

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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No. 23

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Ewing Galloway, N. Y.

## A VILLAGE SCENE IN THE ALGERIAN SAHARA

One of the beauty spots in a vast area of sandy waste. Here you see small boys driving home a flock of sheep and goats in the outskirts of the village. As their fathers have done before them, so do they in the unchanging East.

The Algerian Mission is under the auspices of the Southern European Division, and was first organized in 1905. In a total population of 9,000,000, we have only 113 members, organized into five churches. Mohammedanism is the prevailing religion, and our workers here have a difficult field in which to labor. One or two young men, who have acquired the Arabic, are beginning definite constructive work in this section of North Africa, and three or four others are studying the language with a view of entering the Arabic field a little later. Probably no fields are more difficult than those under Mohammedan control.

# Advantages of Nationalities

BY L. H. CHRISTIAN

THIS present turbulent, post-war nationalism is a base counterfeit. It is as unlike true patriotism as a rogue is different from an honest man. Like a raging, surging flood, these frenzied passions of national ambitions, hatred, and revenge, coupled with pride and contempt for the rights of others, are engulfing mankind. It is in Africa, in China, in Germany, in England, in Europe, in America—it is everywhere. It is a deadly danger which is destined to wreck the world. And those who won the war have every whit as much of these passions as those who lost it. We may indeed call this a definite sign of the times. "Nation shall rise against nation," said the Saviour. Surely such a nationalism of sin and selfishness must be shunned by every Christian, and above all by every Adventist.

## *Hope Generates Restlessness*

Yet to be fair, we must admit that this national ferment and fury is to some extent explainable. Before the war, a few strong governments owned the earth. Many smaller nations, though centuries old, were oppressed and kept under. Then with the doctrine of self-determination came visions of liberty. Hope was awakened that the oppressed would be set free. Some millions did gain civil liberty, but sad to say, as many others, to their intense disappointment, were brought under a galling foreign yoke. Europe has today a dozen minority questions, each one of which is a certain cause of future troubles.

In these political or racial conflicts, we may not become entangled. The advent cause is neither national, international, nor supernatural. It could not be the last. It is a world-wide gospel message. It belongs to all alike. It knows nothing of race, or nation, or citizenship, as such. It was not given to educate or civilize mankind, nor to reform or change governments. Its only purpose is to save the lost. But in every land, Adventists are loyal citizens. To love our own country, to be fond of the town or neighborhood in which we live, is beautiful and right. And as citizens we should support every good work.

## *Nations Serve the Divine Purpose*

We believe in nationalities. The peoples of the earth are here in the order of God. He speaks of Himself as "Governor among the nations." Ps. 22:28. The origin of races may be a mystery, but the beginning and evolution of nations are facts of history.

In the apostasy shortly after the flood, men were determined to have but one nation with one language. They wanted mankind united in one government and with one capital. The evil one tried to centralize, but God scattered. He permitted nations to come in to preserve His own gospel. If all mankind today were gathered into one nation, and that nation were pagan, Mohammedan, or papal, freedom of conscience would be unknown. God's purpose in thus separating the race is well stated in Holy Writ: "When the Most High divided to the nations their inheritance," and "separated the sons of Adam," He set their bounds according to the children of Israel. Deut. 32:8. For God made "nations of men . . . to dwell on all the face of the earth, . . . that they should seek the Lord." Acts 17:26, 27.

Aside from the gospel cause, nationalism has many advantages. There is variety, which means individuality. There is competition. There is a great difference of development. Each nation has its own mentality, language, literature, laws, customs, and other spiritual and intellectual values. It is of untold value to the advent movement that it is not of one nation. Any cause confined to one people will become chauvinistic, narrow, and weak; while a cause that is world-wide, taking in many nations, and giving full freedom to all, grows vigorous and strong.

## *Advent Movement World-wide*

In the early days, the present advent movement was of one land and language. It might have remained thus, but the leaders had caught the heavenly vision of a world-wide work. In a few years the message was being preached in several tongues at home, and soon it spread across the Atlantic into Europe and finally to all the earth. This phase of the movement is a unique one. No other church has had such an instinct or urge for spreading into every land. Today we are working in 296 languages. How many nationalities we touch it is difficult to say, no doubt many more. For years our work was largely confined to the English, Scandinavian, French, and German areas, while today there are more than 50,000 members who speak German, and some 40,000 members in the British possessions. Scandinavia, which at one time stood second in membership, is today far behind. There are now twice as many Russian believers as Scandinavian, and both Rumania and the Philippine Islands have more

members. There is every reason to think that in some countries where the work is small now, it will shortly assume large proportions. This is as it should be.

## *All Have Same Rights*

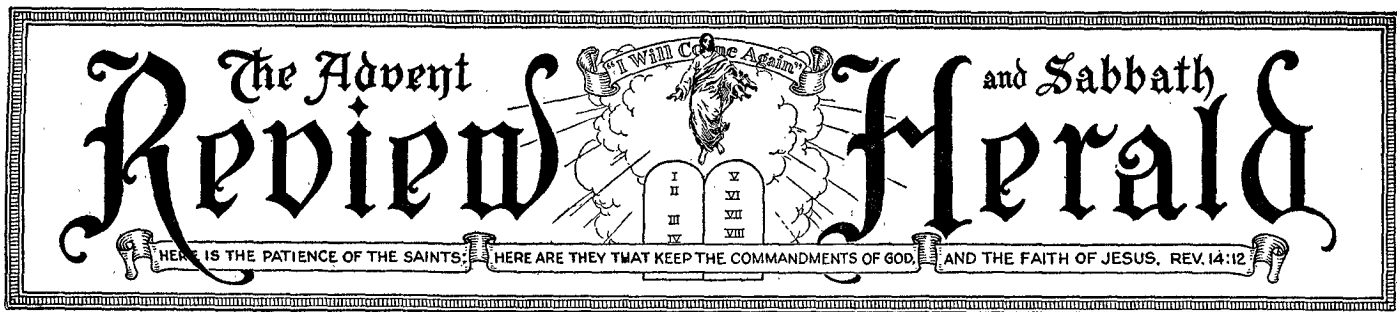
But whether there are few or many of a nation in this truth, all have the same rights and the same duty. We are all brethren. We know no national barriers or preferences. With us "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all." Col. 3:11. We were all "afar off," but have come "nigh" through Christ. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2:19. It would be human for those who are strong to rule. It would be just as human for the weaker to feel at times that things were not quite fair. Fortunately, we have had but very little of this. The advent movement never stood so strong and united in faith and purpose in all the world as it does today. We are waiting for the last great advance and final triumph.

## *Must Give and Take*

We must give and take. We must ever remember that countries vary. Sometimes people call this or that plan or idea clannish or national, when it is only a necessity in the work, or mere courtesy to those concerned. It is not nationalism to separate our work into world divisions according to language areas or continents. It is not nationalism that causes people to want to hear this message in their own tongue, or to read books that are well written, with quotations from their own authors. The idea is not of carnal pride that schools, sanitariums, and other institutions or organizations are adapted to the ways and methods of their own lands. We need to take a broad-minded view of this question. Our work must be adapted to the various lands. We must invite more believers right from the countries themselves to take responsibility as leaders and workers in this great advent cause. To do this will strengthen the work, and make the message indigenous in every land. Thus only can this work prosper and stand the strain and stress of the trying days before us.

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AFFLICTIONS are not so much threatened as promised to the children of God.—John Mason.



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## Spring Meeting of the General Conference Committee

By J. L. McELHANY

THE spring meeting of the General Conference Committee was held in Washington, D. C., April 26 to May 2, 1929. The session opened with a devotional service on Friday evening, at which time O. Montgomery led out in an inspiring and encouraging study. He presented to us conditions prevailing in the world and in the church. In spite of all difficulties this message is winning its way in the hearts and lives of many of God's people in the homeland and throughout the entire world field.

He laid particular emphasis on the fact that in the parable of the ten virgins there were five who were ready and prepared for the coming of the bridegroom. His appeal for a deeper consecration and for an earnest, Spirit-filled work of evangelism, found a ready response in the hearts of those present.

Sabbath morning J. L. Shaw led out in an appealing study on the work of the ministry. He reiterated the charge of Paul to Timothy to "preach the word." It is the preaching of the word that converts people and prepares them for the coming of the Lord. During his study Elder Shaw outlined a plan for adding to the ranks of the ministry.

Later on this plan was taken up, considered in detail by the Council, and enthusiastically adopted. Of all the questions considered by the Council, this one proved the most interesting. The plan, briefly stated, was for the General Conference to join with the union and local conferences in providing financial assistance for students from our schools or other worthy applicants who desire to enter the ministry, and give them a year's training in actual soul-winning endeavor. This plan was termed "ministerial internship."

Many of our conferences, which would gladly augment their laboring

forces by taking on young men and women for the ministry and Bible work, are prevented by lack of funds. It is hoped that this plan will be of great assistance to such conferences, and that it will also prove a stimulus to our young men and women.

### Ministerial Internships

The series of recommendations adopted covering this plan, are somewhat lengthy. We do not attempt to quote them in full, but from the preamble we quote as follows:

"WHEREAS, 1. The supreme purpose and privilege of the church of God on earth is to preach the everlasting gospel to every creature; and,

"2. Since the hour is pressing upon us for that mighty expansion which will bring the threefold message insistently to the attention of the whole world; and,

"3. As the gospel ministry is the primary agency appointed of God to lead in direct evangelism and to foster every auxiliary soul-saving agency; and,

"4. Since through the years the North American base has gladly given of the flower of its youth in answer to the mission calls until its evangelistic forces are seriously depleted; and,

"5. As an adequate co-ordinating plan for recruiting, training, and placing in the field the full ministerial young-man power of North America is manifestly needed; and,

"6. Believing that a comprehensive provision for achieving this high objective will result in the strengthening of the home base of our world endeavor through—

"a. A marked spiritual stimulus in conferences and schools and other institutions,

"b. Bringing encouragement to all our churches,

"c. Providing stabilizing assurance and recognition of our ministerial training;

"Therefore, The General Conference Committee, in 1929 Spring Council assembled, hereby sounds a rally call to our young men and women of consecration, vision, and adaptability, to enter the gospel ministry and the Bible work, the highest human privilege which God has proffered to men and women.

"This rally call is also extended to our entire force of workers to join earnestly

and prayerfully in such a program of evangelism as will hasten the finishing of our task."

### Handling Church Letters

Another matter that received considerable study during the Council was the method of handling our church records and the transferring of members by letter. In some sections there seems to be a lack of uniformity in the handling of such matters, with the result that some wrong methods have been employed. To correct this the following recommendations were passed:

"1. That under no circumstances shall the maintenance of a retired list of church members be permitted in our denominational practice.

"2. That we encourage all our members to continued faithfulness in tithes and offerings, but under no circumstances shall a member be dropped from the church roll simply because of his inability to bear his proportionate share of the financial obligations of the church.

"3. That we recognize the value of financial goals as an encouragement to larger giving, and we recommend that they be presented to the churches on a spiritual basis, and that the mere financial aspects be not so unduly emphasized as to cause parents to retard the baptism of their children or to bring humiliation or embarrassment to any in their attendance at Sabbath school, church, or other services.

"4. That letters of transfer shall be issued for an individual only with his consent, and on application through the church clerk of the church to which transfer is being made.

"5. That the member's name shall not be removed from the church roll on the issuance of a letter of transfer, until after the receipt by the clerk of the church which grants the letter, of the acceptance blank duly signed by the clerk of the church which receives the member.

"6. That under no circumstances shall a church officer or church board take it upon themselves to transfer membership by letter or to drop names from the church roll without its being recognized that this may be done only by a vote of the church upon each name.

"7. That under no circumstances shall church letters be granted except for mem-

bers in good and regular standing in the church from which they wish to be transferred. No unfavorable notations in the margins of letters shall be permissible.

"8. That a blank be prepared for use throughout our churches, to be known as an 'Application for Transfer of Church Membership,' which shall be signed by the individual whose membership is to be transferred, and by the clerk of the church to which the member is to be transferred, requesting such transfer of membership from the church of which the individual is a member; and also in the interests of uniformity and better co-operation, we recommend that study be given by the General Conference Minority Committee to preparation of a new blank for the transfer of church membership.

"9. That the utmost care be taken in receiving members into the church, to see that they are fully established in the truth, and prepared to be representatives of the church,

"a. By requiring each individual, before his acceptance as a member, to be examined on spiritual experience, doctrine, and loyalty to church practice, before the church as a whole, or by representatives appointed by the board, who shall report the result of their examination to the church.

"b. By giving ample time and opportunity before acceptance for any objections to be presented.

"c. By requiring a vote of the church on the acceptance of every one presented for membership.

"d. By exercising special care in the cases of those who present themselves for readmission or admittance 'on profession of faith.'

"10. That we discourage the dropping of a member upon his own request until he has been given time for sober reflection and reconsideration, and every possible effort has been made for his restoration."

#### *Evangelism Reports*

The union conference presidents gave reports on the plans in their various fields for soul-winning endeavor during 1929. It is wonderfully encouraging to know that in all sections of North America strong efforts are being planned. In many cases local and even union conference presidents are planning personally to lead out in evangelistic efforts. From St. Johns, Newfoundland, to San Diego, Calif., from Victoria to Florida, there is manifest a unity of purpose in preaching this message in cities, towns, and country.

A number of instances were related where our evangelists are having splendid success, and are bringing in and baptizing many souls. Reference was made to the work carried on in one of the cities of Alberta, where a worker who recently arrived in the field baptized sixty-three people, and since has added twenty-seven more by baptism. In one conference recently they have had a number of efforts that have resulted in the baptism of two hundred. Church elders were reported to be catching the spirit of evangelism, and were engaging in direct soul-winning service themselves.

These are not isolated instances by any means, but in many parts of the field this work is moving forward with increasing earnestness. The time has truly come when all our lay members should unite their efforts with those of ministers and church officers in giving this message.

The morning devotional services throughout the Council were deeply spiritual in their nature. The brethren who led out in these brought us timely messages that led all, we feel

sure, into a spirit of devotion and deeper consecration to the great and blessed work committed to us. We were conscious of the Lord's presence and blessing with us in this Spring Council, and we believe that as a result of the work done, new courage and strength will come to the cause. We ask all our brethren and sisters to unit with us in praying that God will deepen our spirituality and devotion, and prepare our hearts and lives for the soon coming of Jesus.

## *A Mighty Challenge*

BY OLIVER MONTGOMERY \*

I AM glad that we can gather here tonight. I am sure that in every heart there is a profound wish that Brother Spicer might be with us to lead in this Spring Council. Our hearts go out to him and our prayers ascend for him. I wish he might be here to take this hour tonight, but it has seemed good to the brethren for me to lead out with a study.

I wish to read 2 Timothy 2:19: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity."

Space will not permit a review of the doctrines and teachings of this message, nor can we go into the various cardinal points of our faith. The great foundation principles that have been given to this people through the divine word of God and through the spirit of prophecy, are sure. Upon these fundamental doctrines we have built our hope of the soon coming of Jesus. Upon these we rest our faith and establish our hearts in the doctrine of deliverance from sin's power and the development of character that will fit us for the day when Jesus shall be revealed. The foundation of the faith of this message standeth sure, having this seal, that the Lord knoweth every child of His who has named His name and accepted His truth in this day.

We are facing a situation in the world and in the church of God that challenges, with a mighty challenge, every preacher and every other worker in this message, regardless of the phase of the work with which he is connected. I believe that a perishing world demands a ministry, a service, and a message given in living characters. There must be in the heart and revealed in the life and character of the messenger who bears the name of Jesus and goes forth to minister for Him, the very life and

character of Christ. I say that conditions in the world today demand such a message and such a messenger. The finishing of the work of God in this generation, the carrying of the message to the lost of earth, to those who are still in darkness and know not His saving power, is a challenge to every one who believes this message and who has buckled on the armor of Christ Jesus in this advent movement. The call is to the laity as well as to the ministry, to go forward and finish His work in the world.

#### *The Hour Has Struck*

The hour has struck when an evangelism greater, stronger, deeper, more far-reaching, more perfect and godly than anything we have ever before known, is needed—not greater in the sense of greater activity, broader advertising, more popular methods, or newly devised plans, but greater, much greater, because of the baptism of the Spirit's power. I believe the cry of evangelism should be sounded to our workers from one end of this old world to the other. In those sections of the world field where that cry is being given, is seen the evidence of the sounding of the loud cry of this message.

We who are here tonight entering into this Spring Council—a body of men and women upon whom responsibility rests—should face the challenge with all earnestness, giving ourselves to prayer and study and to the seeking of—I do not want to say plans, we have all the plans we need; I do not want to say methods, for we have a thousand methods; but I do want to say a spiritual energy, a consecration, a divine power that will lift us above ourselves, above any plane we have ever stood on up to this time. I believe this is our privilege.

I am not speaking tonight concerning something the Lord Jesus would not have us enter into and know as individuals. I have spoken of the world of the unsaved, the lost among men. I have in mind the millions in

\* Abstract of sermon at the spring meeting of the General Conference Committee, April 26, 1929.



the great cities, the towns, the villages, and the country districts in this land of ours, where the light of this message has not yet been carried. I have in mind the untold millions in remote mission fields that we have never reached. A world is perishing. Souls are going down all about us. Misery, broken hearts, sin, and death are on every hand, and we hold the one remedy. What a challenge!

#### *Conditions in the Church*

Let me call your attention to another challenge that faces us. I refer to the condition within the church. Perhaps some may feel that I ought not to emphasize this side, but, dear friends, if we are to be intelligent leaders, it seems to me we ought to look matters squarely in the face, intelligently and honestly measuring the task with the best judgment God gives us, and then with earnest prayer and courage and faith address ourselves to it as men that fear God and believe in His divine power and saving grace.

I do not need to emphasize the fact, because you know and understand it as well as I, that there are many among us who are careless and indifferent. There are many who are not as devoted and spiritual and godly as they ought to be. There are many whose feet are slipping, who are seeking the pleasures of this world, whose interest in the message and the activities of the church are growing cold. You know there are evidences on every hand that this is true. We can see the drift, we can see the tendency. Some, as they view the situation, are inclined to become discouraged and think it is a dark picture.

We are baptizing a great many people each year, but we are not making the headway we ought to make. We are not holding all that we baptize. Why are there so many losses? Is it altogether because there is a lack of ministry and lack of power in ministry? I do not believe that is altogether true. Undoubtedly that has something to do with it, but I do not believe that is the only contributing factor. If I read my Bible correctly, dear friends, I understand that in these last days "some shall depart from the faith." Some will give heed to "seducing spirits, and doctrines of devils," and false teachings. Some will no doubt become disheartened and discouraged because of the iniquity they see in the church. Some will get their eyes on the faults and failures of others; they will see the mistakes and sins of church members, and perhaps of officers and leaders, and they will stumble and fall, not having a faith and an experience

in God for themselves that will hold them steadfast.

#### *Many Ensnared by the World*

Many will be ensnared by the charms of this world,—the deceitfulness of riches, the pleasures and the pride of this life, and the lust of the eye. These all are powerful influences in leading men and women away from the truth. In view of this, and facing such a situation, it seems to me that the challenge calls to us for a ministry of earnest service for God that will stem that tide, and turn it in the other direction. I believe it can be done. I believe there are many, many whose feet are slipping today who could be won back from that perilous place where they stand, and be again established upon the foundation of the Lord Jesus Christ.

I am not saying this with any thought of censure or condemnation, but I believe it is a challenge to us to an earnestness and a faithfulness in ministry that should lead us to put ourselves to the stretch, and bring into our ministry and service a degree of earnestness that will eclipse anything we have ever put into it before.

#### *The Wise and the Foolish Virgins*

We are in that time described in the parable of the ten virgins. Five of them are foolish—unwise. They have their lamps, but they have no oil in their lamps; and while waiting for the bridegroom, they slumber and sleep and enjoy comfort and repose—perfectly satisfied, feeling no alarm or fear, utterly confident. They have the doctrines of this message. Their lamps are perfect and all in good condition. They understand the teachings, they observe all the forms of the church, and may perhaps be active in many of the church activities and lines of ministry; but they do not have the oil in their lamps.

"The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the rock, Christ Jesus, and permitted their old nature to be broken up. . . . The class represented by the foolish virgins have been content with a superficial work. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form."—"Christ's Object Lessons," page 411.

"The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five

will be found surprised, dismayed, outside the banquet hall."—*Id.*, p. 412.

But, my dear friends, there is another company, there is another side to the picture. There are encouraging features that God would have His people see with faith and confidence in Him. In the parable there were wise virgins. We ought not to lose sight of the wise while thinking of the unwise. The five wise virgins have their lamps. The lamps are in good condition, they are trimmed and burning and filled with oil. And these virgins have oil in their cruses. They are watching, alert for the coming of the bridegroom.

#### *Two Groups Pictured*

This parable pictures two groups in the church of God; not one in the church and the other in the world, but both in the church. It makes clear that in the day in which we are living we must expect to find in the church of God quite a large number who will not be ready for the Lord when He comes. That should not be any excuse for our failure to do our utmost to bring them to a realizing sense of their condition, and to lead them to become established on the rock Christ Jesus. It does, however, lead to this conclusion: that we ought not to feel that because there are five foolish virgins found among those who are waiting for the Lord to come, therefore this is not God's movement and God will not save His remnant and carry them through in triumph to His kingdom.

#### *The Shaking Time*

In the description of the shaking time, given in "Early Writings," there are brought to view two companies, one earnest, agonizing, praying; the other careless, indifferent, pleasure seeking, world loving. In "Christian Experience and Teachings," page 107, we find the statement:

"The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and His cause."

Again, on page 81:

"In later years I have been shown that the false theories advanced in the past have by no means been given up. As favorable opportunities come, they will have a resurrection. Let us not forget that everything is to be shaken that can be shaken."

I have been impressed with that statement, "Everything is to be shaken that can be shaken." That indicates to my mind that there will be some in the church of God who will be shaken, but will not be shaken out. That is, they will be tried and tested, and through that experience the devil will try to sift them as he did Peter,

to move them away from the truth, destroy their faith, and shake them out of the message. But they will come out victorious and stand on the Lord's side triumphant. Their feet will be established upon the faith of God. Those that can be shaken, that do not stand the test, will drop out of the message.

We are living in the Laodicean phase of the church. The Laodicean message is being given. God is earnestly calling and entreating His people. There are many, many who have laid hold of the white raiment, who have purchased the pure gold, and whose eyes are anointed with the eyesalve. I thank God, dear friends, that as we cast our eyes about and look over our churches all through the land and in all lands, we find that the remnant of God are established upon the foundation of the church, Jesus Christ Himself being their only hope and stay, the center of their confidence; they are living in Him.

The watchman on the walls of Zion today who is alert, whose eyes are anointed, casting his glance over the churches, can see these two companies. He can see a line of demarcation. He can see the earnest, devoted, godly ones growing more earnest and godly and devoted and self-sacrificing. He can see the careless and indifferent growing more careless. Those who love pleasure are reaching after more pleasures. Those that are centering their affection on the things of this world are becoming more and more engrossed with worldly affairs.

My dear friends, right down to the very day, the hour, the last moment, that the church militant is in this world before Jesus is revealed, both of these companies will be found going on together. Some are going right through to the very close of time and will expect to be caught up with the Lord in the air, but He will say, "I never knew you." They will cry, "Have we not . . . in Thy name done many wonderful works?" but He will say, "I never knew you."

#### Reasons for Existing Conditions

There are reasons why some of these conditions exist in the church.

"Many accept the truth without digging down deep, to understand its foundation principles, and when it is opposed, they forget the arguments and evidences that sustain it. They have been led to believe the truth, but have not been fully instructed as to what truth is, or carried forward from point to point in the knowledge of Christ. Too often their piety degenerates into a form, and when the appeals that first aroused them are no longer heard, they become spiritually dead. Unless those who receive the truth are thoroughly converted, unless there is a radical change in the life and character, unless the soul is riveted to the eternal

Rock, they will not endure the test of trial."—*Gospel Workers*, p. 368.

"Vainglory, selfish ambition, is the rock upon which many souls have been wrecked, and many churches rendered powerless. Those who know least of devotion, who are least connected with God, are the ones who will most eagerly seek the highest place. They have no sense of their weakness and their deficiencies of character. Unless many of our young ministers shall feel the converting power of God, their labors will be a hindrance rather than a help to the church. They may have learned the doctrines of Christ, but they have not learned Christ."—*Testimonies*, Vol. V, p. 174.

This little word picture given to our own workers, sets forth one of the reasons why there are so many in the church today who are not rooted and grounded in the foundation that standeth sure. It is because the work has not been thoroughly established in their hearts. There has been superficial work done with many,—a lack of follow-up work, of thorough instruction that would establish and ground people in the faith.

#### Storm Brings Desertions

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side."—*The Great Controversy*, page 608.

That pictures a large class who have been tasting of worldly pleasure and turning toward the world, then when the test comes and they are brought under trial, they are prepared to choose the easy and popular way. My dear friends, this condition, pictured so vividly in the spirit of prophecy is found in the church today. We see it with our own eyes. It is the condition we find among many, and it constitutes the greatest challenge that faces the ministry to-

day and ought to arouse us as nothing has before.

Several of our Negro brethren have been with us three days in counsel concerning our colored work and how it can be strengthened. They have stated that their churches are not making the gains they ought to make. This is not peculiar to our colored churches. The same is true of many of our white churches. There are churches that have gained scarcely a member for a period of years. Many churches are in that condition. They are not holding their own. Their membership is less than it was some time ago. We are not holding all of our young people. Our schools and young people's societies are not holding them, the pastors of the churches are not holding them, the Sabbath schools are not holding them. True, we are holding many. These different agencies in the church are holding and saving thousands. Thank God for this, but not as many as we ought to hold. I cannot help feeling we are not sufficiently stirred with earnestness when we see so many growing careless.

Many grow careless to whom no

### I Lift Mine Eyes Unto the Hills

(Ps. 121: 1)

BY JESSIE DAVIS KINGSLEY

I LIFT mine eyes unto the hills, when morning mists are breaking,  
And watch the gold and rose shades tint the tree tops here and there;  
Now mauve and amber stretch in rills, on yonder canvas making  
The Master Artist's wondrous day, spread o'er them everywhere.

I lift mine eyes unto the hills, when noon sheds all its glory,  
And, lo, they rise so clear and calm, to rest the weary soul;  
The mighty handiwork that thrills, oft read in song and story,  
Makes all things seem secure, knowing He hath control.

I lift mine eyes unto the hills, when eventide is falling,  
And shadows lengthen round about them, low and deep;  
My heart with adoration fills, lost voices now seem calling,  
Great, silent, steadfast hills, to thee I look — then peaceful sleep.

helping hand is held out, no earnest word spoken, no friendly visit made. Many realize and regret that they are going the way they are, but do nothing about it. May God help us to rush into the great tide sweeping them on, and reach out a helping hand and speak a word in season, to help them up on the solid Rock. We must do more than we have ever done before to save our young people. Missionary Volunteer departmental activities may help, the Sabbath school may help, the church services as ordinarily carried on may help. These are all saving agencies and are doing a wonderful work, but more than these is needed. Something more than interesting programs and entertainments and departmental ac-

tivities must be done. We need in the church today what the apostles had in their ministry. We must present the divine Christ established in and filling the soul, the doctrines and principles of truth as the very life of Christ. This and only this will establish the soul on the sure foundation.

We thank God for the army of young men and women who are faithful and true to the message, and who are giving their lives in earnest, devoted service to Christ.

#### *The Angel Flies Swiftly*

Brethren, this is God's last message—and I am glad it is the last, that there is not to be another. I thank God for the assurance that there is not to be a remnant of the remnant, but that this is the remnant church of God which is to go through to triumph.

"The third angel of Revelation 14 is represented as flying swiftly through the midst of heaven crying, 'Here are they that keep the commandments of God, and the faith of Jesus.' Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. This is the last message. There are no more to follow; no more invitations of mercy to be given after this message shall have done its work. What a trust! What a responsibility is resting upon all to carry the words of gracious invitation. 'And the Spirit and the bride say, Come.'"—*Testimonies, Vol. V, pp. 206, 207.*

"There is no work in our world so great, so sacred, and so glorious, no work that God honors so much, as this gospel work. The message presented at this time is the last message of mercy for a fallen world. Those who have the privilege of hearing this message, and who persist in refusing to heed the warning, cast away their last hope of salvation. There will be no second probation."—*Id., Vol. VI, p. 19.*

Why, my dear friends, with such words as these in our hearts, we ought to arouse and go forth with weeping and breaking hearts, to win men and women, in the church and outside the church, from their lost condition.

As we look at the situation, it seems to me this Spring Council should bring us, as a band of leaders, to very earnest and careful study of what we can do to increase the efficiency and power and earnestness and spirituality of our workers, that the service of our ministry may be stronger and more successful in the name of the Lord Jesus.

#### *Another Side to the Picture*

There is another side to the picture. I rejoice as I visit different parts of the country, and meet with our people in camp meetings, churches, and general gatherings, to find so many

devoted, earnest, godly people who are holding steadfast and true to this message. It is very heartening to see the degree of sacrifice manifested in sustaining our work, which we are trying to carry forward in all the world, and to know that back of it all loyal hearts are beating. We have every reason to have faith in God, and in this blessed truth, and in its glorious triumph, as we feel the heart beat and the cordial hand clasp of those earnest men and women who are standing staunchly and faithfully for God.

I believe, dear friends, the keynote of this Spring Council should be a call to a mighty evangelism. The

burden of our hearts at this time should be how we can give the third angel's message in power and in demonstration of the Spirit in a way to redeem many who are in our churches but are sleeping, and how we can carry on evangelism for the unsaved of the world, so that the work of God can be quickly finished in this generation. I believe the needs of the hour demand it. I believe the voice of the Lord is calling us to it. I believe that we as leaders of the people ought to buckle on the armor, and give ourselves to study and prayer until we find God's own way to solve the problem and carry the work on to glorious triumph.

## *The Great Need of the Hour*

BY J. L. SHAW \*

I WISH to say that the keynote sounded by Elder O. Montgomery last night I believe was a right note for this meeting. Evangelism at home and abroad is one of the greatest needs of the hour. "Woe is unto me," says Paul, "if I preach not the gospel." I wish this morning to emphasize the place of the ministry, and to consider practical plans for the advancement of the gospel ministry.

We have before us two texts of Scripture. One passage is five verses of the third chapter of Second Timothy; the second is five verses of the fourth chapter of Second Timothy. The first scripture sets forth the conditions in these last days; the second scripture provides the remedy with which to meet last-day conditions in the church and in the world.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

These words in the third chapter are not pleasing words. They are

hard to read. Yet they describe a condition that the apostle Paul saw would prevail in the last days, therefore he placed them before Timothy.

#### *The Gods of This World*

You notice in reading these verses that man's love is changing from a love for God to a love for man; from a love for God it is being transferred to a love of pleasure,—“lovers of pleasures more than lovers of God.” In other words, in these last days there is a false god that is growing in the confidence and love of the people. It is the god of pleasure, as set forth here. The wealth of the world is being thrown as a sacrifice to this god of pleasure. Music and art and literature are being taken from their true purpose, and in a large way devoted to the god of this world, the god of pleasure.

Take, for example, music. What advancement has been made in music, in the study of music, in the development of musical instruments, in the training of mind and body and voice! But what tremendous contribution is made of that to a false god, the god of pleasure! Behold the popular music of the day. Tune in your radio, and hear the jazz. Go by the places of amusement, and listen. How much of it is an offering to the god of worldly pleasure!

#### *Literature Prostituted*

The same is true in art and in literature. What God designed to be used for a high and noble purpose is being prostituted to a false god. Go to the bookstalls in public places. What do you find in greatest evidence?—Fiction, stories, novels, things that are untrue. Men's talents are used and money is spent to provide such sacrifice to the god of pleasure.

People are turning away from the

\* Talk on the ministry at the Spring Council, Sabbath, April 27.

churches today to find other meeting places where the god of worldly pleasure can be worshiped. We have the theater and the movie and the dance hall. The church is trying to keep pace, and is making great compromises to hold audiences in churches.

The god of pleasure is stalking through the earth. He demands the worship of mankind everywhere. Is that god coming into the Seventh-day Adventist Church? Have we barred him out? or is he getting a stronger hold upon the members of this denomination? What about our schools where are gathered the choicest flower of our youth? Is the god of pleasure pressing in? One of the greatest problems that we face in our educational work is in dealing with the god of pleasure. My mind and my heart go out for our educators and young people's workers in the problems they have to meet.

#### God's Remedy

There is but one remedy for last-day conditions, and that is the remedy that Paul, under the inspiration of the Spirit, gave to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: *Preach the word.*" Here is the remedy for the primary problems of this denomination in warfare against sin. In the field, in finance, in the schools, in our sanitariums, in our medical evangelism, in every part of our work, the way of progress is "*preach the word.*"

Paul knew whereof he spoke, for he had seen the word of God break down every barrier. He had gone into heathen cities where there was no one who professed the name of Christ, and in answer to his teaching of the word of God he had seen men yield, under the influence of God's Spirit, and find deliverance through Jesus Christ our Lord. That word is mighty; "the words that I speak unto you, they are spirit, and they are life." Life comes through the word. "My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

#### Preach the Word

Thank God for the power that is in His word. We would not be here today if it were not that the word got into our hearts. We are no better than other men, but somehow God's word found its way into our hearts, and we accepted it. Whatever the transformation, it has come because of the results of God's word through the operation of His Spirit working in our lives.

Paul greatly loved Timothy. He

calls him in one place "my own son," and in another place "my beloved son." He wanted to see him succeed in gospel work, to which he had been called. He therefore summoned him before God and Christ and the day of judgment: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: *Preach the word.*" He charged him before the tribunal of heaven, lest he fail to preach the word.

At this time Timothy was not a novice. According to the margin, these words were given thirteen years after Paul first met Timothy and placed him in the ministry. Timothy had been a minister through these years. He had been an exemplary

#### God's Power

BY LOUISE C. KLEUSER

He knows the home of light and night,  
The gates of life and death;  
He guides the sons of Arcturus,  
And Pleiades feels His breath;  
The lion couches at His will,  
The eagle soars on high;  
The Mighty of the universe  
Stoops to the faintest cry.

He thunders in His majesty,  
And speaks above the storm;  
His mighty voice holds well in poise  
Each cloud, each raindrop warm.  
He shrouds His power in fleecy dew,  
At times the hail beats loud;  
He hurls the lightning to the mark,  
Storms blow from blackening cloud.

His breath forms icy fantasies,  
And builds a wall o'er night;  
Again His tender care and skill  
Paints soft the dawn of light,  
Or touches up the shades of eve  
With Master Artist sweep;  
His Father hand controls the sea,  
And guides the brook to leap.

O Source so mighty, yet so kind,  
Teach me Thy love to feel,  
Not only in the sunbeam's warmth,  
But in the thunder's peal;  
In Thy pavilion hide me e'er,  
Only to view Thy power;  
Just keep me calm above the storm,  
With Thee I need not cower.

man. He had known the Scriptures from his very youth. Paul had looked into the record of his parents and his grandmother, who had been faithful in instructing him in the word of God. Now Timothy had been out in the ministry for years, and yet Paul was exercised. He goes on to say that his own work is about over, that he is near his end. The years have gone on, and his hair has grown gray. The weight of years is resting upon him. He therefore says, "I have fought a good fight, I have finished my course, I have kept the faith." Timothy, I want you to finish your course; I want you to fight a

good fight. You have been at it thirteen years, but I want you to make full proof of your ministry. Paul did not consider that Timothy even yet had made full proof, though he was set forth as an example.

#### Reprove Sin

Paul's charge to Timothy was, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine," not at one time, but at all times; not on one theme, but on all themes. It takes more than just preaching along one line for a man to make full proof of his ministry. We cannot be single-track ministers of the gospel; we are to *preach the word*, to give meat in due season, to hold back nothing of the counsel of God.

In "Gospel Workers," pages 30 and 31, I read:

"Fearing that Timothy's mild, yielding disposition might lead him to shun an essential part of his work, Paul exhorted him to be faithful in reproving sin, and even to rebuke with sharpness those who were guilty of gross evils. Yet he was to do this 'with all long-suffering and doctrine.'"

It makes a great difference how we deal with sin, how we approach people who have lost out, who are violating God's law.

"He was to reveal the patience and love of Christ, explaining and enforcing his reproofs by the truths of the word. To hate and reprove sin, and at the same time to show pity and tenderness for the sinner, is a difficult achievement."

A man cannot do that unless he is under the influence of the Holy Spirit. Otherwise he will either be too sharp on the one side or too easy on the other.

"The more earnest our own efforts to attain to holiness of heart and life, the more acute will be our perception of sin, and the more decided our disapproval of it. We must guard against undue severity toward the wrong-doer; but we must also be careful not to lose sight of the exceeding sinfulness of sin."

This god of pleasure is leading men and women to compromise with what is right and true in these last days.

"There is need of showing Christlike patience and love for the erring one, but there is also danger of showing so great toleration for his error that he will look upon himself as undeserving of reproof, and will reject it as uncalled for and unjust."

And so Paul gives this admonition to Timothy, "Preach the word; . . . rebuke, exhort with all long-suffering and doctrine," and thus prove himself an evangelist, making full proof of his ministry.

It is wonderful what the word of God is doing, both in the homeland and in the mission field. It is marvelous what a man or a company of men can do when they go out and preach



this word. A year ago I was out in the Philippines. I was surprised Sabbath morning as I went into the Manila church to find six hundred of our people there at the meeting. Afterward I went to see the publishing house and school. Out in the Pacific is a little publishing house at Manila, turning out literature, paying for its own paper, supporting its canvassers, paying all its foreign workers, and making a profit in one year of a few thousand dollars.

I went over to the school, where I found a fine company of young men and women preparing for the work, and I had the privilege of talking to thirty colporteurs just going out into the field. I also saw those who were going out into the ministry. I asked myself, What started all this? for the work began only a few years ago, and yet now we have as many Adventists in proportion to the population in the Philippines as we have in the United States. The answer is, Men went forth and *preached the word*. God says His word is like a hammer that breaketh in pieces the rock. The hammer may fly back when you first strike the rock, but strike again and again and again, and the hardest rock will yield and become powder. That is the secret of our success in mission fields—preaching the word of God.

#### *Training Others to Work*

Paul not only wanted Timothy to preach the word, but he wanted him to go farther than that. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2. These two books of Timothy are a manual for ministerial work. They contain instruction for the gospel minister. The Lord wanted to train Timothy in the right way. One of the responsibilities that Paul sought to place upon him was for him to get hold of men who would accept the word and go out and preach it to somebody else.

Here is a statement concerning the policy of the apostle Paul:

"The apostle Paul saw the importance of training younger workers. After making a missionary tour, he and Barnabas retraced their steps, and visited the churches they had raised up, choosing men whom they could unite with them, to train for the work of proclaiming the gospel. Paul made it a part of his work to educate young men for the gospel ministry."—*Gospel Workers*, p. 102.

Is that a part of every minister's work, or was Paul an exception? Was that God's plan, that because he was an apostle he was to be an exception? I believe it is a part of every minister's work, a glorious part of it. It brings marvelous results.

It brings great joy to see men whom you have been instrumental in bringing into the message and helping to get into the work. I think it is about the greatest consolation we can get in this warfare down here. God wants us to have more of that kind of consolation.

"He took them with him on his missionary journeys, and thus they gained an experience that later enabled them to fill positions of responsibility. When separated from them, he still kept in touch with their work, and his letters to Timothy and Titus are an evidence of how deep was his desire for their success. . . . This feature of Paul's work teaches an important lesson to ministers today. *Experienced laborers do a noble work when, instead of trying to carry all the burdens themselves, they train younger men, and place burdens on their shoulders.*"—*Ibid*.

We are getting older, some of us. We want this work to go on until it is finished. "It is God's desire that those who have gained an experience in His cause, shall train young men for His service."—*Ibid*.

In this connection I think of a concrete example. One time I was called over to Burma to hear two of our young men start preaching. One was Brother Williams, now superintendent of the Northwest India Union Mission; the other was Brother Baasch, now superintendent of the Colombia-Venezuela Union Mission of Inter-America. These young men had known our truth only a short time. They had not been educated in our schools. But they had heard the word of God preached, and it had won their hearts. I think that is one of the finest contributions, if not the finest, to the work in Burma that Brother Votaw ever made. He kept at those men until he got them into the message and had trained them for the work. Now they are bearing responsibilities. Brother Votaw is home, but Brother Williams is out in India, one of the strongest workers we have in that field. And Brother Baasch is in Colombia, where he has been alone for a year while his wife is in California trying to build up her health and getting ready to join him in the mission field.

I want to read a few more statements from the spirit of prophecy concerning the responsibility:

#### *Education of Our Youth*

"The burden bearers among us are falling in death. Many of those who have been foremost in carrying out the reforms instituted by us as a people, are now past the meridian of life, and are declining in physical and mental strength. With the deepest concern, the question may be asked, Who will fill their places? To whom are to be committed the vital interests of the church when the present standard bearers fall? We cannot but look anxiously upon the youth of today as

those who must take these burdens, and upon whom responsibilities must fall. These must take up the work where others leave it, and their course will determine whether morality, religion, and vital godliness shall prevail, or whether immorality and infidelity shall corrupt and blight all that is valuable."—*Gospel Workers*, p. 68.

"Too little attention has been given to the education of young men for the ministry. . . . We are losing much every year because we do not heed the counsel of the Lord on these points."—*Testimonies*, Vol. VI, p. 136.

That has been one of our troubles all the way along. We have not had our eyes open to look after young men. It is wonderful what just a few words will do to a young man to change his life. I shall never forget when I was a young man in Battle Creek College. One springlike day Elder E. W. Farnsworth and Brother Fred Mead came up to my room. They were both big men. I felt almost embarrassed, for I was just a boy. They began by asking me what I was aiming to do, and talked to me about getting ready to go into the ministry. I had not supposed that I could attain unto it, and yet they inspired me, they encouraged me. I had no money, and one of them said, "I think I can find some money for you." And he found it and helped me.

"Much talent has been lost to the cause, because men in responsible positions did not discern it. Their vision was not far-reaching enough to discover that the work was becoming altogether too extended to be carried forward by the workers then engaged."—*Id.*, Vol. V, page 723.

Have we gone past that time? or is the work now too extended for the workers that we have? If you could see the letters that come in from the mission fields and read the calls for help which we can never present because we can't answer them, you would realize more fully the need.

"Our schools have been established by the Lord; and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, some as evangelists, some as teachers, and some as gospel ministers."—*Fundamentals of Christian Education*, p. 489.

"At our college, young men should be educated in as careful and thorough a manner as possible that they may be prepared to labor for God. This was the object for which the institution was brought into existence. . . . The design of our college has been stated again and again, yet many are so blinded by the god of this world that its real object is not understood. God designed that young men should there be drawn to Him, that they should there obtain a preparation to preach the gospel of Christ."—*Testimonies*, Vol. V, pp. 11, 12.

Our first college was not established simply that we might have a denominational school, simply that we might say that we have our own college. The primary purpose in the establishment of our college was to train young men for the ministry.

"The best ministerial talent should be employed in teaching the Bible in our schools. Those selected for this work need to be thorough Bible students, and to have a deep Christian experience; and their salary should be paid from the tithe. God designs that all our institutions shall become instrumentalities for educating and developing workers of whom He will not be ashamed, workers who can be sent out as well-qualified missionaries to do service for the Master; but this object has not been kept in view. In many respects we are far behind in this work; and the Lord requires that a zeal be shown in it infinitely greater than has hitherto been manifested. . . . There is an urgent demand for laborers in the gospel field. Young men are needed for this work; God calls for them. Their education is of primary importance in our colleges, and in no case should it be ignored or regarded as a secondary matter."—*Id.*, Vol. VI, pp. 134, 135.

I am glad for the work that our educators are doing in inspiring young men to get into that work. But there is no greater service you can render to this cause in preparation of workers, than to get men into the ministry.

"It is entirely wrong for teachers, by suggesting other occupations, to discourage young men who might be qualified to do acceptable work in the ministry."—*Id.*, p. 135.

I believe every young man who comes to one of our schools ought to be considered as a possibility for the gospel ministry. Every line of work that we have depends upon the ministry. It is the line of our advance. Do we want more members? Preach the word. Do we want more workers? Preach the word. Do we want more money? Preach the word. That is the way out, that is the solution.

#### *Encouragement to Our Churches*

"When the churches see young men possessing zeal to qualify themselves to extend their labors to cities, villages, and towns that have never been aroused to the truth, and missionaries volunteering to go to other nations to carry the truth to them, the churches will be encouraged and strengthened far more than to themselves receive the labors of inexperienced young men. As they see their ministers' hearts all aglow with love and zeal for the truth, and with a desire to save souls, the churches will arouse themselves."—*Id.*, Vol. III, p. 204.

It does give new life in a conference to have some younger preachers in it. I know of nothing else that so fires the body of Adventists in a conference as does the fact of having some young men out preaching the word, growing and developing. It not only affects the older people, but

it affects the younger ones also. I remember the time when I was a boy in Iowa. Brother Daniells used to come up to the Waukon church. Then there was Brother I. J. Hankins and Brother Leroy Nicola. They were all young men, promising preachers. I thought how wonderful it would be if I could ever be a preacher, and do what these men were doing. But when every man in a conference is gray haired, I do not believe it inspires young men as it does to see some other young men who are winning out in the gospel ministry.

That reminds me of what Brother McVagh of Iowa said to me when I met him recently.

"I am troubled about the development of the work in Iowa, Brother Shaw," he said. "I seem to be just turning a crank."

"How is that?" I asked.

"Well, I would like to put in some young ministers, but all our tithe is taken up in caring for the men we

### *"Christ Liveth in Me"*

(Gal. 2: 20)

BY J. A. STEVENS

LORD, I am lost but for the cost  
Paid out on Calvary's tree.  
I walk in night but for the light  
Thy love doth shine on me.

Devoid of power in every hour,  
Give, Lord, Thy Spirit give.  
My every breath leads but to death;  
Not I, but Thou, dost live.

All helpless still to do Thy will  
In thought, or word, or deed:  
My heart Thy throne, Thy will my own,  
Lord, Thou dost meet my need.

I'll witness, Lord, by deed and word,  
Thy death upon the cross;  
My joy Thy shame, my power Thy name,  
And count all else but dross.

have already. We can't turn these men off. We cannot go in debt. What shall we do? When I was visiting Union College, some young men came to me and wanted to get into the ministry. They were from this conference. But I told them there was no money. Brother Shaw, isn't there some way around this? Hasn't God got some plan whereby when we go to all the effort of training these workers, they may enter the work?"

We ask our people to give, and we run church schools, academies, colleges. We equip these institutions and put faculties in them. We get the young people to come, and they work their way through year after year. Finally they graduate. Then they come and say, "We want to go into the ministry." While I believe we are doing more now in our col-

leges to train men for the ministry than at any time in the past, yet should there not be some bridge whereby these men can get from the school into the field? Isn't there some way of solving this problem?

I know our conferences are hard pressed, many of them. Some of them have become involved in debt. I know some conferences that are not doing much this year because they are so deeply buried in debt that they must get out of that first. What can we say to such conferences as that? And yet young men are knocking at the door and wanting to get into the ministry.

#### *No Limit to Extension*

"The number of workers in the ministry is not to be lessened, but greatly increased. Where there is now one minister in the field, twenty are to be added; and if the Spirit of God controls them, these twenty will so present the truth that twenty more will be added."—"Gospel Workers," pp. 65, 66.

There is no limit to the extension of this message if we preach the word, and if we encourage young men to come in and take the responsibility and the load, and preach the word.

I have wondered what more could be done to develop more ministers for home and foreign fields. The supply is not sufficient. We have sent many preachers and other workers to the mission fields. I have here a list of workers sent out to the mission fields from 1901 to 1928. It gives the number year by year, sometimes a hundred, sometimes one hundred fifty, sometimes two hundred a year were sent. Here is one year when we sent out three hundred ten. Sending so many workers to foreign lands has been a tremendous drain on the home base.

I was impressed with that when I was over in Shanghai, China. The workers were in from different parts of China. Because of war conditions they were held in Shanghai. We had the privilege of meeting that group of workers, more than a hundred of them. They were as fine a group of men and women as I ever met. I said to myself, What if that talent were in the homeland, raising up churches; what would it mean? We have made a liberal contribution to the mission fields, and we thank God for it. We would not recall one of them. And the end is not yet. We must go on and on sending more. But we need more young workers who have had experience and who know how to work. The greatest need in mission lands is for men who can preach the word.

#### *Ministerial Internships*

I have thought of the advisability of establishing or providing what

might be called ministerial internships. We take our young men through the medical course, but they are not yet ready to blossom out fully as doctors. We take them into our institutions to serve a period of internship. Would there be any light in some way providing ministerial internships for our young men, a certain number of them, as many as could be financed, and who have the consecration, training, and adaptability? and the same for young women for the Bible work? I wish we could in some way bridge this gap between the school and the field, get more of the product of our effort and our toil into the field. Let me explain my thought more fully.

For years we have recognized the importance of getting more of our promising young men into the ministry. Winning souls is our primary business, and in a large way through the "foolishness of preaching" this is accomplished. With this end in view, our colleges have done much in recruiting students and in providing courses especially adapted to the needs of those preparing for the ministry. Even from the beginning of our educational work, this primary purpose has been kept in view. The establishment of the first college at Battle Creek was primarily to prepare men for the ministry.

As young men have come from our schools, conferences have done what they could to place them in the work, and many have developed into gospel workers; yet every year the number who have received a college education and are not placed in the work increases. In fact, we face a serious problem in encouraging so many young people to attend our colleges, and year by year finding the number passing out without any way being found for them to give their energy and training to the organized work. If a young man has the possibility of developing into a successful minister, should not study be given to a plan that may make this possible?

Several years ago the General Conference recommended local conferences to place yearly from one to three men from the schools in evangelistic work preparatory to a call to the mission field, if such a call came, or to remain on in the conference in evangelistic work as Providence might indicate. This plan, where followed, did much to get evangelistic talent into the field, and many thereby proved their fitness for foreign calls.

And yet this plan does not appear to be meeting the full need. The number in our schools preparing for the ministry is growing, and should be greatly increased. Should not

every young man that gives promise of good service in evangelistic work be encouraged to prepare himself, and should not some way be found for him to prove his calling?

Our base at home is too small for so extended work abroad. Instead of increasing our membership in North America by two or three thousand a year, we should be increasing by many thousands. Such an increase would bring new strength, interest, and talent, first into the work at home, and then in foreign lands. We can follow no other line of advance in the home field that would so increase tithes and offerings and build up the finances of the cause.

#### *Opportunity for Every Youth*

Should not a plan be laid that will give every young man who has the

### *Voices of the Night*

BY EDWARD J. URQUHART

ONE looks into the starry skies  
And through their twinkling bright  
Discerns the love that never dies,  
And everlasting light.

Another looks into the sky  
Of jewel-besprinkled night  
And only may his mind descry  
The chill of cold starlight.

One sees the universe aflame,  
Lit up with torches bright,  
Where myriad burning suns proclaim  
That God is love and light.

One sees but little jets of light  
That do not reach the soul,  
And turns to earth that feeble sight  
That will not be made whole.

Another looks across the night,  
And in its reaches broad,  
Discerns in all its dazzling light  
The diadem of God.

consecration and education, an opportunity, for a year at least, to prove his call to the ministry? In the early days of the message, young men were given the prophetic chart, and sent out with little or no remuneration, to prove their call for the ministry. But living conditions were different then from what they are now. Much of our work was in the country, and accommodations could be found with our people or others at little or no charge. But now the ways and standards of living have changed. Our ministers do not find room and board in the homes of the people as they once did. The cost of food, clothing, and shelter has increased. Spare rooms, especially in towns and cities, are not so numerous as years ago.

This seems to argue that where conferences are not able to take young men onto the pay roll while demonstrating their fitness for the work,

some plan should be devised to make this possible. We have thought of establishing what, for lack of better means of expression, we would call ministerial internships. The purpose of these would be to give those who qualify, a limited means of support for one year while proving their calling to the ministry. When students finish the medical course, they are given one year at a small salary while getting experience in a sanitarium or hospital. They are pleased to take this means of getting into medical work. Should not young men planning for the ministry welcome such a means of further preparation and entrance into the ministry?

How such ministerial internship, if provided, would be financed would have to be agreed upon. Now that the debts upon our schools are being rapidly reduced, we have thought of the advisability of using some portion of the debt-paying comeback for such a purpose.

It is wonderful what is being done in the reduction of debts on our educational institutions; they have been reduced one half. It now looks as if 1929 will be the banner year in debt reduction. We are going to get these debts out of the way.

But while we must not hinder the debt-reducing plans, if some of the money used for this purpose could eventually go into giving young men a chance to prove their call to the gospel ministry, would it not spell progress for the work? We might join together as General and union and local conferences in an endeavor to get more of these young men for the ministry and to help finance them. They go to school and earn their way there. And when they get out, if they can have a little something that will provide for the necessities of life, I believe it would inspire them to go into the work, and thus prove their call to the ministry.

"The work of our colleges and training schools should be strengthened year by year. Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. *Urgent inducements should be held out to those who ought now to be engaged in missionary work for the Master.*"—*Fundamentals of Christian Education*, p. 488.

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REMEMBER that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial and sacrifice, ascend the whole length of the ladder of progress.—*Christ's Object Lessons*, pp. 331, 332.

# EDITORIAL

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

## *A Startling Statement The Alarming Increase of Crime*

It was a startling statement that the President of the United States made in his recent address at the annual luncheon of the Associated Press in New York. He spoke upon what he considered the dominant issue before the American people, namely, "The enforcement and obedience to the laws of the United States, both Federal and State." President Hoover believes that the time has come "to realize that we are confronted with a national necessity of the first degree, that we are not suffering from an ephemeral crime wave, but from a subsidence of our foundations." He spoke of the record of crime in this country, particularly as compared with the record of other nations, the comparison proving not at all favorable to the United States. We quote:

"We are reaping the harvest of these defects. More than 9,000 human beings are lawlessly killed every year in the United States. Little more than half as many arrests follow. Less than one sixth of these slayers are convicted, and but a scandalously small percentage are adequately punished. Twenty times as many people in proportion to population are lawlessly killed in the United States as in Great Britain. In many of our great cities murder can apparently be committed with impunity. At least fifty times as many robberies in proportion to population are committed in the United States as in Great Britain, and three times as many burglaries.

"Even in such premeditated crimes as embezzlement and forgery our record stands no comparison with stable nations. No part of the country, rural or urban, is immune. Life and property are relatively more unsafe than in any other civilized country in the world.

"In spite of all this we have reason to pride ourselves on our institutions and the high moral instincts of the great majority of our people. No one will assert that such crimes would be committed if we had even a normal respect for law and if the laws of our country were properly enforced."

Those who are opposed to the provisions of the Eighteenth Amendment are quick to respond to figures of this character, charging the greater increase of crime to the conditions which have been brought about by prohibition. Anticipating this, the President says:

"No individual has the right to determine what law shall be obeyed and what

shall not be enforced. If a law is wrong, its rigid enforcement is the surest guaranty of its repeal. If it is right, its enforcement is the quickest method of compelling respect for it. I have seen statements published within a few days, encouraging citizens to defy a law because that particular journal did not approve of the law itself. I leave comment on such an attitude to any citizen with a sense of responsibility to his country."

What is the cause for this unfortunate situation that exists? This we believe is clearly stated, in part at least, in President Hoover's opening remarks. He says:

"A surprising number of our people, otherwise of responsibility in the community, have drifted into the extraordinary notion that laws are made for those who choose to obey them. And in addition, our law-enforcement machinery is suffering from many infirmities arising out of its technicalities, its circumlocutions, its involved procedures, and too often, I regret, from inefficient and delinquent officials."

The remedy he declares to be an awakening of the individual conscience, a law-abiding sense on the part of the individual citizen.

"After all, the processes of criminal-law enforcement are simply methods of instilling respect and fear into the minds of those who have not the intelligence and moral instinct to obey the law as a matter of conscience. The real problem is to awaken this consciousness, this moral sense, and if necessary to segregate such degenerate minds where they can do no future harm."

### *The Responsibility of the Press*

The responsibility of the press, President Hoover argues, is very great. He feels that instead of the press throwing around crime the glamour of romance and of heroism, which tends to break down the stability of the law, if "we would invest with a little romance and heroism those thousands of our officers who are endeavoring to enforce the law, it would itself decrease crime. Praise and respect for those who properly enforce the laws would help."

"Possibly the time is at hand for the press to systematically demand and support the reorganization of our law-enforcement machinery—Federal, State, and local—so that crime may be reduced; and on the other hand to demand that our citizens shall awake to the fundamental

consciousness of democracy, which is that the laws are theirs, and that every responsible member of a democracy has the primary duty to obey the law.

"It is unnecessary for me to argue the fact that the very essence of freedom is obedience to law; that liberty itself has but one foundation, and that is in the law."

In concluding his admirable appeal for respect and observance of law, President Hoover quotes the following from Abraham Lincoln:

"Let every man remember that to violate the law is to trample on the blood of his father, and to tear the character of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in the schools, in seminaries, in colleges. Let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation, and let the old and the young, the rich and the poor, the grave and the gay, of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altar."

### *Subject to the Higher Powers*

To these sentiments we can say a hearty Amen. Indeed, we are enjoined by the word of God to this respect for civil authority. The apostle Paul admonishes the Christian believers in these words:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake." Rom. 13:1-5.

The Christian, in his obedience to law, should be impelled by the highest motives. He should be subject to the law, as the apostle states, "not only for wrath, but also for conscience' sake." He should recognize that government is ordained of God. Without government, what would the world be today?—In a state of chaos, revolution, bloodshed, and death on every side. The only law would be the law of might.



*Bounds of Civil Authority*

Of course there is a step beyond which civil government cannot justly go, a sphere into which it cannot properly intrude, and that is the sphere of man's individual relationship to God. When government seeks to prescribe how man shall serve his Maker, it has then overstepped the boundary with which God has bound it about; and under these circumstances the Christian believer must give his first allegiance to Christ the Lord.

The Master recognized this line of demarcation between civil and divine governments when He declared to those who were seeking to entrap Him: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

During the history of the Christian church God has demonstrated more than once His signal approval of the men who violated some governmental decree when that decree intruded into the sacred precincts of the individual conscience, and robbed man of his God-given right to worship according to the dictates of his own conscience. Daniel's refusal to obey the laws of Medo-Persia when obedience would have led to his denial of the one true God; the refusal of Shadrach, Meshach, and Abednego to worship the golden image when by doing so they would have violated the divine law, expressed in the first commandment, received open and signal manifes-

tation of heaven's highest approval.

The church of Christ has much to do in throwing its influence to proper law enforcement. This it can do, not by seeking to make man righteous by law,—the history of all the past has proved the sad futility of this effort,—nor by gospel ministers' becoming informers and spies upon their neighbors; but by preaching the eternal principles of truth and right and justice, as expressed in the law of the decalogue and in the gospel of the Lord Jesus Christ.

The vicious, evil, designing law-breaker is not found among the sincere, devoted followers of the Lord Jesus Christ; he is not found among those who are seeking by God's grace to love God supremely and their neighbors as themselves; he is not found among those who have taken as their motto the golden rule of doing unto others as they would that others should do unto them. This class of lawbreakers, rather, are found among those who have rejected Christ's grace, who have chosen the rule of Barabbas in preference to the rule of the thorn-crowned Saviour.

These principles, taught by the church of Christ, will exert a mighty influence in arousing the individual conscience, in leading men and women to obey every just requirement, and to place their influence uncompromisingly on the side of law obedience and law enforcement.

F. M. W.

portance of these times? God awaken us and quicken us. Let us buckle on the armor, let us remember to be good soldiers.

In the great World War, when at times it looked especially serious for some of the contending nations; men and women took life very seriously. They had given their strongest men for the conflict. Those at home toiled and sacrificed, and many prayed. It became unpopular in some countries to wear expensive clothing, jewelry, or finery. Even rich or costly table supplies were no longer purchased, and intoxicating drinks were prohibited. The theaters were closed, and horse racing and mirth were banned. A dark conflict was on. What was thought to be in normal times more or less proper was now, in this hour of a nation's severest conflict, thought to be altogether out of place.

Do we not catch the lesson? How can we, in this hour of the world's and, yes, the church's last great conflict, go on our way careless and unconcerned? How can we dress and eat and play like the world? O brethren, this is the last time! O churches of the Lord, awake, arise, and fight!

"The great I AM is speaking to those who make void His law. When God's wrath is poured out upon the earth, who will then be able to stand? Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few,—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. The nation will be on the side of the great rebel leader. . .

"The Captain of our salvation will strengthen His people for the conflict in which they must engage. How often, when Satan has brought all his forces to bear against the followers of Christ, and death stares them in the face, have earnest prayers, put up in faith, brought the Captain of the Lord's hosts upon the field of action, and turned the tide of battle and delivered the oppressed.

"Now is the time when we should closely connect with God, that we may be hid when the fierceness of His wrath is poured upon the sons of men. We have wandered away from the old landmarks. Let us return. If the Lord be God, serve Him; if Baal, serve Him. Which side will you be on?" —*Testimonies*, Vol. V, pp. 136, 137.

## A Time to Be Serious

BY J. E. FULTON

It is the closing time, the hour is late, the curtain is about to fall on the great drama of the ages. The sun is well down in western skies; the curfew tolls the last hours. How can we take life lightly when such tremendous issues crowd upon us? How can we join with the giddy crowd or enjoy the pleasures and attractions in which the world-loving are engrossed? Only here in this life have they their reward. We are pilgrims and strangers; our country is one to come.

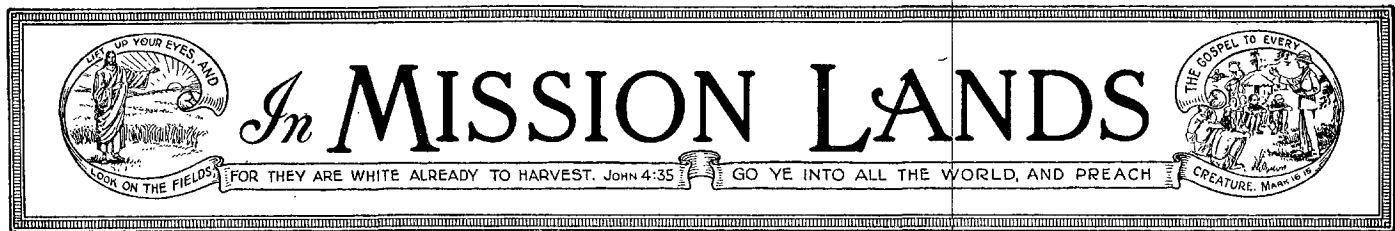
And then, it is the time of the judgment, it is the great antitypical day of atonement. To Israel that day was a time of mourning. What was more or less allowable at other seasons was then out of place. It was a time of mourning and of seeking God.

The world cannot understand us, and they often ask the earnest Seventh-day Adventist why we do not do this or that. But we are not to wonder at worldlings' having a low standard or a distorted vision of things, though

it is sad beyond words for Seventh-day Adventists themselves so far to lose their vision that they join with the throng in worldly pleasures. Many have lost their way; many are drifting with the careless crowd. The great unfinished task is regarded lightly by many, and by many altogether neglected.

We are in the time of the finishing of the work; it is the conflict of the ages. The age-long controversy in which God, His Son, the Holy Spirit, the angels, and God's children on the one side, and the Satanic majesty, evil angels, and wicked men on the other, face each other in two great armies, and they are now set in terrific battle array.

Are we serious about the issue? Is this a reality to us, or is it to us merely a sham battle? Have we been following only a cunningly devised fable? Oh, no! This is the most momentous struggle of the ages. Can it be that we shall not realize the im-



## Visiting Our Mission Stations in Burma

BY OLIVER MONTGOMERY

JANUARY 18 we took the steamer at Calcutta for Burma, arriving in Rangoon about midday, January 21. We were welcomed by T. J. Michael, acting union superintendent, G. W. Pettit, pastor of our English church in Rangoon, and Brother O. A. Asprey, the secretary-treasurer of the union.

We took steamer that same evening for Myaungmya. The course led us through rivers and canals, which made it a very interesting trip. We reached Myaungmya the next morning about 8:30, and were met at the dock by F. A. Wyman and R. A. Beckner, who are both settled at this place.

This is a new mission station, established about one and a half years ago. It is intended to serve as a mission center from which to work the surrounding districts. The mission school building is completed. It is a two-story structure, thirty by forty feet, and provides classrooms and principal's office. There are two small cottages constructed of brick which are now occupied by the two families. They are nicely furnished, and equipped with running water and sanitary toilets, which are quite a luxury in this part of the world. While they are not intended to be occupied permanently by foreign workers, yet they do serve as very cozy temporary homes. The plan is to build regular bungalows for the foreign workers, when these small cottages will be turned over to native teachers and their families. Up till the present time this was a boys' school, nearly all the boys being small. A few of the larger students are taking fifth and sixth grade work.

A very interesting public effort was in progress in Myaungmya. Brethren Wyman and Beckner had secured a dwelling house in the center of the town, well located, placed a native worker and his wife as caretakers, and equipped the large front room with chairs and a temporary pulpit. Then they opened a series of public meetings, teaching the message to the people of this town. This is the first effort of the kind, I understand, ever conducted in Burma. The brethren were pleased to find about 300 people

gathered to listen on the first night. The interest has kept up fairly well during the entire series, and several interested people have been listed for further study and work.

### Brief Effort Reveals Possibilities

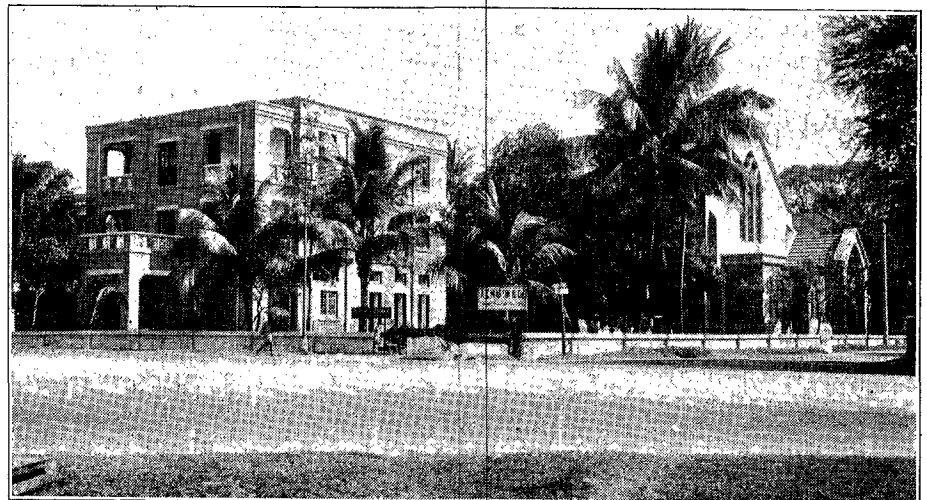
It was my privilege to speak on our world work to a good audience the evening we were there. Unfortunately, the effort was only a brief one, the union conference session coming on and other circumstances entering that made it necessary to close the meetings after a short period. But the experience is an encouraging one, and we believe that the brethren will look forward to the future with the idea of doing more along this particular line. We spent two days at this place, and then came back by steamer to Rangoon.

Arriving at Rangoon in the early morning, we were driven by automobile about fifty miles to visit the girls' school conducted by Brother and Sister A. J. Denoyer at Taikgyi. Sister Denoyer has charge of the teaching, while Brother Denoyer devotes his time to the village mission work and the outside interests that must be attended to. There are about thirty girls in their school. Sister Denoyer is doing excellent work with them. The industrial features of the school are weaving and needlework. We returned to Rangoon that evening, and left immediately by train for the Tenasserim Mission, where

Eric B. Hare is in charge of the work.

Our visit to the Kamamaung station was a great inspiration. This is the headquarters of the Tenasserim field. It is situated on the Salween River, about a day's run by steamer north of the town of Moulmein, which is at the mouth of this river. The school is built on a high bluff overlooking the river, which gives it a commanding view, and is about one mile north of the village of Kamamaung. From the beginning the approach to the station was by means of river launches and small steamers, the mission having its own launch. Just now there is in prospect a good automobile road running right by the mission, which in course of time will probably be completed.

Brother Hare has been here thirteen years. Brother H. Baird, his associate, who has been with him for seven years, has just returned from furlough. The Kamamaung station is in the midst of the Karen country. There are about a million and a half Karen-speaking people in Burma. They are one of the aboriginal tribes of the country, and are much more susceptible to the gospel than are the Burmans. Since the days of Judson the largest number of converts won in Burma by other mission societies has been among the Karens. Brother Hare has done a highly commendable work among these people, and his station stands out as one of the best we have seen in this division. The Karens are very musically inclined, and as Brother Hare is especially gifted in this direction, the musical talent in the school is well developed. We



New Office Building and Living Quarters at Rangoon, Burma, With the New English Church in the Rear, Facing Another Road

were entertained and greatly pleased by the fine singing, and the music rendered by the band, in which twenty-one instruments are used.

#### *Industries Thriving*

The calisthenics and drills on the campus were well executed, and indicated the thoroughness and exactness with which the work of this school is carried forward. We were pleased to find the industries of the school well developed. Brickmaking and the sawing of lumber by hand; carpentry, which takes a very practical form in putting up the necessary buildings on the station; and farming, which includes clearing the land from the primitive jungle, are among the industries carried on by the boys. Sewing, weaving, and domestic work keep the girls busy.

The students are not educated away from the customs of the country, but are encouraged to dress in the native costume. Their way of cooking and serving meals, and the beds provided in the dormitory, are all in keeping with the general customs of the country.

We were especially pleased with the spiritual tone of the school. In the Friday night meeting the ringing testimonies, telling of God's power to save from sin, from ancestral and devil worship, from the habit of chewing betel nut and other vices, clearly indicated that a thorough work of grace had been wrought in the souls of these young men and women. Brethren Hare and Baird have been very thorough and painstaking in all their work and in the preaching of the gospel of the Lord Jesus. Our stay here was a continuous pleasure, and our hearts were filled with joy at what we saw.

#### *Outstation Visited*

In company with Brother Hare it was our privilege to visit one of the outstations in his field which is twenty-four hours' journey from Kama-maung, where an ordained native minister is in charge of the work. A village school is conducted in this place, with a young man in charge, and the daughter of the evangelist as his assistant. The school was in session on our arrival. To reach this village we drove about four miles in an autobus and then five or six miles in an oxcart through paddy fields and across open country.

We were entertained during the few hours of our stay in the home of the evangelist, and greatly enjoyed the dinner which was prepared for us. The evangelist's wife is the medical missionary ministering to the sick, and while she had never had any training in this line other than the

rearing of seven children of her own and the help that she has received from Brother and Sister Hare, some of the things that she has accomplished have been really remarkable.

It is the custom in this country,

ing are the principal industries connected with the school. The school is proving to be a real training center for workers for Burma. Nearly everywhere we have gone in the field we have found young men and women

Girls Cooking the Principal Meal of the Day for the Student Body, Kama-maung School, Burma



when the cholera breaks out in the village, for the entire population to flee from the village, moving into the open paddy fields. During a recent epidemic, when the whole village was about to flee, our sister stopped the exodus, telling the people that there was no need of fleeing, and that they could protect themselves and their children by observing carefully simple hygienic principles. She taught them how to do this, and gave simple treatments to those needing special care. Only one death occurred in this village during the epidemic, and this was one who came in sick from another village. This little village mission is exerting a wide influence, and the school is doing very acceptable work. We shall long remember our visit there.

Leaving Brother Hare's very interesting field, we next visited the Burma Training School at Meiktila, where J. L. Christian, who has recently come to the field, has just taken charge. This is the principal training school for Burma and our oldest school in the country. It was established by R. B. Thurber, and is on about twenty acres of land a mile and a half from the principal part of the town, on one of the main highways. They are just now finishing a girls' dormitory, and are very much in need of a new boys' dormitory. The present building was put up at the very beginning of the school as temporary quarters, but has served as a boys' dormitory during all these years since.

The school is blessed with a good well of water and a gas engine, pump, and tank, which insure a continuous flow. Carpentry, printing, and weav-

who have received their training in this school, some of whom are bearing heavy burdens and responsibilities. Aside from F. T. Hartin, who assists Brother Christian in the school, the teachers are all Burmese.

After our visit to this school we went immediately to Rangoon to attend the biennial union session.



#### *In Guadeloupe*

BY M. D. HOWARD

It was Sabbath morning that our boat came into the harbor of Pointe-a-Pitre, and though neither J. M. Cole, the president of the conference through which we were traveling, nor I knew the location of any of the few believers on the island, we decided to make an attempt to find some of them. In going over the records of the conference office, I had taken note of the name of a sister. Equipped with this and a little knowledge of the French language, we began to make inquiry in the city for this sister. Before coming off the boat we had asked the Lord's guidance in finding one of His own, and this prayer was answered, for the third inquiry gave us the desired information. We found that Madam — lived out in the country about eight miles. After some study we decided to make the trip.

The chauffeur said he knew the house, and in pleasant anticipation of meeting our sister we got out of the car and went into the house. The lady asked us to be seated; but as we did so, it was with doubt in our minds, for we noticed that she was bedecked with jewelry. I asked her, "Are you

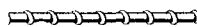
a Seventh-day Adventist?" She replied, "No," and then told us that there was another lady by the same name out in the edge of town who was an Adventist.

We soon found the place, and, oh, how glad she was to see us! All alone, with no one else of like precious faith to meet with on the Sabbath, this dear sister is faithfully holding up the light of present truth amid the darkness and superstition all around her. We felt more than repaid for the effort and expense of the visit, and even greatly blessed when in the season of prayer we had together before leaving, this sister in a fervent, heartfelt way thanked God that on that Sabbath day she could unite her prayer with ours, instead of being all alone to worship God.

The story of her conversion is a very interesting one. It is another story of how God, through a colporteur, brought the truth to an ardent Catholic.

She was born in Guadeloupe, but when the colporteur found her, she was working in a little shop over in France. As the colporteur gave his canvass and mentioned the prophecies, she said to herself, "When my mother was alive, she used to say that she wished she knew more about the prophecies of Daniel and the Revelation, and perhaps here in France they are more tolerant and permit the reading of other than church books." So she ordered the book, and in another week the colporteur was there to deliver it. She paid him for it, and expected he would then go out; but he picked up the book and began to leaf through it, explaining more in detail what it contained. Then he

to help her. They kept on conversing, but whenever he would mention the Bible she would become furious. Some weeks passed, and the anniversary of her first communion came, and very devoutly she went to the cathe-



Water Buffalo Cows,  
Kamamaung School,  
Burma



dral. She said that she observed that communion as sincerely and as earnestly as if it were the first one. During the service she prayed earnestly for light.

"Just as I crossed the threshold to go out," she said, "a voice almost as audible as though some one spoke to me, said, 'Why can't you have confidence in the Bible, when it is the word of God to you?' Just after arriving home, the postman came with a package, saying as he delivered it, 'I have been here twice before, but you were not here yesterday nor the day before.' In the package was a Bible that the colporteur had sent to me. And had it been delivered the evening before, I would not have accepted it. But there it was in answer to my prayer. I then knew that I should study the word of God and

been an Adventist now for about five years. She says there is an awakening interest in the Bible in the Catholic island of Guadeloupe, and pleads earnestly for a worker to be sent to begin aggressive work. There is not

one worker on the island, the inhabitants of which number about 230,000. Let us pray the Lord of the harvest that He will send laborers into this part of the great harvest field.

*Port of Spain, Trinidad.*

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### *Battak Woman Reclaimed*

BY L. V. FINSTER

SOME four years ago one of our Battak workers died, leaving a widow and two children. The wife soon returned to her homeland, and the mission gave her \$6 a month to help provide for herself and the children. For two or three years she passed through a very trying experience with her people, who were not Adventists, gradually losing her hold on the Lord, neglecting prayer and Bible study. One day she was asked to clean the house of her mother-in-law, in preparation for a feast. When she came to the room, she found it very dirty, and thought in her heart, "How can people let their rooms get so dirty?" Then, in a flash the thought came to her that that room represented her own heart, which was very dirty and needed some one to clean it up.

A few days after this, her mother-in-law asked her to dig up a garden. When she went to the field, she found that it was all overgrown with high grass, and again she said to herself, "Why do people permit their ground to become so untidy before they plant their seeds?" Again the thought came to her, "Well, that just represents my own heart, filled with evil plants. Some one needs to clean it up." She then tried to pray, but it seemed impossible to do so. After a time she decided that she would get up at four o'clock in the morning and study her Bible, as otherwise she was



Twenty-one Piece  
Band, Kamamaung  
School, Burma



told her that she must compare the statements in the book with the Bible. At the mention of the Bible she became angry, and ordered him out of the shop. But he told her she should not do that, for he was only trying

the book that the colporteur had sold to me."

After some time spent in studying the truth with our workers, this sister went to Collonges, France, and there A. G. Roth baptized her. She has



made sport of when she tried to read the word of God. After several mornings of earnest Bible study, new light began to come into her soul, and she was led back to the Lord.

She then came to Singapore and desired to attend our teachers' institute. She found great blessing and help in the Bible studies that were given at this institute, and last evening she came to me to tell me how sorry she was for the mistakes she had made in her life, but how glad she was that the Lord had called her back to Him, and that she now had great peace and hope in her heart. She then held out an envelope, and said that although she was very poor, during the past year she had been able to save a little money, and she wanted me to accept this as an offering to the Lord for His goodness to her in bringing her to the truth again.

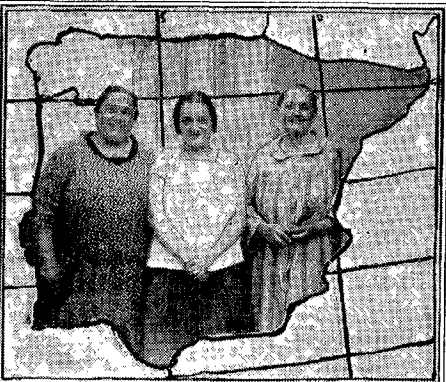
We had prayer together, and then I went to my room and opened the envelope. It contained \$5.70 gold, which is just about the sustentation allowance that we had been giving her each month. I thought of the widow's mite, and how the Lord accepts these little offerings that are given, when they mean such a sacrifice to the giver.

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### War Chiefs of Old Fiji Days

BY H. R. MARTIN

THE accompanying picture shows the headdress and clubs used by the Fijian warriors in the cannibal days before Christianity did its work of grace, and they were changed, born again into a new life. One of the men in the picture still bears a mark on his head where he was clubbed when a youth. He has taken part in cannibal feasts, and eaten of human flesh. But those days are over in Fiji, and now, through the grace of the Lord Jesus Christ, he is an earnest Christian, having given up tobacco, native grog, and unclean foods; and although an old man, he can still read his Bible without the use of glasses.



Three Generations — Grandmother, Mother, and Daughter — Who Were Baptized the Same Day in Barcelona, Spain

When the Seventh-day Adventist Mission began work in the Wainibuka River district, Fiji, he was one of the first to accept the Sabbath and kindred truths of the message. At that time his skin was scaly and his eyes were bloodshot through drinking native grog, and he could get around only with the help of a stick. But now his eyes are bright, his appetite good, his skin clean, and he rejoices in the hope of triumphing with the glorious gospel message.

Paul the apostle wrote to the Romans, "The gospel . . . is the power of God unto salvation to every one that believeth;" and it has done wonderful things for these Fijian people who have embraced it fully. Both these men are leading chiefs in the



The Boy Delivered From a Coffin by A. C. Anderson

villages in which they live, and lead their people in church activities today, as in olden days they donned the dress, as seen in the picture, and led their warriors in cannibal wars.

Nadarivatu, Fiji.

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### Fruits in Barcelona, Spain

BY VICTOR DIETEL

WE are happy to let this unusual group of three smilingly greet you from Barcelona, Spain. They represent three generations, and were baptized the same day, together with ten others, at a recent baptism. Allow us to present the grandmother, Agustina García Maspóns, eighty-five years of age; the mother, Enriqueta Cabré García, aged forty-seven years; and the daughter, Leonor Abril Cabré, sixteen years of age. The two surnames of each may prove a little confusing for those who are unacquainted with Spanish custom.



Fijian Chiefs in Full War Dress

The grandmother is holding a little shrub which she gathered as she came up out of the water, for a keepsake; she says she wants to take it with her to the grave. You can see that all three are happy in the message. A tract casually handed the grandmother one Sabbath afternoon started their feet on the upward path.

In view of the Thirteenth Sabbath Offering for Catholic Europe, we are sure that the readers of the REVIEW will be glad to see this interesting sample of the fruits of our united efforts in Catholic Spain.

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### The Unfinished Coffin

BY C. A. ANDERSEN

ONE cold winter day in Punta Arenas, Chile (our southernmost mission outpost), as the sun was setting at four o'clock one afternoon, our missionary entered the home of Emilio Chamoro. His little boy had been ill for some time, and now several doctors had given him up to die. Every minute the boy was expected to breathe his last. The poor father, in tears, began making a coffin, preparing for the last sleeping place of his baby boy.

It was at this hour when our missionary called at their home. On seeing the coffin partly made, and hearing the verdict of the doctors, and finally seeing the pitiable little creature, the missionary asked permission to take the child with him to his own home. The father did not object, yet several times asked what good could come of it, seeing his little boy was more dead than alive.

What happened at the missionaries' home that night I have not space to relate here. Suffice it to say that God blessed the efforts of His servants, and restored the little boy to health. Some time has passed since then. In the accompanying picture you may see the grateful father with his boy now healthy and strong.

Punta Arenas, Chile.

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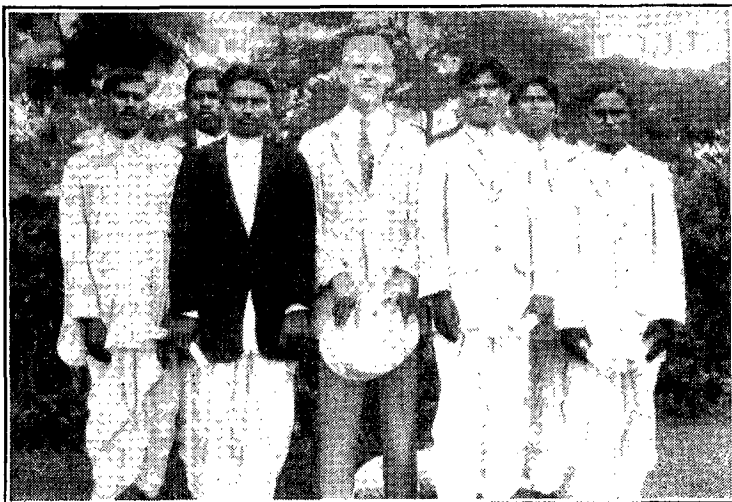
WHO makes quick use of the moment, is a genius of prudence.—Lavater.

## Our Marathi Training School

BY A. H. WILLIAMS

As it now stands, the training school at Lasalgaon for the Marathi section of our field, represents the results of about ten years of constant effort; for when, about that time, we

boy being required to work an average of four hours a day in one of the industrial departments. All the cloth required for the boys' clothing is woven on the school looms, besides which a very thrifty papaya orchard has been set out, and there are flourishing vegetable gardens as well.



Workers Ready  
for Service,  
Leaving the  
Marathi Training  
School, West  
India. R. E.  
Loasby in Center

bought a few acres of land there, we had no interest in the vicinity at all.

Originally a small bungalow and dispensary were built, as the medical work is ever a valuable aid in creating an interest and breaking down prejudice. Some colporteurs were also located at a near-by railway junction, and proved of great assistance in building up the work; for among those who purchased literature was a missionary of the — Church. Having carefully studied the message in this way, he wrote to the office, asking that some one be sent to give further instruction. In due time he with his family and an associate worker declared openly for the truth, and joined their efforts with those of our workers.

Thus there became linked up with the station at Lasalgaon two other foreign families who had for years been working in the villages of western Hyderabad, not many miles away. It was not long until the need of facilities for training the young people became apparent; and a small school was opened for the boys.

Today we have a flourishing institution, giving a full academic course, including two years' normal work, and with a special department for advanced students who are given first year college work. There are about seventy boys in attendance. Of the six young men in the accompanying picture, four have completed their academic normal course, and two have passed out from the secondary school (ten grades).

### Emphasis on Industries

Marked emphasis is placed on industrial work in this school, every

The rest of the land not occupied by buildings and gardens, is regularly farmed for cereal crops, such as grow here,—wheat, rye, etc.

Every student in the school goes out regularly to near-by villages to join in evangelistic work, and in this way several interests have been developed, some of which are now to be fostered in a very definite way by placing three of the recent graduates each in a different village, for evangelistic and day-school work. Because the villagers are generally quite illiterate, it is necessary that school work should be made an important part of evangelistic work, so that the people may learn to read the Scriptures for themselves, and may receive that mental broadening which an intelligent comprehension of the message demands.

Mrs. A. N. Allen  
and Ophelia in  
Front of the  
Allen "House"



It will be seen from the picture that the young men have been encouraged to retain their Indian style of dress, and in all the details of the life of the school this same feature is evi-

dent. India's millions live almost entirely in village communities, so our great need is for young men who, while having a broad understanding of the message and a good general education, will yet be happy to live as Indians among Indians, away from the great cities, and in out-of-the-way village areas.

At the time of this writing the school is closed for its annual vacation. Ten of the older students are taking advantage of this opportunity to go out into the field as colporteurs, seeking to earn scholarships to cover their tuition for the next school year.

### Recruits Drafted Into Service

The Lord is blessing the work in this section of the Marathi field. Not only are young men and women being trained for service here, but recruits have also been drafted into service in two other areas where the same language is spoken. So today there are promising efforts at Kalyan and Poona, as well as at Lasalgaon and Nevasa. At Kalyan, M. Oss and his wife are in charge, Sister Oss caring for the Marathi Girls' School at that place, besides doing dispensary work. At Poona, S. O. Martin and his wife lead out. At Lasalgaon, R. E. Loasby has charge of the school and associated district work; his wife, who is a fully qualified midwife, conducts a very prosperous dispensary as well. Nevasa is the station we have established in the area formerly worked by the — Church missionaries; W. H. McHenry and his wife, who joined us from that communion, are in charge.

In addition to these efforts in the Marathi field, help has also been given to the newer venture in the Gujarati language area, which lies to the westward, bordering on the sea north of Bombay, in that an experienced Indian worker acquainted with both lan-

guages has been appointed to help in the early stages.

Thus from a very humble beginning the Lord has enabled the workers to build up a strong school, from which

year by year we may now look for a steady stream of young men and women, well trained in the principles of this message, to pass on into service for the Lord.

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### *Among the Indians in the Interior of Brazil*

BY A. N. ALLEN

I THINK I wrote you since reaching here, telling of the excellent place we have found, and how we are all busy clearing and building our temporary shacks. We each have a roof over our heads now. The walls of my house are made of palm leaves, and Brother Gutzeit is making his of mud. Later we plan to build some better houses.

The rains have now begun and the insects are increasing with each day. In the evening we set our carbide light in a basin of water, and in a little while the water is black with insects of many varieties. Sometimes we have to throw them out and put in fresh water. But as we have cleared back about fifty meters from our houses, we do not have many mosquitoes. It is unfortunate that we did not get here in time to make proper houses that we could screen before the mosquitoes came.

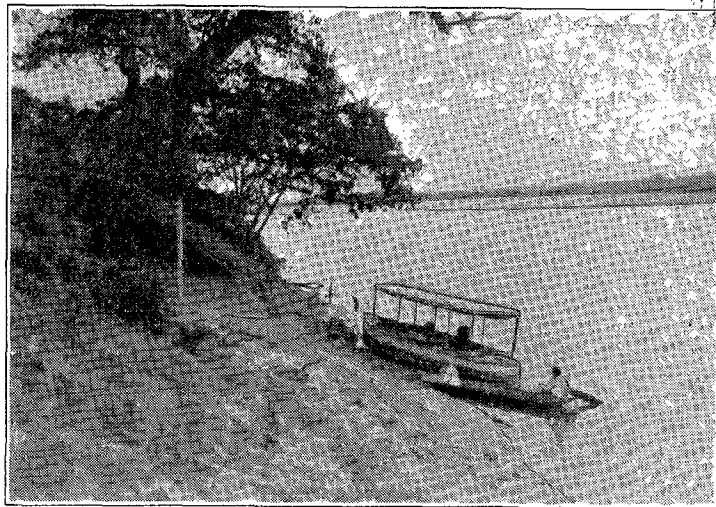
A fine Indian died here Monday with pneumonia. He became sick while working on our boat, and returned here for treatment. It is the custom of the Indians to jump into the water several times a day to cool the fever, and no one can prevent them. When he reached here he was very weak. He would have recovered, but he would not keep anything over him, even on cool, damp nights. When he died, such grief as we saw! His poor little wife was simply heart-broken. And such screaming and wailing as went on! It was the wail

We are at a loss to know just how to help them in caring for the dead, so we withdrew till they should quiet down a little. Soon they called me, and asked if I would not dress him. He had a pair of trousers, so with

The interest in the truth among the Brazilians along the river is increasing continually. One man, whose mother was a Chevante Indian, says he is going to keep the Sabbath. He is a carpenter, and recently left



The Araguaya  
Indian Mission  
Launch and Fort



an old white shirt I laid him out, with his hands folded over his chest. An old woman came and painted his face a bright red. Then with the help of the other Indians, we wrapped him in his hammock, bore him to a canoe, and took him to his final resting place. And while several days have passed, as I am writing, the Indians are loudly wailing and singing the virtues of their dead. Such is paganism.

We need a physician here. We have just recently had three very serious cases, all brought to us from long distances. God saw fit to bless, and all recovered. Antoni, our Brazilian helper, was practically dying a few nights ago. His control over his feet and hands was lost, and he said his tongue was getting numb. We anointed him in prayer, and he was immediately relieved, and rested the remainder of the night. He is well again. We must have some place

the employ of the government to come and help us. He still speaks some Chevante, and says he wants to go with me when I get ready to visit the Chevantes.

In Leopoldina we left a nice little Sabbath school composed of two families. Now word comes of another man who owns miles of land, who plans to keep the Sabbath. He sent us an offering for the mission. Another prominent man in Goyaz City asks for some Harvest Ingathering papers to use among his friends. Another sent in 50 milreis after reading the paper. So God is working, and to Him be the praise.

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### *The Bible*

JOHN ADAMS, second President of the United States, wrote these words in his diary: "Suppose a nation in some distant region should take the Bible for their only law book, and every member should regulate his conduct by the precepts there exhibited. Every member would be obliged in conscience to temperance and frugality and industry, to justice and kindness and charity toward his fellow men, and to piety, love, and reverence toward almighty God. In this commonwealth no man would impair his health by gluttony, drunkenness, or lust; no man would sacrifice his precious time to cards or any other trifling or mean amusement; no man would steal or lie, or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker or profane His worship; but a rational, manly, sincere, and unaffected piety and devotion would reign in all hearts."



Mrs. Emilio Gutzeit  
Beside Their  
Home

of a hopeless grief. I wish this wail could be heard in every church in the homeland. Surely it would stir the cords of pity for our less fortunate brethren still sitting in the darkness of pagan ignorance and superstition.

for the sick who are brought here for care. At present we have to take them into our already overcrowded shacks. Could we get a physician, I feel sure we could raise money among the people of the river and fazendas for a good building.



## *Life and Times of Martin Luther--No. 6*

### *Personality of a Great Man*

BY MERWIN R. THURBER

MARTIN LUTHER is perhaps more idealized by his friends and more maligned by his enemies than any other man who has walked across the pages of history. People had and have very definite convictions about Luther. Either they liked him or they hated him. The world, however, was only a reflection of his own character in this respect, for Luther was very definite in his opinions of others.

Luther was not an angel nor a devil, as some folks seemed to think, but a very human man, with "like passions" as those which govern other men. He was both a product and a molder of his times. Let us judge him in the light of his surroundings and his antecedents, and not according to the standards of the twentieth century. And more than anything else may the results of that judgment awaken in us an admiration and respect for a man who was truly great.

Perhaps the quality in his life which most appeals to young people is his fearlessness. Surely he lived in the fear of the Lord, but in the affairs of this life he faced the greatest dangers with a courage that is born only from a consciousness of right.

Watch how Luther came before the Diet of Worms. In the midst of the most august assembly of his time, with the splendor of the empire to dazzle and dismay, he stood before the greatest ruler of the world and defended his cause with unequalled equanimity, definitely refusing to obey the direct command of the emperor.

Again, when he left the castle of the Wartburg, Luther's courage comes to the front. With the ban of the empire upon him, with the papal anathemas thundering over his head, against the definite command of his prince, he decided to leave his place of safety. Duke George of Saxony, the cousin of the elector, was one of his bitterest enemies. It was necessary for Luther to travel through the duke's territory on his way to Wittenberg. In a letter to the elector, Luther wrote: "I shall go, even though it should rain Duke Georges for nine days in succession, each one of them fiercer than the original duke in Dresden."

An undesirable feature of this phase of Luther's character was his tendency to become vituperative in argument. In those days debate consisted mainly of "mud slinging," and Luther did not fall behind his contemporaries in this respect. It is only fair to say, however, that he was provoked to harsh language by like attacks from his adversaries. One counselor suggested to the elector that the kingdom of God would not suffer if Luther should refrain from such strong expressions in reference to the rulers of the empire and the church.

Luther lived in a coarse age, and he endeavored to arouse his coarse and lethargic countrymen, so we should not judge too severely his methods.

Apart from his controversies, Luther was a model of Christian love and moderation. He knew when to fight, and when to counsel peace. His "Eight Sermons," delivered on his return from the Wartburg, when much of his work was endangered by radicalism, were the epitome of charity, forbearance, and counsel.

The gentler side of his nature is best portrayed in his family life. Luther was a good father and a good husband, and he was happily married. He lovingly referred to his wife as "my lord Katie." Frau Kathe was a capable home maker and a good financier. The elector had given Luther the Augustine monastery at Wittenberg for a home. This his wife changed from its austere atmosphere into a really homelike place. Some garden land was rented, and she became the possessor of cows and pigs, ducks and chickens,—in short, she maintained a regular establishment.

Luther was not a glutton, as some have insisted, but he enjoyed good food. Luther especially enjoyed the time spent at the table, and he took these occasions to preach little sermons to his household. Some one was interested enough to write them down, and the result we have in Luther's "Table Talks." He became so interested at times in these talks that "my lord Katie" complained that he forgot to eat the good food she had so carefully prepared.

The Luthers were hospitable folk, and their doors were always open to the needy. They had many visitors and friends, and their house was always full. One prince, who expressed his desire to visit the famous doctor, was told that Luther's house was inhabited by young people, students, girls, widows, old men and women. His house was known all over Europe as a refuge for the exiled and homeless.

The Luthers were not rich, and it is a marvel how they managed to feed so many guests. His salary was only 200 florins a year, but many of the princes of the empire felt honored to be able to supply him with necessities, and Luther felt free to ask for favors when circumstances demanded it.

Luther was liberal to a fault, while his wife was shrewd and economical. Many a time when he wanted to give to some poor friend a piece of jewelry or plate which had been received from a prince, the cherished object had mysteriously disappeared, and "my Lord Katie" maintained a discreet silence.

#### *Luther's Family of Six*

Six children were born to the family. Two died in infancy, three sons grew to manhood, and one daughter died soon after her marriage. Luther never tired of watching his children when they were small, and he learned many lessons from their conduct. He recorded many things that he learned about child training, and even today, with our scientific advancement, his words appear full of wisdom and good sense.

Luther's family life was a great blessing to his cause. The influence of his home placed the marriage relation in its proper place of honor and dignity, and removed the stigma imposed upon it by the Catholic system of celibacy.

Luther was a poet and hymn writer of first rank. Early in his work he discovered the value of congregational singing. The Catholic songs were in Latin and were chanted by the priests. Luther tried to persuade some one to write hymns for the new church, but with no success. Finally he took up the task himself, and published several hymnals. He wrote twenty-four hymns the first year, but only twelve more were added during the rest of his life. The people sang the hymns



everywhere. Song even penetrated where the preacher could not go. The Catholic Church did not hesitate to use the new Protestant songs, for the people demand to hear them.

Perhaps the best known of Luther's hymns is the one beginning, "A mighty fortress is our God." It has stirred the heart and sustained the courage of many despairing Christians through the years. Luther's hymns were translated, and are used freely today by all denominations. To him must be given the credit for placing the hymns of the gospel on a popular basis. After him others took up the task, and the gospel message was sung far and wide.

#### *An Extensive Writer*

Luther was an author of indefatigable industry. Besides his controversial writings and his translation of the Bible, he wrote many inspirational books, as well as numerous tracts and pamphlets. It is said that he wrote more than 400 separate books and tracts. In addition to this writing he preached every week in the Wittenberg church, and lectured daily in the university. He held his position in the university until the time of his death.

After the last Diet of Augsburg, Luther's life descended from the realm of the spectacular. The climax had been reached, for him, and the work must needs pass on to other hands.

Luther had been well fitted to fight against the papacy. With the help of God he had dared to stand forth against the power of Satan, and had come out victorious. But Luther was a fighter and a pioneer, and others must come to water and reap where he had planted the seed.

#### *Luther's Last Days*

During the last sixteen years of his life, he relinquished his leadership of the new movement to others. Troubles gathered about him as old age drew near. In fact, Luther aged very rapidly, and suffered much from disease and physical pain. Feebleness, insomnia, and despondency were the results of his strenuous life.

He was still, however, a respected and honored man in Germany. He held the love of his people till the end. In January, 1546, he went to arbitrate for the counts of Mansfeld in a quarrel among themselves. At Eisleben, the city of his birth, he was taken seriously ill, and died on February 18, 1546. In his dying moments he expressed his faith in Christ and commended his soul to God. Luther died, but his spirit lived on in a world which has ever since honored his memory.



## *Children and the Movies*

BY M. E. KERN

A YOUNG man who had just renewed his covenant with God, decided to visit a friend of former days, with the thought that he would find there some spiritual help. To his surprise he found the friend and his family just "going out to the movies." In response to an expression of surprise, the friend said, "Oh, our people have changed their ideas about such things."

I am glad to believe that the rank and file of Seventh-day Adventists have not changed their ideas as to the harmfulness of the theater; but for the sake of any who have been patronizing this form of commercialized amusement, this article is written. The appeal shall be especially in behalf of the children.

The strongest charge against the movies, which I have seen in recent years, was made by the Baltimore *Catholic Review*, which said, "The movies have tried to make vice alluring and virtue obsolete." If this is true, even to a small degree, it behooves every parent and every citizen to stop and think of the harvest we shall reap in the near future from the millions of children and young people who are regularly attending the moving picture shows.

The Children's Bureau of the United States Department of Labor reported in October, 1928, that "in Los Angeles it was found that 60,000 children under the age of twelve were going to picture shows every week, and in a large group of school children in Kansas, a typically rural State, nearly half of the eight-year-old children and two thirds of the fourteen-year-olds, went once a week or oftener."

#### *Children's Reaction*

As to the reaction of children to the silent drama, let Florence E. Norton, in the *Presbyterian* magazine, tell us:

"It is a very lovely picture in which there is not a thing harmful to any child. Notice how completely the children are absorbed in it. Every child sits forward in his chair, body tense, eyes intently fixed upon the screen. Ready laughter comes at the funny places, intense silence in their tribute to sorrowful moments of it, and frantic applause comes when the hero meets with good fortune or is res-

cued from a dangerous situation. Their reaction to the picture is complete.

"Now this picture is good, a clean interpretation of a beautiful child classic, but it is followed by the 'comic.' Bathing beauties in a daring state of undress are flashed upon the screen and greeted with shouts of laughter by the children. Later there is a prize fight, brutal, sickening, which creates wild excitement and enthusiasm. Notice that the children's reaction to the cheap and bad 'comic' is just as complete and intense as it was to the lovely classic."

Can any one doubt that the movies are doing far more for children than merely amusing them? Hon. John J. Tigert, United States Commissioner of Education, has said that motion pictures are exerting a greater influence on the character, habits, and general conduct of the American youth than are the public schools.

We hear a great deal today about the "new freedom" of youth and about "the revolt of youth" against recognized standards of conduct. God-fearing parents, conscientious teachers, and thoughtful citizens are perplexed beyond measure and look to the future with great fear. Has it ever occurred to you that there might be a close relation between this youthful stampede and the almost universal attendance of children and young people at the movies? Dr. Edward A. Ross, of the University of Wisconsin, has said:

"Never has there been a generation so much in revolt against their elders. In my judgment this psychic revolt springs chiefly from the motion-picture films with some aid from automobiles. We have a generation of sex-excited, self-assertive, self-confident, and parent-critical young people. There can be no doubt that the arrival of overmastering sex desires in the boy's life has been antedated by at least two or three years, through stimulation from the films."

#### *Special Harm to Children*

The reason why the mischievous movies do more harm to children than adults is made clear by Dr. A. T. Poffenberger of Columbia University in the *Scientific Monthly*. Speaking of two groups, children and mentally de-

ficient adults, he clearly explains:

"One respect in which they differ from the adult is in suggestibility; another is the lack of ability to foresee and to weigh the consequences for self and others of different kinds of behavior; another is the lack of capacity and willingness to exercise self-restraint; and still another is an imagination less controlled and checked by reference to the realities. All these traits taken together make the child and the mentally deficient person especially susceptible to evil influences. That is why one expects the majority of a certain kind of crimes to be committed by persons of retarded mental development. And recent statistical studies of the relation between crime and mental defects confirm the expectation. Naturally, these traits may be played upon for either good or evil. One who knows the mechanism of suggestion would expect the prevalence of crime, especially when advertised, to breed more crime.

"Motion pictures containing scenes vividly portraying defiance of law and crimes of all degrees, may, by an ending which shows the criminal brought to justice and the victory of the right, carry a moral to the intelligent adult; but that which impresses the mind of the mentally young and colors their imagination is the excitement and bravado accompanying the criminal act, while the moral goes unheeded. Their minds cannot logically reach the conclusion to which the chain of circumstances will drive the normal adult."

"It seems to me that any one with high ideals of life, who will investigate the character of the moving-picture screen today, with its portrayal of 'the life of the underworld, vamp-

ing, burglary, illicit love, and custard pie throwing," must reach the same conclusion as a writer in the *Literary Digest*, who said, "The mother's only redress, up to the present, is to keep her child away from the photo theater."

For Seventh-day Adventists there should be no question. We have a message for this pleasure-mad generation,—a solemn warning of the near coming of Jesus. While we are in the world, we must not be of the world. We must gather our children about us, and save them, as far as possible, from the soul-destroying influences of the theater. The character of this institution and its influence on the youth is well told in the spirit of prophecy:

"Among the most dangerous resorts for pleasure is the theater. Instead of being a school for morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes, deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life, than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement."—*Counsels to Teachers*, pp. 334, 335.

## Brother Tom's Room

NELLIE BATES, up in her pretty little room, knit her brows into a frown over her Sabbath school paper. Nellie's room was the only pretty one in the house. Her father was poor, and Nellie had been his housekeeper ever since her mother's death, some years before.

There were only her father and her brother in the family, and they, so Nellie thought, being men, wouldn't care whether things were pretty or not. So Nellie had spent the little money she could get, and all the care and ingenuity, with which a girl can do so much, in making her own room as attractive as possible; and the result did her credit.

What difference did it make, she thought, that the rest of the house was bare? Her father never knew

whether the dingy sitting room where he read his paper in the evenings was cheery or not,—at least so reasoned Nellie,—and she herself took her own friends right up to her room.

As for Tom—well, Tom never was at home anyhow. He worked all day long, and the evenings he spent "with the fellows," and not in his dull little home; for Tom had been growing rather "wild" of late, as lonely boys sometimes do.

Nellie, of course, felt as bad over this as any girl with a "wild" brother must, and she had tried, in a way, to help Tom back to the safe path. She had wept over him in private, and reproachfully told him that he was a disgrace to her and his father, had lamented about him to her Sabbath school teacher, and had even

prayed about him a little. In fact, she would have told you that she had "done her best for poor Tom," and must now let him go his own way.

It was for just this reason that we find Miss Nellie frowning over her paper. She had just finished reading an article on "Brothers and Sisters," and these words had held her attention:

"Never dare to feel that you can let your brother go on in the downward path while you have left untried one possible way of holding him back, even a little one. Have you made his home as cheerful as it possibly can be? Is his room as attractive as your own? Have you sacrificed anything for him? Above all, have you prayed for him with all your heart and soul?"

If these words had been personally addressed to Nellie Bates, they could not have appealed to her more strongly. Tom's room as attractive as her own? She blushed as she thought of the contrast. Had she ever willingly sacrificed anything for him? And above all, had she ever really prayed? A hundred excuses for herself rose to her mind; but Nellie was an honest girl, and now that the veil of selfishness and indifference had been torn away by those words, none of the excuses she found were worth much. Certainly there was not one that could stand before the vision of Tom's room as it flashed across her mind. Even his bed was not yet made, she knew, though it was already afternoon. That surely must be done first! So down the hall she ran, and threw open Tom's door, blushing hotly at the scene before her—the unmade bed, the bare walls, the piles of yellow-covered novels on the table, the uncurtained windows, and the general dusty and cheerless aspect of everything.

At least, however, here was something definite to be done, so Nellie set to work with a will, sweeping and dusting and clearing up, till at last everything was neat and tidy, at any rate. And now she could give her attention to making the room look pretty. Here she was in her element, and soon she discovered, to her surprise, that there was really as much pleasure in making a room pretty for other people as for oneself.

Many a trip she made to her own room to borrow bits of its brightness for Tom; and the change effected by a dainty bureau cover, some books, a table spread, a gay cushion or two, and a few photographs, was really marvelous. When it came to the walls, Nellie's task was more difficult, for she herself had only a few pictures, and those few were very dear to her heart. For a moment or two she wavered, but then she remembered

that she really had sacrificed nothing as yet, and she hastened to choose from her little store the pictures that would suit Tom best.

As she went and came she noticed in her own room the lovely calendar that her Sabbath school teacher had given her for Christmas, and in Tom's the bare space over the table; and for some reason her obstinate mind would put these two things together. They certainly did seem made for each other. Nellie stood still in front of her calendar, and argued the point. It certainly was beautiful—a lovely wreath of pink and white roses surrounding the Missionary Volunteer motto, "The love of Christ constraineth us," in shining gold letters. It seemed to Nellie as if she could not give it up. Besides, it wasn't suitable for a boy, and Tom wouldn't appreciate it. But then she remembered the way he had hung over it, as she unwrapped it on Christmas morning, and even said wistfully, "Are you going to put it way in your own room, Nell?"

Perhaps, she argued, Miss Thomas would not like to have her put it in some one else's room. And then her honesty reasserted itself. She knew her teacher too well to believe that for a single moment. Well, anyway, she had made enough sacrifices for Tom. Hadn't she given him her precious pictures? But just then she looked up again at the calendar, and the golden verse shone its message down into her heart: "The love of Christ constraineth us."

Yes, that was the answer. She could do it for the love of Christ. And it was with a real smile on her face that she hung the pretty thing over Tom's table, cast one pleased glance around at her completed work, and then hurried downstairs.

I think you could hardly have found a more astonished boy in the whole city than Tom Bates as he threw open the door of his little room that evening. His first method of expression was that boy's safety valve, the whistle. Having thus relieved his feelings, he entered and walked around, examining and admiring. Finally he paused just in front of his table, and exclaimed under his breath, "It's Nellie's! What in the world made her do it?"

Was it only by chance that his eye fell just at that moment upon the rose-wreathed calendar with the shining message, "The love of Christ constraineth us"? A sudden mist came across the boy's eyes, and he turned away, noticing as he did so that on the table below, his books had been neatly arranged by the same sisterly hands.

It seemed so incongruous to have those torn, soiled, yellow novels so close to the dainty thing, that with a hasty movement he gathered them in his arm and threw them in a heap on his closet floor. Then, with a strange tenderness in his heart and a half-ashamed look, he opened one of his bureau drawers and drew out from the very bottom a half-worn Bible which his mother had given him long ago, and a picture of that mother, and placed them on the empty table. "I can put them away in the morning," he murmured, "but I sort of like to have them out tonight."

He forgot them, however, in the haste of his morning dressing, and a little thrill of gladness filled Nellie's heart as she read their mute message.

She would have been gladder yet had she known that Tom had cast a hurried glance into her room as he ran

### Trust

A NEST of robins, that is all,  
A swaying in the breeze;  
But sweet the lesson that they bring  
To one beneath the trees.

How trustingly they snuggle down  
Within their nest so warm,  
And go to sleep without a fear,  
In sunshine and in storm!

When they awake, they open wide  
Their little mouths for food,  
Expecting fully that they'll soon  
Be filled with something good.

And they're not disappointed, though  
They are so weak and small;  
For there is One who hears their cry,  
And satisfies them all.

— Author Unknown.

downstairs, and noticing how much barer than usual it looked, had started at once to make plans for showing his gratitude for her self-sacrifice.

The first thing, he decided, would be to buy some things for his own room, so as to give Nell's back. He could save enough money to buy a picture or two by giving up some of the things he knew were harmful to him, and on consideration it seemed to him worth while.

Tom was only beginning to be wild as yet, and his wildness was caused mainly by the idea many boys have that it isn't manly to be good. It didn't seem very hard to refrain for a while, if only he had some other reason than because it was right.

However, it would take some time to save money enough for a picture, and grateful Tom wanted to do something at once. He thought over it all day, and finally came to the conclusion that he would ask Nellie if she wanted the set of bookshelves that she had once spoken about. He had some

boards that would serve very well to make them, and Tom was quite clever with tools.

When he suggested this to Nellie at supper-time, she was so delighted and enthusiastic that Tom decided he could stay at home one evening, so as to begin right away on his work.

The bookshelves, however, took more than one evening; and they turned out to be such a success that Tom undertook some for the sitting room. Then Nellie urged him to make some for his own room. "Yes," said Tom, laughing, "they'd look fine up there on my walls without a thing on them. Give a nice, literary air to the room, wouldn't they?"

"If I were a boy," said Nellie composedly, "and were earning money, I'd buy myself a good book once in a while. They don't cost so much, and they're a fine thing to have. Just think what a library Mr. Judson has, and he began with just two books."

Tom considered the subject, and again found it worth while to economize in his "larks with the fellows." Tom's library began, and with it Tom's reading.

Nellie's capacity for being surprised could hardly keep pace with the new developments, but her joy knew no bounds, and she redoubled her efforts, carrying her bits of brightness downstairs now, where father sat, till he too cheered up and smiled during the evenings as he helped the children at their work.

In the meantime the Bible had never gone back to its seclusion in Tom's bureau drawer, and the calendar still breathed down its shining message from among the roses. Sometimes Nellie saw the Bible by her mother's picture lying open, but she never dreamed how much was going on in Tom's heart, till he came down one afternoon and said haltingly, "Good-by, Nell, I'm going up to the minister's to see about joining the church."

Nellie jumped to her feet and flew to throw her arms around his neck. "O Tom, I am so glad! I wanted so to speak to you about it, but I didn't dare."

"Oh, you spoke all right," answered Tom with a little smile. "You know actions do speak louder than words. And your calendar talked all the time."—Winifred Arnold, in *Young People*.

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A VERY simple and efficient remedy for ivy poisoning is to make a strong tea by boiling plantain (*plantago* is the technical name) leaves for some time. Pour off and allow to cool. Bathe the affected parts often and liberally with the solution.

# OUR FAMILY PHYSICIAN

QUESTIONS & ANSWERS

RELATING TO DIET, ACCIDENTS AND EMERGENCIES, AND GENERAL HEALTH PROBLEMS

## Progressive Health Knowledge

BY G. K. ABBOTT, M. D.

"THE entrance of Thy words giveth light." Ps. 119:130.

The Bible has ever proved the greatest stimulus to human investigation, to scientific research, and to the loftiest thought and aspiration. It is not a dead set of formulas, a rule of thumb by which letter of the law all things are to be stereotyped. It urges to investigation and progress. It sanctions the use of judgment and experience when based upon divinely given principles. It is not designed to limit thought, but to guide it.

Too often in the Dark Ages men used their misconceptions of the Bible as a narrow groove for bridling thought. Nor are the Dark Ages in this respect all in the past. In our own work, especially in health matters, our misconceptions of the Testimonies have all too often been used in the same way, as a narrow, confining channel, checking investigation and progress. In regard to one particular phase of health reform we are told, "Let the diet reform be progressive."—*Counsels on Health*, p. 478. "Investigate your habits of diet. Study from cause to effect."—*Id.*, p. 155. "Men and women should inform themselves in regard to the philosophy of health."—*Id.*, p. 37. Now philosophy is the reason for things, the why of phenomena.

### Ascertain Cause of Sickness

"In case of sickness, the cause should be ascertained. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her efforts to expel impurities and to re-establish right conditions in the system."—*Id.*, p. 90. But who knows just what in every detail of life constitutes "unhealthful conditions" and "wrong habits"? Is there anywhere in the world an authentic list of all these, a sort of health list "expurgatorius"? How else, then, shall we know so that they can be removed or corrected unless we study and investigate?

"To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel's message. Ignorance is no excuse now for the transgression of law."—*Id.*, p. 21.

To make plain natural law requires careful investigation, experimentation, and experience with the workings of nature's laws. To say that coffee is injurious and give a long string of quotations from so-called authorities, is not telling why coffee is injurious. It does not make the fallacy or even the fact of stimulation clear by basic facts and reason. To say we must eat vegetables and produce a score of opinions as to their value, is not making clear the reasons for such a diet. You yourselves tire of such a program, and in time become disgusted with it. But who is not interested in the basic reasons, in what harm comes when these are left out of the diet or are taken in insufficient quantities, and equally interested in what happens to sick people when a proper proportion and balance is maintained, and in the details of why benefit results?

### Should Employ Reason

We are reasonable beings, or should be. God Himself gave us the faculty of reason, and surely He expects us to use it. We should study from cause to effect, and reason from effects back to causes. Do not misunderstand me; I did not say reason apart from guidance, but reason with guidance. What student would ever learn if he refused the guidance of his teachers? Just so we shall learn more and faster if we follow the guidance of the greatest Teacher this world has ever known.

"In the use of foods, we should exercise good, common sense. When we find that a certain food does not agree with us, we need not write letters of inquiry to learn the cause of the disturbance. Change the diet; use less of some foods; try other preparations. Soon we shall know the effect that certain combinations have on us. As intelligent human beings, let us individually study the principles, and use our experience and judgment in deciding what foods are best for us."—*Testimonies*, Vol. VII, pp. 133, 134.

God gives principles, and leaves us to work out the details of application. He gives facts that we by diligent

study may discover principles, the why of things. He shows us a great central pillar in a wonderful edifice, that we, by viewing it from all angles and studying its structure and place and relationship, may have the pleasure and exceeding profit of finding out how it sets so firmly upon other great foundation stones and fits so accurately and with such perfect adaptability into the superstructure, and further how it holds together and supports a greater number of finishing beams. While God asks of us unbounded faith and implicit obedience, He never meant man to be an automaton. He grants to us thought, mind, and conscious power, and expects us to use these abilities. He will not spoon-feed us. In medical language He refuses to mark for us either our intellectual or our dietary menus. But He places within our reach the fatness of earth's bounty, and tells us what is good and how to choose, and leaves us with ample room to exercise our faculties of exploration, discovery, and invention. What do you know and practice in healthful living this year that you did not know last year? Can you say that your diet reform is "progressive"? Are you doing what God expects of you?

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He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the sermon on the mount. The great principles of love to God, which He set forth as the foundation of the law and the prophets, are only a reiteration of what He had spoken through Moses to the Hebrew people: "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." "Thou shalt love thy neighbor as thyself." The teacher is the same in both dispensations. God's claims are the same. The principles of His government are the same. For all proceed from Him "with whom is no variableness, neither shadow of turning."—*Patriarchs and Prophets*, p. 373.



# The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

## Tabernacle Meetings in the Pacific Northwest

BY CHARLES T. EVERSON

It is over a year since we reported to the REVIEW the progress of the work we are endeavoring to do for Christ in this part of His vineyard.

We opened a tabernacle campaign in the city of Spokane, Wash., the 24th of February, and have now been holding meetings here for seven weeks. More than sixty have thus far been baptized, and the prospects for a large harvest are excellent.

We were made glad on our return to this city to meet those who had embraced the truth during a former campaign held here six years ago. They and the other members of the church are working valiantly for the success of these meetings. The church members distribute every week 27,000 cards containing the announcements of the subjects for the week. We began with 20,000 cards, but that was not enough to keep these enthusiastic members in work. It is the first time we have returned to the same city for another tabernacle campaign, but it certainly is proving a great success. Many hundreds are here that heard us before and were favorably impressed, and they have rallied around the meetings from the very start.

We could begin to baptize much earlier than usual, for many only needed the divine touch to bring them

across the line, as they were already convinced of the truth, having attended the former meetings.

We find on every side interested people who are very glad that we are back here again. We have never gone into a place where there was such a warm reception and so many kind words of appreciation spoken by business men of the city, as well as our own people. The interest and attendance are much larger than in the former campaign.

### Broadcasting Sermons

We are also broadcasting one service each week over three stations, embracing the entire Northwest and parts of Canada. This radio service is held Sunday from 1 to 2 P. M., and is broadcast simultaneously over KHI, Spokane, KGW, Portland, and KOMO, Seattle. We have received many letters and some telegrams telling of the help people are receiving from these radio services. We have received as many as forty letters in one day. The campaign and also the broadcasting services will probably continue through the month of June. We are speaking of this, as some of the REVIEW readers living in this territory may be glad to invite their friends to tune in on Sundays from 1 to 2 P. M.

This is the second campaign of this season, as we held a series of meetings at Salem, Oreg., beginning October 14 of last fall. This campaign continued until the second of February, when we closed to get ready for the campaign in Spokane that began the same month. The campaign in Salem was held in the Armory, and the Lord greatly blessed the effort, although it ran through the holidays, and was at its height when the holiday season came on.

We started the campaign a little late in the fall, but opportunity was given the church to get the Harvest Ingathering out of the way before the beginning of the campaign. But by the help of the conference officials and the church here, in spite of the unfavorable season and other difficulties, God blessed us with 120 new members who were baptized and united with the church.

We hear good reports from Salem. Two members from there dropped in on us at Spokane, and said the church was so crowded that extra chairs were used in the Sabbath services, and the attendance at prayer meeting was about 250. This greatly encouraged our hearts.

After finishing our campaign at Seattle last spring, where God blessed



A GROUP OF PERSONS BAPTIZED AT SALEM, OREGON

us with 319 baptized into the truth, we held a campaign at Victoria, Canada. We were told that it is the most conservative city under the British flag. But God blessed the efforts put forth for Him there with eighty-two new believers baptized into the truth. Others who became interested have since been baptized. A fine class of representative people joined the church during that campaign, and we feel sure they will be a strong aid to the small, struggling church that was there.

#### *Victoria Membership Raised*

There were only twenty-three members in the Victoria church when the campaign began, but they certainly were hard workers. This small company, composed mostly of old people, gave out 10,000 cards every week throughout the campaign, and there were scarcely any cards left over. One man and his family, who lived several miles out of town and had a large farm to manage, gave out 1,700 every week. We have never been anywhere in all our experience where such faithful work was done as that carried on by the members of the church at Victoria. And the Lord rewarded them by giving them four new members for each old member that was there at the beginning of the campaign.

Many feel that the work in this country is about done, but our experience shows us that America is as fruitful a field for the winning of souls to the truth today as it ever was. In fact, it ought to be just the time to press the battle to the gates in this country. The millions of books that have been sold, the millions of copies of our periodicals that are going out to the people, the influence of great campaigns such as the Harvest In-

gathering and Big Week, and the use of such papers as the *Signs of the Times* and the *Watchman*, should be the groundwork for the greatest ingathering of souls this country has ever known.

The aim of our people should be, "One hundred thousand increase in our membership in America the next seven years." That would just about double our membership, and that would mean doubling our financial resources, with no more strain than we are carrying today. That would mean more people in heaven, and more joy to Jesus Christ and the holy angels.

*Spokane, Wash.*

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### *The Work in Belgium*

BY L. L. CAVINESS

ONE of the important fields of the newly organized Franco-Belgian Union is the Belgian Conference. This is the most nearly self-supporting of the four conferences composing the union. It includes all the kingdom of Belgium and the little duchy of Luxembourg, with a total population of eight million. In this great multitude there were at the beginning of this present year 429 Seventh-day Adventists, so our readers can see that there is still a great work to be done in this field.

The annual meeting was held early this year, April 2-7, so that A. J. Girou could be present. Elder Girou has been the president of the conference for a number of years, and now he is going out to take the superintendency of the Mauritius Mission. Brother Girou was also one of the first ministers who began the work in Belgium before the war. It must have been a special pleasure to him to be

present at the dedication of the fine building that has been secured for conference headquarters in Brussels, as well as at the dedication of the nice little chapel that has been built at Liège. In the Brussels building there are two large halls, one of which serves as a meeting place for the Flemish church, besides a number of smaller halls. There are also a number of apartments in addition to the office rooms.

In view of Brother Girou's acceptance of the call to Mauritius the conference committee had chosen W. R. Beach president of the conference, and he was elected to this position by the delegates in annual session. All the other officers were re-elected, and only one change was made in the departmental secretaries. It seemed best to relieve J. L. Loots of the home missionary secretaryship, so that he could give himself entirely to evangelical work, especially as it was planned that he should move from Brussels to Ghent. A. Roeland was chosen secretary of this department.

An important part of the conference program was the Bible study that J. C. Raft gave each morning. These studies by our veteran field secretary were greatly appreciated by all. One delegate said after the first study that if that were all he should receive from the annual meeting, he would feel himself fully repaid for the sacrifice and effort that coming to the meeting had meant to him.

Belgium is a Catholic country of two main languages, Flemish and French. Considerably more than half of the population speak Flemish, which differs but slightly from the Dutch spoken in Holland. As yet we have churches in only six of the larger cities: Brussels, Antwerp, Ghent,



THE GROUP IN THE CENTER ARE NEW MEMBERS BAPTIZED AT VICTORIA, CANADA, OLD MEMBERS ON THE SIDES

Liège, Ostend, and Verviers. The colporteurs have done a good work in scattering our literature, but the number of evangelical workers to follow up this work is small, so that many cities are still waiting for the establishment of our church work.

While the Belgian currency is low, it has now been stabilized. Though the wages are low, there is hardly any unemployment. God has especially blessed some of our Belgian brethren who are in business, and they are very faithful in paying tithe; so that the conference receipts in tithe are remarkably good, considering the fact that there are only 429 members in the conference. If we can only help our leaders in Belgium with the necessary funds to push the work forward a little more rapidly in this country, with an increased membership this conference will not only be self-supporting, but will be a source of financial support to other still more needy fields.

As usual, on the last Sabbath a special collection was taken up. Including cash and pledges, both for the general and the special fund, the total offering amounted to almost 30,000 Belgian francs. A considerable portion of this is to be used to help young people to go to our school to prepare themselves for the work. Another portion is to help in the colporteur work in aid to those colporteurs or their families that may become sick or for some reason need a little help to tide them over a financial difficulty. This should help Brother Beach and his corps of workers in reaching their goal of doubling the number of regular colporteurs this year.

Belgium is a rich field in what is more important than money, and that is in young people. In this little field the Missionary Volunteer secretary reported 125 members in the Missionary Volunteer Societies. But he is not satisfied; he would like to reach 150 this year. On Sabbath afternoon twelve persons followed their Lord in the ordinance of baptism, and these were nearly all young people. Surely great things can be accomplished as the Belgian young people respond to God's appeal to them to attempt great things for Him. In reporting the missionary activities of the young people, it was pointed out that in many lines they had done, as a whole, more than a minister could have done giving all his time to the work.

Brother Beach and his coworkers (four ordained ministers, four licensed ministers, and five missionary licentiates) face the tremendous task of bringing this message to eight million souls waiting in darkness. Shall we not remember them in our prayers?

## Newspaper Reporting

BY MERLIN L. NEFF

ONE of the greatest mediums for breaking down prejudice and setting forth the doctrines and progress of this denomination, is found in the modern newspaper. In the columns of news many people will read of this message who in no other way could be induced to give attention to it. It is an entering wedge that leads them to further inquiry.

During the past two years it has been my privilege to do quite a little publicity work in the newspapers along with conference work. In my scrapbooks and clippings there are some fifteen hundred running inches of copy that has been printed in connection with camp meetings and evangelistic efforts in the Southeastern California Conference.

In connection with a series of evangelistic meetings in San Bernardino conducted by Elder R. S. Fries, we received excellent publicity. Before the opening night of the meetings in the down town building, the editor of the largest daily in the city telephoned a request for a write-up of the opening sermon. This was given him almost in full, and was so printed. It was then arranged for every Sunday night's lecture to be written in advance in news style, and printed Monday morning. In this one way more than thirty inches a week of write-ups was given. These articles included the subjects of the state of the dead, the Sabbath, the signs of the times, and other fundamental doctrines.

Such news matter together with regular paid advertising in the papers, resulted in a constant interest. Some people over fifty miles away from San Bernardino clipped these write-ups, and became interested in the message in this way. A questioning of those brought into the truth at San Diego in connection with the evangelistic effort of W. H. Bradley, revealed that several had first noticed the meetings through newspaper articles and advertising.

At the Santa Ana and La Sierra camp meetings, especially good prominence was given for the ten days in the local newspapers. Photographers came to the camp, daily write-ups of sermons, speakers, conference sessions, and mission offerings were given by more than a dozen daily newspapers. As a result of this the community was well informed concerning the meetings and the large encampment.

In the regular churches from week to week many newspapers are glad to receive articles or announcements of the subjects. This often leads strangers to the church. A few articles on

missionary accomplishments and the plans for the local churches in Harvest Ingathering or the Big Week campaign, have many times given an approach that has assisted members in obtaining funds and selling books.

With the many phases of our onward progress before us today, there is a continual opportunity to keep our work before the community through the papers they are constantly reading. It is a means of educating the people in regard to our work, and in forming contacts with those who may some day accept God's last message.

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## Young People's Congress and the Press

BY F. BACKER

IN practically all European countries the press has hitherto manifested an indifference toward the advent movement. When an article did appear, its contents was in the nature of ridicule or false accusation. For this reason the public has never received any really true conception of our movement, nor has the press contributed very much toward arousing an interest in the Adventist people.

The first European Young People's Missionary Volunteer Congress, held in Chemnitz, proved, however, to be an exception to this spirit of indifference and false impression formerly manifested on the part of the press toward our work generally. From the very beginning of the congress, editors and newspaper correspondents became daily visitors, and the four dailies of the city contained regular articles giving a true picture of the aims and ideals of the advent movement, and particularly of our Missionary Volunteers.

Shortly before the congress convened, a statement was prepared by the head committee and sent out to all the leading papers in the city, as well as to various young people's journals and magazines throughout Germany. Invitation cards were also presented to editors and newspaper correspondents a few days before the opening of the congress, together with the Handbook and the daily program. In one of the Chemnitz papers, *Chemnitzer Neueste Nachrichten* (Chemnitz News), there appeared five full reports, and the other papers in the city published three articles each. By means of these reports the public was made fully acquainted with the principles of our faith, our aims, and our ideals. The material which was prepared every day by the press bureau of the congress, and handed to the newspapers at the close of the day, was inserted in the papers practically

verbatim. Not in a single report did any of the papers write disrespectfully or antagonistically about our work. On the contrary, their comments were most favorable. Our movement was characterized as a forceful factor toward restoring ideals of loyalty, integrity, and purity.

Some of the newspaper correspondents expressed themselves in very commendable terms regarding their impressions of the congress, and said they were particularly impressed with the remarkable organization of the meeting, and with the healthy-looking group of young people, their modesty in dress, their exemplary conduct and general deportment, as well as the remarkable spirit of unity and oneness manifested in all the meetings. One of the editors who attended the program given on the national evening stated that nothing had ever impressed him so forcibly and favorably as the exercises of that evening. Others expressed themselves to the effect that they had now received an entirely different idea of our movement.

One of the papers published a rather large picture of the four representatives from some of the most distant fields represented at the meeting, such as, Algeria, Portugal, Norway, and Rumania, together with the chairman of the congress, Steen Rasmussen.

Thus our first Young People's Missionary Volunteer Congress proved, not only to the participants, but also to the public, that the Adventist youth constitute a mighty force in the world, and that they have high and noble ambitions; a movement which knows no national differences; a movement which unites under one banner and for one great task, the youth of many nations; a movement which has as one of its mottoes: "Service for God and Humanity." May the press of Europe open its columns more often to assist in the further promulgation of the ideals and aims of the advent movement!

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### *The Present Exodus*

BY W. T. BARTLETT

[Written shortly before leaving East Africa on furlough.]

It is a great privilege to be a missionary in East Africa these days, comparable to the privilege of being among the host that Jehovah led out of Egypt, through the wilderness, into the Land of Promise. God is leading the people of Ham out of their long bondage into the liberty of sonship.

The fiery pillar moves on rapidly. Two or three years ago we ventured to say that South Kavirondo was yet

going to be won for Christ. Today everybody acknowledges that heathenism is passing, and those who cling to it are wondering what is going to happen to them.

Three or four years ago the rain maker was still the hope of some when the crops were perishing for lack of moisture. We have just passed through a severe drouth, but I have not heard one whisper of the rain maker.

Those who have time to study our reports tell us that our membership has increased 110 per cent in the last four years in East Africa. We know that the baptismal classes are full, and that we are organizing many new native churches.

Our tithes and offerings are growing in similar proportion. Also we know that the native Christians are filling the land with their testimony. In some of the regions around us we hear of moral declension and division, but God has saved us from that. In places where they used to scorn South Kavirondo as far behind, they now hold it up as the light and the hope of the regions around, because of the strong Christian church that is rising up in it to bear loyal witness to the truth of God.

Evangelists and teachers feel the weight of the burden, and do not refuse it. They find a new joy in giving themselves freely. In the recent drouth many did not see how they and their families could possibly go through on their small wage, but their own black brethren asked them what the heathen would think of a teacher who left God's work because of hardship. The drouth is over, and the ranks are practically unbroken. Out of the flinty rock God has given us new power.

Now we are turning our eyes to the regions around us. The native churches are raising the money and sending the workers. Two have already gone. This is in addition to the native workers who have gone to Uganda. Other fields for missionary enterprise are beckoning to us.

On account of the shortage of native labor, there is no difficulty in finding employment where the Sabbath is allowed, and often a new interest is thus aroused, and a teacher is asked for.

Our people have an ambition to build better and larger schools and churches. We lately dedicated a church which will hold 800 people, almost entirely the work of the native congregation. It is a marvel in the eyes of the people.

God is working in the hearts of the Christians. It is made true of many of them, that "they shall be all taught of God." As I was walking

with a teacher lately, he told me of the troubles they had with their wives, and how they saw that the old discipline of the club was not going to help them, and decided that the victory must be gained by patience and kindness. Those who have won on right lines are now able to help their brethren who are still in difficulties, and a Christian home life is rising up in the land.

They have many crosses to carry as they follow the Saviour, but His grace is working in their lives, and they often wonder as they compare the present with the past and see what He has done for them.

Be of good courage, brethren. God is raising up many in Africa who by His grace shall triumph with His people. Thanks for all the help that comes by way of your prayers and offerings, and for the encouragement and inspiration that fill the columns of the REVIEW.

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### *Seen and Heard*

At the East China Union Mission Biennial Session Where Were Present C. K. Meyers, I. H. Evans, Meade MacGuire, Frederick Griggs, and Others

BY O. B. KUHN

THE Sabbath school superintendent, pointing to a dark-colored map of Europe, said, "We Chinese believers must do something to carry the message to European countries. We ask you to raise \$100 for this purpose." Receiving the offering of \$106, the superintendent stepped to the map, stripped off the black paper, and exhibited the continent now flooded with light.

"Supernatural power influences the affairs of China. The mighty saving power of God is seen, and also the subtle, destructive workings of Satan."

"The miraculous events of the past few years have made China a new world. The new China of today is a sign of the times, and it should warn us of the near approach of the end of the world and the coming of our Lord."

"Conditions in China today, working together for good, present to the Christian church the greatest soul-winning opportunity in its history."

"There are thousands of honest people in China who will respond to honest work."

"Have more confidence in the people to receive the message, and more confidence in the promises and prophecies of God concerning the successful proclamation of the gospel in this great land."

"Of China's 400,000,000 there die each year 12,000,000 persons; 1,000,-



000 a month, 33,300 a day, 1,300 an hour, 23 each minute, go down to Christless graves. As did Aaron the high priest, so do missionaries and believers stand 'between the dead and the living.' Num. 16:48."

"There rests upon Seventh-day Adventists the most sacred, solemn, and terrible responsibility to warn these many millions."

"This meeting should mark the beginning of a new era of soul-winning work in China."

"Return to your fields in the power and demonstration of the Holy Spirit to win many souls to Christ."

*Nanking, China.*

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### Gleanings From the Field

SISTER EMMA E. MUSICK writes from Chester, N. H.: "What should we do without the dear old REVIEW AND HERALD that comes to us each week as heavenly manna, with its corrections, admonitions, and encouragements? Surely the time has come when the Lord says, 'He that hath an ear to hear, let him hear.' We are to set not only our ear trumpet but also our heart trumpet to catch the messages God is sending us through the REVIEW. He has been sending our dear brethren, Elder Sanderson and others, to urge every Sabbath keeper to have the REVIEW in his home, and God is using the editor and other writers mightily in giving the message with no uncertain sound. We are getting nearer home, and are steering straight into the harbor. The dear REVIEW is the ballast to steady the ship; let us stay on board. I have been a reader of the REVIEW for thirty years. Some of the time I have been isolated from church fellowship, and it has never failed me."

As the result of a series of Sunday night services, together with a visitors' round table Bible class held every Tuesday night in the new Wadsworth church of Los Angeles, Calif., P. G. Rodgers reports twenty-eight baptized Sunday night, March 31. Another baptism, held before this one but not reported through the REVIEW, brings the total number baptized recently up to fifty-one. The Lord is finding His own in this great city, and to His name be all the praise.

A FRIEND in Los Angeles, Calif., Florence Randolph, says this of the REVIEW: "I am writing this for Mrs. M. A. Jones, who is in her seventy-eighth year. She wants me to tell you how much she appreciates the larger type of the REVIEW AND HERALD, and that she can read it without her glasses. And I will say for myself that I too appreciate it. It is just like

the Seventh-day Adventists to be foremost in all real reforms. Surely the Lord is with them. Mrs. Jones says she has been reading the REVIEW ever since she was a girl, and that her mother and sisters and herself were the first to accept this message under Elder S. H. Lane's preaching, back in Indiana years ago."

As a result of the eleven efforts held in Chile during 1928, 250 persons were baptized, three churches were organized, and three new groups raised up. The latter will be organized into churches this year.

In a report concerning the effort in Bangor, Maine, a recent *Atlantic Union Gleaner* says: "Two months ago we did not have even a Sabbath school in this place, and now we have sixty-five or more out to our Sabbath school and preaching service. We are hoping to be able to organize a large church in Bangor between now and camp-meeting time. At nearly every meeting we hear of some new Sabbath keeper."

CONCERNING the effort he is conducting in the Boston (Mass.) Temple, James E. Shultz wrote under date of March 12: "Our interest here continues good. One week ago Sunday night, after speaking on the change of the Sabbath, all but one hundred of the congregation of one thousand stood to pledge their obedience. Of the number who stood, about four hundred were our own people. Never before in my twenty-five years' experience have I seen such an eager response to a call to keep the fourth commandment."

CHARLES E. JORDON, of Parkersburg, W. Va., tells of the manner in which he and his wife were brought into the truth. He was a mail carrier in the service of his country, and through delivery of mail came in touch with Mrs. A. G. Drott of the city in which he lived. She immediately began to furnish him with literature relating to the message for this time. He read this with increasing interest. The more he read, the more convinced he became of the truth of the coming of the Lord and of the Sabbath. He and his wife finally took their stand. In doing this they were particularly impressed with the earnest, faithful manner in which the Bible worker instructed them in all points of the message, and did not leave them as the prey of opposing influences, but instructed them so thoroughly that they became settled and established. They believe that in this she afforded an excellent example which all should follow, both ministers and Bible workers, in grounding people thoroughly in the truths of the Bible.

### Camp Meetings for 1929

Atlantic		
S. New England	-----	June 20-30
N. New England	-----	June 20-30
New York	-----	June 27-July 7

Central Union		
Inter-Mountain, Rulison, Colo.	-----	June 18-23
Colorado	-----	June 21-30
Wyoming	-----	June 25-30
Nebraska (local)	-----	June 28-30
Nebraska	-----	Aug. 8-13
Kansas	-----	Aug. 16-24
Missouri	-----	Aug. 22-Sept. 1

Columbia Union		
Potomac, Takoma Park, Md.	-----	June 16-16
Chesapeake	-----	Aug. 22-Sept. 1
E. Pennsylvania	-----	June 20-30
New Jersey	-----	June 27-July 7
W. Pennsylvania, Indiana	-----	July 11-21
West Virginia	-----	Aug. 8-13
Ohio	-----	Aug. 15-25

East Canadian Union		
Maritime, Memramcook, N. B.	-----	June 14-23
Ontario, Oshawa, Ont.	-----	June 28-July 7
St. Lawrence, Almonte, Ont.	-----	July 4-14

Lake Union		
Chicago, Broadview	-----	May 30-June 9
Wisconsin, Portage	-----	June 18-22
E. Michigan, Holly	-----	June 20-30
W. Michigan, Hastings	-----	June 21-23
Illinois	-----	Aug. 15-25

Northern Union		
South Dakota (Eastern), Huron	-----	May 30-June 8
South Dakota (Western), Rapid City	-----	June 12-16
North Dakota	-----	June 20-30
Minnesota	-----	June 27-July 7
Iowa	-----	Aug. 22-Sept. 1

North Pacific Union		
S. Idaho, Boise	-----	May 30-June 9
Upper Columbia, Toppenish	-----	June 6-16
S. Oregon, Roseburg	-----	June 20-30
W. Oregon, Forest Grove	-----	July 31-Aug. 11
W. Washington, Auburn	-----	Aug. 8-18
Montana, Billings	-----	Aug. 15-25

Pacific Union		
Gen. California	-----	May 30-June 9
N. California, Lodi	-----	June 6-16
S. E. California, La Sierra	-----	June 6-16
Utah	-----	July 17-21
California:		
Santa Rosa	-----	June 27-July 7
Santa Cruz	-----	July 11-21
Eureka	-----	Aug. 29-Sept. 8
S. California	-----	Aug. 29-Sept. 8
Nevada, Reno	-----	Aug. 29-Sept. 8

Southern Union		
Kentucky, Louisville	-----	June 12-16
Tenn. River, Tullahoma	-----	Aug. 16-24
Alabama (location not decided)	-----	Aug. 23-31
La.-Miss., Baton Rouge, La.	-----	Aug. 30-Sept. 8

Colored Camp Meetings		
Alabama, Oakwood Junior College, Huntsville, Ala.	-----	Aug. 9-17
La.-Miss., Oakwood Junior College, Huntsville, Ala.	-----	Aug. 9-17
Tenn. River, Oakwood Junior College, Huntsville, Ala.	-----	Aug. 9-17
Kentucky (not decided)	-----	Aug. 9-17

Southwestern Union		
S. Texas	-----	July 18-28
Arkansas, Little Rock	-----	July 25-Aug. 4
N. Texas	-----	Aug. 1-11
Texico	-----	Aug. 8-18
Oklahoma	-----	Aug. 15-25

Western Canadian Union		
Manitoba, Winnipeg	-----	June 28-July 7
Saskatchewan, Saskatoon	-----	July 4-14
Alberta, College Heights	-----	July 11-21
British Columbia, Vancouver	-----	July 18-28

## The Advent Review and Sabbath Herald

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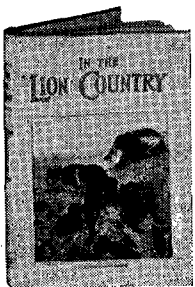
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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or to return manuscripts. Duplicates of articles or reports furnished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

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

In a letter from Steen Rasmussen, of the Southern European Division, inclosing an article on Yugoslavia, is found this heartening paragraph:

"We are very much pleased to note an awakening interest in the message throughout all of Yugoslavia. We really expect to see that country develop into one of the most fruitful fields for soul winning in all of Europe."

At five-thirty Friday evening, May 24, W. F. Martin died at Southern Junior College, Ooltewah, Tenn., of acute indigestion. Elder Martin was the president of the Potomac Conference, and had gone down to Ooltewah to preach the baccalaureate sermon. As we go to press we are informed that a funeral service will be held at Washington, D. C., on Tuesday, May 28, and that the body will then be taken to College Place, Wash., for burial. A more complete notice will be printed later. To the sorrowing family we extend our heartfelt sympathy in this hour of sudden bereavement.

### Anti-Tobacco "Instructor"

ONE can hardly pick up a journal of any kind today without being confronted with the lurid advertisements of various cigarette manufacturers. Nor can one go along the highway very far without having to gaze upon the glaring billboards screaming out some cigarette slogan. Tens, yes, hundreds of millions of dollars are being spent by the great tobacco companies in a steady and growing campaign to place a cigarette in the mouth of every man—and every woman—in the country. The rapid increase in this vice is one of the significant facts of our day, and presents to our youth one of the greatest temptations.

Realizing this fact, and in response to insistent and increasing appeals from young people's leaders, the *Youth's Instructor* is publishing a special Anti-Tobacco Number. Something of the pointedness and value of this special can be obtained from the following titles of representative articles:

"Shall I Reach for a Lucky or a Sweet?" Daniel H. Kress, M. D.

"Tobacco and Tombstones." Luther Burbank.

"Cigarettes and Women." Belle Wood-Comstock, M. D.

"Three Counts Against Tobacco." David Starr Jordan.

"A Talk to the Schoolboys." Edward Hyatt.

Articles such as these fill the whole sixteen pages of this special number. We believe that our young people everywhere will hail this opportunity to read and to circulate widely a paper so timely. Our Adventist youth can do real missionary work by placing a copy in the hands of every young person in their community. On page 30 of this REVIEW will be found information on prices, etc.

### Sailings for Europe

ELDER F. M. WILCOX, editor of the REVIEW AND HERALD; Mrs. L. Flora Plummer, secretary of the Sabbath School Department; E. F. Hackman, associate secretary of the Home Missionary Department, all from our headquarters staff here in Washington, with Mrs. Norman Wiles, who is on her way to England for postgraduate work in London with a view to returning to her field in the New Hebrides, sailed on May 25 from New York for Europe.

This item of news will be of more than passing interest to the readers of the REVIEW, inasmuch as it links up our church organ, through its editor, with our growing work in Europe. Elder Wilcox is to attend important meetings with our brethren in the various divisions of Europe, and the brethren there are looking forward to having his counsel and help.

Sister Plummer, the veteran leader of the Sabbath School Department, is making her first visit abroad, and the department feels that it is giving material help to the European Division in sending over such an experienced and tried Sabbath school worker as Sister Plummer to help interpret better the ideals and aims of our great Sabbath school work.

Elder Hackman also goes to Europe to attend meetings in the Northern and Southern European Divisions, to help them in their Harvest Ingathering plans and promotion.

It will be appreciated by those who keep in touch with the growing work

in Europe that the three divisions in Europe now embrace a membership that is nearly as large as our membership in North America, and these three representatives of ours are but meager help as far as General Conference representation is concerned, when one thinks of the great number of conference gatherings that will be convening in Europe this year. We are glad, however, to send our brethren and sisters across the Atlantic a word of cheer and of courage and of unity, that there may be a pulling together for the finishing of the work. We invite the prayers of the readers of the REVIEW that God will greatly bless the membership in Europe as they convene in their conferences this summer.

CECIL K. MEYERS.

### Requests for Songs

IN response to requests for special songs for use in our church schools, Junior societies, and primary and kindergarten Sabbath school departments, a committee has been appointed to recommend a collection of such songs for publication.

The committee requests the help of all who may have songs or know of songs that would be suitable for such a collection. It is suggested that there be included in the proposed book devotional songs, hymn classics, folk songs, nature songs, story songs, patriotic songs, songs suitable for Junior training camps, and action songs for children.

Send copies of the songs, or give the name of the songs, the book or collection in which they appear, and the name and address of publishers, to H. T. Elliott, General Conference of the Seventh-day Adventists, Takoma Park, Washington, D. C.

H. T. ELLIOTT.

### A Timely Admonition

IT may not be amiss to pass on the admonition of one of our brethren who feels a burden to speak the word. He says:

"We are living in a lawbreaking age, in a time when truly men 'run to and fro.' So swift is the pace that thousands are killed and crippled in the rush of traffic. Much of the haste is unnecessary. Is it not right that we ourselves, who are under bonds to be law-abiding and thoughtful, shall be conscientious in obeying the traffic laws? We ought to be thankful for such regulations as a part of civil government which is ordained of God for good order and the preservation of life."

We believe our brother is right, and that it is a part of good religion to be thoughtful and to avoid unnecessary haste in threading the highways, even when we are engaged in the Lord's work requiring haste.

W. A. S.