

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 108

Takoma Park, Washington, D. C., January 22, 1931

No. 4

## *Christian Home Day*

THE first Sabbath in February is set apart by the General Conference as Christian Home Day, to be observed in all the churches. Program and material for this service are supplied through the *Church Officers' Gazette*, and literature describing the Home Commission is sent for distribution to all. It is intended to arouse the church to a study of Christian home making and child training.

It is a day wherein the hearts of parents may well search out the needs and the possibilities in their homes, and turn themselves to their children, in accordance with the Elijah message. It is a day in which children may be led to consecrate themselves anew to the ideals which have been taught them by home and church, and to devote themselves to the service of the Saviour and the heavenly Father.

Let Christian Home Day be everywhere observed in our churches. And let the prayers of God's people ascend for His blessing upon them in the upbuilding of homes, upon which depend "the well-being of society, the success of the church, the prosperity of the nation."

# "Our Father Who Art in Heaven"

By LAMONT THOMPSON

I EXPLAINED it to the little boy and tried to reassure him.

"But, daddy," he said, "I am afraid, and it will hurt me. I don't need an operation. You know how it was when I got that needle in my foot. Well, the doctor made me take that nasty smelly stuff, and it makes me sick yet when I think of it. It just made me awfully sick, and I don't want it done."

He hugged me, pressed against me, and passionately cried, "I'll be all right, daddy. There isn't anything the matter with me. Wait until I hurt and get sick. I'm all right. Really, truly, I'm all right."

"Laddie boy, daddy knows," I said. "You don't know. You just think you know. You need it so you will be a big, strong man when you are grown."

And so I tried to reassure him, but he could not see it. Every fiber in his being shrank, and he pleaded his case with more and more earnestness. The pleading nearly broke me. Nothing but a knowledge of the necessity for this trial for my boy held me from yielding.

The day came. I bolstered him with cheer and courage, and right manfully he responded, though only seven years of age. But how his flesh drew back; and how grandly his mind fought for the mastery.

## *Distressing Sight and Sounds*

Past the open door of our room went a moaning patient, pushed along by nurses and a doctor with blood on his garments. The boy's lips quivered. Bloody doctor! What outrageous psychology! And, thought I, what professional brutality for a man to let little children see such a sight! I even questioned whether or not to go ahead now, or to wait and go to an institution where some attention is paid to the feelings and to the souls of little boys.

"It won't hurt you. You won't know anything about it." But the boy trembled and squeezed my arm.

Into the operating room I carried him. There were instruments and bloody things and a big-boned, hard-faced nurse, and the boy's nerves nearly cracked, and mine were little better. The operation was minor from the doctor's standpoint, but major to the boy and major to me. Whatever hurts the boy hurts me.

On the table he protests, but the doctor presses him down on the table. I can't stand it, so I say, "I'll give the ether." Firmly I slip the funnel over his face and tell him, "Daddy is

doing it, Buddy. You must hold me tight, and we will come out all right."

"I don't like it, daddy."

Long breaths, and then the operation. The nurse smiled a bit scornfully and the doctor looked bored, but he is my boy; I'm not hired. So I stand by and deliver him myself to his room where his anxious mother waits. No real cause for anxiety, but love is always anxious.

A day later. "Daddy, come here."

## *Like As a Father*

BY ARTHUR W. SPALDING

"Like as a father!" What, O Lord, am I,  
To serve as symbol of Thy matchless  
love?

"A father pitieth when his children cry."  
Own I that pity that hath birth above?

"Like as a father!" When light strength  
is spent,  
And the heart breaketh o'er the petty  
task,  
And childish fear sets up its monument,  
Is succor ready ere my children ask?

"Like as a father!" In the wayward hour,  
When creeping evil palsies all the will,  
And the soul's windows mirror demon  
power,  
Keep I the father's love and pity still?

## *A Home-Keeper's Prayer*

BY AGNES LEWIS-CAVINESS

God of my life, I lift my eyes to Thee as I go to my work this morning. From Thee I must have physical strength. From Thee I must have courage to attempt, hope to carry on, and patience to finish my work. Keep me from selfishness today, from fretfulness, from worldliness, and from self-pity. Make me brave-hearted, fair-minded, and clean-souled. Give me today a new vision of Thee.

Help me to create in my home an atmosphere of cheerfulness, of serenity, and of faith; that my children may feed upon these elements, and grow up into Christlikeness; that my comrade may find in his home a buoyancy with which to meet life; that my neighbors may find here an inspiration to new effort. Give me a sense of Thy presence. And when today is gone, grant me the gift of sleep. Amen.

"Like as a father!" When the sore heart  
lies

Wounded and quivering from the  
stunning fall,

Know I the splendor of the glad surprise  
That leaps to meet a father's tender  
call?

"Like as a father!" Nay; with what gray  
shame,

O Thou my God, and yet what thrilling  
hope,

I hear Thee name Thyself with my poor  
name,  
Dazzling the eyes on which Thy portals  
ope.

Father in heaven, teach me, by the sign  
Of Thy calm conquest of my fretted  
life,

The science of a father's power benign  
O'er all his children's sorrows and  
their strife.

I go to his bed and bend over him. Boyish arms clasp my neck, and in an embarrassed voice he says, "Daddy, was I a coward very much? Did I have courage?"

"Boy, I am proud of you," I said. And I was. And I am. I sat on the edge of the bed as he talked. "Daddy, I knew it would be all right. I knew I ought to do it, you know, but I just couldn't keep from getting scared. When I am a big man, I won't be afraid, will I, daddy?"

"You will be a brave man, son. I'm sure you will," I said, "and I am counting on you."

I sat and thought: "When I'm a big man, I won't be afraid, will I, daddy?" This is the eloquent hope of the souls of a billion children throughout the ages.

There is food for thought in that for most of us.

## *The Great Day of Reckoning*

I sat on the edge of the bed and thought how, in the day when the great reckoning is to be had with all souls, I shall eagerly wonder whether or not our Father in heaven will know the bravery with which I have tried to live. Will He see through these trembling years of mine, and know how I have tried to make my soul stand up without complaint to the problems, the burdens, the pains, the

disasters, of living? Aren't these things, the reason for which I cannot see, and against which my soul has cried, major things that are working out in my own soul that courageous fitness which shall make me hear, when I shall most want to hear it, the "Well done" of my Father?

And in my soul there sang these words:

"Though trials come through passing days,  
My life may still be filled with praise;  
For God will lead through darkened  
ways,

But some day I'll understand.

"Some day He'll make it plain to me,  
Some day when I His face shall see;  
Some day from tears I shall be free,  
For some day I shall understand."

## The Relation of the Home to the Church

By C. H. WATSON

WHETHER we realize it or not, the home is still the most potent of earthly forces in molding and directing the course and currents of human life. The home impress is, almost without exception, so indelibly fixed that it gives color and character to the whole life. How important, then, that the home influences of every Adventist family be of the spirit, purpose, and power of the message that heralds the coming of our Lord. "The importance and the opportunities of the home life" of our day are not a whit different from those "illustrated in the life of Jesus. He who came from heaven to be our example and teacher spent thirty years as a member of the household at Nazareth. . . . During all these years . . . He lived as one of us, sharing the home life, submitting to its discipline, performing its duties, bearing its burdens. In the sheltering care of a humble home, participating in the experiences of our common lot, He 'increased in wisdom and stature, and in favor with God and man.'

"During all these secluded years His life flowed out in currents of sympathy and helpfulness. His unselfishness and patient endurance, His courage and faithfulness, His resistance of temptation, His unfailing peace and quiet joyfulness, were a constant inspiration. He brought a pure sweet atmosphere into the home, and His life was as leaven working amid the elements of society."—"Ministry of Healing," pp. 349, 350.

Thus Sister White has described the home atmosphere and influences of the Saviour. And in the same work she informs us that His "early years are more than an example to the youth. They are a lesson, and should be an encouragement, to every parent." The impress of that Nazareth home remained in the lives of its household, for His brethren, who were among those who believed not on Him

at the beginning of His ministry, took prominent place and part in the life and service of the early Christian church.

### The Model for Christian Homes

That Nazareth home has never ceased to exercise its influence upon human life, and after twenty centuries it remains the model for Christian households among all peoples of the round world.

"There is no more important field of effort than that committed to the founders and guardians of the home. No work intrusted to human beings involves greater or more far-reaching results than does the work of fathers and mothers."—*Id.*, p. 351.

The work of the church begins with them. "The circle of family and neighborhood duties is the very first field of effort for those who would work for the uplifting of their fellow men."—*Ibid.* "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it."—*Id.*, p. 349.

This, too, is true of the church. The church is composed of families, and its life is tremendously influenced by the heads of families. "Out of the heart are 'the issues of life,' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influence."—*Ibid.*

"The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. . . . Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting in-

fluence works in the community."—*Id.*, p. 352.

Words cannot more clearly relate to us the influence of the home upon the church, and the relation of the household to church life.

"Parents may lay for their children the foundation for a healthy, happy life. They may send them forth from their homes with moral stamina to resist temptation, and courage and strength to wrestle successfully with life's problems. They may inspire in them the purpose and develop the power to make their lives an honor to God and a blessing to the world. They may make straight paths for their feet, through sunshine and shadow, to the glorious heights above."—*Ibid.*

### Stamina to Resist Temptation

The homes in which a foundation is laid for happy, healthful life, for life that has in it the stamina to resist temptation, the courage and strength to wrestle successfully with life's problems, and that which honors God and blesses the world, are they from which all that is protective and peaceful and healing and blessed in church life issues. It is solemnly true that the restoration and uplifting of humanity begin in the home, and this being true, it is impossible for us to reach the highest in church life if from the households of the church's membership are issuing influences that do not make for protection and peace and healing and blessing.

"Our time here is short. We can pass through this world but once; as we pass along, let us make the most of life. The work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose. A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps. Our sphere of influence may seem narrow, our ability small, our

opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life, we shall

become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness where now are barrenness and dearth."—*Id.*, p. 355.

## The Old Home

By J. W. MACE

"How dear to my heart are the scenes of my childhood,  
When fond recollection presents them to view;  
The orchard, the meadow, the deep tangled wildwood,  
And every loved spot that my infancy knew."

In the age in which you and I live, when everything is hustle, bustle, and hurry, it is difficult to imagine the condition that existed before the advent of the automobile, the radio, the airship, the electric light, the telephone, and the telegraph brought on present conditions by speeding up transportation and communication. The past fifty years have beheld a new world—new in every way, a world that is easily accessible, that we know better and understand better, because we have all the information about every country and its people, far and near, and can talk with them or visit them in a few days, if need be. But it was not so fifty years ago. The situation that existed then was largely influenced by the home and the family circle.

My memory goes back to the place of my birth in one of the Eastern States, up in the foothills of the White Mountains, remote from the cities with their multitudes. The first love that I remember, outside of my family, was for the old homestead. I loved it with a pride that I was permitted to live there, that it was my home. I loved to think that it was a little better than the surrounding farms, a little larger, a little grander, to my childish imagination, its house a little larger and more imposing, its great elm trees more stately, its barns larger, containing more cattle. I loved its hills, for was it not called Hillside Farm? I loved its green meadows, its fields of corn, its orchard flowering in the springtime and hanging with delicious fruit in autumn. I loved its wandering brooks, its near-by lake, and its adjacent mountain peaks. It was my world, and I had no desire for another.

When I went away for a few days visiting or attending general meetings with my mother, I was very homesick after the novelty wore off, and my highest joy was reaching home again after such a trip. In later life, after an absence of months away at college, it was with the wildest joy that I

greeted home again for the summer season, and it was always with keen regret that I bade it adieu in the fall.

### No Spot Like Home

As I think of it now, I wonder why one spot of this old world of ours could be so precious, even when that spot was not as ideal as my childish imagination pictured it. In the years that have come and gone, I have seen many beautiful sights that have thrilled me through and through with their beauty. I have beheld the two great waterfalls of the world, Niagara and Victoria; I have seen the towering mountains of Switzerland flashing in the setting sun, and the calmer beauty of the Italian landscape. I have seen the sun setting over the African veldt, and the ocean bathed in moonlight. I treasure all these beautiful pictures, that will always hang on memory's wall, but there is something more beautiful, more attractive, more inspiring to me than all of these, as I think of the hills of home. To be sure, the house does not look quite so large and awe-inspiring as it did when I was a child. There has crept into my mind a doubt as to the superiority of the farm over many others that I have seen, but still I feel, after all these years, that the home farm where I was born is a little different from any other spot on this earth of ours.

I have tried to analyze this feeling, to hold it up to the cold light of modern life, and still I find something that I cannot explain but know to exist, and that is that the home fire is still burning on the altar of love.

A hundred years ago, families seldom moved, but lived under the same conditions, in the same environment, as their fathers had lived; and when the settlers of New England came to this land and established their colonies in the wilderness, they remained close together for protection as well as from preference, and these families grew closely together as families, and the families grew into communities, and the communities into villages, as evidenced by the names of the families that still occupy the New England towns. And this condition has existed in New England ever since. Fathers and sons lived together or on adjoining farms. Daughters married and moved into neighboring homes, and

the communities were built up in this way. Their socials were family affairs; they mourned when the circle was broken, either by death or by the rare chance of one of their number moving into the far west of Michigan or Indiana.

### Not the Buildings, but the People

And the more I think of those days, the more I am led to realize that it was not the farmhouse, the barn, the cattle, the farm, that I was really thinking of as a boy, but of the home itself, and the people who made up this home—the associations that clustered about this home circle.

There was father, the strong head of the home, who led the worship every morning about the family altar and the prayers at evening, who could pitch hay a little faster and do everything a little better than any one else, to my childish conception. He saw the funny side of life, and was always ready to work a little harder so that we might have time to go fishing after the chores were done, or climb the hills in search of blueberries in the summer and chestnuts in the fall. I was many times called "a chip off the old block," because I watched and admired and imitated.

Then there was mother, who was always ready to help even though the burdens of a great farmhouse and a hungry family constantly demanded her attention. It was mother to whom we always went in our gladness and in our sorrow, and we never went in vain. She it was who told us the Bible stories that were indelibly imprinted on our minds. She it was who read to the family circle the few books that we were privileged to have, for there were no libraries in those days that were accessible to us. She it was that took us away sometimes for secret prayer, praying that God might guard and protect us from harm and evil, and make us strong for Him and workers in His cause.

### A Time for Recreation

And so the home circle was father and mother, brother and sister, and the hired workers who always belonged to the circle and were a part of "the folks." And it was a happy family circle, for though the work was hard, and as children we were doing our share very early in life, yet there was always a time for recreation and enjoyment; and after the day's work was done and we were gathered round the old soapstone stove in winter, with its great chunk of oak wood letting out its slowly gathered heat, we really enjoyed the thought of home, with the night and the storm and the cold shut out, for we were shut in with the warmth and the comfort and the love

of one another. It was a wonderful feeling of security, and home has always meant just that to me ever since.

It was not a home of luxury, but of solid comfort. The large easy chairs were homemade, but very comfortable. The tall clock on the mantle ticked audibly, and struck the hours on a loud gong. Rag carpets covered the floors, and woven rugs lay here and there in the rooms. In the parlor the stiff haircloth furniture was reserved for special occasions when the windows of the parlor were thrown open for special guests. But there was no need of overstuffed furniture and expensive equipment, for comfort was the order of the day.

And in our home boys could be boys. The laugh was never frowned on, the boyish play was not curtailed, for father and mother knew what boys and girls liked, and remembered that they themselves had been young once. By the light of the kerosene lamps or the tallow dip, father would tell the war stories over again, ever new although heard repeatedly, of battles and marches in old Virginia, of the difficulties of the road and the things they did and the things they said in the life of the camp. And mother told of the life she had lived as a little girl in her father's large family; of the economies by the way, of the years spent in school, of the horseback rides, of the husking bees and the spelling schools. And as we heard grandmother tell her stories of early life, it seemed so far away and so old-fashioned that we almost smiled, not realizing that fifty years later everybody, ourselves included, would regard as old-fashioned the way in which we lived then. I remember as I picked out of the debris in the old attic, a lantern made out of tin with nail holes punched in the sides and top to let out the candle light. I thought how crude it was and how modern was our kerosene lantern with its shining globe. And now the up-to-date farmer swings the electric lantern or merely turns on the electric globe glowing with light from his own plant.

#### *Christmas Time*

On the day before Christmas, father and mother usually drove in the sleigh to the city eight miles away. Expectant we waited in the farmhouse, wondering what they might bring to us. With our faces flattened against the window as the shades of evening drew on, we watched the break in the woods at the top of the hill where passing teams were visible, hoping to see the horse and cutter with the returning folks. And when they came, how mysterious the packages, how carefully guarded, until rest time came,

after the chores were done, bringing surprise and pleasure to all. There was no Christmas tree, for that was not included in our faith, but the little presents that we received, very small compared with what children receive today, were greatly prized and appreciated all through the year. The book that I always received was read again and again, and much of it committed to memory.

And so my remembrance of home embraces comfort, joy, and true happiness, a circle of people who knew each other, who loved each other, whose associations never faded and

where separation brought real sorrow and heartache. As the family circle was broken, and sister went to foreign fields and brother to college, the old folks were left lonely.

But the word "home" will always carry pleasant memories, and my home will always live in my heart, not only as a place to be remembered (for it is still there, looking better than ever), but as a condition, a place of love. And sometime I am hoping and trusting there will be a reunion of the family circle in that Home where nothing can break the ties that bind.

## *Problems of the Modern Home*

By H. T. ELLIOTT

No problem or set of problems has received more public attention in the years since the World War than the trends in modern living that affect the home life, and the youth in their relation to the home. The home touches every phase of life, and it is equally true that the home is influenced by every development in life: The problems of our modern living, as they relate to youth and their parents, are concerned with the whole range of industrial and social conditions which have been undergoing serious changes.

While it is impossible to isolate the home and to discuss it separately and apart, yet there are some problems and conditions which have a very important influence upon the character of the modern home life. Outstanding among these is the lack of religious training in the home itself. For almost two generations, parents have neglected the character training in early childhood which, had it been faithfully given, would have resulted in stabilizing the experience and the career. So outstanding is this neglect that it may be said to underlie almost all other home problems.

Not only has there been a lack of religious training, but much has been said and written which tends to vitiating religious experience and to develop a relaxed attitude regarding morals. Men may thoughtlessly blame youth for the change of conventions and for the immoralities of our time, but youth has little responsibility in the matter. The fault lies with the confused thinking and careless attitudes of middle age—with the parents rather than with the children. The powerful influence of religious standards has been steadily assailed in public life, in classroom, and in private conversation, until at the present time there is an easy acceptance of changed conventions, and youth is

helped to believe that whatever is desirable or whatever is the natural impulse, is right. Restraints are denounced as unwarranted repressions. The press has reverberated with such teaching, as is indicated in the following, which appeared in a prominent Western newspaper:

"Religion has given way as a positive stimulus. It is old and worn out. We must find new concepts. Family standards have broken down, and parents contribute little to behavior. The automobile and other things have taken the child out of control. The mystery and beauty of marriage and the rearing of children has pretty well broken down. . . . Honor, responsibility, etc., are mere verbal concepts."

#### *Too Much Leisure*

Another of the problems that have arisen in our time is due quite largely to the shift in the past fifty years from individual manufacture to mass production. While mass production has provided a wide range of conveniences for the home, it has developed certain other problems which affect the character of the home. The large amount of leisure which has resulted, especially for children and women, is a cause for anxiety. Two generations ago those who were interested in helping in the training of children used to say, "Too much work and no play makes Jack a dull boy." We in the present time could well reverse this thought, and say, "Too much play and no work makes Jack an irresponsible boy."

The old ideas of thrift, economy, and purpose have been supplanted by the love of ease, comfort, and pleasure. The present rising generation is trying to enjoy the pleasures of life without assuming its responsibilities.

In a recent conference on child health and protection held at the White House, we learned that "more

than forty per cent of the time of childhood and youth up to eighteen years of age is spent outside the home and school. Discrimination in the choice of companions, during this surprising amount of leisure time, depends in large measure on the sense of values which the child acquired from the parents in his early years. The recreation, too, during these hours will be governed by the same influences as well as by the organized activities in the community." It is obvious, therefore, that any neglect of the spiritual training, which leads to the higher and better in life, has a far-reaching influence in the child life of the neighborhood.

Still another factor which constitutes a problem to the home life of our times, lies in the fact that too much emphasis in education has been given to success and not enough to character. William Allen White, the sage of Emporia, Kans., a few years ago said:

"We are taxing ourselves by the million to teach the children absolutely nothing that will help them in the relation to the State. Does the average high school graduate know more than an idiot about practical civic morality, as we of the last century like to imagine that we knew civic morality? We keep feeding our beloved progeny educational folderol and fudge, and wonder why our children have no stamina, why they are morally undernourished."

One of the causes of crime lies in the easy acceptance of the idea that success is a virtue in and of itself. We have held before our youth this thought of achievement without helping them to analyze whether or not the achievement is worthy. From the press, from the schoolroom, and from the public lecture platform we have helped our youth to catch the sheen of success in such lives as those of Lindbergh and Edison, without leading them to an understanding and appreciation of the sturdy virtues of their characters. As one writer puts it, "Our thinking has been divorced from feeling, has become metallic, objective, ice cold." Roger W. Babson says, "From a statistical standpoint, education today is a colossal failure in that it awakens the soul in less than five per cent of its students."

#### *Make Home a Haven*

Much is said about the failure of the modern home, but in spite of it all, the home is still the most stable and potent factor in molding character. May we call upon all our parents to give themselves in consecration to the task of making our homes havens of refuge for our children and youth? Let us hold for the sturdy beauties and values of plainness and

simplicity in desires and living. In satisfying the hunger of childhood for fellowship and sympathy from their elders, may they gather from our lives and from our teaching a true sense of values. Let us give them an appreciation of spiritual values. If we can help them to know that character and

the things of the spirit are more enduring and more satisfying than the accumulation of material things in life, we shall have elevated the home life, and we shall have helped our youth to look forward more resolutely to the abiding values and the sustaining hopes of religion.

## *Managing Junior*

By MARTHA E. WARNER

SHE was a tired, discouraged little mother—tired from performing, over and over and over, the ordinary duties of the day; discouraged, because seemingly, she had accomplished nothing; and rebellious because of her husband's attitude toward her work.

Only this morning he had said, "Good-by, Honey. Wish I didn't have anything to do but stay home and cook the meals and manage Junior; but no such luck for me. G'by."

Now, managing Junior was no easy job. He just seemed to go from one piece of mischief to another. Today, a coop of baby chicks held his attention. He had tried to teach them to swim, and during the process killed two. He had let the old hen out twice, and now he was busily engaged sprinkling them with water.

With a groan, mother rushed out of doors, grabbed Junior by the arm, and led her protesting son back into the house and seated him in a chair. But Junior refused to remain seated until he was tied securely into the chair. And then father came.

"What's going on?" he demanded.

Mother told him.

"Won't sit in the chair? Nonsense, of course he will. Take that rope off him."

Mother took it off.

"There, young man," said father, "you sit in that chair until mother tells you to get down."

Junior stopped howling, and remained perfectly quiet.

"Simple thing," said father, as he took off his coat. "If you would speak with authority, he would mind you. These tantrums are wearing on both of you. If I had nothing to do but stay at home and manage Junior, I'd sure think I was in clover. If I've told you once I've told you a hundred times to speak with authority when you tell him to do anything."

"I know it," meekly agreed mother, "and I wish, I *do* wish, I had your masterful way with him," she added, as she viewed the chair where Junior was supposed to be.

#### *But the Chair Was Empty*

When father turned and saw the empty chair, for some reason or

other he avoided mother's eyes. Then followed a battle between father and son, in which father came off victorious—because he tied Junior into the chair.

"I wish," said mother softly, "I wish you could spend a few days with Junior." But father said not a word.

One evening, a week later, mother said, "Daddy, have you noticed that Junior is having trouble with the letter F in all his words? He gives it the sound of S." Father replied that he had not noticed.

Calling the little fellow to him he said, "Junior, say 'daffodil,' for daddy."

"Tan't," said Junior.

"Well, try," demanded daddy; "say it the best you can."

"Tan't."

"But look here, son, father must be minded. Say 'daffodil.'"

The little lips shut tight together. Daddy asked, commanded, threatened, and spanked, but Junior remained silent.

Picking the boy up in his arms, daddy carried him down cellar, seated him on the bottom cellar stair, and told him he would have to stay there in the dark until he would pronounce the word. Then he came up and left him.

After ten minutes had passed with no sound from the cellar, father opened the door, and asked Junior if he was ready to say "daffodil," and come up; but when Junior replied, "S'ut the door. I'se tired and want to rest," daddy marched him back up into the kitchen.

Callers came. But daddy, determined to see the thing out, left the callers to mother, and took Junior upstairs to his room.

Standing him on the floor, he said, "There! I am going to lie down on the bed and rest, and you are to stand there until you are ready to say 'daffodil,' if you stand there until morning."

An hour passed, but not a word from Junior. Time and again the little fellow would almost go to sleep, then as he was about to fall, would straighten up and say, "I'se tired. I wants to go to bed."



Exactly two hours and thirty minutes from the time father first called Junior to him, Junior said, "Favver, I tan say it now. Dassodil. Please put me to bed."

And Junior was put to bed. Almost before his little head touched the pillow he was asleep.

Daddy looked at him, then bent his head and kissed him softly.

#### *A New Viewpoint for Father*

Later, in talking it over with mother, father said, "I felt like a brute keeping the little fellow standing there so long, but what else was there for me to do?" And then he added, "Honey, never again will I

say that managing Junior is an easy job. Why, I'd rather work a week at the office than to tackle that boy. I never knew, I never realized, what a stubborn little chap he is. From now on, we work together."

Then all the tired, discouraged, rebellious feelings disappeared from mother's heart, for she knew that in the future she could lean upon the affections of her husband, that his arms would strengthen and uphold her through all her toils and cares, and she whispered, "Our little son! May we be taught of God hour by hour, that we may be able to teach and lead our child."

And daddy said, "Amen."

parent to child; they come over the radio, are found in books, in the newspapers, and sometimes even in religious papers and magazines. We are not saying that all stories from these sources are trash, but most of them are. Parents and teachers must be able to judge of the value and effects of different stories. Is the story true, or at least true to life? Does it hold up right ideals? Is the material right and proper for the age and comprehension of the child with whom you are dealing? Many a parent complains that he cannot find the right kind of stories, and it may take some effort to cull them out from the mass of materials.

The Bible is the very best story source. In fact, it is full of stories; but not *all* of them are suitable for childhood, and most of them must be much simplified in order to be of the greatest worth. Strong meat is not fed to children. The realm of nature is a storehouse of valuable tales. Thus in his early childhood we introduce the child to the word of God and also to His works, and it is not difficult to teach him to know his loving Father who gave both.

Nothing pleases the child more than the story of what happened when father was a little boy; thus the parent may send home lessons that he himself has learned by experience. History and mission life furnish other places to find valuable stories. Then, too, some good stories are picked up from papers and magazines and daily happenings. There are books of stories, some of which are very valuable, while others are worthless. Again the process of culling.

#### *Have a Fund of Stories*

Every parent, every teacher, every one who deals with children, should have a real fund of stories from which to draw. What is the lesson we desire to teach? Does the child need a lesson on courtesy? Then have a story ready that teaches courtesy. Are right ideals on truthfulness lacking? Then have a story ready, a story in which the hero tells the truth, even though it costs him something. Is he impatient, cross? Then tell a story that teaches patience.

Stories are not to be told as reproof or to nag, but for the child's enjoyment. He will con them over and over, and they will be leavening his life and helping to build ideals. The building up of ideals on all subjects is education for life. Then he must have the power given by God to help him to live up to his ideals.

Remember we are studying how to keep the child's mind filled with character-building thoughts. We are not only to tell the child stories about

## *Pre-empting the Child's Mind*

By MRS. FLORA H. WILLIAMS

EVERY day, morning, noon, and night, our tables are attractively set with good, substantial food, and parents and children gather about the family board. This means much labor and expense, but no one questions the advisability of it. The body must be nourished. If not, it quickly weakens and refuses to function in work, study, or play. In place of strength, there is weakness and decay and death.

Just so, to produce a strong, healthy mind, we must give it food. That food needs to be selected with even more care than the food for the table.

Minds are so constructed that they *will* feed on something; they take what comes in their way, be it good or bad. "What man is there of you, whom if his son ask bread, will he give him a stone?" or will he allow him to *find* a stone? No, he will rather preoccupy the child's mouth and stomach with good, well-prepared food before the child's hunger drives him to seek the wrong food.

Some reader is saying, "No parent in his right mind would allow his child to hunt among the stones to satisfy his hunger." But wait. Leaving the untutored child to find his own body food is no more foolish than leaving him to find his own mental food. The child comes day by day with his questions (longings for mental food), and he is often sent away with "a stone."

"Sow thoughts, reap acts; sow acts, reap habits; sow habits, reap character; sow character, reap destiny."

The conclusion that we reach, therefore, is that the character and destiny depend upon the thoughts. It behooves us, then, to consider what thoughts are in the minds of our children. Can we control their thoughts? To a great extent, yes. How? We must decide where thoughts originate,

and how they reach the mind. They come through the avenues of the senses, mainly through what we see and hear, and this includes what we read. If the avenues are well guarded, to let in the good and keep out the evil, we shall have gone a long way toward building a character that Heaven will approve.

We must plan as far as in us lies to give our children the best of associates, those in whom they see, and from whom they hear, those things which will build right materials into character.

Again, the reading avenue must be guarded that only precious character material may enter the mind.

Let no parent imagine that he has done his duty when he tells his son to keep out of bad company and read only good books, even though he may attempt to enforce his orders by chastisement.

#### *Plan the Filling of the Mind*

Nature abhors a vacuum. The mind of the child must and will be filled with something, and his judgment is not sufficiently developed to know the good from the evil, and thus cannot be depended upon to make a wise choice. This power develops slowly, little by little. It is the parents' great privilege to plan the filling of the mind. If properly filled, it will shut off the main avenues of evil.

How shall this be done? That is the parents' problem. And it is one that each parent may solve if he is willing to take time to work on it. Carrying truth and beauty to the child through the medium of the story, is one of the methods. Do not use the untrue, the foolish, or the misleading story. The world is flooded with worthless or worse than worthless stories; they are passed down from

God, but we are to teach him to *know* and love God. We are not only to tell stories about the things of nature, but to teach him to love nature and *know* it first hand. He should learn about the birds, the trees, the flowers, by association with them, and he should be taught to raise his eyes from the earth to the heavens to see the wonders God has placed there. Like one girl about whom we are thinking, he will come to call the planets and stars and birds and trees his friends, and he will always have company, good company.

"To him who, in the love of nature,  
holds  
Communion with her visible forms, she  
speaks  
A various language."

The child thus trained will have food for thought. In the study of

nature, the child may be led to find help for his own Christian life. To illustrate: The child goes out after a beating rain, and finds his little sweet alyssum plants (or perhaps it is some other variety that he is raising) beaten to earth. As he watches them, he sees them, influenced by the sun, gradually straightening up. He sees a little plant held down by the muck, and he carefully removes the mud, leaving the plant free to lift its disheveled branches. How easy for one who knows the Scripture to say, "When I fall, I shall arise" (Micah 7:8), and explain what that means. There are many, many lessons in nature that will help in Christian living.

As a man "thinketh in his heart, so is he."

As a child thinketh in his heart, so is he.

## What Is Tact?

By MRS. WILLA STEEN

SUCH a happy, snugly time brother was having, curled up in mother's lap, with the lights out, except the firelight glow, and mother singing softly. Even though one is seven years old, snuggling up in mother's lap for some songs is a first-rate reward for bravely taking a really hot bath, and having one's chest wrapped up tightly with such a big woolly chest pack, with too hot, then too cold, and too stingy balm analgesic rubbed back and front under it.

One song, and the sting, the too hot and the too cold, are all forgotten. Two songs—how can one's eyes help but droop when one is so warm and so "comfy"? "Please sing another, mother." Three songs, and brother is sound asleep.

"Mother," from nine-year-old sister ready for bed in the next chair, "I'm so glad I'm not too big yet to fit into your lap. May I, for just a few minutes after you put brother in bed?"

Of course such a plea cannot be refused, especially as mother enjoys it too. All too soon the time will come when Earl and Joan will not "fit in" quite so "comfy." Then, too, is there a nicer time to discuss some of those little ways mother has been waiting to talk about to Joan again? For, yes, during those early years mothers do have to correct many little faults, over and over again. But, oh, how is one to do it without nagging?

So a few minutes later finds fat little, or almost big sister, making herself as small as possible, so mother will see that she will "fit in" for a long time yet. And mother is smiling and singing. O to be able always to hold them so close!

Now she has come to the third song, "Jesus wants me for a sunbeam—I'll be a sunbeam for Him."

"Joan, can little children really be sunbeams?"

"Yes, mother, in lots of ways. They are sunbeams if they help their mothers."

"Yes, how can they help their mothers?"

"Well, they can help them with the dishes, and other things like that, cheerfully."

"Yes, indeed, and do you want me to tell you another way little girls can be sunbeams?"

"Yes, mother."

"Well, another very good way is

### Growing

"MOTHER, do you still grow?"

I let the measuring rod  
Slip closer to my child's head—  
Three foot two—  
"Do I still grow?"  
Do I still—grow!

This afternoon I suffered  
From unkind words,  
But smiled.  
Last year I would have been  
Quite proud  
Of making sharp retort.

Last week I set aside  
My own desires  
For others'.  
Last year I would have cried,  
"I'll have my way:  
Let others yield to me."

Last month I found some beauty  
In a soul once scorned,  
And told it to another.

Do I still grow?  
Yes, child,  
But oh! so slowly!

—Mary Dickerson Bangham.

to be always sweet and kind to brothers and sisters; not to be cross and scold brother when he does something he shouldn't, and run to tell mother; for that never makes brother want to mind his 'bossy' sister. It wouldn't be very pleasant, would it? to have a big brother watching one all the time, and saying, 'Now don't do that; you know mother doesn't want you to. If you don't stop, I'll tell mother.' It wouldn't make you want to stop a bit, would it?"

"No, mother, I'm glad I haven't a brother who does that way; and that kind of girl isn't a very good sunbeam, either."

"No, indeed; but I would call any little girl a sunbeam who would try, in a kind, tactful way, always to help her little brother to be good. Do you know what 'tactful' means, Joan?"

"No, I don't exactly, unless it means to be kind to people and say things in the right way."

"That is partly it, dear. A tactful person is one who is able to say or do just the right thing on every occasion, and doesn't say the wrong thing and get people all roiled up and angry. I will give you an example:

"If Johnny starts to cut out pictures, and doesn't think about his scraps' falling partly on the floor and partly on his lap, it would not be very tactful for Sister Mary to say, 'Why Johnny Jones, you know mother doesn't want you to cut scraps all over the floor. You go right off and get the wastebasket this minute!' Do you think Johnny would want to mind his bossy sister?"

"No, I am sure he wouldn't."

"And in a minute Mary would be saying, 'Mother, Johnny is cutting paper all over the floor.' Then Johnny would feel worse yet, and say, 'Can't I ever do anything without you have to tell mother?' Then their mother has something to settle. Mary wouldn't be much like a sunbeam that time, would she?"

"If Mary were tactful, she might say, 'O Johnny, let us get the wastebasket and cut all the scraps into it, and surprise mother. Won't she be happy to come in and not find a single little scrap on the floor? Shall we?' Can you imagine little brother's being cross at that?"

"No, mother," said Joan as she slowly shook her lowered head, "I'm sure he would want to do it just that way, too, to surprise you."

"Oh, now you have guessed whom my story was about!"

A hug and a merry little laugh from Joan. "Yes, mother, but I'm going to try to be tactful and help you by helping Earl to be good, then you'll have two little sunbeams."



## "Mrs. Smith"

By HAZEL MCELHANY GREER

A LITTLE round nose was flattened against the windowpane, and two big, wistful blue eyes looked across the golden corn tassels down the road, while in a tired, plaintive voice came the words, "Mother, I am so tired of playing alone. My dolls can't talk, and Teddie won't squeak any more, and my kitty is just cloth. I wish I could go see Betty or Dorance."

Mother was busy at the kitchen sink, preparing fruit for canning, so there was no time for a walk or a frolic, or even a few minutes of that jolly game, "hide-and-seek;" so what was to be done to interest little fingers tired of playing with toys and blocks?

"Suppose you come to visit me; how would that do?" asked mother, as another big ripe tomato went into the kettle.

The fluffy head turned to show a face beaming with life and enthusiasm. One bound, and all the company mother had was the sound of a happy voice coming through the door, "That's fine, mother." Then mother was left to use her imagination as to the outcome of her suggestion.

Not long, however, was she left in suspense; for soon there came a knock at the kitchen door. A cheery, "Come in!" and Mrs. Smith, attired in an old bobbinet veil and kid gloves, en-

tered, announcing the presence of herself and family. They were all there: Laddie, Juanita, Flossie, and those as yet unnamed.

And so a lively conversation followed, wherein the tiny guest learned some of the simple rules of etiquette, and remembered them because she heard, saw, and performed them as a part of her life, instead of receiving them as reprimand for some ignorant mistake made away from home, with other eyes than those of fond parents as judges.

At last the happy call came to an end—but alas! how to end it the wee caller knew not. Two little hands clutched mother's apron, and in a whisper came: "Mother, please don't play for just a minute. What should I say when I go?"

The answer being given, instantly Mrs. Smith returned. "Well, I must go home and start dinner. I have had a very pleasant visit. Come and see me sometime, Mrs. Brown."

"Thank you. I will."

"Good-by."

"Good-by."

By this time the tomatoes were cooking, and mother and wee daughter raced off to make beds together, and then, after tidying the rooms, to a lively game of hide-and-seek.

## What Is the Home Doing to the Child?

By KATHRYN L. JENSEN

ONE writer has aptly said: "To know a child is to love it; and the better we know it, the more we love it."

"To know, love, and serve childhood is the most satisfying, soul-filling of all human activities."

"It rests on the oldest and strongest and sanest of all instincts."

"It gives to our lives a rounded-out completeness as does no other service. No other object is so worthy of service and sacrifice; and the fullness of the measure in which this is rendered is the best test of a race and a civilization."

May we not add that the full measure in which this is rendered is the best test of a home?

"The importance and the opportunities of the home life are illustrated in the life of Jesus. He who came from heaven to be our example and teacher spent thirty years as a member of the household at Nazareth. Concerning these years the Bible record is very brief. No mighty miracles attracted the attention of the mul-

titude. No eager throngs followed His steps or listened to His words. Yet during all these years He was fulfilling His divine mission. He lived as one of us, sharing the home life, submitting to its discipline, performing its duties, bearing its burdens. In the sheltering care of a humble home, participating in the experiences of our common lot, He "increased in wisdom and stature, and in favor with God and man."—"Ministry of Healing," p. 349.

That is what the home did for the Saviour of men. "He increased in wisdom and stature, and in favor with God and man." His mind and body and soul alike were developed in that humble home in Nazareth. Daily He was taught true knowledge and wisdom from the great book of God as revealed in His word and His works. Through abstinence and regular habits of eating and sleeping, He "increased in stature." He grew "in favor with God and man," for we are told that "from His very childhood, He ministered to others." This was

the secret of His spiritual growth—unselfish ministry.

I shall dwell largely on the physical growth as it relates to intellectual and spiritual development, but in childhood these factors are so inseparably linked together that we cannot speak of one without including the other two.

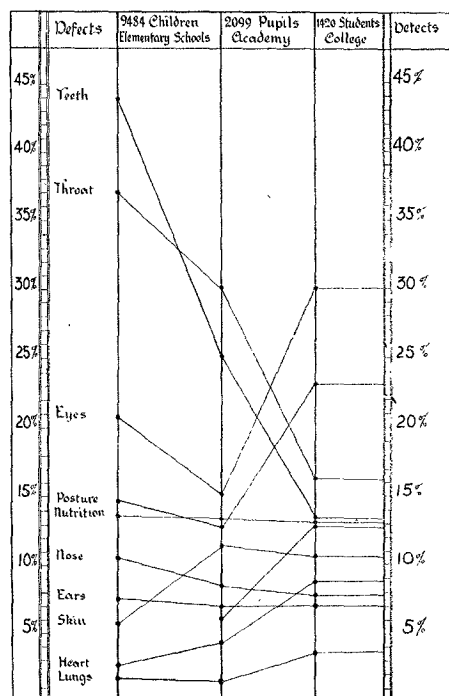
Habits are largely formed in the home. Habits and character are inseparable. Good habits build strong physical and moral fiber.

"The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years."—*Id.*, p. 380.

With this counsel, let us take a hasty bird's-eye picture of child life in six Seventh-day Adventist homes.

### The Type Represented by Jim

Jim, a boy of nine, would be strong spiritually, mentally, and physically through the home influence alone. His hours of work and play are regulated. He eats an average of 2,500 to 3,500 calories daily. His food contains all

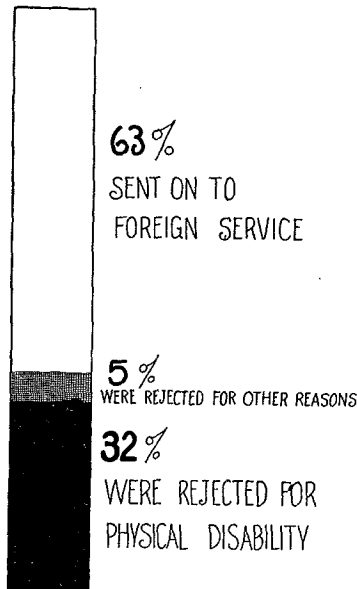


HOW DEFECTS CARRY ON INTO COLLEGE LIFE

the elements needed for normal nutrition. His meals are always taken with the family of five. He sits at the table until the meal is finished, with rare exceptions. His bedtime is regular. Obedience reigns, mingled with love and understanding of the child's mental and physical needs. If time lasts, he will be a candidate for a mission field.

In contrast to this home we have Herbert, a boy of nine, who is one of eight children in a poverty-stricken and dirty home. The father is not well, but endeavors to supply funds

when he is working. The family must be largely provided for by means of charity through the church, community, and county funds. Herbert is beaten at home for truancy, is scolded at school, is unwanted wherever he is seen in public institutions, because he is so unkempt and dirty. Until the



WHAT HAPPENED TO 557 APPOINTEES

atmosphere of this home is changed, all the food in the world would not produce in Herbert the evidence of a well-nourished child. I am glad this is not typical of Seventh-day Adventist childhood. This boy, unless some one outside of his immediate family takes the responsibility of seeing him through life and establishing in him some avenue for confidence and respect, will never develop into a useful citizen nor become a strength to the church, even though he may be as intelligent as his more fortunate schoolmates.

James represents another Adventist home. He may never go to college, but if rightly directed will become a skilled worker in some useful occupation. Two conscientious parents with seven children for whom to provide, constitute this family. The father is anxious to do what is right, but is uninformed as to food values. Although exacting on the food question, from a misguided religious viewpoint, this conscientious but kind father does not insist on early bedtime for his growing children. A typical day for James before his sleep hours were corrected, was as follows:

About 1,800 calories intake of food daily, which included a cold lunch. Bedtime any time between 10:30 and 12 o'clock at night. It is needless to say that James was undersized, and gave other evidences of poor nutrition. The redeeming feature in this home was the fact that it was well ordered in every other respect. A happy atmosphere existed, and obedience with

kindness ruled. With the help of education through the school and church, James will develop into a stable worker, a blessing to his family, and a firm supporter of the church.

Anemic Louise

Louise is a child in a typical American and Adventist home, the youngest of three children of intelligent parents. She is pale and anemic. Her skin is loose and lacking in turgor, or natural fullness of the capillaries. Her face is old for a child of ten. She cries when placed in new situations, and gives other evidences of an unstable nervous system. Her mother aids in supplementing the family income by working outside the home.

Louise eats a cold, but apparently plentiful breakfast, as far as amount is concerned. She often must eat alone, which affords no supervision of the manner of eating the food. Her lunch at noon, too, is cold, and more than 300 out of the 900 calories of food may be a piece of pie. The dinner is in the evening, and while hot, is often lacking in food value; especially are the energy and protein contents lacking for the day. Louise eats approximately 1,800 to 2,000 calories daily. Her bedtime hour is irregular; she retires late as often as three times in a week, and never less than once during the week. She is much underweight, and the doctor says she has pyelitis. It has been advised that she have her tonsils removed.

From this very hurried picture, I leave you to judge if there are not habits to be corrected in addition to the removal of her diseased tonsils. Louise will no doubt be a candidate for college and the wife of some prospective missionary. May I venture to state from my observations in many sections of our country, that Louise represents approximately 25 per cent of our Seventh-day Adventist homes?

The Morbidly Anxious Mother

Albert, one of three children, is the victim of a morbidly anxious mother. She desires Albert to do all she knows he should do for his good, but is not forceful enough in her management; she talks and nags and pleads. Albert goes to bed when he pleases, and is indifferent to other requirements. Is it any wonder he pays little attention when any one else endeavors to direct or teach him? Old-fashioned obedience, spoken of by Solomon, might be effective in improving Albert's nutritional condition. I trust this type of child represents less than 5 per cent of our Adventist homes.

This can be contrasted with the case of another home where, to those out-

side the home, the mother may appear anxious for her child's welfare, but she sends him off to school without breakfast, while a bun, a slice of bread, a stick of celery, and knickknacks are his lunch, and his dinner may consist of a dish of ice cream and cake! This irregularity of habits in his daily life is already developing symptoms of a weak moral and social structure.

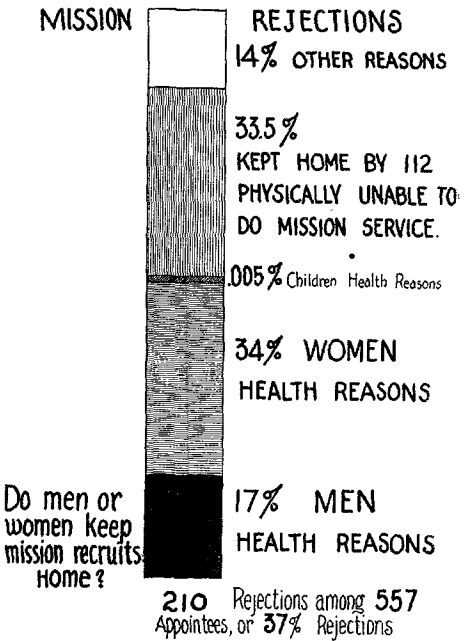
The first graph will tell better than words the harvest reaped through irregular and wrong habits of eating, sleeping, dressing, and thinking. How does this affect the furtherance of the third angel's message?

The second graph reveals the problem of recruiting for the mission field. From a picked group of candidates there will be 32 per cent rejected, due to the physical disability of some member of the family. Five per cent will be rejected for other reasons. Out of the 63 per cent sent to the mission field, 32 per cent will return before becoming productive workers, largely due to failure in health.

Of these rejections, 17 per cent will be men and 34 per cent women, as revealed in the third graph.

The causes for these rejections can be classified as follows:

	Per Cent
Low vitality .....	10
Secondary anemia .....	13
Nervous instability .....	12
Heart .....	13
Stomach, gall bladder, digestive tract .....	8



Forty-four per cent apply to twelve other causes, ranging from 1 per cent to 7 per cent each.

You will note that nearly 50 per cent of the causes for rejections are classified under four headings. Three of these have, as a rule, uncorrected physical conditions or habits of life as the contributing cause, while heart defects are more often the result of diseased tonsils, infected teeth, or the

aftermath of some infectious disease so often resulting when a child whose vitality is already low, contracts scarlet fever, diphtheria, measles, or some other so-called "children's diseases."

What a task presents itself to those who are not only interested in the welfare of the home, but who sense a zeal for the rapid finishing of God's work on earth. It is not enough that the home grapple alone with this problem. The facts revealed should challenge our colleges and normal training schools to prepare parents and teachers who understand more intelligently the relation of the physical to the mental and moral development. Collegiate classes in child development, where the behavior problems and moral training are approached from the viewpoint of the physical development in relation to habit formation, are far more essential than abstract courses in the psychology of child-

hood. The teacher should be as carefully instructed in methods of health education as she is in methods of teaching arithmetic. All prospective parents should be taught as much about the structure of which children are formed as they are about the structure of the English language.

Returning to our original question: What is the home doing to the child? Each true home is building right habits of thinking and right habits of action, and the by-product is an optimum degree of mental and physical health, while the sum total spells *character*.

When this ideal is reached in every Seventh-day Adventist home, we shall have fulfilled the prophecy of Isaiah: "Their race shall be illustrious among the nations, and their offspring among the people; all that see them shall acknowledge that they are a race which Jehovah hath blessed."

## There Is No Virtue in a Wishbone

By ARTHUR W. SPALDING

WHEN I was a small boy and not yet a vegetarian, we used sometimes to have at dinner, on a Christmas perhaps, a coveted "wishbone." The one who received this wishbone in his helping, chose another person to share in pulling it until it snapped, and he in whose hand remained the larger portion was privileged to wish for the dearest thing in his mind. We had about the same faith in the wishbone that we had in Santa Claus, which was not enough to support any myth; but if we had a lingering trust in the potency of our bone-supported wish, it was always punctured by the remark our father was sure to make: "Boys, there is no good in a wishbone without a backbone."

I am reminded of this fact as I survey the social field of our church, and see the great need there is of better home training to secure in our children and youth the high principle, stability, and power required in character building and evangelism. Thousands of parents there are who are weakly wishing their children might be earnest and true to the cause of God, but who make no decided move to insure such a result. In consequence there are every year thousands of our youth leaving the faith, going away from God, being lost to the church and often to decent society. There are thousands of others, nominally church adherents, whose low ideals and weakness in appetite, sex, industry, recreation, and mental habits are a liability to the church rather than an asset.

All these are essentially the product

of the training or lack of training which their parents have given them. These parents did not study and work to prepare themselves to train their children aright. They merely wished that their children might grow up true and strong and noble. They talked to them sometimes, they punished them on occasion, they even prayed for them; but they never gained for themselves a clear vision of the pattern of life nor learned how to teach and prepare their children for its problems and its opportunities.

"It is by the youth and children of today that the future of society is to be determined, and what these youth and children shall be depends upon the home. To the lack of right home training may be traced the larger share of the disease and misery and crime that curse humanity." "What the parents are, that, to a great extent, the children will be."—*"Ministry of Healing,"* pp. 351, 371.

### A Far Different Picture

There are other children and other parents who present a far different picture. These are parents who learned how to train their children for God. There may have been in their cases the favorable factor of a better heredity; there may have been the other advantage of admirable training in their own childhood. Or they may, on the contrary, have been inspired by adverse conditions to make for their children a better heritage and estate. Whatever the causes, the result was their devotion to the great business of training their children. And in consequence we see the strong,

true men and women who make the sinews of the church. Count in all that the school has been able to do, and all that the influence of the church has been able to accomplish in these children, these men and women, it yet remains the truth that their characters and their careers were primarily determined in their homes. "The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. . . . The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Id.*, p. 349.

Seventh-day Adventist parents must rouse themselves to the consciousness that upon them primarily depends the success of the church, and that to discharge their duty they must seek and obtain an education in principles and methods of Christian home making and child training. "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*"Education,"* p. 276. It does no good to wish for our children's well-being and consecration and success, nor even to pray for them, unless we are willing to put forth every effort to make ourselves capable of training these children for God.

### A Great Science

And that is a great science. It involves teaching and training in hygiene and health habits, in an infilling process of story-telling, reading, nature study, and industrial projects, in the providing of a right environment and the inculcation of correct ideals; and in and through it all a science and art of government which shall progressively transfer from the parent to the child the responsibility for learning and accepting the laws of God and maintaining obedience and loyalty to them. Who is sufficient for these things? Well may we parents tremble before our great responsibility, and earnestly must we seek God to give us the desire and the determination to prepare ourselves for the work.

The Home Commission of the General Conference has for the past eight years offered to parents the opportunity of gaining the great essentials of this education. Through the agency of the Mothers' Society or the Parents' Council, which may be formed in any church or community, a definite, progressive line of study is conducted, beginning with instruction for the youth and the newly married, and continuing for parents on through the lives of their children in babyhood, early childhood, late childhood,

and youth. Individuals not connected with a society may also pursue the course. The basis of this study is the Christian Home Series of five books: "Makers of the Home," "All About the Baby," "Through Early Childhood," "Growing Boys and Girls," "The Days of Youth." The first three are already published, the last two are in preparation. Full information may be gained by addressing the Home Commission, General Conference, Takoma Park, Washington, D. C.

#### *Only One Twentieth Taking Training*

This is not an advertisement; this is an appeal. The General Conference through the Home Commission is not making any money; it is expending money and time and energy to bring to parents, and through them to the children of the church, the benefits and blessings of lives well planned, rightly directed, deeply consecrated. Unless this reform is accomplished through the parents, all the other agencies of the church will be able to save but a small fraction of our children and youth. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4:5, 6.

Two or three thousand parents have already taken advantage of this opportunity for training; but there are twenty times as many Adventist parents in America alone, and more still in other lands, who need this training. Will the parenthood of the church arouse to the great crisis which confronts them in the challenge that the world is making to the church for the lives and powers of its children? "The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept. O, where are the fathers and mothers in Israel?"—"Testimonies," Vol. VI, p. 196. "Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."—*Id.*, p. 199.

The time to prepare for the problems of youth is in their childhood; the time to prepare for the problems of childhood is before the children are born. Parents who wait to study until they are confronted in their children with the assaults of the world, the flesh, and the devil, will rue their negligence and delay. It is possible, it is imperative, to build in our children the characters that will stand the test of the great onslaught which the powers of darkness are now making upon this last generation. But it cannot be done by wishing. It must be done by prayer, study, and determined action.

### *"Just Look Plain"*

By MRS. LESSIE M. DROWN

SOME time ago, when one of my daughters was a wee bit of a girlie, not quite three, she got her shoe string tied in a hard knot and wanted me to "fix it." As I bent over in an uncomfortable position to remedy the matter, there was a frown on my face. This troubled her, so she put up her hand and tried to erase the vertical lines, saying, "Don't shut up your forehead, mamma."

Her funny little remark amused me, and I laughed. She knew I was laughing at her, and that was not pleasing, either, so she said, "Don't laugh." To tease her a little, I said, "What can I do? You don't want me to shut up my forehead, and you don't want me to laugh." Then in the most matter-of-fact way she answered, "Just look plain."

Now while I always remember the incident with much amusement, I have also had a suspicion that there was something very much like a sermon lurking in those three little words—a sermon with a text about peace or a quiet spirit.

I knew quite well that she did not refer to my looks, for no one could wish me to look any more plain, but rather she was demanding a certain calmness of spirit which she found missing. As I have pondered over the matter and studied the various attributes of motherhood, I have come more and more to admire that quality of serenity and restfulness which we older ones were quite sure of finding in our own mothers, but which is much harder to achieve in these days.

The children find this quality so restful and soothing. It means more to their sensitive souls than some of the greater virtues. Paul speaks of the meek and quiet spirit as an ornament. He also beseeches us to study to be quiet and to let the peace of God rule in our hearts. The Bible is full of these references to quiet and peace. Let us apply them particularly in our contacts with the little people. Smiling is always in order, but we must not laugh too much nor shut up our foreheads at all, but *just look plain*.

### *Mother*

BY EVELYN C. WITTENBERG

O MOTHER dear, so kind and true,  
My heart of love goes out to you,  
Because you are to me each day  
A faithful guide, though far away.

My mind goes back to times of old,  
When little minds you had to mold,  
And teach them of the Father's way  
That brings much joy and peace to stay.

Ah, then we were but children small,  
And knew not what it meant to fall  
From paths of right to those of wrong.  
And lose the theme of victor's song.

Our younger days have now gone by,  
And we, each one alone must try  
Our pers'nal sins to overcome  
Through Jesus Christ, the blessed one.

Each morn blooms forth in radiant beams,  
And changes scenes of home's fair dreams.  
Of mother and her children three  
Who loved to bow beside her knee.

'Twas there we caught the vision clear,  
That grows still brighter year by year.  
Of Jesus and His own sheepfold,  
Where heavenly joys are not untold.

❖ ❖ ❖

### *I Follow Thee*

BY EDWARD J. URQUHART

LORD JESUS, I would follow Thee,  
Thou who art more than brother, friend.  
And in the path blazed out for me  
Walk life's long day unto the end.

In Nazareth I'd follow Thee—  
The stress, the strain of daily cares;  
Yet through the humdrum life to be  
Companion of Thy faith and prayers.

Out on the desert, tempted sore,  
Fighting the fight no other knows,  
Yet known by Thee who went before,  
I struggle with titanic foes.

Thy life of ministry to claim,  
I leave the world, its joys behind,  
And in the halo of Thy name,  
Forsaking all, still all I find.

The Garden path I would not shun,  
Its agony of mind and soul;  
For there for me the world was won,  
And through its shadows shines my goal.

The scenes that marked the judgment hall,—  
The thorns that pierce, the thongs that sting,—  
I'd claim them every one and all,  
For they were known unto my King.

Strengthened by Thee, I too would know  
The awful path to Calvary,  
Taste something of its bitter woe,  
And there be crucified with Thee;

Die daily on the wretched cross,  
Yet dying daily, daily live,  
And counting all the world but dross.  
Claim what the world can never give.

Thus, Jesus, I would follow on  
Till time dawns in eternity,  
Till every earthly trial's gone,  
And I am safe at home with Thee.

# Contributed Articles

## *The Walk to Emmaus*

By MRS. E. G. WHITE

LATE in the afternoon of the day of the resurrection, two of the disciples were on their way to Emmaus, a little town eight miles from Jerusalem. These disciples had had no prominent place in Christ's work, but they were earnest believers in Him. They had come to the city to keep the Passover, and were greatly perplexed by the events that had recently taken place. They had heard the news of the morning in regard to the removal of Christ's body from the tomb, and also the report of the women who had seen the angels and had met Jesus. They were now returning to their homes to meditate and pray. Sadly they pursued their evening walk, talking over the scenes of the trial and the crucifixion. Never before had they been so utterly disheartened. Hopeless and faithless, they were walking in the shadow of the cross.

They had not advanced far on their journey when they were joined by a stranger, but they were so absorbed in their gloom and disappointment that they did not observe him closely. They continued their conversation, expressing the thoughts of their hearts. They were reasoning in regard to the lessons that Christ had given, which they seemed unable to comprehend. As they talked of the events that had taken place, Jesus longed to comfort them. He had seen their grief; He understood the conflicting, perplexing ideas that brought to their minds the thought, Can this man, who suffered Himself to be so humiliated, be the Christ? Their grief could not be restrained, and they wept. Jesus knew that their hearts were bound up with Him in love, and He longed to wipe away their tears, and fill them with joy and gladness. But He must first give them lessons they would never forget.

"He said unto them, What manner of communications are these, that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" They told Him of their disappointment in regard to their Master, "which was a proph-

mighty in deed and word before God and all the people;" but "the chief priests and our rulers," they said, "delivered Him to be condemned to death, and have crucified Him." With hearts sore with disappointment, and with quivering lips, they added, "We trusted that it had been He which should have redeemed Israel. And beside all this, today is the third day since these things were done."

Strange that the disciples did not remember Christ's words, and realize that He had foretold the events which had come to pass. They did not realize that the last part of His disclosure would be just as verily fulfilled as the first part, that the third day He would rise again. This was the part they should have remembered. The priests and rulers did not forget this. On the day "that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again."

### *Praise Ye the Lord*

BY PAULINA A. ANDERSON

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

PRaise ye the Lord who dwelleth above,  
Sing of His righteousness, talk of His love,  
Tell of His goodness, His mercy now prove,

Let all the saints praise the Lord.

Praise ye the Lord, O sing of His might;  
Praise Him forever, redeemed stars of light;

Let His great righteousness be thy delight,

Let all who have breath praise the Lord.

Praise ye the Lord, bless the Lord, O my soul,  
Sing His dear praises while life's billows roll,

Jesus is coming all things to control,  
Then will the saints praise the Lord.

Bright Morning Star, gleam forth with Thy light,

Guide us, we pray Thee, through earth's closing night,

Quickly restore us Thy covenant light,  
So will the saints praise the Lord.

Spirit of truth, O guide us, we pray,  
In David's fountain our sins wash away,  
Give us this unction our souls to sustain,  
The former and the latter rain.

But the disciples did not remember these words.

"Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory?" The disciples wondered who this stranger could be, that He should penetrate to their very souls, and speak with such earnestness, tenderness, and sympathy, and with such hopefulness. For the first time since Christ's betrayal, they began to feel hopeful. Often they looked earnestly at their companion, and thought that His words were just the words that Christ would have spoken. They were filled with amazement, and their hearts began to throb with joyful expectation.

Beginning at Moses, the very Alpha of Bible history, Christ expounded in all the Scriptures the things concerning Himself. Had He first made Himself known to them, their hearts would have been satisfied. In the fullness of their joy they would have hungered for nothing more. But it was necessary for them to understand the witness borne to Him by the types and prophecies of the Old Testament. Upon these their faith must be established. Christ performed no miracle to convince them, but it was His first work to explain the Scriptures. They had looked upon His death as the destruction of all their hopes. Now He showed from the prophets that this was the very strongest evidence for their faith.

In teaching these disciples, Jesus showed the importance of the Old Testament as a witness to His mission. Many professed Christians now discard the Old Testament, claiming that it is no longer of any use. But such is not Christ's teaching. So highly did He value it, that at one time He said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time. The Saviour is revealed in the Old Testament as clearly as in the New. It is the light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Christ are a proof of His divinity;



but a stronger proof that He is the world's Redeemer is found in comparing the prophecies of the Old Testament with the history of the New.

Reasoning from prophecy, Christ gave His disciples a correct idea of what He was to be in humanity. Their expectation of a Messiah who was to take His throne and kingly power in accordance with the desires of men, had been misleading. It would interfere with a correct apprehension of His descent from the highest to the lowest position that could be occupied. Christ desired that the ideas of His disciples might be pure and true in every specification. They must understand as far as possible in regard to the cup of suffering that had been apportioned to Him. He showed them that the awful conflict which they could not yet comprehend, was the fulfillment of the covenant made before the foundation of the world was laid. Christ must die, as every transgressor of the law must die if he continues in sin. All this was to be, but it was not to end in defeat, but in glorious, eternal victory. Jesus told them that every effort must be made to save the world from sin. His followers must live as He lived, and work as He worked, with intense, persevering effort.

Thus Christ discoursed to His disciples, opening their minds that they might understand the Scriptures. The disciples were weary, but the conversation did not flag. Words of life and assurance fell from the Saviour's lips. But still their eyes were holden. As He told them of the overthrow of Jerusalem, they looked upon the doomed city with weeping. But little did they yet suspect who their traveling companion was. They did not think that the subject of their conversation was walking by their side; for Christ referred to Himself as though He were another person. They thought that He was one of those who had been in attendance at the great feast, and who was now returning to his home. He walked as carefully as they over the rough stones, now and then halting with them for a little rest. Thus they proceeded along the mountainous road, while the One who was soon to take His position at God's right hand, and who could say, "All power is given unto Me in heaven and in earth," walked beside them.

During the journey the sun had gone down, and before the travelers reached their place of rest, the laborers in the fields had left their work. As the disciples were about to enter their home, the stranger appeared as though He would continue His journey. But the disciples felt drawn to Him. Their souls hungered to

hear more from Him. "Abide with us," they said. He did not seem to accept the invitation, but they pressed it upon Him, urging, "It is toward evening, and the day is far spent." Christ yielded to this entreaty and "went in to tarry with them."

Had the disciples failed to press their invitation, they would not have known that their traveling companion was the risen Lord. Christ never forces His company upon any one. He interests Himself in those who need Him. Gladly will He enter the humblest home, and cheer the lowliest heart. But if men are too indifferent to think of the heavenly Guest, or ask Him to abide with them, He passes on.

### *"It Shall Not Be Taken Away"*

*Luke 10:38-42*

BY T. H. JEYS

IN view of Mount Olivet's towering top,  
From the temple two miles away,  
Snaug, nestled all down mid the hills  
around,  
The village of Bethany lay.

On a quiet street stood a cottage neat  
Where the Master had stopped awhile;  
In the cottage there were two sisters fair  
To welcome Him with their smile.

The royal Guest, as He sat at rest,  
Spoke gently; and all who heard  
Pressed closer to hear, and watched for fear  
Of losing some gracious word.

Enraptured, there sat on the little mat  
Meek Mary, with heart aglow.  
All darkness and doubt from her soul  
went out,  
All weariness, want, and woe.

But cumbering Martha, crowded with care,  
Complained in querulous tone,  
"Does it irk you not that Mary forgot,  
And left me to serve alone?"

A moment tense! A surprised suspense!  
Embarrassed, each hung his head,  
Until Jesus spoke, and the silence broke,  
And these are the words He said:

"Martha, Martha, you're troubled much,  
You are fretted by many things.  
Only one you need, and if this you heed,  
It all other blessings brings.

"With all of her heart, the better part  
Mary hath chosen today.  
'Tis her settled choice to attend My voice,  
And it shall not be taken away."

O soul, do you hear the Saviour near?  
Does His voice make your heart to thrill?  
Do you long for rest on His loving breast?  
Have you chosen to do His will?

Cheer up, dear heart! for the better part  
Which you choose as your portion today,  
Though the enemy roar and oppress you sore,  
Shall never be taken away.

Thus many meet with great loss. They do not know Christ any more than did the disciples as He walked with them by the way.

The simple evening meal of bread is soon prepared. It is placed before the Guest, who has taken His seat at the head of the table. Now He puts forth His hands to bless the food. The disciples start back in astonishment. Their companion spreads forth His hands in exactly the same way as their Master used to do. They look again, and lo, they see in His hands the print of nails. Both exclaim at once, It is the Lord Jesus! He has risen from the dead!

They rise to cast themselves at His feet and worship Him, but He has vanished out of their sight. They look at the place which had been occupied by One whose body had lately lain in the grave, and say to each other, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

But with this great news to communicate they cannot sit and talk. Their weariness and hunger are gone. They leave their meal untasted, and full of joy immediately set out again on the same path by which they came, hurrying to tell the tidings to the disciples in the city. In some parts the road is not safe, but they climb over the steep places, slipping on the smooth rocks. They do not see, they do not know, that they have the protection of Him who has traveled the road with them. With their pilgrim staff in hand, they press on, desiring to go faster than they dare. They lose their track, but find it again. Sometimes running, sometimes stumbling, they press forward, their unseen Companion close beside them all the way.

The night is dark, but the Sun of righteousness is shining upon them. Their hearts leap for joy. They seem to be in a new world. Christ is a living Saviour. They no longer mourn over Him as dead. Christ is risen—over and over again they repeat it. This is the message they are carrying to the sorrowing ones. They must tell them the wonderful story of the walk to Emmaus. They must tell who joined them by the way. They carry the greatest message ever given to the world, a message of glad tidings upon which the hopes of the human family for time and for eternity depend.—*"The Desire of Ages," pp. 795-801.*

❖ ❖ ❖

"PERILOUS times are before us. Every one who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God."



# The Church of the Living God---No. 25

## The Beasts of Revelation Thirteen

By MILTON C. WILCOX

WHAT have these "beasts" to do with God's church? Very much, as adversaries, and they represent mighty agencies with which millions have to do.

### The Ten-Horned Beast

This symbol carries us back to Daniel 7, where is a great prophecy of kingdoms given nearly twenty-five centuries ago. Daniel's vision had four great beasts,—a lion, a bear, a leopard, and a great and terrible beast unlike any beast on the earth. The lion represented Babylon; the bear, Medo-Persia; the leopard, Grecia; and the ten-horned beast, Rome. (See Jer. 4:7; 5:6; Dan. 8:3, 5-8, 20, 21, 23, and other passages.) Rome is represented in the eighth chapter of Daniel by the little horn. (See Dan. 8:9-12; also 11:36-39.)

The head of this category of persecutors is Babylon, revealing in her origin her antagonism to God's plan. (See Gen. 11:1-9.) Back of Babylon is Lucifer, the mighty angel who dared to strive for the throne of God. (See Isa. 14:4, 12-14.)

What is given in symbol of four great antagonistic powers in Revelation 12, 13, and 17 is a great beast system used by Satan under the symbol of the dragon and the beast with seven heads, all differing in operation, yet all moved by the great revolting angel, Lucifer.

### What Constitutes a "Beast"?

Comparatively harmless beasts may be used to represent civil powers and dynasties. So the two-horned ram symbolized Medo-Persia, and the rough goat, Grecia. Dan. 8:20, 21. But cruel beasts represent persecuting powers. As such, Medo-Persia and Grecia are represented by a bear and a leopard. Dan. 7:5, 6.

### Persecuting Powers

The symbols of Daniel 7 are woven into the many-phased beast of Revelation 13:1-10. All heads of that beast are blasphemous. The body is that of a leopard, lithe, sinewy, cruel; the feet of the bear denote tremendous strength, relentlessness; the mouth is that of the lion, which frightens by his roaring; and the great and terrible beast is indicated by the ten horns, which would be fearfully savage on a cruel wild beast. The horrible non-descript beast, representing a system, would utter through the lion's mouth the Babylonian decrees. "The dragon gave him his power, and his throne,

and great authority." Rev. 13:2; 2:13.

### The Great Deceiver and Perverter

The dragon is the symbol of "the old serpent, he that is called the devil and Satan, the deceiver of the whole world." Rev. 12:9. It has been the policy of Satan—we could look for nothing else—to do all in his power, not only to deceive man, but to pervert every law and institution of divine origin. There is not a phase of human life and government that has not been perverted by his deceptive influence.

### The Church

The church of God is a divine institution through which a merciful God has ever been saving men. Her origin, as it has been abundantly set forth in these articles, is divine. Her members are twice-born souls; the second time, "born from above." Her power

### Isaiah 49:10

BY INEZ BRASIER

"THEY shall not hunger nor thirst,  
Where grows the tree of life,  
Where spring the healing streams  
In that land free from strife.

The God of mercy leads them  
In pathways green and fair;  
By crystal springs He guides them  
Where singing fills the air.

And they shall come from far,  
Where weary hearts now sigh,  
To the highways of our King,  
Where happy throngs go by.

is from the mighty indwelling Spirit of God. Her laws, her directions, her power to save and build, are in the word of God. Her gathering of souls into God's fold is by the preaching of the mighty Spirit-filled word, appealing, persuading, in the love of Jesus. Her only force is that of divine love in her appeals to sinful men to flee from the wrath to come. God loved and sent His Son to die and save. The Son loved and gave Himself to redeem from all iniquity, and purify unto Himself "a people for His own possession, zealous of good works." Titus 2:14.

Satan has ever sought through men, often honest and sincere, but fearfully mistaken, to pervert the simplicity of the gospel of Christ. He has sought to make God's children believe that a human creed is necessary, just as if it were humanly possible

to confine the ever-unfolding, living truth of God in human words, and he has often won. Cruel but unenforceable decrees and anathemas have turned churches into soul destroyers.

But this was not enough. Some method must be devised to execute the decrees of arbitrary and overruling bishops. And the deceiver saw that it might come through another institution ordained of God, namely civil government. Unconnected with religion, civil government will not, can not, persecute. The Federal government of the United States is the greatest example of this in the world. She borrowed her principles of equality from the word of God. She was taught by Jesus Christ, "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." Then, too, she had the awful lesson of the evils of a union of church and state, dragging through the centuries, putting to death uncounted thousands because their God-illuminated conscience would not bow to the decrees of that unnatural monster, the union of church and state, or religious dogmas enforced by human law. And one of the most devilish things in it is that the more conscientious the church-and-state devotee is, the more cruel he is oftentimes in his prosecution of heretics. Thus spoke the blessed Christ, after His wonderful discourse on living unity in John 14 and 15:

"These things have I spoken unto you, that ye should not be caused to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor Me." John 16:1-3.

Four chapters back from this, our Lord and Master thus spoke:

"If any man hear My sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him; the word that I spake, the same shall judge him in the last day. For I spake not from Myself; but the Father that sent Me, He hath given Me a commandment, what I should say, and what I should speak. And I know that His commandment is life eternal; the things therefore which I speak, even as the Father hath said unto Me, so I speak." John 12:47-50.

### Good Results in Evil

These scriptures give us God's plan of working in church and state. Satan has worked to bring them both together, with fatal results. Two or

three simple chemicals comparatively harmless considered by themselves, compounded in certain proportions become powerful explosions, or irritant poisons, or deadly poisons. Hydrogen, nitrogen, oxygen, compounded in certain proportions, make nitric acid, a corrosive poison. Carbon and oxygen compounded produce carbon monoxide, a very poisonous gas. Carbon, hydrogen, nitrogen, in certain proportions, produce nicotine, a fatal poison. The church is good in its place, a great blessing; the state is good in its place; but combine them, and evil always results. U. S. Grant spoke wisely when he said, "Keep church and state forever separate."

What wonder that the God of all knowledge presented them in divine cartoons of prophecy as cruel and terrible beasts, which humanity should ever shun. The compound prophetic picture of Daniel 7:2; 1 Thessalonians 2:1-12; Revelation 13:1-10, and elsewhere, ought to be a lesson for the ages. Dr. Philip Schaff has well said: "Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state."

#### *The Words of a Friend*

Beginning her career of dominancy by decree of the emperor Justinian, and aid of others in later times in Western Rome, recognized by the civil power in ever-increasing measures on the whole, including the times of the Holy Roman Empire, the Papacy reached her zenith of world power in about the tenth century. Yet it is of that time that her own historian, Cardinal Baronius, in his "Annales" for the year 900, says: "One can scarcely believe, nay, absolutely cannot credit, without ocular demonstration, what unworthy conduct, what base and enormous deeds, what execrable and abominable transactions, disgraced the Holy Catholic See, which is the pivot on which the whole Catholic Church revolves; when temporal princes, who, though called Christian, were most cruel tyrants, arrogated to themselves the election of Roman pontiffs. Alas, the shame! Alas, the mischief! What monsters, horrible to behold, were then raised to the Holy See! . . . What evils did they perpetrate; what horrible tragedies ensued! With what pollutions was this see . . . then stained; what corruptions infected it; what filthiness defiled it; and hence what marks of perpetual infamy are visible upon it!"

Devoted son of the Catholic Church as he was, it must have pained him so strongly and clearly to tell the truth. But it was all true, and more was true. What he says was at the heart. What of the influence of the

constant pulsation of that heart out in the field she controlled?

#### *The End of That Beast Power*

The end of that church-and-state régime came as the result of reaction from that combination in the French Revolution, and from the preaching of the Reformers throughout a large part of Europe. The prophecy was fulfilled: "He that shall lead into captivity, shall go into captivity; he that shall kill with the sword, must be killed by the sword. Here is the patience and faith of the saints." Rev. 13:10, Douay Version.

#### *Perfect Peace*

*Isaiah 26:3, 4*

BY BESSIE MOUNT

In perfect peace He keepeth all  
Whose minds are stayed on Him.  
Yes, perfect peace! How sweet the thought!

Though all our path grow dim  
And dark, at times, with thickest clouds  
Of trouble and despair,  
Yet if we'll only trust in Him.  
He'll every burden bear,  
And give us peace.

Unequaled peace, sincere, divine,  
Whose depth cannot be told;  
Peace, such as naught on earth can give,  
That is not bought with gold,  
Or wealth of worlds—'tis a free gift  
Of our dear Saviour's love;  
For He hath died to pay the price.  
Hath left His home above,  
To bring us peace.

Then let us ever trust the Lord,  
His precepts let us keep,  
His voice obey; and fear not when  
Temptation's waves so deep  
Roll round us. He will ever aid;  
And if we'll faithful be,  
He'll take us home with Him at last,  
To spend eternity  
In perfect peace.

By the saints is meant those who endured the awful persecutions on account of the dominant power of the Papacy during the 1260 years of her headship, ending by the deadly wounding of her supremacy in 1798. Europe could stand it no longer. The breaking was already in evidence. Maria Theresa, queen of Austria, decreed toleration to all in 1776. In the same year the united colonies of America issued the Declaration of Independence, proclaiming freedom to all. This is foretold in Revelation 12:16 (the earth helped the woman, the true church under persecution) and chapter 13:11. Here are items from Little's "Cyclopedia of Classified Dates," under Austria, page 516, column 3:

"1763 x x *Austria-Hungary*. Maria Theresa reforms Ecclesiastical churches, abolishes the Inquisition, and suppresses the order of Jesuits.

"x x x *Hungary*. Maria Theresa forbids priests' having anything to do with the making of wills.

"1776 x x Religious toleration is granted.

"1780 x x *Austria*. Abbeys are suppressed by Joseph II.

"— x x Reforms are introduced.

"The right of granting marriage dispensations is transferred from the Holy See to the bishops of Austria; heads of religious orders must reside in Austria; papal bulls must receive imperial sanction before they are published, and two bulls defining the prerogative of the pope are not to be taught; money is not to be sent to Rome, nor students from Austria to there attend the Collegium Germanicum.

"1781 x x *Austria*. An edict of toleration is issued; Lutherans, Calvinists, and non-uniat Greeks are granted the private practice of their religion.

"1782 x x Futile journey of Pope Pius VI to Vienna to prevent ecclesiastical changes.

"1788 x x *Austria-Hungary*. In the last eight years 700 monasteries have been closed, and 36,000 members of orders released."

The spirit of liberty was working upon the hearts of men and their rulers in the strongest Catholic countries of Europe. And from the other side of the Atlantic was arising a power that was welcoming to her as yet great unsettled land the souls who were seeking freedom to worship God or not to worship. July 4, 1776, the Declaration of Independence was adopted and promulgated by the English colonies in America.

#### *The Two-Horned Beast*

1. At this time there was no nation of note in the Old World that was rising to power. If there had been such a reaction, it would have risen from the great sea of peoples, nations, and languages of old settled territory. (See Rev. 13:1; 17:15.) It was seen by the prophet to arise out of the earth. And on the western side of the Atlantic there was arising a new nation, of which Bishop Berkeley said in his well-known poem:

"The fifth [world power] shall close the drama with the day,  
Time's noblest offspring is the last."

2. This beast had "two horns like unto a lamb." They were not the ugly, cruel horns of the first beast. This symbol of the lamb and horns carries us back to chapter 5, where Jesus is represented as a lamb having seven horns. These horns represent principles, elements of strength and power. Seven, the complete number, indicates that He has all the attributes of perfection. The beast government of Revelation 13:11 has two of these principles. It can be said that no civil power would have any right to place in statute law any religious or divine principles; for these could not be enforced by statute laws. But

there are two things in the Christian religion, found in no other religion in the world, that are excellent in perpetuating civil government. These are:

1. *The equality of mankind before God.* Not equality in avoirdupois, brain power, ability, etc., for no two men could be just equal in these respects; but equal before God in choice, privileges, access to Him. In the Christian religion, "one is your master, even the Christ," and "all ye are brethren" Matt. 23:8, 10. "The God that made the world and all things therein, . . . made of one every nation of men to dwell on all the face of the earth, . . . that they should seek God; . . . for in Him we live, and move, and have our being." Acts 17:24-28.

2. *The absolute right of choice as regards religion.* "If any man hear My sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. No religion on the face of the earth offers men such liberty. God made man an individual, and He respects his individuality. He has thrown a sacred circle around every responsible soul, and our God will not enter that circle to seek to compel man. Man must himself permit.

Both of these principles are in Christianity; both are in the government of the United States. The Declaration of Independence, the basic character of our liberties, declares: "We hold these truths to be self-evident, that *all men are created equal*; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." The right to choose is guaranteed by the Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Much more might be said, but this must suffice. The only religion in the world that contains these two principles of freedom for the individual man, is the Christian religion, and the only country on earth that guards these specific rights is the United States of America. The principle of freedom of conscience was enunciated by the great Teacher in Palestine, nearly two thousand years ago. Thank God for the blessings that have come through that freedom. Attempts to abridge that freedom have been made by professed Christians, unwittingly, doubtless; but not unwittingly have they been defeated.

But the prophecy indicates that

there will arise influences which will bring about a change in our charter of liberty.

The beast of the Old World, once deadly wounded in his papal head, will revive, as set forth in a later prophecy for a later time in Revelation 17. Ten kings of Europe will

### *The Solitary Way*

THERE is a mystery in human hearts,  
And though we be encircled by a host  
Of those who love us well, and are beloved,

To every one of us, from time to time,  
There comes a sense of utter loneliness.  
Our dearest friend is "stranger" to our pain,

And cannot realize our bitterness.  
"There is not one who really understands,  
Not one to enter into *all* I feel!"—

Such is the cry of each of us in turn:

We wander in "a solitary way."  
No matter where or what our lot may be,  
Each heart, mysterious even to itself,  
Must live its inner life in solitude.

And would you know the reason why  
this is?

It is because the Lord desires our love;  
In every heart He wishes to be first.  
He therefore keeps the secret key Himself

To open all the chambers, and to bless  
With perfect sympathy and holy peace  
Each solitary soul that comes to Him.

So when we feel this loneliness, it is  
The voice of Jesus saying, "Come to Me!"  
And every time we are "not understood,"

It is another call for us to come;  
For Christ alone can satisfy the soul,  
And those who walk with Him from day  
to day

Can never have "a solitary way."

Then if beneath some trial you may faint

And say, "I cannot bear this load alone,"  
You say the truth. Christ made it purposely

So heavy you must leave it all to Him.  
The bitter grief which "no one understands"

Conveys a secret message from the Lord,  
Entreating you to come to Him with it.  
The Man of sorrows understands it well.  
In all points tempted, He can feel with you.

You cannot come too often or too near.  
The Son of God is infinite in grace,  
His presence satisfies the longing soul;  
And those who walk with Him from day  
to day

Can never have "a solitary way."

—Author Unknown.

restore the Papacy. The prophecy declares that the two-horned beast will work with the restored Roman beast to turn the world back to the Dark Ages; that under the influence of a backslidden and apostate church, an image to the restored beast, healed of its deadly wound, will be formed in the West, including probably the Western continent, the states of South and Central America, and will exalt that union of church and state in the Old World and the New till it will

be counted divine, and the infraction of its decrees will be counted as worthy of the death penalty.

The mark of the Papacy—that which she designates as "the very mark" of her power, the Sunday-sabbath—will be enforced under what looks to be a universal law, both here and in the Old World. Against this God warns the world: "If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand,"—giving full assent to the law in his mind, yielding to it in his manual business,—he turns from the allegiance which he owes to God, and must meet the divine judgment which is due; for the wages of sin is always death; but what God prefers to give is eternal life.

### *Not Yet Healed*

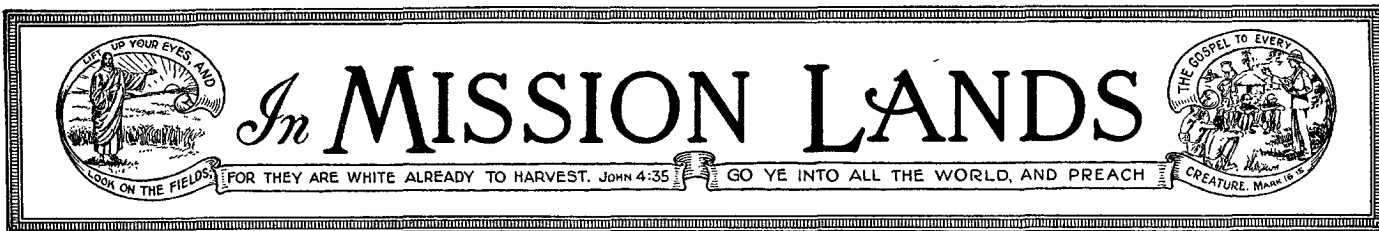
To this power will bow the world that rejects God's message for this time. The support of this power will be the ten united kings of Revelation 17:11-14. Only the Arbiter of the future knows the details. But this we do know, the signs indicate that we are rapidly nearing that time. The world is wondering what it all means, but are not seeking the right source of information, the Bible. There is danger that those who read the Bible will jump at conclusions. Let me say to them, Do not run ahead of the ark of God, but follow where it leads.

This we know, the deadly wound is not yet fully healed. The nations have not yet recognized the man who sits on the papal throne as the head of religions and the arbiter of religious questions of church and state. Note also that the image to the beast is not to the beast of the Dark Ages, but to the beast restored. There may be many surprises. Let our readers saturate themselves with the prophecies, and wait not on uncertain human opinion for light and leading, but on the sure word of prophecy.

This we may know: the beast, whose number is 666, will be restored (Rev. 13:3; 17:8); that when the two-horned beast is led astray, it will make an image to the restored beast. Rev. 13:12-14.

Do not say, I will wait till that time comes, and then I will decide. It may be fatal to wait. In this conflict you are not deciding between earthly powers; you, with all earth's millions, are deciding between God and His adversary, Satan, between the church of the living God and Babylon, between wrong and right, between death and life eternal. Decide for God every day, every hour. So shall you be guided by Him. So shall He lead you safely.

The next article is the last of the series.



## In Retrospect

By JOHN AND FLORENCE HOWELL

FIFTEEN years ago today, Sept. 26, 1930, we disembarked from the S. S. "Huascar," in Mollendo, Peru. All these years, save one, have been dedicated to God's work here in this Continent of Opportunity. It has been our privilege to work among the Aymará Indians of the high plains of Peru. We learned to speak their language and to love them, but were forced, because of ill health, to leave them to work among the multitudes of white people who live on this continent. We dedicated more than a year to church and school work in Lima, Peru, and then went to work in the River Plate Junior College in the Argentine Republic.

It was our privilege to spend almost five years in that school, helping to prepare workers for the place we had desired to occupy, but had been forced to leave. They were five happy years, and today it is a pleasure to see the names of many of those students among the workers in the various conferences and institutions of the continent.

Soon it will be five years since we left the S. S. "Ebro," in Talcahuano, to come to this school in Chile. The responsibility has been heavier and the conditions more trying, but the

results compensate for the work required.

Again it is a real pleasure to find students who have come under our observation here, not only in Chile, but in other countries as well, holding before the people the message we all love. The school itself has taken on a different appearance in these years, and we can but believe that God's hand has guided and directed, although many times we undoubtedly have failed to do what He would have had us do.

If we could go back fifteen years and decide again what we would do, knowing then what today we know of the work and the difficulties, the trials and all it has cost, as well as the joy in God's service, we would again have to decide to spend our lives in His service here in South America for the benefit of these young men and women among whom it has been our privilege to work with so much pleasure. Today as we look out over the field, we find more calls than ever, notwithstanding the enlarged force of workers, and a larger opening for more and more workers. We would join with you in praying the Lord of the harvest to send forth workers into His harvest.

rino's, and tell his wife how sorry we are for what has happened, and that we are ready to help in any way we can. Explain to her that I was busy, and could not come today, and that I wanted to get word to her at once."

Later in the day, Señor Paternina approached Ceferino's house. No one was in the house but Mrs. Torres. Doubtless Ceferino was out in the coffee, repeating those texts from the Bible. Feeling sure that such was the case, Señor Paternina, being well acquainted with the family, came to the point at once. He seized Señora Torres' hand, and shook it, as is customary, and began to explain how sorry Don Blas was over what had happened; that in fact, he, too, was deeply grieved that such a calamity had befallen the family.

He kept on shaking her hand, which is not customary, and so tightly did he hold it that she could not get it away. She began to wonder what he was talking about, so long and so fast. What calamity did he refer to? What was there to be sorry for? Didn't he know that Ceferino was well, and busy as a bee in the coffee harvest? Finally, failing to understand it, she thought he must be out of his head. So she pulled him to the door, since he would not release her hand, and began to shout to Ceferino to come, for Señor Paternina had gone crazy. He came, explanations were made, and it was established to the satisfaction of all concerned that no one was crazy. And best of all, Don Blas is now interested in the truth, and our brethren have great hopes that he will join his brother Ceferino in keeping the Sabbath and preparing for our Lord's return.

It may interest you to know how Ceferino decided to keep the Sabbath. A number of years ago, when he was in El Carmen, a friend said to him, "I have bought this book, 'Heralds of the Morning,' but it doesn't interest me. Don't you want to buy it from me?" The sale was made, and Brother Torres took the book home with him and studied it. The more he studied it, the better he liked it. He studied it so thoroughly that he knew its contents well. The years passed, and finally his friend, Señor Ramos, accepted that new religion which was being propagated among the hills of Bolivar. It was a strange

## Senor Torres Goes "Crazy"

By E. W. THURBER

"CEFERINO has gone crazy. He spends all his time walking among the coffee bushes, back and forth between the rows, repeating texts from the Bible, neglecting his work, his family, and everything else. One must look out for that new religion, for it makes folks crazy."

This was the report that came to Señor Blas Torres about his brother. Of course he was surprised, alarmed, and saddened by such an occurrence. If one of our workers had been with him at the time, he would have told him that this report of people going crazy is circulated in nearly every town where people accept the truth. As long as a man is a liar and a thief, a smoker and a drunkard, and attends all-night orgies, no comment is made,

for all consider him to be in his right mind. But if he leaves off these things, and begins to live an honest, clean life, keep the Sabbath, pay his tithe, and fulfill his other Christian duties, then he is crazy, according to the common opinion.

It was in the time of the coffee harvest, when everybody works from sunrise to sundown, and Don Blas was busy—too busy to go personally and investigate the rumor and offer his sympathy, and his help if needed. But the traveling teacher was there; why not send him? This teacher stays in a home for two or three months at a time, and teaches the children, then goes on to some other home. So he said, "Señor Paternina, please do me the favor to go over to Cefe-

religion, so they said, full of outlandish customs, so he was very sorry to hear that his good friend had accepted it, and was resolved that as soon as opportunity offered, he would get him out of it.

The chance came one day when Señor Ramos came to pay him a visit. "I am very sorry to hear that you have taken up with that foolishness, Señor Ramos. I supposed you had better sense than to be deceived by such things. Now accept my advice, and leave all that. If you are not satisfied with the Catholic religion, and want something better, I have the real thing in a book here. Wait a minute, I want to read you something out of this book." So he got it out, and began to read. After he had read a page or so, he stopped for breath, and said, "Now that is the real, true religion. There would be some sense in accepting something like that, rather than the foolishness you have gone into."

"But, Señor Torres," answered his friend, "that is just what we believe and teach."

"All right, listen to this," and he read another part of the book.

When he finished, Señor Ramos

said, "We believe, profess, and practice all you have read, and all there is in that book, for it is a Seventh-day Adventist book."

"Is what this book teaches the same



Mr. and Mrs. E. C. Wood, returning to Shanghai from furlough, sailing from Vancouver on the "Empress of Russia," Oct. 16, 1930; and Miss Ruth Ladd, of Michigan, en route to Straits Settlements to connect with the hospital in Penang.

as you teach and practice down there?"

"Yes, sir, the very same."

"Then I am with you from now on."

And he is.

## After Many Days

By E. H. GATES

BELIEVING that the hundreds and perhaps thousands of believers now living, who forty years ago gave their pennies, dimes, and dollars to build our first missionary ship, would be glad to refresh their memories concerning the sailing of that little ship, I am sending the following matter to the editor of the REVIEW AND HERALD:

On this day, October 20, in 1890, just forty years ago, the schooner "Pitcairn" sailed away from the shores of California for the islands of the South Pacific Ocean.

While many extensive enterprises have been launched by this denomination since that day, the building and sailing of that missionary ship was considered the largest undertaking we had entered upon up to that date. Since my return to America several years ago, as I have visited different States, hundreds of different persons of middle age and past have said to me, "O yes, I gave my nickels or pennies to help build the 'Pitcairn' when I was a child."

Before that time but few countries outside of America had heard the message of truth for the last days. A few years before this sailing, a company of workers had begun aggressive labors in Australia and New Zealand. But outside of those efforts, and the

few weeks' work done by J. I. Tay on Pitcairn Island in 1886, and a series of gospel services carried on by William M. Healey in Honolulu, Hawaiian Islands, in 1885, not a person of the millions of inhabitants on the thousands of islands of the Pacific Ocean had ever heard a word of the third angel's message.

The great Pacific Island world, extending from Easter Island on the east to the eastern shores of Asia and Australia, has for convenience been divided into Polynesia, Melanesia, Micronesia, and Malaysia. Of the more than fifty million inhabitants of these different groups, many millions are Mohammedans, large numbers are pagans and savages, while some are still cannibals. Among these are civilized people representing many of the nations of Europe, and some Americans.

After the "Pitcairn" left America, thirty-five days were spent without seeing land. November 25, Pitcairn Island was reached, where we spent three weeks holding revival services, baptizing the converts, and organizing the church, Sabbath school, and tract society. Eighty-two were baptized and organized into a church.

From there we proceeded to Pa-peete, Society Islands, and thence on

to all the leading islands of Polynesia. On this first trip nearly \$3,000 worth of books in the English, German, French, and Scandinavian languages were sold, there being nothing as yet printed in the native tongues.

At New Zealand, which was reached at the end of the first year out, we were delayed several months for extensive repairs to our ship, and by the sickness and death of J. M. Marsh, our first captain. Our first mate, J. Christiansen, then took command of the ship. A few weeks after this we began the homeward voyage, stopping at Pitcairn and Tahiti, at which places missionaries were left to carry on the work more fully. The ship reached San Francisco October 8, almost two years after the first sailing.

Now, forty years this side of our sailing for Pitcairn, let us take a view of the great field that was then practically untouched by God's last message. In the Polynesian division of Oceania, where the gospel was first proclaimed about 140 years ago, and where a good work was then done by the London Missionary Society, our work has advanced but slowly.

However, in most of the principal groups of this division we have small companies of believers. Pitcairn, which is one of the smallest inhabited islands of Polynesia, has the largest company of Sabbath keepers. The believers here are earnest missionary workers, faithful tithe payers, besides collecting good sums from passing ships in the Harvest Ingathering.

On the border line between Polynesia and Melanesia lie the Fijian Islands, which we visited in 1891. Previous to 1835 these islands had not heard the gospel, and most of the natives were cannibals. Even as late as 1867 cannibalism was still practiced in some parts of the group. Today there is not a cannibal in these islands. A wonderful work has been done here, and today the Adventist believers number 748, with 1,425 Sabbath school members. As a result of the faithful work done by those who followed the first pioneers, we have now in this group an excellent training school at Buresala, also a printing office, and in another locality a large school for Indians.

Two noble specimens of this former cannibal race attended our late General Conference at San Francisco, and were the attraction of the hour whenever they appeared in public.

For several years after the beginning of our island work, our efforts were confined largely to Polynesia; but in the latter part of 1901 the writer took a long trip to the East Indies, his itinerary including New



Britain, New Guinea, the Celebes, Java, some of the Spice Islands, Sumatra, Penang, Singapore, and Johore.

With the exception of a mission we had opened a year or two previously on the island of Sumatra, this was the first visit of a Seventh-day Adventist minister to these islands. A good supply of literature was placed in the hands of many on these heathen and Mohammedan islands. The immediate result of this visit to Singapore was the conversion of an excellent Eurasian lady, who later died in the faith.

But it was not till 1904 that workers were permanently located in the Malaysian field. In that year G. F. Jones and R. A. Caldwell, the latter a colporteur, began work here. Under much opposition the message steadily advanced through their labors and those of others who followed.

No mistake was made in selecting Singapore as the base of operations in Malaysia. For many years this has been the headquarters of the work of the message in the Malaysian field, which includes British Malay, British Borneo, Siam, and French Indo-China. In Singapore is also located the Malayan Seminary where many young people have been trained for gospel service in that field. The Malaysian Signs Press carries on its activities in this city, printing literature in the Malay (Dutch Romanized), Malay (Arabic), Battak, Javanese (Romanized), Nias, and Siamese languages.

Passing on from the Malayan Union Mission, we find in Bandong, west Java, the headquarters of the Netherlands East Indies Union Mission. Included within this mission are the Celebes Mission (Celebes, Amboina, Molucca Islands, and Dutch New Guinea), three Sumatra missions, and East and West Java Missions (including southeast Borneo, west coast of Borneo, and islands east of Java). A goodly number of the hundreds of believers in this division of the island field, are from the followers of Mohammed. Among the Battaks of north Sumatra, who a hundred years ago were wild savages and cannibals, we have some believers and a large, prosperous school.

In the Philippine Islands, with about twelve million inhabitants, and which came under American rule after the battle of Manila, in 1898, we began work by sending to that field R. A. Caldwell, who had previously done excellent colporteur work in Singapore, the Malay Peninsula, and Siam. This work was begun in the fall of 1905. Though this brother was utterly ignorant of the

island languages and of Spanish, the official language, he was successful in selling hundreds, perhaps thousands, of copies of the Spanish "Patriarchs and Prophets" in different parts of the archipelago. The next year J. L. McElhany became a laborer in this field, and later L. V. Finster, who spent many years in the group.

Today there are in the islands of this group from 12,000 to 14,000 earnest, loyal believers, with a strong



The Hospital Buildings of the Bongo Mission, Lepi, Angola

The administration building is on the left. Just behind this are the two wards, known as the Morrison unit (the end of it just showing past the other ward and painted white). The Anderson unit is in the center of the photo (not yet painted), and just behind the wards is the dispensary. The nurse, Miss Fourie, is kept very busy attending to the many different diseases and sicknesses found in the tropics. At present over forty surgical cases await the arrival of the new doctor, Dr. Roy Parsons, who is in Portugal studying and will be at the hospital early in 1931.

staff of native preachers and colporteurs. Under this Philippine Union Mission is the Philippine Junior College, also the Philippine Publishing House, which publishes literature in the following languages: Tagalog, Panayan (Visayan), Ilocano, Pam-

pangan, Bicol, Ibanag, and Pangasinan.

To show the value of the work of our first colporteur in this field in the estimation of S. E. Jackson, who for a number of years was the head of the Philippine Union Mission, I will state that a few weeks before his death in California he told me that as he visited the different churches in the group, he found these first books had been the seed of a great harvest, and that if any one person was to receive the credit for the work done, it would be our first colporteur.

In the early days of our island work, nothing was done in the more savage and cannibal groups of Melanesia. But about twenty years ago C. H. Parker and his wife began operations among the wild cannibal tribes of the New Hebrides Islands, and a few years later G. F. Jones entered the Solomon Islands group, and still later the island of New Britain. Though there was probably no spot on the globe but offered greater attractions to a missionary, wonderful success has attended the labors of these workers and their successors. Thousands of men and women from the lowest depths of ignorance, savagery, and devil control, have been redeemed by the blood of the Lamb, and are today adherents of the Adventist faith, living in neat, clean homes, with bodies properly clothed.

Tell me, you who forty years ago made your offerings for the sending forth of the "Pitcairn," has the enterprise been a paying one?

## Opening Work in Northern Siam

By FOREST A. PRATT

EARLY in the year, in company with E. J. Johanson and A. P. Ritz, we started north from Bangkok, the capital of Siam, to make a thorough study of the north Siam field. The reason for this survey was to decide on a center to open a new mission site where Brother and Sister Ritz could locate.

We were greatly pressed for time, and had only a certain number of days that were available if we were to carry out our program. We sought God earnestly that He might lead us in the selection of this new center. That He heard our prayers we felt certain by the rather remarkable way we were led in obtaining a place for this family to begin their work.

As we started north, we did not have any definite place in mind, but thought we would look over the whole field, and then decide where to locate. This we did, traveling more than a thousand miles to do so. After

looking over the whole field, we each independently felt impressed that we should open work in Lampun, a growing center of northern Siam.

We made our final decision on Saturday night, which left us only one day, and that Sunday, to find a suitable place for living quarters for Brother and Sister Ritz. We rode through the town, and there seemed nothing available. About noon, as we were beginning to think about getting something to eat, Brother Johanson said, "Go into that shop, Brother Pratt, and see if they know of any place for rent." It seemed to be a foolish thing to do. We had been into scores of shops just like it. We had asked many people, and they all gave the same answer, that they knew of nothing. However, I went in, and much to my surprise the man seemed glad to see me. Upon being asked if he knew of any place for rent, after a little thought he said that there was



a place in Talat Jin which might do. He seemed anxious to help us, although he had never met us before. He also said that we had better not go and inquire ourselves, for if we did, the rent would be increased. He accordingly sent one of the men standing by to inquire the rent. He returned in a few minutes with a signed statement from the landlady that the rent was 50 ticals a month. The rent was so reasonable that we could hardly believe the place would be of much use. The brethren asked me to go first and look at the place, and if I thought it worth while, to come and let them know. I found that it was in a row of shop houses, which at first did not look very attractive. But after going inside and then upstairs, immediately I knew that God had led us to this place. I called the brethren, and we went over the proposition carefully, and found that with a few alterations it could be made very comfortable.

It was now long past noon. Dinner was forgotten, and we went to see the landlady. When she saw who it was that really wanted the place, she said that had she known she would have charged us at least 25 ticals more a month. We got a contract signed, made a deposit, and had everything fixed up by four in the afternoon. With thankfulness in our hearts we returned to the railway resthouse. The first thing we did was to kneel and thank God for His help in finding this place. Any doubts we might have in regard to locating in this center were cast aside when we saw how clearly God had led us in finding this place.

Why did Brother Johanson ask me to go into that particular shop? Why

did he not ask me to go into the one next door? Because God was leading his mind, although he was not conscious of it. This made it possible for us to leave the next morning on the two-day journey to Bangkok.

A little later, in company with Brother and Sister Ritz, I went north again. This time we knew just where we were going. It had been our intention to stay at least one night in the railway resthouse, but when we arrived in Lampun, we found the house full. We decided to move in right away, and so the furniture was loaded onto six oxcarts and taken to the town of Lampun, about three and one-half miles away. Before nightfall we had beds up so that we had a place to sleep.

During the week we wired the house for electric lights, nearly finished a bathroom, made arrangements for a teacher, engaged a servant, and did many other needful things in settling in this new mission.

In a section of more than 300,000 people Brother and Sister Ritz are the only Seventh-day Adventists. Added to this, they do not know the language. Yet they are of good courage. But picture yourself, if you can, all alone in a strange land where you cannot be understood, and where people do not know a word of English, and you can understand their position. It was hard to leave them, but the time came and I had to go. As the train pulled away, there was a

smile on their faces, although I, their translator, was leaving them.

It is courage such as this that makes missions possible. Young people the world over leave home and loved ones, and go into the highways and byways of this dark world of ours to give the knowledge of the soon-coming Saviour. With firm trust in God they press on, and in a short time there is a gather-



A little African boy at the Bongo Mission in Angola who has had both hands very badly burned. Notice two tins, one on either side of him; these contain a solution into which he puts his hands, and after keeping them there for some time they are taken out and dressed with an ointment. It is almost certain that he will lose the use of his hands, and more than likely he will lose some of his fingers. He is a most patient boy, for in spite of the pain he always remains cheerful, and is often heard during the day singing the hymns he has learned since coming here. His mother is seen sitting just behind him.

ing in of souls for Christ's kingdom. May those who read this article utter a prayer for Brother and Sister Ritz of north Siam, that God may lead them in opening the work in this important center.

*Bangkok, Siam.*

## Cambodia

By F. L. PICKETT

THROUGH treatments given to one of our servants and his family, the news of our dispensary spread very rapidly. His friends began to come, and they told others, till almost the entire morning was spent by Mrs. Pickett, giving medical help, treatments, medicines, consultations, etc. In just a few weeks sixty-five natives were treated 320 times; and many friends were made in this way. But the government refused us permission to open regularly because Mrs. Pickett holds an American diploma for nursing, and not a French one; so lately she has been doing only a few little things for friends who come asking for help. Altogether the list shows seventy-six people treated 350 times. We are not trying to rush this work until we get full permission and a better command of the language. We have put in another request for an examination in French, with no reply as yet, but we expect to hear soon, and have been assured that it will probably be granted.

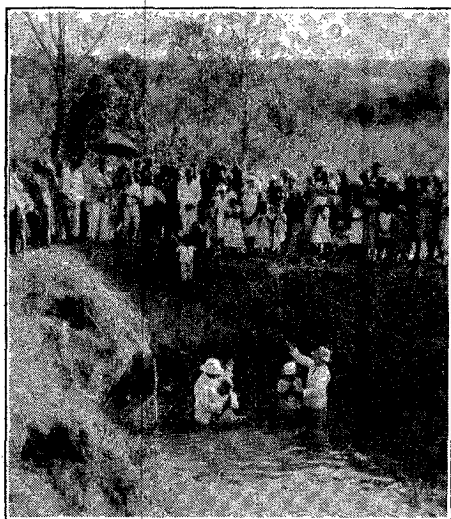
Our request for permission to sell literature has not yet been answered, but we feel that permission, at least to sell some books, will be granted. In a few weeks we hope to have our first tracts in the Cambodian language.

We have quite recently become acquainted with a Chinese man who speaks English well, and who is conducting classes in English for Chinese, Anamese, and Cambodians. We have helped him some, and hope this contact will result in some definite good later. We hope that one boy will attend school in Shanghai next year. The instructor is interested in health reform, and is thinking of selling our sanitarium foods along with his other business.

We are of good courage and in good health. Pray for us.

❖ ❖ ❖

THE Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere.—*Henry Van Dyke.*



A baptismal scene taken at the end of the recent camp meeting of the Bongo Mission, when fifty-three were baptized and admitted into the church. The men officiating are J. I. Robison, of the African Division, on the right, and T. R. Huxtable, of the Bongo Mission, on the left. The natives standing along the bank are boys and girls from the union training school at Bongo.

# 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.

## Liquor Laws, Tobacco Laws, Meat Laws

### An Inquirer's Questions Examined

ON no other point of the wide temperance question is education more needed than on the "personal liberty" aspect. The enemies of prohibition have given to this phrase a very great vogue. Indeed, they utter it in almost reverential tones, as if they were the guardians of some sacred virtue, which all the rest of mankind had either forgotten or trampled upon. Probably the most grotesque development in the prohibition war is the almost fanatical and crusading zeal with which former saloon keepers plead for "personal liberty" for the masses of the people. Such liberty in the saloon days meant simply that the bar tender had the freedom to fill a workingman's stomach with poison, taking from him his week's wages in return, and sending him home penniless and loathsome to his family.

We have heard much by the "wets" as to the hypocrisy of the "drys." Doubtless there is some truth to this, for sometimes hypocrisy insidiously creeps into the motives and plans of otherwise honorable people. But what hypocrisy can compare to that which leers out from every corner of the chief argument of the liquor interests, "We are fighting for personal liberty"!

#### A Typical Inquiry

The sad feature about this whole propaganda by the former saloon owners is that it has taken the unwary by guile. The result is that tens of thousands, if not millions, of people have been persuaded to oppose prohibition because they feel that in so doing they are fighting for that most inalienable of rights—liberty. This fact is impressed upon our minds repeatedly by letters of inquiry we receive. Typical of a certain type of reasoning that is employed, is that contained in a recent letter in which the writer asks the following series of questions:

"DEAR SIR: Wish you would tell me why a person has a right to enter my house and arrest me because I have a bottle marked 'Whisky' on a shelf; and another one on the same shelf marked 'Carbolic Acid,' which is as sure to kill as the whisky, if drunk as freely? If the prohibition law is O. K. as practiced, why not have a law to forbid the use of to-

bacco? 'The poison in tobacco is more subtle than in alcohol.' 'Meat eating is doing its deadly work'—why not a law to prohibit the use of meat? 'Drugs never cured any one'—why not prohibit the use of drugs by law?"

Believing that the questions raised in this letter are, in essence, the same sort of questions that confront our people from time to time as they advocate prohibition, we publish, in part, our reply as follows:

#### The Inquiries Answered

"As we understand the matter, the real basis on which the prohibition of alcoholic liquors rests, is that the liquor business creates a menace to the rest of society and to the security of the community. In other words, that life, liberty, and the pursuit of happiness on the part of the members of society are jeopardized by the liquor business. For example, the saloon, which has been the symbol and center of the whole liquor industry through all the years and in all countries, has an unbroken record of being a public nuisance, a place where every kind of vice can breed, and where men can partake of stuff that so inflames their mind that they no longer have full possession of their faculties, and thus become a danger to their fellow men.

"To call attention to the fact that all who drink do not thus become a danger, is not a valid reply. For it is equally a fact that not all men who might carry a revolver on their hip would use it improperly. In enacting legislation, it is obviously impossible to draw fine lines and distinguish between individuals. Thus the principle is employed of passing a general prohibition on something which has so generally proved itself to be dangerous as to demand that sort of legislation. So today society no more allows us to carry a revolver on our hip than a pint bottle. And for any one to contend that he would not use the revolver improperly, would not avail. But surely neither you nor any one else who is law abiding would offer objection to such curtailment of personal liberty. Yet it is obvious that in a certain sense of the word your liberty has been curtailed, for the time

was that any man might carry on his person any kind of weapon he wanted.

"Again, we have the prohibition on the speed we can drive our cars. Why should any one tell us just how fast we may drive? Why, for the simple reason that if we drive beyond that speed, we become a potential danger to society. We endanger not only our own lives, but others. And it is quite pointless for any of us to argue that we can safely drive beyond such limits, and ought not to be held back simply because a few others can't well control their cars at such speed. We all know that in this sort of world in which we live we can't make one law for one man and another law for another. We discover the general principle that fast driving is dangerous to the community, and so there is a prohibition upon it.

"Well, ten times over can it be established in the blood and tears of drunken brawls and broken homes that the presence of the liquor business in a country creates a very real danger to the peace and tranquillity of society. And for that reason a prohibition upon the whole liquor business is just as rational, just as defensible, yes, a hundred times more so, than any prohibition against carrying concealed weapons or driving at an excess rate of speed.

"I am unable to see any point to your remark as to having one bottle labeled 'Whisky' and another labeled 'Carbolic Acid' upon your table, and your wondering why an officer may arrest you for possessing one and not for possessing the other, inasmuch as both are deadly. Without doubt, if a carbolic acid industry grew up in the country, and people were persuaded to get the habit, and the getting of that habit would not only work disaster upon them personally, but make them dangerous to society, I believe that you, along with others, would think it very proper to legislate against carbolic acid. But the facts are that nobody is carrying on such an industry. And incidentally, as is painfully obvious, if anybody got the carbolic-acid habit, he would get over it very quickly, and never prove a danger to anybody else. The situation would be automatically settled, and therefore would hardly warrant legislation.

"However, to the extent that poisonous substances such as drugs are likely to cause men to become enemies of society or a burden upon society, we do have legislation. We have vigorous antinarcotic laws, and we all approve of them. And no rational person seems to feel that it is wrong for a prohibition to be placed upon the use of such drugs, or that any one's personal liberty is being improperly interfered with.

"Your inquiry on why tobacco should not be prohibited because it has a poison in it more subtle than that in alcohol, or why meat eating should not be prohibited inasmuch as it is unhealthful, seems to me, in view of the foregoing statements, to be wholly irrelevant. If tobacco smoking necessitated an institution like the

saloon, with all its vicious atmosphere; if it caused men to maim and kill each other in tobacco brawls; if it caused them to beat or murder their wives or leave them penniless and a burden upon society, then I would say that the State had very proper grounds for legislation, for the peace of society would be affected. As much as I hate even the smell of tobacco, I have never found any ground for believing that tobacco would cause men to do any of these aforementioned things. And much as I abhor even the sight of meat, I could never give any credence to the story of a man's rushing madly from a meal of beefsteak, or even bacon, to go out and murder his wife or his children. In fact, I have never heard such a story, have you?"

F. D. N.

## *The Coming of the Lord*

### *Futile Efforts to Determine the Date of the Event*

SEVENTH-DAY ADVENTISTS believe, as their name indicates, in the near coming of Christ. They believe that certain great lines of prophecy, particularly those recorded in the books of Daniel and the Revelation, indicate that the coming of Christ is near at hand. They believe likewise that conditions now found in the physical, social, political, economic, and religious worlds are fulfillments of the signs given in the Scriptures indicating that we have reached the closing days of earth's history.

These conditions that we see around us should not grow commonplace. We should see in them a fulfillment of the prophetic word, and as they grow in intensity they should significantly remind us that we are rapidly approaching that greatest of all events in the history of this world, the second coming of Christ to the earth.

Blind indeed is he who cannot discern the signs of the times in these portentous hours. If one will not be convinced by these omens, we know not what appeal can be made to his consciousness. And yet, sad to say, in the very face of this overwhelming evidence, many are scoffing at the near coming of Christ, and some even who in the past have professed faith are growing cold and indifferent. They are saying in their hearts: "My Lord delayeth His coming," and are finding pleasure in worldly association rather than in the work and service of God. These indifferent ones themselves constitute a further sign that the coming of the Lord is near, and by their own words and conduct fulfill the prophetic prediction of our Saviour recorded in Matthew 24.

Seventh-day Adventists believe that the generation seeing the fulfillment of these signs, will not pass away until all things are fulfilled. They cannot figure out how long the generation will be or when it will end. If this could be done, then the time of the coming of the Lord could be definitely determined.

#### *"That Day and Hour Knoweth No Man"*

It was against all such fanciful and speculative arguments and conclusions that the Master sounded definite warning in the twenty-fourth chapter of Matthew. Read His words: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Verses 34-36. With this clear statement, we must let the matter of the time of Christ's coming, rest. All speculation as to when the generation should end, is quite idle, and the tendency of this speculation is to detract from the work of God and lead us to spend time which should be given to the presentation of the message of Christ's coming.

When we see fulfilled the signs predicated by the Lord, we may know that His coming "is near, even at the doors." In this supreme confidence we may rest today.

#### *The Statement of Mrs. E. G. White*

Through the years we have received a number of inquiries from the field relative to the statement of Mrs. E. G. White, found in "Testimonies for the Church," Volume I, pages 131, 132. The statement is this: "I was shown

the company present at the conference. Said the angel, 'Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.'"

We have been asked repeatedly to furnish a list of the names of those who were present at the conference, to tell who of this number had passed away and who are still alive. May we ask that this general statement be taken as an answer to those who have written us?

As we understand it, no attempt was made to compile a list of those present at the conference until many years after the meeting. And of course at that late date it was quite impossible to compile a correct list. Hence no one is able to vouch for the accuracy of any list that may be in existence at the present time. There were doubtless youth and children present who would not ordinarily be counted.

We are firm believers in the spirit of prophecy, and we accept at full face value this statement which we have quoted above, but we do not believe that it should be made the basis of our faith in the near coming of the Lord, nor be used as an evidence of the nearness of that event. To do this would be to fall into the same error others have made in the interpretation of Scripture, as we have suggested. God never designed that we should take a list of individuals and watch that list to see who died and who were still alive, and base our faith upon that as to the proximity of His coming. Indeed, to do this would take our minds away from the work that God has given us to do, make our religion one of emotion and theorizing, and defeat the great purpose of God in this movement and in our connection with it.

#### *Testimony of Elder Loughborough*

We are glad to know that this was the very position taken by Sister White as to the use of this list. Under date of August 28, 1918, Elder J. N. Loughborough, one of our pioneer workers and for many years intimately associated with the work of Sister White, made the following statement regarding this list of names and the position taken by Sister White with reference to its use:

"That vision of May 27, 1856, in Battle Creek, Mich., as mentioned in 'Testimonies for the Church,' Volume I, pages 131, 132, has been wrongly quoted, and this has led to differences in the lists of names recorded by different ones. It does not say, as often quoted, 'those who are in this meeting,' but 'those who have attended this conference.'"

"The conference was held over Sabbath and Sunday. The real conference closed

Sunday night, and many went home. A few remained who were from more remote regions. They, with those living in Battle Creek, met for an early morning prayer meeting before starting for their homes. It was in that meeting that that vision was given [related]. The vision says, 'I was shown the company present at the conference.' All were not present at the meeting that morning. The conference had ended the day before.

"I was not at the conference, as I was living then in Rochester, N. Y. But I was soon acquainted with all our few Sabbath keepers. As a matter of interest to me, I learned, principally by direct inquiry, who did attend that conference, not simply who were in that morning meeting.

"Now as to the use of this list which Sister White disapproved. About 1904 [forty-eight years after the meeting in 1856], as told to me by Brother Nelson at the General Conference in 1905, he and George Amadon were making a list of those who attended that meeting in Battle Creek in 1856. They went to see Sister White to ask her if she could remember any names they had omitted. Brother Nelson told me she said, 'What are you doing?' He replied, 'I am getting a list of those who attended that meeting.' She asked, 'What are you going to do with it?' He replied, 'I am going to have copies of it printed and sent to all our people.' She replied, 'Then you stop right where you are. If they get that list, instead of working to push on the message, they will be watching the REVIEW every week to see who is dead.'

"So it seems she objected to using, as a sign of the times, the fact that but few of that company are still alive.

"Most of those living are Sabbath keepers. J. N. LOUGHBOROUGH."

#### "Be Ye Also Ready"

We believe that the position taken by Sister White in this statement is absolutely right. It is unfortunate that any such list has ever been circulated. We know that since its circulation some have been doing the very thing she said they would do. "Instead of working to push on the message," they have been "watching the REVIEW every week to see who is dead." We do not believe in the circulation of this list, and we refuse to be a party to doing what Sister White advised should not be done, and which can answer no good purpose whatever, serving only to satisfy the idle curiosity of those who are given to speculation. God has given us a work to do. Let us do that work.

When the disciples came to Christ and inquired if He was about to establish His kingdom, He said, "It is not for you to know the times or the seasons, which the Father hath put in His own power. But . . . ye shall be witnesses." The work of witnessing God has committed to us. He has intrusted to us the message of His soon coming,—a message which is to be carried to earth's remotest bounds. Let us be faithful in doing our part. Let us occupy until He comes. Let us keep our hearts and lives in a constant

state of preparedness to receive Him at His coming. By thus doing we shall receive the approval, "Well done," at last.

#### The Children of Light

We are to live in constant expectation of the return of the Lord. He admonishes us: "Watch therefore: for ye know not what hour your Lord doth come." "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

We are warned against two extremes,—against a wild and unreasoning zeal which would try to figure out the coming of the day of the Lord, and on the other hand against a spirit of indifference, against permitting sleep to close our eyes. Read these solemn warnings recorded in Matthew 24, Mark 13, and Luke 21.

But there will be a class, thank God, who will pay attention to the times and the seasons. Addressing these, the apostle Paul says: "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." 1 Thess. 5:4-8.

We will give no countenance to those who would endeavor to figure out, directly or indirectly, just when the Lord will appear. On the other hand, we will watch for the signs of the coming day. We will watch the rapidly shaping events of fulfilling prophecy. We will endeavor in the fear of God to prepare our own hearts and lives to meet the Lord in peace, and we will faithfully seek to carry the message of His soon coming to those who know it not. This work of preparation of ourselves and of others for the second coming of Christ should employ every energy of our being. May God make us faithful to this solemn trust.

F. M. W.



#### What the Visitor Cried Out

AFTER a most joyful and interesting service of giving to missions, in which the little children contributed their interesting part, as I must describe sometime, the president of the Australasian Division, W. G. Turner, announced to the Sydney camp that about \$4,500 had been given for missions on the two Sabbaths.

"However do they do it!" cried out a visitor to the camp, who stood by

me as the total was announced. "I look over this congregation," she added, "and I can see they are not wealthy people. How do they do it?"

"Well," I said, "for one thing they believe in the soon coming of Christ, and believe the message they are sending to the world."

"Then, too," I added, "you must remember they are not spending any money for intoxicating drink, or tobacco, or tea, or jewelry, or expensive clothing or furnishings, or for theaters or races."

"I see it, I see it," the lady replied thoughtfully.

The Lord does guide His people into ways of living that are not only satisfying and healthful and happy and joyous, but ways that mean plain and economical living, that leave a wide margin for giving that the average people of the world know little of. And the visitor, standing by in this camp meeting service of praise by consecration of means, saw that it was a service of genuine joy. The joy of these brethren and sisters and children that Sabbath afternoon made a profound impression on the visitor. I could see that very plainly.

W. A. S.

Sydney, Australia.



#### Why Always "the Best"

"THIS is my twentieth camp meeting," said a sister in the last testimony service at the Sydney camp meeting, "and it is the best one I ever attended," she added.

How often that is said! Next year, very likely, the faithful sister will say it again, if spared to enjoy her twenty-first camp.

Why is it that—barring possibly some exceptional meeting where disunion creeps in—every year the meetings grow better and better? It is because the Lord leads His children higher and higher into the hills of light. He fulfills the scripture: "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

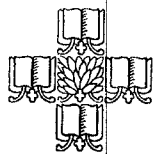
The believers experience the truth of that assurance of the Spirit of prophecy:

"The Lord God of Israel has led out His people, unfolding to them truth of heavenly origin. His voice has been heard, and is still heard, saying, Go forward from strength to strength, from grace to grace, from glory to glory. The work is strengthening and broadening, for the Lord God of Israel is the defense of His people."—"Life Sketches," p. 430.

That is why meetings grow better and better.

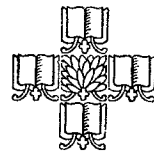
W. A. S.

Sydney, Australia.



# GREATER EVANGELISM

"Go Ye Into All the World, and Preach the Gospel to Every Creature"  
 "This gospel of the kingdom shall be preached in all the world for a witness unto all nations;  
 and then shall the end come."



## *Evangelism in the Atlantic Union Conference*

By E. K. SLADE

ON behalf of the believers of the Atlantic Union Conference, I am free to say that we are in heartiest sympathy with the move for stronger evangelism. I would not wish you to infer, however, that this feature of our work has been neglected during the past. It has continued to be, during the past years, the outstanding objective in all lines of our work, though there may be prominent tendencies to become so strongly departmentalized and specialized in our work as to seem to place effective soul winning in the background.

The Atlantic Union territory embraces a number of the world's greatest cities. Besides London, New York City is in many respects the greatest aggregation of people of any city in the world. We have in our territory more than twenty million people, yet there are some of the great Western States which embrace as much territory as our entire field of New England and New York.

Not only have we these great cities, but the cosmopolitan population and the number of large cities make it more difficult and more expensive to carry on strong evangelistic work here than in rural territory. We cannot question the truthfulness of the statement in the writings of Mrs. E. G. White, that it is ten times more difficult to bring people into the truth in this section than in rural places in the West. The larger part of the people depend upon laboring in factories and shops for their living, making it necessary for them to face difficulties with reference to the Sabbath that are not experienced by men who have their own business on a farm.

### *Evangelism and Offerings*

I shall speak briefly of our evangelistic work for 1929, to give an idea of what we have been doing in this line in past years. It is well known that our laborers have led out strongly in raising funds for missions, so that year after year we have far exceeded the General Conference sixty-cent-a-week goal. In doing this, which has called for time and effort in the Harvest Ingathering, Big Week, and other special endeavors, the evangelistic work has not been neglected. In all our conferences the work is so planned

throughout the months of the year as to have in progress all the time, efforts in the line of soul winning.

I find that more and more our churches are being organized as effective soul-winning agencies. Many of the laity are conducting Bible studies, cottage meetings, and evangelistic efforts. We have tried to make our financial endeavors a means of leading men and women to accept the truth. That it may be seen that in supporting the great mission program in the foreign fields our home work has not been neglected, I will say that for 1929, in the Atlantic Union Conference, we baptized one for every fourteen of our membership, compared with the entire North American field, where one was baptized for every eighteen members. We are endeavoring to take seriously this great problem of giving the warning and winning the searchers for truth from our great population.

### *The Future Outlook*

Since the Omaha meeting we have been giving study to the plans that were adopted there, and hope soon to have in progress a larger and stronger evangelistic endeavor in our entire field. We have been trying to present to our institutions, departmental workers, and ministers, the idea that the only object for our existence is to make disciples, and the only reason for our having a college or an academy is to save our youth and strengthen our forces for larger

evangelism. The only purpose for the existence of the sanitarium is that it may be a means in the hands of God for helping to facilitate the work of seeking out those who will obey the last warning message.

We are aiming to have our younger men give their time more fully to pioneer work, and not to be tied up with responsibilities in connection with districts and churches. Every conference president is studying plans by which it may be possible for the ministry, and even for departmental workers, to have some part during the year in definite soul-winning.

In doing this we do not purpose to weaken the lines of work that we have been carrying in the past. We cannot feel that it would be proper for us to slacken our efforts to supply funds for the great world field; but we want to know how better to carry forward our work in these lines in such a way as to have a constant stream of new believers coming into our churches. We believe that great improvement can be made in this line, and we are hoping that it will be possible for us to report a much larger per cent of baptisms in the future than we have reported for the past.

I feel that I am warranted in saying that the loyal believers throughout the entire Atlantic Union Conference welcome heartily this move for larger and more effective evangelism. We want to put it in operation in such a way as to have every department and all our endeavors contributing more definitely to this one great objective.

## *Evangelism in the Southwestern Union Conference*

By M. B. VAN KIRK

As every one knows, who has taken time to become familiar with the geography of the Southwest, our Southwestern Union Conference covers a territory of approximately 500,000 square miles. Within its confines dwell 12,000,000 people. A number of nationalities are represented, chiefly the American, coming from many sections of our own nation; then the American Indian, the Negro, the Spanish, and others.

Our union conference, and the five separate conferences that constitute

the union, have recognized the fact that growth in membership is our greatest need in order to become entirely self-supporting, and thus the question of evangelism has held a prominent place both in our activities and in our councils. Evangelism by the lay membership has always been given a prominent place in our plans.

Just now in Arkansas there is a new Sabbath school and a group of believers practically ready to become fully connected in church membership with that conference. This company



meets in a garage, which has been fitted up as a little meeting hall, and is the result of meetings held there by Brother Peterson and his wife, members of the Hot Springs church. From various sections of our union reports keep coming of interests developing from the activities of our lay members.

Just after the Autumn Council, the following outline for aggressive evangelism within our own churches, as well as for those not connected with us, was made, the objective being to give a more thorough and practical training to our church officers as well:

*Suggestions for Introducing the Plan to Train Local Churches in Evangelism*

a. Local conference committee to arrange time and place.

b. That two laborers join in the effort; where possible, a union conference laborer and a local conference laborer. It is suggested that a departmental secretary and one not in departmental work be placed together.

c. That in each case there be at least a ten-day meeting held.

d. That the laborers endeavor to organize a Bible workers' class, and that each day at some convenient time the class study the sermon to be given in the evening.

e. That an outline of topics be prepared, and the officers of each church where the effort is to be held, be gathered together and instructed in the most important duties devolving upon them.

f. That during this effort the evangelical layman's movement be emphasized and operations begun.

g. That at the close of each effort a detailed report be made to the conference president.

h. That an effort be made to arrange for every family in the church to have the REVIEW to read. When a family cannot, for any reason, subscribe for the REVIEW, that definite plans be laid for those who have it to pass it on regularly to those who do not.

i. That for the first attempts, the conference committee should not arrange for every church to follow this program, but try it in well-selected localities, and then develop it gradually to include the remaining churches.

We believe that such a program intelligently carried out will bring excellent results.

There is another item that we are emphasizing, and that is a simple plan to place the REVIEW in the hands of every family, as follows:

"The missionary department of each church is to make a careful canvass of all the families, with the object of taking a subscription from each family for the REVIEW. When this is done, there will be intelligent information as to how many families cannot take the REVIEW. Then these families that cannot subscribe are to be apportioned to the families that are subscribers, and the family taking the REVIEW will regularly pass the paper on to the other family to read. Thus every one will have a chance to read the REVIEW.

It is our belief that such a program successfully carried out and maintained will produce excellent results among our members. No missionary work is of more far-reaching influence than that which enlists our people in

the responsibility of pushing the message at this time.

Our workers, like many others, face a mighty financial task for 1931, but our God leads, and if we follow, success will attend our efforts.

## *Evangelism in the Northern Union Conference*

By CHARLES THOMPSON

WE believe the keynote, greater evangelism, adopted at the recent Fall Council, held in the city of Omaha, Nebr., and sent into the field in "An Appeal to the Ministry," has the full co-operation of all the local conference leaders and ministers throughout the Northern Union Conference.

Executive committees have been together, workers' meetings have been held, plans have been laid, and already a number of efforts are in progress. The counsel of the Spirit of prophecy in the words found on page 499 of the book, "Counsels on Health," are being followed. We quote:

"The evangelization of the world is the work God has given to those who go forth in His name. . . . God calls for thousands to work for Him, not by preaching to those who know the truth for this time, but by warning those who have never heard the last message of mercy."

Some are holding efforts in new places, backed and supported by the members of near-by churches. Some are holding revival efforts with churches already established. It was Dr. Herrick Johnson who said, "There are only two kinds of preaching: soul-rescuing preaching and soul-building preaching—or sermons designed and adapted to win men to Christ, and sermons designed and adapted to make men like Christ after they have been won to Him."—"The Ideal Ministry," p. 447. The conviction has settled upon us that greater evangelism is manifest as truly in holding what we

have as in gathering new recruits.

Our faith is strong in the belief that the gospel is still "the power of God unto salvation." We believe that whom God calls, He is able to qualify, as expressed in the words of Jesus recorded in John 15:16: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Consequently we are laying definite plans, and have entered upon the work to make the coming year 1931, under the blessings of Heaven, one marked with fruit bearing for the kingdom of God.

As we meet our workers, we recognize ourselves to be of no outstanding fame in the evangelistic field, yet we have confidence to believe that God can qualify the humblest instrument, if surrendered, to be used of the Holy Spirit; and results will be seen. E. M. Bounds expressed it correctly when he said:

"The preacher must throw himself, with all the abandon of a perfect self-emptying faith and a self-consuming zeal, into his work for the salvation of men. . . . The preacher's sharpest and strongest preaching should be himself. His most difficult, delicate, laborious, and thorough work must be with himself. . . . Preachers are not sermon makers, but men makers and saint makers, and he only is well trained for this business who has made himself a man and a saint. It is not great talents, nor great learning, nor great preachers that God needs, but men great in holiness, great in faith, great in love, great in fidelity, great for God; men preaching by holy sermons in the pulpit, by holy lives out of it. Those can mold a generation for God."—"Preacher and Prayer," pp. 11, 12.

We acknowledge that the standard is high, but God is higher; and as He has ordained His gospel to be preached through human instrumentalities, He is able to make just such men as we are, soul-winning agencies if we will surrender ourselves, willing to be nothing that He may be "all and in all." To this end we pledge ourselves. We believe His word, we hope in His grace, and we have confidence in His Son. Hence we go forward courageously to win men for God.

### *Harvest Days*

BY ROBERT HARE

WHITENED fields are all before you,  
Whitened for the harvest hour.  
Burdened ears demand thy service,  
Waiting fields, thy power.

"Haste" is written large upon them,  
Harvest days must soon pass by;  
Left to winter winds unsheltered,  
Precious sheaves must die.

Heaven has burst the gates asunder,  
Gates that barred the gospel way;  
Now the fields are white for reaping,  
Haste, the call obey.

See the millions, in their blindness,  
Buried deep in nature's night,  
Selfish ease would bid thee tarry,  
Love would send the light.



# 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

## Winter Council of the Southern European Division

By STEEN RASMUSSEN

THE annual winter council of our division was held November 19-26, 1930, in the city of Bern, the quaint and picturesque Swiss capital, through which flows the beautiful river Aar, whose swift and winding current fittingly symbolizes the rapidly advancing work of God throughout our large and populous field.

These annual council meetings constitute an important and essential part in the progress of the advent movement. As the work extends, new and larger problems arise. Small in number as we may be, compared with the great religious bodies, our work is spread over the whole earth more extensively than that of any other religious organization. In connection with our winter council, the detailed needs of all fields comprising the division are brought before us, and the leaders who attend these gatherings all share in the responsibility of shaping the plans and taking the actions that govern the carrying forward of the work for the year to come.

Forty delegates, representing fourteen main languages, were in attendance at this year's council. All the council sessions and committee meetings were held in our own commodious, well-equipped library and adjoining offices, thus effecting a saving in not having to rent a hall in the city for these meetings.

We were greatly privileged in having with us again this year O. Montgomery, vice-president of the General Conference. His deeply spiritual and excellent Bible studies were not only very helpful and greatly appreciated by all, but they served to create in the hearts of all present a better realization of our need of the presence and power of the Lord Jesus Christ in our daily lives, and a new sense of our high responsibility as leaders in the cause of God was brought to our hearts. J. C. Raft shared in the giving of this spiritual instruction, and his studies on sanctification and soul winning added to the deep spiritual tone of the entire council.

The division president, A. V. Olson, in his introductory message, said:

"The past year has not been a bright one, but rather one of perplexity, politically and internationally, as well as religiously, and financially it has been one of the hardest years we have ever experienced. Unemployment has increased everywhere, but in spite of the strain and stress, God has blessed and prospered us miraculously throughout our division, and many souls have been won. We should regard this time of depression as a blessing in disguise. The experience through which we are passing should be a stepping-stone to greater things. The coming year may become one of the most blessed and prosperous in our history. The situation demands that we practice the strictest economy in our conferences, as well as in our institutions, and that we do all we possibly can to increase our own resources. The hard time is God's time, and God's time is our time. We should contemplate the text which says: 'The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you.' 2 Chron. 15:2."

In presenting his report to the council, the secretary pointed out that figures and facts are inadequate to picture the true progress of a living movement like the one in which we are engaged. The reports show that during 1929 there were 2,484 baptisms in the division, and for the first nine months of 1930, 2,000 more were added through this sacred rite. The number of churches in the division stood at 637 at the close of the third quarter of 1930, or an increase of 124 new churches since the division began its operation in January, 1929. There has been a steady and encouraging growth in membership from quarter to quarter, bringing us up to a total membership at the end of September, 1930, of 17,928.

### Union Presidents' Reports

An outstanding feature of the council was the stirring and enthusiastic reports which were rendered by the union presidents. Never have we heard any that were better. Again and again we were reminded that the

latter rain is falling. In these brief messages we heard the voice of God beckoning us onward, and we realized, as we listened, that God is making bare His holy arm for the finishing of His work.

God forbid that we should accept these marvelous tokens of His loving, providential care and sympathy for His children and the whole human family, merely as a matter of course, or as ordinary daily occurrences! Our hearts were thrilled anew as we listened to the reports which came from every field.

### Treasurer's Report

The treasurer's statement revealed the encouraging fact that, in spite of the financial depression which prevails throughout the world, there had been a good increase in both tithes and offerings for the first nine months of 1930. The appropriations granted the fields, however, had been possible only by drawing upon every available resource of the General Conference and the division. A special gift of \$30,000 was granted by the General Conference at its recent Autumn Council, for the further upbuilding of the educational work in Rumania, where our present educational institution is entirely inadequate to care for the training of the many workers needed in that fruitful field. A special expression of gratitude to the General Conference was placed on record by the council for this and other gifts. We desire to assure our dear believers in North America of our deepest and sincerest appreciation of the many and extraordinary sacrifices which they are continually making in behalf of the work here.

During the council, considerable time was given to the framing of an operating and working policy for the division, including a union mission working policy. We consider this a very important step in further strengthening, unifying, and consolidating the work throughout the division. The help which was rendered by Elder Montgomery in drafting these policies was highly appreciated.

All the departmental reports rendered showed marked progress. The educational problems of the division were dwelt upon at considerable length, and as a further step in the extension of the educational work,

action was taken looking forward to the establishment of a new mission training school in Jugoslavia, beginning operation with the school year 1931-32. Urgent pleas were made for the establishment of similar training schools in the Iberian and Italian Unions.

#### *Increase in Publishing Reports*

The publishing department report registered an increase in sales for the first nine months of this year of more than 15 per cent over the sales of the corresponding period of 1929. The Sabbath school department reported a striking increase in membership, and also a good increase in offerings. The home missionary as well as the Missionary Volunteer reports indicated advance in every line. Most marked increases had been made both in the Harvest Ingathering and Big Week, as well as in the Week of Sacrifice receipts.

In setting various goals for the coming year, the field leaders expressed their firm belief and conviction that we could make further increases; and in harmony with these views the Big Week goal for 1931 was set at \$7,250, and the Ingathering goal at \$45,000, an increase of 30 per cent and 12 per cent, respectively, over the goals of 1930.

The leaders of our French Publishing House and the Lake Geneva Sanitarium also brought a cheering word concerning the growth and progress of the work in their institutions. Even though no direct representative was present from any of our foreign mission fields, yet statements were rendered which further emphasized the fact that God is going before us in bringing the message before the millions of precious souls in French Equatorial Africa, Madagascar, and Mauritius.

In his concluding remarks to the council, Elder Montgomery expressed his sincere appreciation and joy over the spirit of unity and brotherly love which he had found prevailing throughout the entire field, and which he had seen so beautifully manifested in our council deliberations. He was happy over the note of faith, courage, and confidence which he had heard through all the council proceedings.

A. V. Olson, in a parting word, stated: "Let us talk courage at all times. Let us be careful in our planning, and let us hold steady in all that we do. Let our evangelists redouble their efforts, and let us plan courageously for the winning of souls, and draw upon all our resources for a stronger soul-winning effort, for greater undertakings, for greater faith and greater success."

It has become customary, perhaps,

to say that the last meeting we attend is the best. With us this is no mere form of speech when we think of our recent council. Certainly this year's winter council was a blessed season of refreshing from the throne of God,

and we feel that in these last days of peril and uncertainty we must press together, and in love, unity, and humility, advance, seeking the divine guidance in every plan and undertaking.

## *The Antillian Union*

By A. R. OGDEN

ENCOURAGING reports are coming in from our fields of the Antillian Union as we approach the closing days of the old year. The year 1930 will show advancement and increased membership in each of the seven fields of the union. Marked evidences of the outpouring of the Spirit are manifest in many parts of our field. The Jamaica Conference session, held the last ten days of November, a report of which will be given by another, was indeed a marvelous meeting in numbers, in attendance, and in the good spirit of the meeting. I have personally attended conferences and general meetings of this denomination for more than forty years, and can truthfully say I never attended a better meeting than the Jamaica Conference session, November 20-30. The last Sunday night the large theater of the city, and our large North Street church, where the regular meetings were held, were both filled to overflowing. It was estimated that in the overflow meeting at the church there were no less than 800, counting those standing outside and listening. To God be all the praise for His goodness in giving us such a good meeting in Jamaica.

In a recent letter from Elder Peter Nygaard, superintendent of the Santo Domingo Mission, where the recent storm did such havoc in Santo Domingo City, the capital, he says:

"Just a word to you today [November 26]. I have just arrived from La Romana, where I spent nine days. We had meetings there every night. The hall was filled, with many standing outside. Two were baptized. All the members are of good cheer. We held Sabbath school and missionary conventions.

"Here at Macoris we expect to hold the same kind of conventions and a baptismal service on Sabbath. We have meeting every evening. So many come out to the evening meetings that the church cannot hold them, from 300 to 400 attending every night. We have never seen it like this before at Macoris. Some have already decided to follow the Lord. More than one hundred must stand outside every night, yet they remain throughout the entire service. May God bless so that the power from on

high may convert souls. Six will be baptized at this time, and a good many are preparing for baptism next quarter. Many are attending in the capital. I am sure we shall not be able to accommodate the people in the new building."

So while the terrible storm caused such destruction, yet the message moves triumphantly forward in that stricken field.

#### *Many in Baptismal Class*

A very interesting experience recently came to light through J. A. de Caenel, superintendent of the Haitien Mission, which shows how the Lord is working in that field. A young lawyer, in a public address on a certain occasion, named Mrs. E. G. White among modern people who had done much for the uplift of humanity. He had read some of her books. After relating this and some other very remarkable experiences, Brother de Caenel says:

"Now let me come to the work in our field. In response to a blank sent out to our workers last week, they report about 150 or 160 ready for baptism in December, and between 200 and 300 more in the baptismal classes. In Port au Prince, the capital, we have between fifty and sixty new believers. Our work is growing nicely in the capital, where we erected a fine church building two years ago. Petit Goave has organized a Sabbath school of about twenty members, which is a good start.

"In Saint Marc, Elder Abel is opening up work in a new section, and reports a good interest. It seems that the Artibonite section is receiving showers of the latter rain. The work is spreading rapidly. In a new place where we put a young worker to help out for two months, he reports ninety-two adults and many children in attendance. Every Sabbath people come in from away up in the mountains.

"In Maisade, where we have been working for a long time, there is a movement that makes our hearts leap for joy. It would do you good to see how the young people of that place are working for the Master. In good old Limbé, one of our largest country churches, we have fifty candidates

for baptism. The group that two young girls started there has grown to around 100. They have no place large enough to accommodate them all, and are pleading with us for a meeting place.

"In Port de Paix and Cape Haitien the work is moving encouragingly. In two places where we built chapels this year, we already see progress,—in Le Trou there are twelve candidates and in Limbé seven. These are very hard places, but the ice is breaking."

Brother de Caenel writes also of other places, but I must forbear quoting more. He speaks of the earnest work done, especially by the young workers, and then tells something of the opening of their school, and speaks especially of the good work of the industries, printing and manual training, and other industrial features connected with the school.

Thus the work advances. Interesting experiences could be given from our other fields of the earnest, faithful work done in various lines. On leaving Jamaica a few days after the close of the conference session, H. J. Edmed, the president, and Brother Meeker, the home missionary secretary, started out together for a final Harvest Ingathering round up for the month of December. They hoped yet to be able to reach their conference goal of £1,250, or more than \$6,000, notwithstanding the financially hard times prevailing in the island.

Surely we do have a loyal, faithful band of workers, many of whom are working beyond their physical strength to compass the work in hand. Coupled with this we have a devoted, earnest body of believers, all of whom are heart and soul united in the one great aim and purpose of finishing the work quickly.


Remember the work in the Antillean Union, that the new year upon which we are about to enter may see even greater advancement in giving the message throughout our island field.

\*\*\*

### Young People in Rumania

BY STEEN RASMUSSEN

THE Missionary Volunteer work in the Southern European field continues to make very encouraging headway. I was greatly pleased, during my visit to Rumania, to notice the earnestness and zeal characterizing our young people in that field. We had excellent devotional meetings with them every day during the annual meetings, and I think nearly a hundred took their stand for Christ in connection with these meetings. The movement is growing by leaps and bounds in Rumania. Sixty-five new



AT ALL BOOK AND BIBLE HOUSES

OXFORD UNIVERSITY PRESS, 114 FIFTH AVENUE, NEW YORK

churches were organized during the last conference year, and we have had a net increase in membership of nearly 2,000.

\*\*\*

WHAT prayer has done, prayer still may do. It is the same yesterday, today, and until probation closes. It is the secret of power; and the law of Christian life is, "No prayer, no power; little prayer, little power; much prayer, much power."—"Alone With God," p. 127.

\*\*\*

LET it be written upon the conscience as with a pen of iron upon the rock, that real success, whether for this life or for the life to come, can be secured only by faithful adherence to the eternal principles of right.—"Testimonies," Vol. VII, p. 164.

## Appointments and Notices

### CALENDAR REFORM ISSUE GROWS MORE INTENSE

C. S. Longacre, head of our religious liberty work, presents in the February *Watchman* the latest developments of the calendar reform program. George Eastman, of Kodak fame, has just given \$10,000 to the work of making final preparations for presenting the calendar reform plan to the League of Nations Conference of Communications and Transit, to be held early



in this year. The world's leaders and organizations are taking sides, and it begins to look as though Seventh-day Adventists will stand almost alone in the fight to preserve the true Sabbath of the Lord. Every believer should read this article, and see that it gets into the hands of his friends.

Prohibition, unemployment, the decline of Protestantism, the growing power of the Papacy, the defeat of the aims of Zionism in Palestine, as well as many other topics dealing with the outstanding points of our faith, are discussed in this attractive issue of the *Watchman*.

You can obtain the February *Watchman* from your Book and Bible House in lots of ten or more at only 10 cents each. The yearly subscription price is only \$1 a year. Three or more subscriptions sent at the same time are only 90 cents each.

L. L. Skinner.

\*\*\*

### REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the twenty-seventh annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Takoma Park, Montgomery County, Maryland, at 7 p. m., Feb. 24, 1931, for the election of eight trustees for a period of two years to take the place of eight whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

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

By order of the Board of Trustees.

F. M. Wilcox, President.  
L. W. Graham, Secretary.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

VOL. 108 JANUARY 22, 1931 No. 4

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

### TERMS: IN ADVANCE

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

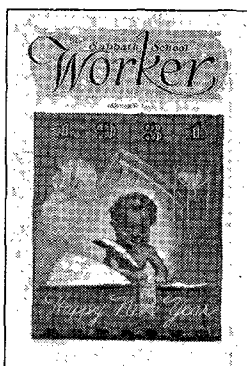
No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

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

# Good Sabbath Schools Made Better

THE Sabbath School, the same as any school, needs trained, competent directors. A knowledge of the subject matter to be taught is essential. Methods of conducting and teaching are also prime factors in making a successful school.



**The SABBATH SCHOOL WORKER**, published monthly, is designed to assist officers and teachers in serving the school in a better way than they could without the journal. Price, 90 cents a year. If two or more come in one bundle to one person, and are distributed locally, the price is 75 cents a year for each subscription.

**The YOUTH'S INSTRUCTOR** each week prints the lessons adapted to the youth and juniors. In addition to the Sabbath school lessons it contains a wealth

of inspirational and spiritual material, designed especially to help our young people meet the problems of life confronting them. Every young person will be benefited by reading the INSTRUCTOR. One of the privileges of those older in years is to see that the next generation gets a right start. Give the proper mold to your young people. The YOUTH'S INSTRUCTOR is \$1.75 a year. In bundles of five or more to one address, the rate is \$1.50 for each subscription.



**In developing better Sabbath schools** the little tots need something which will help them grasp the truths of their lessons. The MEMORY VERSE CARDS and COLOR SETS are essential. Through the eye and hand the lesson is impressed on the mind.

The MEMORY VERSE CARDS cost but 5 cents a quarter, 20 cents a year.

The COLOR SET costs but 5 cents a quarter, 20 cents a year.

That dime provides the child with a set of MEMORY VERSE CARDS and a COLOR SET each quarter.

The WORKER PICTURE ROLL is needed in every Primary and Kindergarten Department. The pictures are the same as those on the MEMORY VERSE CARDS. The leaders of these departments are greatly handicapped without the roll in helping them teach the lesson and in review work. Price per roll, \$1.25, or a yearly subscription for \$4.25.

**Make your Sabbath school better by having all these needed assistants.**

*Orders for supplies should be sent to your conference Book and Bible House*

# We Welcome

## BEDTIME STORIES Are Wonderful Sellers

There are no books like them anywhere.

Their beautiful three-color covers are a joy to the little folks.

And there is a reason why

## NEARLY TWO MILLION COPIES

have been sold, and more are selling today than ever.

NUMBER SEVEN is fully up to the standard. The picture on the cover shows a mother reading to two little ones in bed, who are listening eagerly to the stories of real life. The pictures are very fine, of dogs, horses, donkeys, and ships, and scenes by sea and land. There are twenty-one stories in this little book of 96 pages, and they are the best.

Order of your Book and Bible House today, and complete your set for the children.

Price, 25 cents. (In Canada, 35 cents.)

REVIEW AND HERALD PUBLISHING ASSOCIATION  
TAKOMA PARK, WASHINGTON, D. C.



# Number Seven

Clean - True - Interesting  
Beautifully Illustrated  
Inexpensive

Broadcast in England and  
America, to the delight  
of the radio audiences.

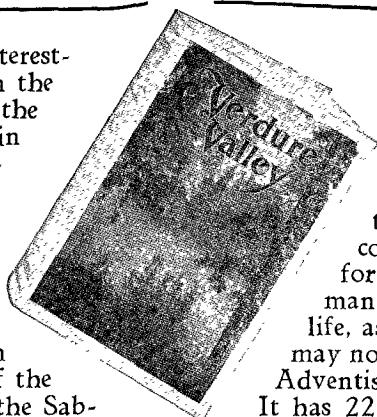
They fulfill the conditions of  
real children's books.

# VERDURE VALLEY

By Robert G. Strickland

**T**HE setting of this very interesting story will be found in the beautiful mountains of the South's wonderland—way up in "the Land of the Sky," in charming western North Carolina.

The little cottage, the tiny lake, the peaceful scene suddenly transformed into bustle and expectation by the rifle shot, the party of hunters with the injured man, form a setting for the real objective of the story,—a friendly discussion of the Sabbath question, in which every man has a chance to express his own opinion and ask questions that are ably answered. And the truth



takes hold of the hearts of this company, until all seven acknowledge the claims of God's law.

This story is true; it is intensely interesting all the way through; the Sabbath argument is strongly convincing. It is an ideal book for your prejudiced friend or the man you may meet in your business life, as well as your boys and girls who may not know why they are Seventh-day Adventists.

It has 222 pages, and its beautiful jacket, its clear type and selected cloth cover, make it an ideal gift book for any one. Price, only \$1.50. (In Canada, \$1.75.)

Order of your Book and Bible House, or of the

REVIEW AND HERALD PUBLISHING ASSOCIATION  
TAKOMA PARK, WASHINGTON, D. C.





WASHINGTON, D. C., JANUARY 22, 1931

EDITOR FRANCIS McLELLAN WILCOX

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

SPECIAL CONTRIBUTORS

A. G. DANIELLS	C. H. WATSON	I. H. EVANS
O. MONTGOMERY	W. H. BRANSON	J. L. SHAW
C. K. MEYERS	M. E. KERN	E. KOTZ
J. L. McELHANY	E. E. ANDROSS	L. H. CHRISTIAN
A. W. CORMACK	C. B. HAYNES	H. F. SCHUBERTH
A. V. OLSON	H. W. MILLER	F. GRIGGS
J. C. TURNER	J. F. WRIGHT	

CIRCULATION MANAGER L. W. GRAHAM

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.

## A Call to Economy

THE whole world today finds itself in the midst of poverty and financial distress. Business is slack. Millions of men are out of work. Many governments are in money trouble, and some almost bankrupt. Stocks drop in value and confidence is gone. We are in a winter of suffering and hardship. These conditions are outstanding signs that the final days of trouble are at hand. We can see now how things will culminate in woe and despair for the merchants of earth and end in riot and destruction. (See Rev. 18:11-19.)

The present hard times are not an accident. We reap what we have sown. People have become extravagant. They live higher. They travel more and spend freely. Automobiles, the radio, pleasure tours, vacations, less work, more conveniences,—all the new and good things of this fast age cost money. Then, too, government expenditures are much greater than before the war. New offices have been created. Salaries have been raised. Taxes mount higher and higher. Still the income is too small. These things have brought the need of economy to the front.

In the advent movement this need has also become acute. Our work is larger and our organization much more complicated. Departments have been added, institutions built, and agencies of various kinds appointed. These have been necessary, yet they increase the financial load. Even evangelism has grown to be expensive. Some men are almost tempted to measure their success in soul winning by the money they may spend.

I would not be misunderstood. I believe in progress. God's cause has always been one of aggressive advance.

We must never permit this message and movement to be shackled in the iron bands of a fossilized conservatism. The work needs new and larger plans and facilities.

But this very fact of a growing work makes it yet more imperative to study and practice economy. Economy gives solidity and confidence. Debts are a curse, and to spend money carelessly is the way to ruin. One dollar saved by the conference is worth two collected or given by the church. All our leaders should study ways and means to save. Can we not make our methods more simple and yet more efficient? As we save more, our people will give more. To be frugal is to be wise. True economy is good religion.

L. H. CHRISTIAN.

❖ ❖

## The Most Turbulent Year

THE past year is declared to be the most turbulent one the supporters of the League of Nations have met. The international situation is more troubled than at any period since the Locarno Treaty was signed. An Associated Press dispatch from Geneva, under date of Dec. 26, 1930, says this:

"GENEVA, Dec. 26 (A.P.).—The year 1930 has brought to League of Nations supporters many heartaches and some substantial reasons for rejoicing.

"The end of the year, observers at Geneva generally agree, finds the international situation more troubled than at any time since the Locarno Treaty was signed. Yet indications are not lacking that these twelve months embody a record of progress for the ideal of peaceful international co-operation.

"Unhappy factors, both political and economic, are easy to find. The naval deadlock between France and Italy has kindled ill feeling among the peoples of these neighbor states. German and Polish relations are now exceedingly delicate. Growth of Hitlerism in Germany has aroused sharp concern in France and other countries, which regard integrity of the peace treaties as the essential basis of European peace.

"Above all and under all other distressing conditions is the general economic depression, which gives rise in many parts of the world to hard feelings.

"The League's efforts during 1930 to improve international commercial relations by tariff reductions, met disappointment. Many League authorities believe that trade barriers constitute the greatest present menace to world harmony, and they call 'economic disarmament' the most urgent task of the League."

While acknowledging the gloomy outlook, the friends of the League insist that their hopes are strong for the future in achieving the object of their existence.

With the efforts of the League in the prevention of war and the settlement of international political questions by arbitration, we are in hearty

accord. We are forced to the conclusion, however, that their future efforts will be doomed to disappointment, even as have their efforts in the past. The current against which they are working is too strong for them to make successful headway. They are striving against all that is inherent in human nature, man's natural pride, avarice, ambition, jealousy, love of self, and his determination to achieve his own natural desires, even upon the downfall of others. It is this nature in mankind that produces personal strife and national war.

These conditions the inspired penman declares will continue even until the end of the age. Joel 3:9-16. Enduring peace will never be realized in this world until He comes to whom the earth belongs. He will banish sin and sinners from His universe. His subjects will be the righteous of all ages in whose hearts and lives He has come to be supreme. His rule will be one of love and peace. May this blessed day soon dawn.

F. M. W.

❖ ❖

## Lay Evangelism in Philadelphia

THE members of the 15th Street church in Philadelphia, under the leadership of J. E. Cox, are having an encouraging experience in correspondence school study. Last year a class of forty received instruction in giving Bible readings based on the little book put out by the Home Missionary Department. Sixteen members of the class, who received especially good grades, were encouraged this year to take our regular correspondence school course in Bible doctrines.

Two others, converted during the year, joined them, making a class of eighteen in all, the members of which are regularly enrolled for the Home Study course in Bible doctrines, which covers a year's work in our academies. These students are not only meeting their pastor Friday evenings as a group, but they are regularly sending in test papers to the Home Study Institute, and are making rapid progress in a knowledge of our denominational doctrines.

Elder Cox himself has taken advanced studies with us for some years, and will soon have met the full requirements for our diploma in Bible. He writes: "A number of the members are already at work giving Bible readings. We feel very happy over the success that God is giving us here in this field. I have baptized 236 people in the last two and a half years, and have another class for the close of 1930. Our membership has grown from 90 to 236."

M. E. OLSEN.