain

or shine, to this flock, but owing to the pecuniary difficulties of the mission, he pays the rent of the meeting room out of his little salary. Assisting him in his work is a seminary student, a different one being selected from time to time.

My son, who accompanies him at present, relates the following: "His class of children attend the Catholic day school. When asked to make the sign of the cross and to repeat prayers before images, they say they cannot do that, nor can they pray to graven images; then they pray in a way that does not please the teacher. When requested to sing a Catholic hymn, they sing an Adventist hymn instead. Of course they are flogged and otherwise punished, but they seem happy over their experience."

Some one has said, "The work will not be finished anywhere until it is finished everywhere." We say to the collective Adventist army everywhere, that we are endeavoring to finish ours here, while you are finishing yours elsewhere, that we may go home together.

God has greatly blessed in all these meetings. The first was in São Paulo, held in our fine large central church. About a thousand were in attendance at many of the meetings. C. K. Meyers from the General Conference, and N. P. Neilsen and R. R. Breitigam of the South American Division, were present. Their help and counsel were greatly appreciated. All enjoyed the evening meetings conducted by Elder Meyers.

In the Santa Catharina-Paraná Mission the meetings were held in a hall rented for the occasion, and proved to be a real blessing to all. In Rio Grande do Sul an old-fashioned camp meeting was conducted. A large tent was pitched in a park not far from the center of the city of Taquara. A good dining hall cheered many hungry attendants. A number of family tents were pitched, and all were filled with families coming from afar, who spent the entire ten days in prayer and seeking God. Many of these came by train, others in automobiles, and some in wagons drawn by oxen. During the camp meeting many victories were won and rich blessings received. Elder Breitigam gave excellent help in all the meetings, but especially in the evening services. Over a thousand attended many of the evening meetings.

We thank God for the good, loyal Seventh-day Adventists of South Brazil, with their courage and zeal. We thank God for the great work He is doing, and we as workers desire to dedicate ourselves to Him for more faithful service. We thank God for the financial help so generously provided us by the General Conference during past years. We thank the brethren and sisters who have given. But we are not discouraged as we see this help diminishing. As greater burdens fall on us in the mission fields, we believe that God will give us wisdom to know how to deal with them.

We ask an interest in your prayers, that we may ever face our problems like men, and with God's great family here on earth prepare for that glad and glorious day when Jesus shall return to this earth. As the thick clouds of trouble rise, may we feel glad and rejoice, and be ever ready to suffer, work, and pray. May God's name be glorified.

## South Brazil Union

By E. H. WILCOX

IN the face of a great business depression our budget has been cut 24 per cent in the last two years. This has caused no little thinking and praying as we have tried to adjust ourselves to the situation. Naturally, we have raised no salaries; on the contrary, we have found it necessary to do some lowering. However, if the salaries had remained the same as they were two years ago, they would come far short of purchasing today what they would have purchased two years ago, for the milreis is worth just about half what it was worth then, and the price of living has naturally doubled, or nearly so, on all new stocks of goods.

Our workers have proved to be men of true worth, and have nobly faced the situation. They are not in this work because of a salary, but for the salvation of souls. We are on the eve of eternity, and as one man we should prepare to meet King Jesus.

### Successful Public Efforts

The work of God knows no defeat. Good gains are being made in the South Brazil Union. From 200 to 400 new converts are baptized each year. Six public efforts are in progress at the present time. Word comes from H. G. Stöehr, the director of the Santa Catharina-Paraná Mission, who is holding a public effort, that from 350 to 400 people are attending his meetings each evening, and that he and his workers are studying with thirty families.

Our colporteurs are selling more literature than last year. One field writes that during the first three months of this year they sold nearly three contos' worth more literature than last year. The tithes and offerings are increasing in every field in our union. This is not man's doings; it is God who is working.

We have just finished our round of biennial camp meetings and elections.

## A Fulfillment of Joel 2:28, 29

By A. W. COTT

"It shall come to pass afterward, that I will pour out My Spirit upon all flesh."

It must be evident to all who are marking the rapid progress of the message in these last days, that God is using other than ordinary means for the promulgation of His truth. That the above-quoted prophecy is meeting a striking fulfillment today has been indelibly impressed on my mind as a result of a remarkable experience during a visit to the Indian mission stations in the neighborhood of the Kamarang River northwest of Mt. Roraima.

In the early part of 1930 Brother Gonsalves began work in this part of Venezuela. After a few weeks of labor he informed me by letter that the Indians with whom he had made contact in that section were already familiar with the truths that he had come to teach them. Moreover, he stated that they related to him the story of an old Indian chief who, the Indians claim, many years ago received revelations from God in visions and dreams, and that he afterward taught them the truths which he had learned.

About the middle of the same year we undertook a journey of one week on the trail from headquarters to visit the Indians of the Kamarang Mission in order to confirm the report that had reached us, and for the purpose of obtaining further evidence from the Indians themselves regarding this matter of such singular interest. During the days that followed it was with wonder and with something akin to awe that I listened to the story they had to tell.

It was back in 1922 that a rumor reached civilization of a people somewhere in the remote interior of Venezuela who were keeping the commandments of God, and were waiting for the coming of Jesus. This report at the time scarcely received credit on account of its improbable nature.

On one evening of our visit, however, during a meeting in the Kamarang church, I asked Promi, the chief of the Indian village, who these believers were of whom we had heard, and whether they existed. In answer the Indian chief slowly raised his hand, and pointing to the half-clothed company sitting before us on the floor of the church, he said, "These are the remnant of that people."

We learned that Promi was the son of Owka, the old Indian chief about whom this wonderful story centers, and during our visit we became ac-

quainted with the old man's granddaughter and some other Indians who had known him personally. The Indians' computation of time is very vague, but by estimating the ages of the adults who were children when Owka lived and taught, we have figured that he must have begun instructing his people about 1902.

### *The Teachings of Owka*

I took down in writing the testimonies which these Indians gave to us regarding the old man and his teachings, the substance of which is as follows:

Owka gave his people an accurate description of creation, the fall of man, and the plan of salvation, terminating with the teaching of the second appearing of Jesus.

The Indians were taught that the seventh day is the Sabbath, and that Friday is the preparation day. They began to keep the Sabbath on Friday before sundown. They would not sleep, but would spend all night praying and singing. We ourselves have heard the Indians discussing the message, and continuing in prayer and song during the greater part of the night. On Sabbath they would eat nothing except a little food at midday. They were instructed to eat sparingly on the Sabbath, or they would be drunk with food and sleep.

"The Bible," Owka said, "will come to you, but I will not see that time. You will backslide when I am gone, but afterward you will study from God's word which is the truth and which will be brought to you, and after that Jesus will come."

It is true that after the chief died the Indians returned to their witchcraft, evil practices, and superstitions,

but some remained faithful to his teachings. He also stated that they would be instructed by means of large pictures, from which they would learn the Bible story.

Owka formerly had three wives. After a dream, however, he put away two and kept only one, although the other wives were quite angry because he did this.

He mentioned in detail the judgments which were to fall upon the wicked in the last days, and that they, with the earth, would be destroyed by fire. He stated that "piroto" (shot) would be thrown down from heaven upon the wicked. Being unfamiliar with hail, it seems he employed a word which every Indian would understand, and likened the hailstones of prophecy to the shot which the Indians use in their primitive muzzle-loading guns.

"You do not know that the earth is bad," he said, "but I know, because I have seen the other world. Here on earth we must work with knives and cutlasses for our subsistence, but not so in heaven. Over there no one becomes weary with labor."

When listening to such statements as the above, Brother Gonsalves and I remarked, "We came here to teach the Indians, but they are teaching us instead." It is astonishing to hear these half-civilized aborigines of the forests and plains, who can neither read nor write, speak in such a familiar way of the truths of God's word. Here are a people, living beyond the bounds of civilization, and almost entirely cut off from any civilizing influence, and yet they are familiar with the message for this time.

The old chief told the Indians that he would die and go down to the grave, but that when Jesus came, He would take him to heaven. He said, "The angels of Jesus will come to us, and then we will go with Jesus and



Labaruan Indians of Mt. Roraima, and the Offerings They Brought to Sabbath School

the angels to the New Jerusalem." (See Matt. 24:31.)

One Sabbath evening, Brother Gonsalves, our native worker, was reading to the Indians of the Kamarang Mission from "Early Writings," page 19. When he reached the statement about the "table of silver," he noticed a stir among the Indians in the church. One or two half rose to their feet, and one of them said, "We have heard this before. Owka saw this table, and told us about it."

#### *Principles of Health*

Owka had a knowledge of health reform. He ate fish with scales, but not with smooth skins. He partook of meat sparingly.

One evening my wife was holding a parents' meeting at the Luaba Mission, and was instructing the Indians about the preparation of clean and wholesome foods, at which time she mentioned the statement in Deuteronomy 12:16, explaining to them that they should not eat the blood of animals. At this juncture she was interrupted by Madeline, the old chief's granddaughter, who raised her hand and said, "Yes, my grandfather taught us that, and we do not eat the blood of animals now, although some of our friends do."

Owka instructed his people to treat the sick with hot and cold water, and that they should bathe frequently. We know from experience that, of their own volition, hot water is the last remedy the Indians would employ, for they are afraid of it, and it has always been with difficulty that we could persuade them to use it. They were taught that their bodies are the church (temple) of the Holy Spirit.

The Indians were taught to decorate their church with flowers, and to keep the church clean, even a janitor being appointed for this purpose. It would never occur to an Indian to bring flowers to a church unless he had been taught to do this.

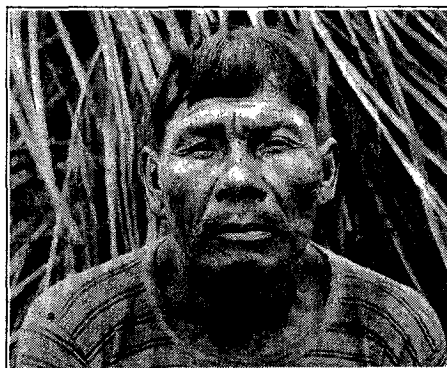
#### *The Ministry of Song*

The Indians were taught many songs, a number of which they still remember, which we have heard them sing. Some of these songs contain such phrases as, "Jesus Christ is coming; heaven's music is coming."

They have a song, "O Jesus, Jesus," the name "Jesus" being repeated through to the end, to the exclusion of other words. They say that the old chief would kneel while singing this song.

One day in the Kamarang church I heard a company of Indians sing this song. It was an experience I shall never forget. There were two rows of children present in the front

of the church who sang with the adults. During the rendering of this song there was no movement or gesture on the part of these children, who sat motionless as they sang in unison. The solemnity of the occasion had a visible effect upon all who were present. Not a sound was heard but the



Owka's Son, Promi, Chieftain of the Grand Savannah Country and of the Indian Village of Kamarang

voices of the Indians who were singing, and as I looked into their earnest faces, it seemed to me that as they sang the thoughts of the Indians were carried back to distant memories of the old Indian chief and the truths that he had taught them. Much of his teaching they now no doubt recall

with difficulty, as they have no written records.

These people have a song of the setting sun. They would sing this song, and as they watched the sun sinking at close of day, and thought of the New Jerusalem, comparing the sorrows and trials of this dark world with the glories of that heavenly land where there is no night, they would weep as they sang.

Many of the Indians told Owka that he was teaching the doctrines of Satan. The old man replied, "Is Jesus Satan? This is the word of Jesus, and not of Satan." He was afterward poisoned by the Indians, and died about 1924. It is said that he was continually praying, and that he remained faithful till the end.

Promi states that the name "Owka" was given to his father by an angel on account of the nature of the work that he was to do. "Owka" means in the Indian language "a great light."

The Indians say that Owka did not flatter his people, but exhorted and warned them.

Let us pray that the cry of these prisoners of the forest may reach the ears of our heavenly Father, that He may comfort their hearts with the light of truth.

## *Faith Illustrated*

By O. B. KUHN

DURING the days of the China Division quadrennial council held at Shanghai January 22 to February 6, 1932, Japan seized a portion of the city.

The Chapei section, where dwelt a half million people, was suddenly attacked by bombing planes and marines. The Central Railway station and prosperous manufacturing plants were destroyed. The helpless people were driven out, and their homes were burned with fire and demolished by cannon shells.

It was feared that either the Japanese or the Chinese troops would seize the International Settlement, and force all foreigners to leave. Foreign powers rushed warships to the scene, and prepared, if necessary, to evacuate their nationals.

From the roof of our headquarters building, the delegates between meetings viewed the conflagrations two miles distant, and watched the Japanese airplanes dive to drop bombs upon the Chinese positions along a four-mile front in various parts of Chapei.

The booming of cannon, the explosion of shells and bombs, and the hum of aircraft were distinctly heard for days while the business of the council

was being conducted, and although railway and steamship schedules were interrupted or discontinued altogether, many a suitcase packed with essentials was ready to be grasped on a moment's notice.

Undaunted by these most untoward circumstances, and with undimmed vision and unwavering faith, the delegates, assembled from all parts of China, discussed ways and means for quickly finishing the work in this great land. Plans were laid for successfully conducting Big Week and Harvest Ingathering campaigns, and for evangelistic advance into unentered territory. A new union mission field in the northwest, stretching out into the heart of Asia, was organized, and recommendations were adopted for the furtherance of all departmental interests.

\*\*\*

EVERY one who has received the divine illumination, is to brighten the pathway of those who know not the Light of life.—"The Desire of Ages," p. 152.

\*\*\*

"REPUTATION is what men think we are. Character is what God sees we are."



Conducted by Promise Kloss

## Thoughts for Consideration\*

By MRS. IVA F. CADY

Do you act as if a man has committed an unpardonable sin when he differs with you in opinion? He is accountable to God for his opinion, not to you. You are not to be conscience for the other man. "Be not wise in your own conceits." Rom. 12:16. (See also Prov. 26:12.)

Do you enter hastily into an argument, and persist in trying to have the last word? Perhaps the other man thinks he knows what he is talking about, and it may be that he does know. "Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame." Prov. 25:8.

Do you ever see that you have made a mistake? If so, do you acknowledge it? David, a man after God's own heart, acknowledged his sin. Saul tried to excuse his disobedience by laying the blame on others.

Do you like to be the center of attraction? or can you be happy in seeing the other man exalted while you are slighted? The Pharisees loved "the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." Matt. 23:6, 7. They were called hypocrites by our Saviour. He humbled Himself. (See Phil. 2:3-8.)

Do you monopolize the conversation when you have an opportunity? Others also have thoughts that they would like to express. Give them an opportunity. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Prov. 10:19.

### Are You a Flatterer?

Do you flatter those in high position with the sole object of gaining personal advantage? "If ye have respect to persons, ye commit sin." James 2:9. "To have respect of persons is not good: for for a piece of bread that man will transgress." Prov. 28:21.

Do you break in on a man like a clap of thunder because he happens to say something with which you, at first thought, do not agree? Better

heed the admonition to be "swift to hear, slow to speak." James 1:19. "As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife." Prov. 26:21.

Do you lose your temper upon slight provocation? If so, you lack in charity, for "charity . . . is not easily provoked." 1 Cor. 13:4, 5. "Let every man be . . . slow to wrath: for the wrath of man worketh not the righteousness of God." James 1:19, 20.

When your friends call, do you ever invite them to engage with you in a

season of prayer, or do you spend the whole time in idle gossip and jesting? The servant of the Lord has said that we do too much talking and not enough praying. We can give definite assistance in the Lord's work by prayer, for "the effectual fervent prayer of a righteous man availeth much." James 5:16.

Are you telling Brother A the unfavorable things that Brother B says about him? If so, you are not a peacemaker, but are widening the breach between them and adding fuel to the fire. "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Prov. 26:20.

## A Word to Fathers

By T. E. BOWEN

ON a crowded street car one morning two brethren standing near me were in conversation upon various topics, and finally it turned upon their children,—providing suitable surroundings for them, guarding as to their playmates, and their welfare

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

### The Diamonds

"The finishing disk is coated with diamond dust and oil."—Article on diamond cutting.  
"They shall be Mine, saith the Lord, . . . when I make up My jewels." Mal. 3:17.

ROUGH, yellow lumps of resin,  
Dull, shapeless beads of glass;  
If you were seeking for treasures,  
With hardly a look you'd pass.  
But the diamond cutter takes one  
To bind in a metal mold,  
Against the rim of a whirling wheel  
The lusterless lump to hold.  
The wheels are of copper and iron,  
But the diamond's hardness is such  
That only another diamond  
Can give the finishing touch;  
So, pressing and turning and pressing,  
He wears through the outer crust,  
And the last metal disk of his using  
Is coated with diamond dust.

Are you living with those who fret you,  
Who "wear on you" day by day?  
It is thus that the Master Cutter  
Is grinding the refuse away;  
He uses the copper and iron,  
The water's chill and the fire;  
But the diamond dust and the Spirit's oil  
Work best for His heart's desire.  
Should you not be glad of the polish  
That is making a perfect gem?  
And when He gathers His jewels,  
Would you not be one of them?

—Annie Johnson Flint.

in general. One of the speakers remarked that when he was a boy, he could not tell when he had pleased his father; for he never remembered his father's commending him for anything he ever did. He took it for granted that it was all right if he did not find fault with him or scold him. Further, he said, he several times actually reached that point where he deliberately planned on running away from home, so utterly discouraged did he become in his efforts to please his father.

I thought, "What a record for a father to make!" And then, being one myself, I queried, "I wonder if I do not need to take home some of this lesson also?"

Somehow we form, as parents, a sort of ideal in our minds for our children that we expect them to reach. And in many respects this is proper and right, for parents should hold a high ideal before their children as a goal for endeavor. Yet when such a constant comparison is made between that ideal and their failures, there is great danger that we shall see *only* the imperfections, and not recognize the children's endeavors to do the right thing in the right way, which may have cost them no little effort. Here is where helpful encouragement goes far in helping our children to form right characters.

God made no mistake when He ad-



dressed a note of warning and counsel to fathers upon this very point. To them He says: "Fathers, provoke not your children to anger, lest they be discouraged." Col. 3:21.

We all prize that friend who drops a word of encouragement, and does it in a manner that expresses his confidence in us and in our ability to succeed, possibly at the very point where the "tug of life" makes our load heavy. Suppose you that your children will not prize very much also a word of encouragement, especially from father, when they have so loyally endeavored to please him? It goes a long way in helping them over hard places. Father, try it, and watch the result.

What a sacred place is the home! What a school—place of training—it

affords for parents as well as children! It seems that the enemy is at this time making a special attack upon the homes of those who profess to be preparing to meet the Lord. If he can spoil their peace, incite lack of confidence in the members of the home by bringing in discord and strife here, he has little to worry about as to what takes place elsewhere. But he has cause for alarm when in fact he sees that God, by His Spirit, is turning "the heart of the fathers to the children, and the heart of the children to their fathers," in the sacred precincts of the home circle.

Is it not a subject worthy of earnest prayer, that God will help us to be fathers indeed, rightly representing Him who is the Father of us all?

## Definite Times for Definite Tasks

By HILDA RICHMOND

A MOTHER who was much distressed because her children dillydallied over their simple tasks about the home, was suddenly enlightened by over-hearing a conversation as they worked. It gave her a real start to hear the eldest child admonish the others not to hurry—"cause if we get through soon, mamma will have something else for us to do right away."

The mother sat down weakly in a chair out of sight of the little idlers, to think over the blow she had received. It was all true, but the danger of such a course had never dawned upon her. If the plants were quickly watered with the little measuring cup and the papers carefully picked up, immediately she had another simple task waiting for their childish hands. They never knew definitely when they would be through, so they had taken to making each task last as long as possible.

Fortunately she was a mother with good common sense, so she set about remedying the matter at once. She called out that all who had finished their work by a certain time could go with her to the grocery, and forthwith all three helpers "came alive." The work was done long before the specified time, and the children, with clean hands and faces, were ready for the little walk in the fresh air. From that day on every task had a definite hour, and when certain ones were done, it was the end of work for that particular time.

Even older boys and girls are often discouraged because fathers and mothers will not state definitely how long they are to work. "We'll see," say the parents when the children want to know the exact number of

tasks awaiting them. If they know three or four little jobs are to be done and then will come playtime, they will work willingly and carefully; but if helping means a whole morning consumed, they have no incentive to work efficiently and quickly.

It is a curious fact that young fathers and mothers only a few years removed from childish experiences do not seem to remember them, and often are not as wise in planning small tasks as grandparents are. They need their memories refreshed by listening in occasionally to the children's conversations, for little children have, with regard to their little troubles, sound ideas of justice. And even grown people like to know the limits and bounds of their daily tasks, or when they will be free to do as they please; so why not give the little folks the same consideration?—*Issued by the National Kindergarten Association.*

## Playing Doctor

WHILE they were still babies, I started in to play "doctor" with my children. I would feel their pulse, look at their tongues, and examine their hearts, explaining to them that they must be very still. Later I took their temperatures to accustom them to the procedure while they were perfectly well and it was only a game. I had them gargle with plain water, and with water to which a little peppermint had been added. At first, they couldn't do it at all, but as the water they swallowed or choked on was not unpleasant, they would try again and again, seeing who could do it the longer, until they became very proficient. I made little pills out of

soft bread and gave them those, insisting that they learn to swallow them. In these ways, our children became familiar with all the acts associated with a doctor; so there was no fear or fussing when it was actually necessary to call him in.—*Mrs. D. H. B., in the Parents' Magazine.*



## JOURNEYS

1. WHEN did five men journey over a road, then return and take with them six hundred more?
2. When did a man, his father, and his uncle journey up a mountain together?
3. When did a man and his father's servant go on a journey?
4. Who left his servant at Beersheba and went a day's journey into the wilderness?
5. What man made a circuit of four cities once a year?
6. What bride journeyed a long distance to her husband's home?
7. What woman went on a journey to meet a certain army?
8. What man made a journey around the city at night?
9. What prisoner traveled at night?
10. What animals journeyed alone from one country to another?

## DRILL IN PROPER NAMES

What were—

1. Ed?
2. Mizpah?
3. Abel?
4. Nehushtan?
5. Jachin and Boaz?
6. Beauty and Bands?
7. Castor and Pollux?
8. Ebenezer?
9. Esek, Sitnah, and Rehoboth?
10. Jegar-sahadutha?

## RIDDLE

Taken captive one by one,  
Two by two set free;  
We spread destruction far and wide,  
Though innocent were we.

## ANSWERS FOR LAST WEEK

### Bible Children

- |                     |               |
|---------------------|---------------|
| 1. Ex. 2:2-10.      | 6. Luke 1:80; |
| 2. Gen. 37:23, 28.  | Mark 1:6.     |
| 3. 1 Sam. 3:4.      | 7. Gen. 22:9. |
| 4. Gen. 21:15.      | 8. Luke 2:51; |
| 5. 1 Sam. 16:16-19. | Matt. 13:55.  |

### Who Said?

- |                   |                    |
|-------------------|--------------------|
| 1. 1 Kings 17:18. | 6. Gen. 50:19.     |
| 2. 2 Kings 6:22.  | 7. 2 Kings 3:13.   |
| 3. Acts 18:14.    | 8. 2 Chron. 25:15. |
| 4. 1 Kings 22:17. | 9. Ruth 2:12.      |
| 5. 2 Kings 20:1.  | 10. Esther 4:14.   |

Riddle. Dan. 6:22, 24.

# 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.

## What Prohibition Has Done for America

By C. S. LONGACRE

MUCH has been published of late against the effectiveness of prohibition. But much of this propaganda is a distortion of real facts, and has deceived many good people into believing that prohibition is a failure. There are many facts based upon unquestioned authority which establish beyond cavil that prohibition has been most effective in reducing drinking and drunkenness as well as criminal acts inspired by the excessive use of liquor.

After three years of national prohibition, the Census Department of our Federal Government made a very careful study of our criminal records, comparing a preprohibition year, 1910, with a prohibition year, 1923, and found that there had been a decline of commitments for all crime of 37.7 per cent, or well over a third reduction. The following facts are taken from the Federal census volume, "Prisoners, 1923," page 31, table 12:

"Prisoners: 1910 and 1923  
Commitments per 100,000 Population

	1910	1923	Per Cent Decrease
All Offenses	521.7	325.1	37.7
Drunkenness	185.9	83.1	55.3
Disorderly Conduct	99.9	48.5	51.5
Vagrancy	54.0	25.5	52.8
Assault	24.5	11.5	53.1
Larceny	42.8	24.7	42.3
Fraud	9.7	4.3	55.7
Malicious Mischief	10.9	3.4	68.8
(Page 71)			
Offenders under 18 years	221.8	126.5	43.0"

It will be noticed that drunkenness had decreased 55.3 per cent under prohibition, and yet those opposed to prohibition assert in the face of these irrefutable facts that drinking and drunkenness have greatly increased under national prohibition. These statistics have been accurately and impartially compiled by the Federal authorities.

### The Canadian Plan

We are being asked to adopt the Canadian plan for the manufacture and sale of intoxicant beverages under government control. But if the proponents of this plan are sincere and really want to minimize drunkenness and bootlegging, as they say they do, we certainly would make a serious mistake by adopting the government control system of Canada.

According to the Saskatchewan Liquor Board, "arrests for drunkenness increased 125 per cent in the first eight months" after prohibition laws were repealed and government control of liquors was set in operation in that Canadian province.

Police Commissioner C. F. Burton, of Manitoba, Canada, says: "If all the drunks were arrested, there would be no room for them in the jails."

The Montreal *Star* says that since prohibition was abolished in Canada, "drunkenness among women has increased 53 per cent."

The Toronto *Star*, referring to the last Labor Day celebration in the city of Toronto, reports: "All records for inebriates were broken today when 89 Labor Day celebrants faced Magistrate Cohen."

The Alberta Liquor Board, in its report, declares: "Our greatest problem is moonshine in the country districts."

Evidently government control does not get rid of the bootlegger. The Saskatchewan Liquor Board in its report says: "Bootlegging increased 111 per cent in the first year" after the prohibition law was repealed.

The British Columbia Liquor Board, in its report, states: "As much liquor is sold by bootleggers as is sold in the government stores."

If American citizens want to get rid of drunkenness and bootlegging, they want to think a second time before they vote for the adoption of the Canadian plan of government control of the manufacture and sale of intoxicants.

Advocates of prohibition repeal have short memories. They seem to have forgotten that we once had government control of the manufacture and sale of intoxicants under high license for revenue purposes. They do not seem able to recall that it cost the government five times more in hard cash to care for the criminals, insane, paupers, and orphans for whom the liquor traffic was directly responsible, than the total amount of revenue the government, both State and Federal, received from the saloons, breweries, and distilleries.

In an article which appeared in the Kennebec *Daily Journal* of Maine, March 25, 1912, it was reported that the State of Maine was better off financially by \$12,000,000 per annum under the prohibition law than under license. It seems that some have forgotten these benefits.

### Workings of High License

Another thing many Americans seem to have forgotten is that neither the United States government nor the State governments were able to curb the blind tigers, bootleggers, speak-easies, etc., by government control and high license for revenue purposes. In 1912, Chicago had approximately 7,000 licensed saloons, and more than 3,000 places where liquor was illegally sold, as reported by the police department. Pittsburgh, with about half as many licensed saloons as Chicago, reported more than 2,000 blind pigs, which the liquor dealers petitioned the city government to shut up, and which it failed to close, because, then as now, many of the police were bought off with protection money. In that same year the police of the city of Philadelphia reported that there were as many speakeasies in that city as there were licensed saloons.

It stands to reason that the business of speakeasies can thrive much better under high license than it can when the whole liquor business is outlawed. The temptation to evade paying the high license is so great, and the temptation to buy cheap liquor is so great, that speakeasies spring up like mushrooms under high license for revenue purposes. Then, it is much more difficult to discover a speakeasy, or where a drinker bought his liquor, when there is a saloon on every street corner. If the entire liquor business is outlawed, the liquor can be traced to its illegal source more readily.

### Nonenforcement and Repeal

To place the prohibitory law against intoxicating liquors among the bad and impractical laws which should be repealed, just because some claim that it cannot be enforced perfectly, is not justified by any process of sound, logical reasoning. No law on our statute books is perfectly enforced, nor can the law itself prevent

the crime which it aims to punish as a deterrent against future crimes. We have laws against gambling, against cheating, and against every injurious and unjust conduct of man against man. None of these laws are observed by the criminally inclined. Shall we therefore repeal all these laws against theft, murder, adultery, etc., because there are some who are inclined to break them continuously, or because there are some police who receive protection money, and therefore wink at the violations of criminal law?

Suppose the strawberry gardener, constantly confronted with the witch grass problem despite his efforts to check its growth, should at last surrender and say, "Oh, well, what's the use? I can't keep the witch grass out; I'll just give up raising strawberries." Suppose the farmer should say: "I'll abandon farming; for every time I sow wheat, thistles appear; and every time I plant corn, the weeds attempt to choke it out." No worthwhile gardener or farmer would make such a surrender.

When the farmer sees the weeds increasing, he works all the harder to get rid of them; just so the prohibitionists must work all the harder to get rid of the blind pigs, the bootleggers, and the speakeasies. The government has succeeded in banishing the saloon, and if the right kind of men are placed in our civil offices, the remaining outlaws engaged in the liquor traffic must go. Antiprohibitionists, if put in office, will never stop the liquor traffic, any more than a burglar placed in guardianship over a bank will safeguard its deposits. The liquor interests prey upon the depravity of mankind to replenish their depleted coffers, but when they ask us for our vote to legalize their nefarious business and make Uncle Sam a partner in crime and blood money, we should have but one answer to give.

#### A Striking Contrast

In spite of the financial depression, the prohibition year of 1931 shows a remarkable gain in the volume of business over the wet year of 1914. The following table shows the gains made:

	1914, Wet	1931, Dry	Per Cent Gain
Volume of trade	22 billion	40 billion	82
Bank deposits	19 billion	52 billion	178
In savings banks	9 billion	28 billion	211
National income	36 billion	79 billion	48
New life insurance	12 billion	16 billion	33
Average income per capita	\$360	\$562	56

Prohibition, immediately after it went into effect, brought an era of unprecedented prosperity. During the first ten years of national prohibition the national income increased five times faster each year than na-

tional population. Some blame the present financial depression in the United States upon national prohibition; but every country in Europe, in South America, in fact, in all the world, is suffering far more from the financial depression than is the United States. Why did not the liquor traffic and the revenue derived from the sale of liquor in these other countries bring prosperity to them and their governments? They are all upon the point of financial bankruptcy, and the governments are unable to meet their usual financial obligations. Surely they cannot blame it upon prohibition laws, for they have none.

With national prohibition laws the United States is weathering the financial storm and world depression, and is coming through far in advance of

### HENRY FORD AND PROHIBITION

I give unreserved support to the Eighteenth Amendment and the prohibition law because they provide the degree of control over liquor which is necessary for national sobriety. As between a law which favors drinking and a law which favors soberness, the American home and church and school and workshop stand for the latter.

Prohibition is the best method that has yet been devised to give effect to the sober sentiment of the nation. We have always had excellent official cooperation in its enforcement.—Henry Ford, in a telegram to Clarence True Wilson, cited by the New York "Times," May 22, 1932.

any of the other countries which are without prohibition laws. The American people are still far ahead in the building of new and better-equipped homes. They still are far ahead in the ownership of automobiles, of telephones, of radios, and of every other modern equipment.

Since national prohibition went into effect, the alcoholic death rate in the United States has been reduced more than 50 per cent, and diseases resulting from alcoholism have been reduced to a negligible factor. While we have many poor people in the United States, yet the government statistics show that very few have been reduced to poverty through drink. Corrupt local politics and racketeering are at the foundation of our present business troubles. The law-defying liquor interests have tried their best to break down prohibition ever since the Eighteenth Amendment was added to our Constitution, yet in spite of all their opposition and fallacious propaganda, the cause of temperance and prohi-

bition has bestowed untold benefits upon the people of the United States. It has been a marvelous financial, social, economic, and humanitarian success.

Before we repeal our prohibition laws, let the Wets offer us a substitute that will do the work better. Until then, the Drys will continue the good fight of the centuries to maintain the ground they have gained.

### Beer Drinking

BY H. H. VOTAW

THE following news dispatch appeared in the Washington Post of June 24, 1932:

"LANCASTER, PA., June 23 (A. P.).—Two hundred thousand gallons of beer went down the sewer today after a squadron of State police raided the Columbia Brewery, at Columbia, near here. The troopers took two hours to pour the beer from the vats into the city's sewers. By that time 200 townsmen equipped with tumblers, mugs, and pails gathered at the mouth of the sewer, and drank the free-flowing liquid, after which they started dousing one another with the beer."

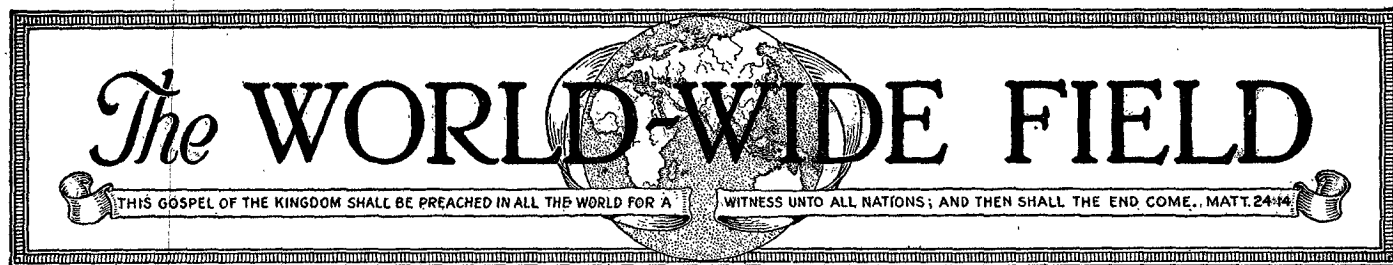
That will take a lot of explaining by those who are urging the return of beer. We have heard *ad nauseam* of the benefits of beer. We have been told it is mild, gentle in its effects; a food, good for us physically; a mental stimulant that would take away our deadly dullness and make us the best of company. What are the facts?

The devotees of beer drink from a sewer to get it! Here is a degree of depravity that puts the beer drinker far down in the scale of human beings. To say that men cannot be intoxicated on beer in the light of the performance recorded in this news dispatch, is absurd. Everybody knows, who knows anything about it at all, that beer drinking led to drunken carousals in the old pre-prohibition days, and judging by what happened in Columbia, Pennsylvania, it has the same effect still.

If the above is a demonstration of mental alertness, we prefer to be dumb. If it is an evidence of good fellowship, we prefer to be a grouch.

Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability.—"The Acts of the Apostles," p. 111.

"CONSECRATION puts all upon the altar, and vigilance keeps it there."



## Waiting, Watching, Working

By J. A. STEVENS

As we face the beginning of another Harvest Ingathering campaign, there comes to mind the crisis in the experience of Israel when, during the days of Hezekiah, the Assyrians came against the people of God with a mighty host. In this crisis the power of God was challenged, and Hezekiah appealed to the prophet Isaiah to intercede for the honor of God and the deliverance of His people. Eliakim and Shebna came to Isaiah, and said, "Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and there is not strength to bring forth." 2 Kings 19:3.

Truly the days in which we live are days of trouble, rebuke, and blasphemy,—days in which spiritual children are brought "to the birth, and there is not strength to bring forth." In every land the church faces unparalleled opportunity to garner a glorious harvest of blood-bought souls. But we stand almost powerless before this great opportunity to do the very work for which the remnant church was called into existence.

In the days of Hezekiah there was rending of garments in token of humiliation and repentance for the sins that had brought weakness to the people of God. In the days of Christ, when His disciples were confronted with failure to deliver the demon-possessed boy, they asked, "Why could not we cast him out?" Jesus' answer is definite and clear, "Because of your unbelief." Matt. 17:19, 20. In these last days of the last generation, when evil of every form is intensified and much of it reflected in the lives of the professed followers of the Lord, should there not be an earnest seeking of God for purity of heart and life, and for power to accomplish the work we have been called to do?

In the time of Israel's crisis, God sent His angel, and the enemies of the Lord were overwhelmed and defeated. In the days of the apostles, the mighty power of Pentecost wrought marvelous victories for the truth. In these last days we have the promise of the Holy Spirit, which will empower the church for the work

committed to her. Let us go forward in the Harvest Ingathering campaign with strong faith in the assurance of this power.

Through the messages sent to the church at this time, we have the following words of admonition to guide us through the crises in our journey toward the heavenly Canaan:

"We are waiting and watching for the grand and awful scene which will close up this earth's history. But we are not simply to be waiting; we are to be vigilantly working with reference to this solemn event. The living church of God will

be waiting, watching, and working. None are to stand in a neutral position. All are to represent Christ in active, earnest effort to save perishing souls. Will the church fold her hands now? Shall we sleep as is represented in the parable of the foolish virgins? Every precaution is to be taken now; for haphazard work will result in spiritual declension, and that day will overtake us as a thief."—"Testimonies to Ministers," pp. 163, 164.

As members of "the living church of God," who are "waiting and watching for the grand and awful scene which will close up this earth's history," let us arise and be found "vigilantly working" for the success of the Harvest Ingathering, which will mean victory in the present crisis facing the cause of God.

## Prayer Opens the Way

By E. F. HACKMAN

As we enter this year's Harvest Ingathering campaign, it must be apparent to all that we shall have to rely more fully upon God for success than we have in the past. This is a spiritual work, and cannot be accomplished apart from the guidance and blessing of Heaven. Many have gone out in the past, trusting in their own personality and fitness for the work, but have soon learned that they were dependent upon divine aid to do the task. The Saviour said, "Without Me ye can do nothing." This is true of the Harvest Ingathering as well as of anything else in the work of God.

If, therefore, to be successful it is absolutely necessary that we earnestly consecrate ourselves to the work, how much more is it true in 1932 than in any previous year! Today we are surrounded by many adverse conditions. But God is abundantly able to surmount them all and give victory to His cause. If His people will humble themselves and seek His face, pleading for divine help, before visiting the public, God will work marvelously in their behalf.

The servant of the Lord has given us the following counsel, which we should heed before entering the Harvest Ingathering work: "Let us first consecrate ourselves fully to Him whose name we wish to exalt. Let us also pray earnestly in behalf of those whom we expect to visit, by living faith bringing them, one by one, into

the presence of God."—"Christian Service," p. 169. The Lord knows the hearts of those who will contribute to His cause, and He will, in answer to prayer, move upon them to give of their abundance for the support of His cause. He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

Recently there appeared in the *China Reporter* the following account of an experience of one of our missionaries, which illustrates the power of prayer in connection with the Harvest Ingathering work:

"In his report of work among the Russians in Harbin, M. Popow told the story of one Russian brother who was impressed that he should try to secure a Harvest Ingathering gift from a living Buddha, a Mongolian priest. He went to the place where this Buddha was living, and was refused entrance. There were two hundred soldiers standing by as a bodyguard. After prayer, he went again another day, but was again refused. The next day, after earnest prayer, he went again, and the soldier said, 'Come once more, come tomorrow; and if perchance the living Buddha invites you in, then we can let you see him.'

"The next day our brother went to the place where this priest was living, and to the surprise of the soldiers and all standing by, he was given the word that he might go in and see this so-called living god. He presented the 'living Buddha' with a copy of the New Testament, wrapped in a handkerchief, and the priest spoke kindly to him, gave him \$20 as a Harvest Ingathering gift, and signed his

name in the subscription book. This signature is a very valuable aid in soliciting for Ingathering funds. Brother Popow closes by saying, 'I am very glad that the living God has opened the way for His living word to be brought to the attention of a living Buddha.'

Let us, therefore, not fear the "giants" which seem to be in the land, but with our hearts lifted to God in earnest prayer in behalf of

those we visit, go forth, trusting in God who is able to do for us exceeding "abundantly above all that we ask or think." Eph. 3:20. This is the spirit that will win in this year's campaign. Remember: "Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*"The Desire of Ages,"* p. 362. Prayer always opens the way.

friends of temperance. Hundreds had to stand during the lecture, and at the close more than 10,000 copies of the special temperance *Signs* were ordered by the W. C. T. U., and others also contributed toward its circulation. The newspapers furnished an excellent report of this meeting. The Western Union operator telegraphed 500 words to the Minneapolis newspapers, the expense being paid by the press.

Realizing the shortage of finances to carry on the conference work, the believers contributed in cash, pledges, and other gifts nearly \$1,500, and did not forget foreign missions.

On the last Sabbath of the meeting, there was an attendance of more than 1,500 people. The Spirit of God came near to His people, and gave them a rich blessing. The believers, young and old, consecrated themselves to God and to His cause for the finishing of the work. May the Lord bless the work and people in North Dakota.

## North Dakota Camp Meeting

By F. C. GILBERT

IN the city park and fairgrounds of Jamestown, North Dakota, the annual encampment of Seventh-day Adventists was attended by a large number of believers of the conference. This beautiful camp ground, equipped with commodious buildings, electric lights, drinking water, and ample space for the erection of large tents and many small tents, was furnished to our brethren free of charge. In addition to this courtesy, the city paid all expenses of transportation of the necessary equipment to the camp.

E. H. Oswald, the president of the conference, came to this field March 1, 1932. When the writer reached the camp, the first Sunday of the gathering, he was agreeably surprised to see so large a number in attendance. The majority of believers in North Dakota are of German descent, and the large pavilion was devoted to the services for these people; but the tents were filled at every meeting, for the people came to listen. They gave the best of attention, and the blessing of God brought to the hearts of the people assurance, comfort, and conviction.

The meetings were of a spiritual nature. The word of God was daily studied in all languages, for there were present a number of believers in the Russian and Scandinavian languages.

The people entered very heartily into the services of the camp, and as a result, there was a spiritual uplift felt by all. Young people's and children's meetings were held several times a day, and workers and leaders contributed to make the gathering a blessing. From the comments expressed by the people in the various tongues, it would seem that the blessing of the Lord refreshed the children of God.

The newspapers of the city gave liberal space daily in reporting the services, and there was a friendly feeling between the citizens of Jamestown and the camp. The officers of the Chamber of Commerce, the Park Board, and the Fair Association were

invited to luncheon during the encampment. They left the grounds expressing their appreciation of the good work done by the Adventists.

A strong temperance and prohibition lecture was delivered by J. F. Piper, president of the Central Union Conference. The large pavilion was packed with our own people and other

## Individual Work for Individuals

By R. CRAWFORD

SEVERAL months ago a family moved into my neighborhood, and while passing their house one day I noticed an invalid man sitting on the front porch. Passing later, I missed him, and concluded that he must be confined to his room. The impression came that I should visit him. I delayed doing so for several weeks, but the impression stayed with me. One afternoon I yielded to the impulse, and called at the house. His wife met me at the door, and I said:

"My name is Crawford. I am your neighbor, and have missed your husband for some time, so concluded he must be sick and I would like to visit him."

She was much pleased to have me call, and escorted me to his room, where I found, to my great surprise, a man I had known well twenty-six years before. He was then a large, healthy, vigorous person. He is now completely blind, and has been so for three years. He is also reduced to the merest skeleton, and is in the last stages of tuberculosis.

After greeting him and telling him how sorry I was to see him in that condition, I began to talk to him about the uncertainty of life. He did not take my talk very kindly, and I soon saw he was not a Christian, for he was using profanity to his wife. But I still continued to talk to him about the love of God for poor sinners, as we all are.

I had with me a copy of "Steps to Christ," and with his reluctant con-

sent read some from the first chapter on God's love, and offered a short prayer that God would show him his need of a Saviour. He did not thank me or invite me back, so I retired, his wife accompanying me to the door. She remarked that she was very much surprised at his consenting to my praying, and earnestly invited me to call again.

So two days later I called, and found him quite cordial, expressing pleasure in my visit. I had my Bible, and asked if I might read some of God's promises to us poor sinners. He readily consented, and listened attentively as I sat by his bedside. I then asked if I might pray. "Oh, yes, pray for me," he said.

That night as I was about to retire his wife and daughter came with a message for me to come as soon as possible. I found him having hemorrhages and gasping for breath, and it was plain to see that death was near. He asked me to read him some more of God's promises and to pray for him. After my prayer I asked him to pray. He replied that he had never prayed in his life, and did not know what to say. I told him to repeat after me, "God be merciful to a poor sinner like me;" "Jesus, save me, or I perish;" and other sentence prayers which he would repeat between gasps and mouthfuls of blood. It was a pathetic sight to see that poor dying man, who had spent his long life in sin, now on the brink of eternity grasping for salvation.



I finally bade him good-by, hoping to meet him at the resurrection. On reaching my room I had a terrible burden for his salvation, and fell on my knees and pleaded with God in his behalf until I had the assurance he would be saved. Early next morning his daughter came with tears in her eyes to tell me her father had passed away at half past one, and that he died perfectly happy, telling them

that God had forgiven him and he was ready to die.

We are told there is joy in heaven over every sinner who repents, and that joy is reflected back to us poor mortals whom God has used to seek and save the lost; but our joy here is small compared to the joy of meeting them on the resurrection morning and presenting them to Jesus as trophies of His blood.

## *The Sabbath School a Builder of the Faith*

By FREDERICK LEE

THERE is no way to estimate the true value of the Sabbath school to the church. It is often spoken of as "the door of the church," and also as "the heart of the church." It is all this, and more. We may also think of it as the "shepherd of the church." In its arms are placed the lambs of the flock. It fosters their growth into strong, healthy sheep. It does not even then abandon them, but continues to lead them into green pastures and beside still waters.

Not one of us who has been long in the way fails to appreciate the influence of the Sabbath school on our lives. In childhood, how it interested us in Bible stories! In youth, how it inspired us to greater endeavors for the Lord of whom we studied! In adult life, too, it has its hold upon the heart as it unfolds from week to week the pages of Sacred Writ. Indeed, from the cradle to the grave it casts its spell about us, sheltering us in the home of the saints, feeding us with the bread of heaven, clothing us with the robe of righteousness.

Let us consider some of the things the Sabbath school teaches which build us up in the faith, and make us stronger and better Christians:

### *It Leads Us to Christ*

Like Philip, the disciple of Jesus, the Sabbath school says to all who would know more of the lowly Nazarene, "Come and see." Among all the topics studied in the Sabbath school, the life of Christ leaves the most lasting impression on the heart. The gallery of our minds is filled with the portraits of Jesus created in the Sabbath school. We see Him lying in the manger, with the wise men reverently standing about. What child does not love to look upon this picture time and again! We see Him among the wise men in the temple. What boy in his teens is not filled with an ambition to be like Jesus, as he looks upon that scene! As from quarter to quarter we follow Him through life, and see Him sitting upon the hilltop, teaching the multitudes, or riding the

must be broken if we hope to be on time at the wedding supper of the Lamb. The Sabbath school touches so many little habits of our lives that hinder us in Christian growth; habits that make us indifferent, careless, and lazy. But the system, the precision, the orderliness, of the Sabbath school shake us out of our lethargy, awaken our minds, and sharpen our spiritual perception, making us ready to take our part in the activities of the church.

### *It Develops Responsibility*

Every member of the Sabbath school learns to feel a certain responsibility early in life. As soon as a child joins the Sabbath school, he has some part to act. A memory verse must be repeated, a song must be sung, pennies must be saved to send to some far-away mission land. If one should fail in his part, it would mar the program of the Sabbath school.

Then later in life, one is asked to act the part of a secretary, a teacher, a superintendent, and gradually the responsibilities develop us for greater tasks in the church. The Sabbath school is the testing ground of the church. If responsibilities can be borne faithfully and well in the Sabbath school, it is very likely that when one is called to a wider service he will fill the place equally well. One who is a careless, indifferent secretary of the Sabbath school, would be the same if he were asked to become the church clerk, or even a secretary of the mission. A teacher in the Sabbath school who does not have an interest in the soul of each member of his class, would be likely to make a poor preacher. The Sabbath school helps us to develop the sense of bearing responsibility.

### *It Promotes the Christian Grace of Giving*

We are taught first in the Sabbath school that God gave and Christ gave, and the angels gave. If then we are true followers of these heavenly beings, should we not also learn to give? Give what? Give all, the same as God gave all when He gave His only begotten Son. The Sabbath school helps us to realize this principle as it fosters the spirit of giving from Sabbath to Sabbath. We are first to give ourselves. We are to let God use us where and when He will. After we have given ourselves, there is little difficulty when it comes to giving our money, or our time and talents.

We give that others less fortunate than ourselves may obtain blessings that they know not of. We learn of the joy of giving very early in life. The children bring the pennies they have saved. They deny themselves

boisterous waves of Galilee with His fearful disciples, or resting in the home of Martha and Mary, there is not an adult member of the Sabbath school who does not feel an intimate friendship with Jesus. Then as we approach the closing scenes of His life, how deeply all hearts are impressed! Never a Sabbath passes but some member of the Sabbath school says within his heart, "I would be like Jesus."

### *It Creates Faithfulness in Bible Study*

How many of us would neglect the study of the Bible if the Sabbath school did not remind us of the need of keeping in close touch with the word of God? Without this reminder, we might leave the Scriptures untouched from week to week. There is the daily study program. The teacher prods us with questions each week. Our faces flush with shame if we are unable to answer the questions put to us. As the lessons expand from chapter to chapter and from book to book, the Bible takes on a new interest. It becomes a living book. The lives of the men portrayed therein seem to touch us in our daily walks of life. We are not so much different from them, after all. If God could use them to do His work, to perform miracles in His name, why can He not do the same through us today?

Never a day passes that the question does not enter our minds, "Have I studied my Bible today? Have I let anything keep me from today's study of the Sabbath school lesson?" That is a question that persistently comes into the minds of hundreds of thousands of Seventh-day Adventists every day. And we can thank the Sabbath school for helping us not to forget the daily study of God's precious book. Nothing will so build up the faith of the believer as faithfulness in Bible study.

### *It Teaches Us to Be on Time*

The habit of being late to Sabbath school has a direct effect on one's experience. It is a bad habit. It

candy and toys that they may bring their pennies to Jesus. The habit then takes hold upon the life, so that it is easy to pay tithe and give freewill offerings when we become members of the church. The wonderful spirit of giving manifested on the part of Seventh-day Adventists the world over, can be credited partly to the work of the Sabbath school.

#### *It Enlarges Our Vision*

The members of the Sabbath school learn to think in terms of world-wide activity. Strange names and strange places are continually held up before them. In every division the story of work in distant lands is related, while hearts respond to the great need of the world. The Sabbath school leaves

us little time to think of ourselves and our own problems, as it pictures the dire need of others beyond ourselves. We cannot forget our great task of carrying the gospel to every land if we are members of the Sabbath school. We look out upon the whole world. Our vision takes in every nation under the sun. We begin to feel like members of the great world family. Our brothers and sisters are found in every race, whether white, brown, yellow, red, or black. We sit as one great universal family in the Sabbath school. Here our vision is enlarged early in life, while it becomes extended as we mature in years until we are ready to answer the call of the church by saying, "Here am I; send me."

## *After Forty Years*

By L. BROOKING

Forty years ago, in Buenos Aires, Argentina, South America, through the faithful canvassing of Brother Snyder, who with two other pioneer canvassers had not long been in the country, I purchased a copy of "The Great Controversy," and in a few weeks had accepted the truth and begun canvassing. I used the Spanish language among the Waldenses and French-speaking people and others. As we had no books in Spanish then, I had to confine myself at first almost entirely to the French translation of "The Great Controversy."

When the Spanish editions of "Patriarchs and Prophets" and "Steps to Christ" were issued, I took those,

taking orders from some of the leading people in Rosario and Buenos Aires.

Those were blessed experiences, and I had a sense of the nearness of the Lord, as often through swamp and forest I took the printed page. No money could compensate for such blessings, and after five years of pioneer work it was with regret that, because of serious lung trouble, I had to cease my journeyings.

After forty years in the advent pathway I can say, "Surely goodness and mercy have followed me all the days of my life: and I will dwell in the house of the Lord forever."

*Leicester, England.*

## *South Dakota Camp Meeting*

By J. F. PIPER

THIS meeting was held on the fairgrounds at Huron, South Dakota, June 9-18. A number of the buildings were occupied, and this relieved the conference from putting up many tents. The grounds were spacious and quite well shaded.

The meeting was well attended from the very first. There were between 500 and 600 people on the ground the last week-end, but during the middle of the week the number fluctuated. Thirteen were baptized, and several others expected to receive that rite on reaching their home churches.

This not being a conference year, the entire time of the meeting was devoted to the spiritual needs of the campers. The usual services were held every day, and many victories were gained.

The total gifts for missions during the two Sabbaths in cash and pledges

amounted to \$1,829.01. A contribution of \$100 was raised to pay for 6,750 of the special prohibition *Signs of the Times*. These were distributed to the churches.

Considerable interest was shown on the part of the people in a temperance lecture given one evening during the camp. A very large attendance was present, as the meeting had been well advertised throughout the city. Many books and packages of tracts were sold, and will be taken home and distributed to interested people. In that way others will be led to see the light of the truth.

F. C. Gilbert, one of the field secretaries of the General Conference, was with us most of the time, and rendered very acceptable service. Those who had the privilege of hearing his lectures were greatly encouraged.

The writer and practically every

departmental secretary of the Central Union Conference spent some time on the camp ground. Charles Thompson was there the first few days, and then left to attend one of the sectional meetings being held in the Colorado Conference.

The young people showed a real interest in their meetings, which were held on another part of the grounds. All in all, the meeting was considered a real success, people leaving at the close of the camp with their courage renewed.

Several tent efforts will be held in South Dakota this year. The State has been materially affected by the drouth of last year and poor crops for several years, consequently their tithe income has been lessened; yet from their response to the calls made, we are certain that the work of God will continue to grow in that field.

❖ ❖ ❖

## *North American News Notes*

SABBATH, June 11, in Boston, Massachusetts, we baptized twenty-five and accepted two others on profession of faith. Three of these were the result of Elder Dexter's work in the sanitarium; several others came to their decision through the faithful labors of our lay members. Four took their stand through follow-up work after our tent meeting two years ago. We have fourteen others who will go forward in baptism at the next service following our camp meeting. Some of these are the result of a tent effort which we were conducting prior to the camp meeting to bind off work done by our members in one of the suburbs with our message-filled literature. This Sabbath service was our second baptismal service this year.

While tent efforts do not attract such numbers in the East as they did when I began my ministry, yet we still find some worthy people who come to the tent every night to hear the message. In connection with this effort Elder White and Brother Cornforth, of the New England Sanitarium, have been presenting our health message to appreciative audiences. In addition to this work, we are putting out 10,000 Temperance *Signs* in this city.

JAMES E. SHULTZ.

SOME time ago we started a home workers' training class in our church at Chattanooga, Tennessee. The attendance was good, and continued so to the last. A nice group of workers are now doing good work here and in near-by sections. William Keith and his mother, who live fifteen miles northeast, have started a Sunday school three miles east of them,

where they have a good interest in our Sabbath school lessons. Near their home church they teach in the Sunday school, and he is leader of the Epworth League meetings. Three miles to the west Brother Bee has started another Sunday school, with about 100 in attendance. Here he has prayer meeting each Wednesday and a Sunday service. One person has already united with our city church. A few miles farther north this brother and the writer alternate in caring for another little church.

In the city six men and women are devoting most of their time to literature ministry. These refer to us the interested ones they find. We have a growing baptismal class, and more cottage meetings than we can find hours to hold. Every week finds new ones keeping the Sabbath or appealing for Bible studies.

About twenty miles to the south, Sister Terry is filling another mountain section with the message. Here there are several keeping the Sabbath, and some have been baptized. It is the privilege of the writer to visit these outstations regularly, and help foster the interest. Though our hands are full with a city interest which is growing every day, we have nine outstations to which we have given some help. Several of these are calling for tent meetings. E. W. WOLFE.

## Appointments and Notices

### Camp Meetings for 1932

#### Central

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

West Virginia	Aug. 11-21
Ohio	Aug. 18-28

#### North Pacific

Oregon, Gladstone Park	Aug. 4-14
Montana	Regional
Washington	Regional

#### Southern

Georgia-Cumberland	Aug. 5-13
Alabama-Mississippi	Aug. 19-27
Carolina	Aug. 26-Sept. 3

#### Southwestern

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

#### Canadian

Maritime, Memramcook	Sept. 9-18
----------------------	------------

### District Meetings

#### Northern California Conference

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

#### Kentucky-Tennessee Conference

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

### PRAYER FOR HEALING

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

An Arkansas sister requests prayer that she may be healed.

A brother in Idaho requests prayer for healing from arthritis, as he has no means of support except his labor.

An aged, blind sister in California desires prayer for relief from awful noises in her head which at times seem unbearable.

An anxious mother in Idaho requests special prayer for the healing and conversion of her only son, who is in a tuberculosis hospital.

A sister in Oregon desires prayer for the healing of a dear neighbor, not of our faith, whose husband and two small children need her in the home. She has a nervous affliction bordering on insanity.



### PUBLICATIONS WANTED

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

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

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

William Brown, 3 Brown St., Newmilns, Ayrshire, Scotland. Continuous supply of *Review, Instructor, Little Friend, Watchman, Signs, Life and Health*, and *Liberty* for missionary work.

C. O. Bolton, 1024 Bellefontain St., Indianapolis, Ind. Continuous supply of *Review, Signs, Youth's Instructor, Watchman, Present Truth, Liberty*, and tracts for extensive missionary work.

Mrs. Marie Beermann, 748 Barthwick St., Portland, Ore. *Review, Signs, Watchman, Life and Health, Youth's Instructor*, and tracts for missionary work.

E. H. Heppner, 2059 O St., Lincoln, Nebr., desires a continuous supply of denominational literature, including *Review and Herald*, for reading racks.

P. S. Henry, 14 S. Mound, Sapulpa, Okla. Large and continuous supply of denominational periodicals, tracts, and pamphlets for missionary work.

Mrs. E. M. Douthitt, Wheatland, Wyoming, desires a continuous supply of denominational literature for reading racks and free distribution.

Abe Collins, Route 2, Box 8, Elaine, Ark. Denominational literature for the spread of the message, especially *Signs and Watchman*.

Frank W. Fletcher, Box 41, Bluefields, Nicaragua, Central America. Large quantities of *Signs of the Times* for missionary work.

H. G. Miller, 226 Highview, Jackson, Tenn. Denominational papers, including *Harvest* ingathering, for use in reading racks.

C. A. Brizendine, Mountain Air, N. Mex. *Signs, Watchman, Present Truth, Little Friend*, and tracts, for missionary work.

J. Gregory, Yettum, Calif., desires a continuous supply of denominational periodicals for missionary work.

### Literature for the Guiana Conference

During the last few months a wonderful interest in the truth has been developed, and is growing rapidly. As a result of this interest, we are greatly in need of a quantity of free literature, and send out this appeal to our people in the homeland, asking them to kindly send us all the clean copies of our papers that they can spare. For this country we use English, but we are also in need of literature in the Hollandish for work in Dutch Guiana. Papers, therefore, in English and Dutch will be thankfully received. Please address all parcels to Guiana Conference of S. D. A's, 222 Almond St., Georgetown, British Guiana.

R. L. Carson, Box 570, Raleigh, N. C. Papers and magazines suitable for Union R. R. Station reading rack.

C. B. Sherer, Ellen, Ky. Denominational papers and tracts for free distribution.

## OBITUARIES

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

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

**Frazier.**—Glen Edward Frazier was born at Orofino, Idaho, Dec. 15, 1910; and died June 13, 1932.

**Price.**—Sarah Louise Price was born in New Brunswick, Dec. 13, 1848; and died in Vancouver, Canada, June 12, 1932.

**Ramsey.**—Charles Sidney Ramsey was born in Wisconsin, Oct. 24, 1852; and was laid to rest near Galt, Calif., June 6, 1932.

**Jordan.**—Mrs. Charlotte Jordan was born in Port of Spain, Trinidad, June 10, 1874; and died at Miami, Fla., May 22, 1932.

**Tucker.**—Mrs. Rheumma C. Tucker, née Parsons, was born in Tennessee, in 1851; and died in Oklahoma City, Okla., June 13, 1932. Her husband and six children survive her.

**Leary.**—Oregon Pinkham Leary was born at Rock Hall, Md., Feb. 14, 1858; and died at Grasonville, Md., June 12, 1932. His wife, one son, and one daughter are left to mourn.

**Britton.**—Gerald Edwin Britton was born June 2, 1902; and died at Hood River, Ore., May 23, 1932. His wife, three small children, and three brothers are left to mourn.

**Clark.**—Mrs. Rhoda Francis Clark was born at Mattson, Ill., Feb. 19, 1900; and died at Yakima, Wash., May 21, 1932. She is survived by her husband, a son, and sorrowing parents.

**Coleman.**—Mrs. Christina Coleman, née Heller, was born in Germany, Feb. 13, 1864; and died at Santa Ana, Calif., April 8, 1932. She leaves her husband, two sons, and one daughter to mourn.

**Taunt.**—George E. Taunt was born at Canton, Mass., April 1, 1854; and died at Anaheim, Calif., May 29, 1932. He leaves his wife, two sons, one daughter, three grandchildren, and three great-grandchildren to mourn.

**Pound.**—R. M. Pound died in Bristol, Va., May 18, 1932, at the age of ninety-one years. He was faithful unto death to the doctrines which he embraced about 1880 in his native State, Kentucky, where he continued to live and teach until a few years ago.

**Adams.**—Mrs. Helen J. Adams, née Smith, was born March 20, 1848; and died at Loma Linda, Calif., May 27, 1932. In 1865 she was united in marriage with W. H. Adams. To this union four children were born, three sons and one daughter. Sixty-five years ago Sister Adams accepted the Seventh-day Adventist faith, becoming a charter member of the Smithland (Iowa) church, and bore heavy responsibilities in it. Seven years ago she came to Loma Linda to live. Her two sons are left to mourn. H. H. Hicks.

**Owens.**—Frank C. Owens was born at Trewsbury, Pa., seventy-two years ago; and died at St. Petersburg, Fla., June 19, 1932. Internment was at Lansingville, N. Y. He was reared in the truth.

**Pratt.**—Arthur N. Pratt, son of Mr. and Mrs. George E. Pratt, was born Nov. 12, 1911; and died at Madera, Calif., June 10, 1932, having been fatally injured by an autotruck June 8. He was a grandson of William Pratt, one of the founders of the St. Helena Sanitarium.

**Carter.**—Mrs. Emma Lettie Carter, née French, was born at Channahon, Ill., Feb. 23, 1882; and died at Battle Creek, Mich., June 17, 1932. She took her nurses' training in the New England Sanitarium Nurses' Training School, at Melrose, Mass., being graduated in 1904. In 1905 she was married to John R. Carter. To this union two sons were born, who with the father are left to mourn.

Carlyle B. Haynes.

**Hull.**—John Stanley Hull was struck by an automobile and died at a hospital in Pittsfield, Mass., June 17, 1932. He was a graduate of the Atlantic Union College, and had held a ministerial license from the Southern New England Conference for the last three years, having labored in Meriden and Hartford, Conn. Deeply spiritual and of a rugged constitution, he doubtless would soon have answered a call of the Mission Board to labor in China, with which field his name had been tentatively listed for two years.

James E. Shultz.

**Vinson.**—Eliab Edwin Vinson was born in Tennessee, Jan. 28, 1854; and died at Madera, Calif., June 2, 1932. For many years Brother Vinson was a firm believer in the third angel's message, having served the cause as a conference committee member, elder of the College Place church, and also local elder in other places. He was a member of the committee which chose College Place for the location of Walla Walla College, and he removed the first earth in excavating for the building. In 1877, at Dayton, Wash., he was married to Parmella Isabel Hudson. To them were born four children. Three sons and the widow survive him.

H. G. Thurston.

**Peterson.**—Eldon LeRoy Peterson was born at Silver Creek, Nebr., Aug. 29, 1902; and died May 30, 1932, from the results of an automobile accident which occurred near Yuma, Colo. Eldon was a son of Mr. and Mrs. F. H. Peterson, of Lincoln, Nebr. He was graduated in 1928 from Union College at Lincoln, Nebr., and soon entered employment at the Omaha Branch of the Pacific Press Publishing Association. Here he rendered faithful and efficient service until October, 1929, when he was called to connect with the Boulder-Colorado Sanitarium. Here he labored efficiently, and his congenial ways won for him a host of friends. June 10, 1929, he was married to Lila Darling, of Salem, Oreg. His wife, an infant daughter, his parents, two brothers, and one sister are left to mourn.

#### ELDER PETER GAEDE

Father Peter Gaede was born in southern Russia, Aug. 6, 1842; and died at Hillsboro, Kans., Feb. 6, 1932. He was a prominent minister of a branch of the Mennonite Brethren Church in Russia and also in the United States.

Believing in not bearing arms, he emigrated to the States to save his six sons from serving the czar. In 1879 he landed with his large family near Hillsboro, Kans. As only a few of his church members followed him to America, he felt it his duty to raise himself a church here also. He succeeded in gathering several hundred members. In 1884 our German work in Kansas was started in Lehigh in his church. After about one hundred of his members had accepted the truth, in 1886 Elder H. Schultz preached there, and Father Gaede accepted the truth, after having opposed it bitterly for a time. He brought a number of his church members in with him.

Out of his original church in Lehigh and Hillsboro, Kans., eleven German ministers and other workers are in the Adventist cause. Four of these ministers are his own sons: Elders Peter, David, Gerhard, and John P. Gaede.

In 1898 he felt it his duty, together with his son, D. P. Gaede, to go to Russia and proclaim this new-found faith to his former church members on a self-supporting basis; he also supported his son for eight months, paying all expenses. Father Gaede had suffered eight months' imprisonment in Russia for his efforts to bring people to Christ; now he wanted them to know the truth.

In 1907 he again returned to Europe, and for five years did self-supporting work in Germany. A number of persons accepted the truth in Russia and Germany as a result of his labors.

In 1911 he returned to the States, to his old home church, which he served as elder for twenty-five years, till he was almost eighty-nine years of age. He was very faithful in paying tithes and helping where help was needed in the cause.

He was married three times. He leaves to mourn his wife, two daughters, five sons, twenty-one grandchildren, nineteen great-grandchildren, one sister, and many other relatives and friends.

Funeral services were conducted at Hillsboro, Kans., by H. H. Humann and J. E. Patshowski. D. P. Gaede.

#### R. B. CRAIG

"Know ye not that there is a prince and a great man fallen this day in Israel?" 2 Sam. 3:38.

Our veteran colporteur, R. B. Craig, died at the home of his son in Cincinnati, Ohio, April 16, 1932, after a life of active service for the Lord. He died in harness at the age of nearly seventy-seven years, an example to his fellow workers.

More than forty years ago he was invited to enter the employ of the conference as field sec-



R. B. Craig

retary, and had the privilege of attending the General Conference held at Minneapolis in 1888.

Shortly after that time he and his good wife were invited to go to the Argentine, South America, as self-supporting colporteurs, and in spite of his handicap in not knowing the language, he devoted some years to the work in that field, returning to this country only when his wife's failing health compelled him to do so. However, his heart was in that needy field, and he wanted to return even when his age and condition of health precluded the possibility of such a decision.

After taking the nurses' course in the Battle Creek Sanitarium, Brother and Sister Craig looked for a field of usefulness where they could work for God, and opened treatment rooms, first in Peoria, and later in Decatur, Ill. Faithfully they labored in this work and in the church and conference, beloved by every one with whom they came in contact. Brother Craig would take to his treatment rooms a whole colporteur institute, for the ten days of its session, boarding and caring for the colporteurs at his own expense, because of his love for them and the work they were doing, which was nearest his heart. And the work of this God-fearing couple was blessed abundantly, so that hundreds of dollars were given to the furtherance of the message.

Due to failing health, it was deemed advisable for Brother Craig to make a change in his work, and he removed to Cincinnati, Ohio, where he devoted the remainder of his life to the literature ministry. As a colporteur selling our large books, like "Patriarchs and Prophets," Brother Craig was practically without a peer.

We can the more adequately emphasize the importance of his work by quoting from a letter which he wrote early this year. In speaking of his work for 1931 he says, in part:

"I did not work Christmas, so have worked only thirty-one weeks this year in Ohio (a part of the year he worked in California). I averaged a little over fifty-seven hours per week. This is the most hours per week for one season I ever made. In studying the message

the Lord has sent us regarding the sale of the printed page, I find no statements that this work is to grow less and fail, but that it is to be a part of the last efforts to prepare a people for the coming of the Saviour, and that it is to continue to the end. My contract with the Lord is as long as He blesses me with health and strength, I will use it in the work He has called me to do.

"In 1921, 1922, and 1923 I sold some books, but the record I have is as follows:

1924	-----	\$2,800
1925	-----	3,200
1926	-----	2,300
1927	-----	3,600
1928	-----	3,400
1929	-----	3,200
1930	-----	3,100
1931	-----	2,500

Total, 8 years ----- \$24,100

"I have just sent in a check of \$50 for missions. Last year I turned in \$130 Harvest Ingathering, and sent a check of \$100 to missions, \$25 for Big Week, and \$25 for Institutional Relief. It has been my plan for many years to put in the Sabbath school \$1 each week. No doubt you remember how my wife and I spent our money freely in church work when you first knew us in Decatur, Ill. It pays to do business for the Lord."

His last year, at the age of seventy-six, was his best year. Souls are rejoicing in this truth today because he lived and labored. In the church where he worshiped, in the conference where he labored, he was looked upon as a wise counselor and a consecrated worker for God. He is survived by his son, Dr. E. A. Craig, and his daughter, Mrs. A. W. Hewitt, of Los Angeles, Calif.

E. M. Fishel,  
J. W. Mace.

**Robinson.**—Edward A. Robinson was born in Indiana, May 1, 1857; and died in Southern California, June 10, 1932. He accepted the advent message early in life, and remained faithful to the end. He is survived by two daughters, five sons, sixteen grandchildren, and three great-grandchildren. One of his sons, Elder R. P. Robinson, is now engaged in missionary work in the Belgian Congo, Africa.

G. W. Reaser.

#### ELDER C. M. GARDNER

Charles M. Gardner was born near Osceola, Iowa, April 19, 1865. He began ministerial work in Iowa in 1887, where he was ordained in 1891. After laboring in Iowa, Utah, California, and Oregon, he returned to Oakland in 1930, having retired from active service. Here, while seated for a moment's rest in an easy-chair, he passed away like one going to sleep. And it is but a "sleep," out of which we believe he will be called by the voice of the Master whom he loved, to enter the immortal life where there is fullness of joy and pleasures forevermore. His wife and two sons, Travier and Rolla, and daughter, LaVerne, survive. Funeral services were conducted by the undersigned at Oakland. The blessing of Revelation 14:13 rests upon our brother, and we are confident he will be greeted in the resurrection by many souls who have been brought to the Lord by his faithful labors.

H. G. Thurston.  
H. M. J. Richards.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

VOL. 109 JULY 28, 1932 No. 30

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

#### TERMS: IN ADVANCE

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

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

In changing address, give both old and new address.

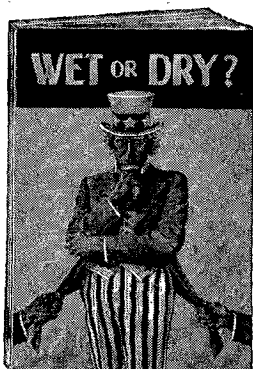
Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.

# Wet or Dry?

By F. D. NICHOL

## What is the truth about Prohibition?

ARE ALL THE THINGS TRUE that are printed in the wet newspapers and magazines with regard to more liquor being sold than in the saloon days, that Prohibition breeds lawlessness and crime, that Prohibition does not prohibit? Backed by the millions of the wealthy, this propaganda has gone on and on until a small minority have almost led the great majority to believe that Prohibition is a failure and a change is needed in the Eighteenth Amendment.



Here in a little book come the  
**FACTS—**

NOT COLD ONES but hot, convincingly compelling, by the sheer weight of evidence gathered from unquestioned sources. It is certainly refreshing to read a book that states a fact and then backs it up by indisputable evidence.

IF UNCLE SAM, who looks at you from the beautiful cover, could have read the contents of this little 96-page book, he would not look so perplexed, for he would be able to discern that one of the hands pulling his coat tail is not honest or sincere, but denotes a motive of personal gain.

### Note the Chapter Headings:

1. How Good Were the Good Old Days?
2. Was Prohibition "Put Over" by a Minority?
3. Workingman's Friend—Brewery or Prohibition?
4. The Business Man and Prohibition
5. Prohibition and Crime
6. Does Prohibition Prohibit?
7. If not Prohibition—What?
8. Science Indicts Alcohol
9. Rip Van Winkle Runs Afoul of the Law
10. "They Say"
11. Think Over These Facts

And now with a book like this soon ready for delivery from all our Publishing Houses in this country, the duty of every true Seventh-day Adventist, every true American Citizen, is to circulate it far and wide. The dry organizations are interested in its distribution, the country needs to know the truth, there is a limitless field for its distribution. The time to work is now, before the large majority are discouraged, and this is our opportunity. Let the people learn that economically, socially, and morally the country has benefited in a wonderful way from Prohibition. Prove it by facts and figures.

*The price is ONLY 25 CENTS, and your commission is generous*

## WILL YOU HELP US NOW?

REVIEW AND HERALD PUBLISHING ASSN.  
Takoma Park, Washington, D. C.

SOUTHERN PUBLISHING ASSOCIATION  
Nashville, Tenn.

PACIFIC PRESS PUBLISHING ASSN.  
Mountain View, Calif.

**THIS IS ONE OF THE NUMBERS FOR BIG WEEK FOR 1932**





WASHINGTON, D. C., JULY 28, 1932

EDITOR FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

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

SPECIAL CONTRIBUTORS

A. G. DANIELS	C. H. WATSON	I. H. EVANS
O. MONTGOMERY	W. H. BRANSON	J. L. SHAW
C. K. MEYERS	M. E. KERN	E. KOTZ
J. L. MCELHANY	E. E. ANDROSS	L. H. CHRISTIAN
A. W. CORMACK	N. P. NEILSEN	H. F. SCHUBERTH
A. V. OLSON	H. W. MILLER	F. GRIGGS
W. G. TURNER	J. F. WRIGHT	

CIRCULATION MANAGER CLARENCE LAWRY

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

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

## Evangelism in Angola

We are just closing our first efforts this year in Angola. E. A. Buckley has held an effort near Namba, and twenty-three have accepted the truth there. Jao Gnutzman has completed his first effort at Sakambutu, and thirty-one united with us. As a result of my effort at Onguluvu, thirty-six joined the hearers' class. I have not heard from O. I. Fields or J. D. Baker as to what results they have had.

Brother Buckley, Brother Gnutzman, and I are just starting our second efforts this week. I will hold mine in the Moxico District, where Elder Bredenkamp and I are starting the new mission. Our motto in Angola is, Reduced budgets must not retard the advance of the message.

W. H. ANDERSON.

❖ ❖

## A Present Help in Time of Need

In May, 1908, I landed on the west coast of Sumatra, and made arrangements for the journey by horse into the interior. The rajahs (chiefs) were friendly and hospitable; and finding that my diet was a restricted one, like theirs, they preferred to class me more as one of themselves. So I had many open doors among the Mohammedans, while they hailed me in every village as "a learned man of God." I felt that to lose their confidence would be a misfortune.

One day at noon, while we were resting and eating and the horse was grazing, a large poisonous snake attacked and bit the horse in the mouth. The owner at once realized that the animal would die, as horses seldom live after a bite from this snake. The man began to weep and moan for the loss of his means of gaining a livelihood. He condemned himself for listening to and following a man who was not a Mohammedan. "Now God is punishing me," he cried, and wailed.

It was an ugly crowd that gathered. The sentiment regarding my being a man of God had suddenly changed. Some were running hither and thither for medicines to save the horse, which was already suffering the symptoms of the venom. I was greatly distressed at this turn of affairs among a fanatical people, and wondered what I could do, when I re-

membered how the Lord had helped others; and I believed that He would, for His honor, in some way help me and send deliverance in the trying situation.

As I stood about ten yards from the excited and angry crowd, I prayed quietly, "O Lord, help me, and show me what to do." Instantly the conviction came to me as to God's will, and I immediately walked toward the crowd, and said, "The Lord will not let this horse die; for He hears my prayers." Then I mounted the trembling horse and rode away at a trot, with the people staring after me in astonishment, the guides meekly following to the end of the stage. The horse was healed, and the men returned to their homes, while I continued my journey, praising the Lord for His loving care.

I returned to the coast by another route, and so heard nothing more of the incident on that trip. But three years afterward two or three men from that region called on me at the Singapore Mission house. They said their people had never forgotten the horse-and-snake incident, believing that surely "a man of God" had passed through their land.

G. F. JONES.

❖ ❖

## From Ceylon

H. A. HANSEN, of the Ceylon Mission, writes of an experience where blessings of grateful readers were called down upon an author and a colporteur. The colporteur found a man on one of the estates who had previously purchased "Our Day in the Light of Prophecy," and had read it and believed its message. He had lent it to several of his friends, and had finally lost it. He was not aware that there were any people in Ceylon who believed in its teachings, hence he was greatly pleased to meet the colporteur and get the abbreviated Indian copy which Brother Hansen later exchanged for the full American copy. Brother Hansen goes on to say:

"Yesterday it was my privilege to visit this man and have a long talk with him. Among other things he said that whenever his former copy of 'Our Day' was returned to him, it was invariably underscored and different statements were written in the margin. One had written, 'May God bless the writer of this book;' another, 'God will surely bless the man who sold you this book.' When the colporteur brought him the first copy, he was thinking of getting a prayer book, but a voice spoke to him, 'This is the book for you to buy.' I questioned him on several points of our belief, and found him established on practically all."

The colporteur rejoices in the fruit of his labor, and in the knowledge that an unknown reader remembered and prayed for God's blessing upon him.

H. H. HALL.

❖ ❖

## Willing Hearers in China

I HAVE never seen a greater interest on the part of the public in listening to this truth than was manifested in Nanking during the eight weeks' effort conducted there. We had the best location that could be found in the city. A large mat shed was erected which could seat 800 people. We had no trouble to fill this to more than capacity, and during the first two weeks we had to turn large

numbers away each night. The interest held good all through the effort.

There are now a large number of people who are studying the truth under the leadership of R. H. Hartwell. The attendance at the Sabbath service has more than doubled. We were very thankful to get through the meetings without any disturbance, though affairs in the city were very unsettled.

We began receiving names of interested ones the very first night of the meeting. The first two nights in Nanking we received 300 names. We thus had more work than a large group of evangelists could do in looking up these people in their homes.

I really feel that evangelism is receiving an impetus in China, and that we shall begin to see the results in increased numbers joining the church. We are greatly encouraged over the increase of souls brought into the truth this year so far, as compared to 1930. I believe that 1932 will see a much greater increase than even 1931. We are having to preach the truth in very uncertain times here in China. We never know when our places of worship will be wrecked or our meetings disturbed. But we are glad to know that the One who said, "Go, preach," will keep the way open for this work until it is finished.

Never were the people so willing to listen to the truth we have to give them. There is no anti-Christian movement on, so far as the great masses are concerned. Multitudes are reaching out in the dark, trying to find a way through the terrible uncertainty that surrounds them. It is a wonderful privilege to point them to the right way.

FREDERICK LEE.

❖ ❖

WRITING from Albany, Western Australia, under date of June 1, F. E. Lyndon, who after twenty-one years of faithful service in our island mission work, found it necessary to return to the homeland, says:

"We are now trying to build up our people on all points of the faith in the homeland, especially on the sanctuary question, the judgment, and the special truths for this time, emphasized by the Spirit of prophecy. We have been glad to lead out in the Ingathering work, and help in the campaigns for our different enterprises. Best of all, our hearts have been cheered to see several families take hold of the faith, and join in the movement. The black clouds are gathering, and we should all be greatly stirred at the outlook."

❖ ❖

## Evangelism in Canada

In a recent letter M. N. Campbell, president of the Canadian Union, tells of the excellent work done by lay evangelists in Ontario:

"The Ontario Conference has developed something quite unique in the matter of a lay evangelist convention. Lay evangelists have brought in thirty-five believers the first six months of this year. The thing is spreading, and the chances are that this plan will develop into as strong a productive agency as the work of the regular evangelist. In the last two and a half years 500 believers have been brought in by the evangelists in this conference. It is an amazing record. The evangelistic spirit has spread to our laity. I hope its influence may soon be felt throughout the whole Canadian field.