

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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STEEN RASMUSSEN, SECRETARY

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## GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS SOUTHERN EUROPEAN DIVISION

HEADQUARTERS: 17 HOHEWEG  
BERNE, SWITZERLAND

TERRITORY:  
Switzerland, France, Belgium, Luxembourg, Spain,  
Portugal, Italy, Yugoslavia, Rumania.  
Missions in North, West, and Equatorial Africa; Ca-  
naries, Azores, and Madeira Islands, Madagascar,  
Mauritius and adjacent islands.

December, 1932

To the Members of the General Conference Committee,  
Washington, D. C.

Dear Brethren:

We, the members of the Southern European Division, assembled at Gland, Switzerland, in winter council, acknowledge with deep gratitude and sincere pleasure the letter you have addressed to the church in Europe. We highly prize this message of brotherly love and timely counsel, and we gladly take this opportunity to express to you our profound appreciation of the sentiments and solicitation so clearly and impressively expressed in our behalf.

We are unanimous in giving you the complete assurance that we are in perfect agreement with the principles so explicitly presented in your letter in regard to the doctrine of the sanctuary and the teachings of the Spirit of prophecy. In the fear and power of God we purpose to remain true and faithful to the unchangeable messages of the Bible and the Testimonies, thus continuing to build upon the sure and solid foundation laid down by the pioneers of the advent movement.

We realize that this is a time when Satan's deceptive power is being exercised in a manner so cunning that even the very elect are in danger, and as watchmen on the walls of Zion, we sense in a measure the very heavy responsibility resting upon us in feeding and leading the flock of God in these days of general upheaval and universal trouble and perplexity. We realize that the admonition of the Scriptures to be "rooted and grounded" in the faith has its special significance and application in a time like ours.

We render praise and thanksgiving to our heavenly Father for His merciful guidance, and for uniting our hearts with yours in the important lines of truth to which you have given expression in your kind and loving message to us. We further desire to assure you of our earnest and united prayers that God may continue to guide His people till the work on earth is done.

On behalf of the Southern European Division Committee,

(Signed) Steen Rasmussen,  
Secretary.

A. V. Olson,  
President.

# Heart-to-Heart Talks With Our Readers

By THE EDITOR

## FEAR VERSUS PEACE

"MEN'S hearts failing them for fear, and for looking after those things which are coming on the earth." This is a divine prediction as to the condition which would exist in the world just before the end. How literally do we see this prophecy fulfilled at the present time. A nameless fear possesses the hearts of men and women everywhere, a fear of present conditions which they see in the world, a fear as to what the future will develop, a fear of pestilence, of famine, of war. And this fear is not only weakening bodies, but distracting minds. Nervous and mental diseases are increasing at an alarming rate. Men and women are taking their own lives, and this is true not alone in the ranks of the destitute and the lowly, but even among those occupying high positions in society and in the state. They are driven to despair because they know not the Lord and the comfort of His fellowship. Without Him, the world today holds little of hope or inspiration. Apart from Christ, men have nothing to stabilize their hearts or give them hope for the future. We do not wonder that in the hour of grief or disappointment they choose to end an existence which has become unbearable.

### *God Calls His Children to Peace*

In the midst of the very conditions we see around us, God calls His children to peace and quietness. These are but three of many assurances: "My peace I give unto you." "Let not your heart be troubled, neither let it be afraid." "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

God wants His people to live with a conscience void of offense toward Heaven and toward their fellow men. And we can have peace with God only as we have peace with our fellow men, at least in so far as we ourselves are responsible for maintaining the relationship of peace. We shall find in our association with others much to distract and annoy. We shall find this sometimes even in our own homes. It is by the practical experiences of life, by the little annoyances and irritations, that our characters are tested and through which we learn to develop patience and meekness and gentleness.

### *"Be at Peace Among Yourselves"*

In the church Satan will seek to create variance and strife. We shall

find unreasonable and unreasoning men and women, sometimes even among our brethren and sisters, those who are self-confident and egotistical, who feel that their ways are right and every other way is wrong. While in our relations with our brethren and sisters we should never sacrifice principle nor compromise with sin, we should learn to stand for the right in the meekness and humility of the Lord Jesus. He was never found bringing a railing accusation against His opposers. His answer, many times, was the answer of silence. He did not descend to personality or re-creation. He is our example; we can follow His example only as we possess His spirit, and as His grace subdues our hearts and molifies our spirit.

### *"Follow Peace With All Men"*

In the world we must associate with various nationalities, each with its own peculiar mentality and characteristics, with religious beliefs of every kind and quality, with political parties of varying aims and purposes, with those of every sort of social guild and club. God wants us to stand free from every entangling alliance, free from any national spirit which would provoke racial jealousy or animosity on the part of others, free from that political bias or prejudice which makes men of conflicting opinions enemies.

### *No National Lines or Political Distinctions*

We must keep free from the spirit of division and partisanship which actuates the world. We cannot do effective Christian service primarily as Americans, or as Englishmen, or as Germans, or as Democrats, or Republicans, or Socialists. First of all we should be Christians. Christ recognized no national lines, no social castes, no political parties. He was the ambassador of Heaven to a fallen race. He labored for high and low, rich and poor. He saw in Pharisee and Sadducee, in Jew and Samaritan and Syro-Phoenician, a soul needing God, a prospective candidate for the heavenly kingdom.

In the midst of all the motley throng and array of earth's multitude, the servant of Christ must live and labor as did the Master, ready to proclaim the gospel message to those of every nation, of every political faith, of every religious affiliation, of every social standing. We must recognize that in the experience of the Chris-

tian "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." In recognition of this gospel truth we shall be at peace with all men so far as our purpose can make this possible.

The peace to which God calls His children today must know no dimming veil. It can know no estrangement between us and God, or between us and our fellow men. Consciousness of sin in the heart or life will shut out the divine blessing. It will weaken the faith with which we may take hold upon God and His promises. In daily communion with the Source of all peace, we ourselves may share the fullness of peace even in this time of doubt and uncertainty.

## UNION OF MEDICAL AND EVANGELISTIC WORK

UPON a recent visit to the evangelistic meetings conducted by the Review and Herald employees at Mount Rainier, Maryland, I saw an excellent illustration of the way in which medical and evangelistic work can be combined. On this particular evening, in the first part of the service, Dr. O. S. Parrett, of the Washington Sanitarium, gave a talk upon heart disease. Dr. Parrett spoke of the terrible havoc which this disease is now working, carrying many thousands each year to their graves. Among the causes of the disease, he spoke particularly of worry, and pointed out how the nervous, worried state of humanity at the present time was a subject of prophecy, the Saviour predicting that men's hearts would fail them for fear and for looking after those things which were coming upon the earth.

Following this talk by Dr. Parrett, F. D. Nichol presented the prophecy of Daniel 7, showing by the answer of this prophecy to the historical record, that we are living in the very closing days of earth's history.

As I listened to this dual presentation of the message, I thought of some of the statements made by the servant of the Lord with reference to this union of the medical and evangelistic work. These are well worth reading in this connection:

"If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines, must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each."—"Testimonies," Vol. IX, pp. 169, 170.

"There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches. The people must have the light on health reform."—*Id.*, Vol. VI, p. 376.

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# The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS. REV. 14:12

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## The Spirit of Service in the Churches

It is not in a few lands or districts that the spirit of service is being poured out in ever richer blessing. Here in the Philippines the burden to work for their neighbors is a growing gift in the churches. The colporteur is in the van of all this lay member activity. His seed sowing calls for all hands to go into the ripening fields.

"It is wonderful what the colporteurs do," exclaimed F. A. Pratt, of Central Luzon, a few minutes after we had started by motor for a round of churches. "I was just over at —," he continued, "where no one but the colporteur had ever been. I found twenty keeping the Sabbath, and I had a congregation of 150 out for a night meeting."

Down in a remote part of the island of Negros the publications had kindled such an interest that when a lay brother went over to visit the place, the people kept him talking hour after hour. His two daughters, who went with him, took turns also. They talked and sang and talked from early afternoon till midnight, then they all lay down to sleep just where they were. The people awakened the home missionary visitors at four o'clock to tell them more. "We never heard of these truths before," they pleaded.

"It is getting so that when we cannot answer the calls our brethren send in for a worker, they are asking, 'May we try ourselves?' and of course we encourage them to go to work." So said F. A. Mote, of the West Visayan Mission, where, in company with R. R. Figuhr, of this union, I was visiting churches.

Brother Mote told of one brother, remote in Negros Occidental, around the southern coast. He had appealed long for an evangelist with a tent to care for an interest that had developed. At last the man made a journey of three days in a little sailboat, across seas that are perilous in this typhoon season, to see Pastor Mote at the Iloilo office, on the island of Panan. When it was explained that

every worker and every tent was engaged, the brother said,

"Will you let me start meetings myself?"

"Surely," the director replied; "do it, and God will help you."

So, across the sea channels the

brother made his way back to Negros.

"He has built a meeting hall of nipa palm," says Brother Mote, "and now he is conducting the series of meetings that he hoped an evangelist might be sent to carry on."

W. A. S.

## "Upon All Flesh"

TRUE to His promise for this time of the latter rain, God is pouring out His Spirit in the remote places of the earth. In South-Central Luzon, among the sugar cane fields and the coconut groves, off the world's main highways, I saw that something unusual was taking place among the villages.

"Last year," said Flaviano Dalisay, "we baptized 96 in this South-Central Mission. Up to October, this year, 250 have been baptized."

"How do you account for it?" I asked.

"Well," he replied, "for one thing, our workers have been more earnest and have worked harder and more prayerfully for souls; but I think also the crisis, the world depression, has spoken to men's hearts. The people have been made more serious, and they are more ready to listen and obey."

There it is. The Lord said that He would pour out His Spirit upon His servants, and also "upon all flesh." He is calling to men everywhere, by His Spirit, to turn and live.

W. A. S.

## "The Lost Note"

### Comments on a Presbyterian Editor's Views Regarding Sin and Hell-Fire

UNDER the title, "The Lost Note," the editor of the *Presbyterian*, a journal of the denomination by that name, discusses the absence in present-day preaching of any strong indictment of sin. Says he: "Speech after speech is made by able men under Christian auspices and there is no mention whatever of sin, and often the mention of God or Christ is omitted."

The editorial quotes approvingly a statement once made by Dr. R. W. Dale, of England:

"The difference between the way in which we think of divine forgiveness and the way it was thought of by David and Isaiah, by Christ Himself, by Peter, Paul, John, by the saints of all Christian churches in past times, both in the East and in the West; by the leaders of the evangelical revival of the last century—the difference, I say, between the way in which forgiveness of sins was thought of by them, and the way in which we think of it, is very startling. The difference is so great, it affects so seriously the whole system of the religious thought and life,

that we may be said to have invented a new religion. The difference between our religion and the religion of other times is this, we do not think God has any great resentment against sin or against those who are guilty of sin. And since His resentment is gone, His mercy is gone with it."

### "Another Gospel"

The editor of the *Presbyterian* truly remarks that "if 'redemption through Christ's blood and the forgiveness of our trespasses' is no longer to us a momentous and supreme fact, we have made for ourselves another gospel." He thinks that there is a need of returning to the preaching of "hell-fire and brimstone." He tells of having heard only one minister in recent years who could be described as a "hell-fire and brimstone" preacher, and "he was tremendously effective, under God, in bringing many to salvation." With the exception of this one fiery preacher, "we seldom hear sin mentioned at all," he observes, and continues:

"The results of sin are never spoken of. The most callous person, content in his comfort, will have no disturbing thought. Social evils are harped upon, but the word which shows a soul 'dead in sin,' so that it will be aroused to cry out, 'Have mercy on me, O God,' is rarely heard. It is a long time since any of us has seen an example of deep and true repentance. It is a long time since we have been moved by our remoteness from God. One can attend most churches, year in and year out, and never have a sense of sin at all. It is the lost note. Man's sin and God's merciful forgiveness in Christ have been cast out, and that is the trouble in the church today."

There is a great deal of truth in what this Presbyterian editor writes. The failure to bring to men a realization of the exceeding sinfulness of sin, and therefore to arouse sinners to a need of forgiveness, is of the very essence of apostasy. The apostles went forth to preach to the world a Jesus who came to save men from their sins. The gospel, which means the good news, is the good news, not of wealth or fame or position or honor, but of cleansing from sin. It is the good news of forgiveness. Strike out those powerful words, "sin" and "forgiveness," from the Bible, and the whole plan of salvation becomes meaningless. Christ becomes unnecessary. Any trend in the Christian church that tends to lead men away from a sense of the sinfulness of sin is a trend toward apostasy. Evidently an increasing number of the ministers of the Christian church are leading their followers into just such apostasy. This silence on sin is one of the most eloquent proofs of the fulfillment of the prophetic declaration, "Babylon is fallen."

#### *Is "Hell-fire" the Best Remedy?*

The editor of the *Presbyterian* apparently feels that the best remedy for the situation is to revive the vigorous preaching of hell-fire. We cannot wholly agree with him in this. In the first place, we do not believe that the fact of the awfulness of sin should be proved to man primarily by the judgments which sin will bring. It is true that the apostles warned men to flee from the wrath to come, and we would not for a moment belittle the placing of a proper emphasis on judgments. But the primary fact that should be brought home to the hearts of men regarding sin, is that it is a violation of the great law that God has given for the governing of their lives, that it is rebellion against our Father in heaven, who, because of His great love for us, gave us these laws for the ordering of our lives. There needs to be brought anew to men's minds the simple Bible definition of sin: "Sin is the transgression of the law." 1 John 3:4.

The real blurring of the sense of sin in Protestant Christianity began in the latter part of the nineteenth century, with the evolutionary view that everything in our world is a natural growth, morals along with the rest. As ministers began to accept this evolutionary philosophy, they naturally came to consider sin more as a violation of some current code or custom than as the breaking of a perpetual, absolute, and divine standard. The more this evolutionary view of evil and evil doing has permeated Protestant ranks, the less sinful has sin appeared. For if good and bad are only relative terms, changing their definitions with the changing customs and viewpoints of right and wrong throughout the centuries, then why become greatly stirred up because all

in dealing with the matter of sin is to have first of all a true definition of it. Some one has said that before any discussion begins we should have definitions of the terms we are going to discuss. This was never more true than in the subject before us. The preacher who is going to put sin in its right setting, who is going to show the real gravity of it, its true relationship to the universe, must be a preacher who puts real emphasis on the law of God. Any weakening of this great truth of God's moral law as the standard of men's lives, is a weakening of the message against sin. And any minister who would have lasting results must bring forward this truth of the law of God in a very definite way. It is no mere accident that such evangelists as Finney and Moody both were emphatic regarding the importance of the law. Moody preached a whole series of evangelistic sermons on the law of God.

### *What Is Faith?*

BY C. P. BOLLMAN

"LORD, what is faith?" I ask. "Teach me, O God!"

The answer comes, "Faith is obedience, child;  
Give Me thy heart; observe My word indeed;  
Thus daily, humbly learn of Me the while.

"You ask, 'What's faith?' It is the trembling hand

By which you grasp My promise all divine;  
The voice that says, 'Thy word I now believe,'  
And, by believing, make its blessings thine.

"Faith claims the gracious promise I have given

For perfect freedom now from all thy sin;  
And gladly yielding all thy will to Me,  
Sets out, eternal life through grace to win.

"The prayer of faith unlocks My storehouse full

Of choicest things at even Heaven's command;  
Then daily learn to walk with Me, thy God,  
And trust, without reserve, My guiding hand."

men do not live up to such transient human standards as they should? Such a view has logically progressed to the point where there are writers today who boldly declare that in advocating what Christian people would denounce as wrong social standards, they are merely a little ahead of their time, and that their views will be considered quite proper, when the rest of the world has caught up with them, by evolving a little farther in social customs.

We repeat, What is basically needed

#### *False Reasoning*

It is false reasoning that causes any minister to conclude that he must have nothing to do with the law if he is to be a preacher of the gospel. Sinners will never feel the need of salvation unless they realize that there is something terrible from which they must be saved. They will never feel the need of being lifted up by the drawing power of the cross unless they realize the depths to which they have sunk. Indeed, they will never see any meaning to the gospel, the good news of salvation from sin, unless there has first been brought clearly to them just what sin is.

There are those who attempt to make it appear that Adventists have departed from the faith, and are not preaching the gospel, because they place real emphasis upon the law of God. The facts are the very opposite. In an age when the church is increasingly losing its sense of sin, there is great need that some one rise up to remind men of God's holy law. Let us proclaim with greater fervor than ever before the solemn truth that right and wrong, good and evil, are not to be defined in terms of customs and fleeting human standards, but by the unchangeable, divine law.

#### *A Strange Paradox*

Those who minimize or condemn the preaching of the law are really aiding and abetting this apostasy regarding sin, of which the Presbyterian editor speaks. It is a singular fact that ardent and devout Fundamentalists, who so deplore modern apostasy in all its forms, should in many instances be the chief denouncers of those who would uphold the solemn truth that God's moral law binds all

men, that transgression of it is sin, and that by it we stand or fall in the day of judgment. This is one of the paradoxes of the modern controversy between Fundamentalists and Modernists. Still more singular is the fact that Fundamentalists, who declare they are holding to the old-time faith against changing views, are going counter to the great confessions of faith of their Protestant forefathers by declaiming against the law of God. Seventh-day Adventists never made out a stronger statement concerning the binding claims of God's law upon Christians, and the solemn duty to proclaim that truth, than has been set forth in the great Reformation creeds. And the importance of preaching this truth becomes more evident as apostasy increases.

We cannot agree with the Presbyterian editor that the doctrine of hell-fire is the best answer to this apostasy on sin, not simply because we believe that first emphasis ought to be placed on the law, but because we believe that the orthodox doctrine of hell-fire is unscriptural. In this, of course, we differ, not simply with Fundamentalists today, but with Protestantism throughout its history. We believe, indeed, in a judgment fire. We do not minimize sin or the eternality of the judgment it brings upon sinners. We believe the judgment fires will burn them up, root and branch, as the prophet Malachi foretells, so that they will be ashes under the soles of the saints' feet. (See Mal. 4:1-3.) We believe that the wages of sin is *death*, as the Bible declares, not never-ending, conscious torture in the flames of some segregated area in the universe. At no point of the way in our doctrine of the judgment for sin do we minimize it. We believe that death, total extinction, dissolution, is the end of all those who are sinners.

#### *True Contrast Between Life and Death*

Thus believing, we can cause to stand out in the sharpest, truest contrast the declaration that "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. We make all hope of life dependent upon Christ. There is no "immortal soul" in our theology which would live on anyway, despite that soul's relation to Christ. Instead, we give to those words "life" and "death" meanings as opposite as day and night. We do not believe that man has any life of himself. It is only God who possesses such life.

The Christian church, in adopting the pagan doctrine of the immortality of the soul, prepared the way for a belief in the never-ending nature of the judgment upon the wicked; for if

souls are immortal, then the wicked must live through eternity just the same as the righteous. It might be contended that the flames would make them even more keenly alive. And so it matters not how long eternity may be, adding countless millions of years on to equally countless millions, the wicked would still be as much alive as ever.

#### *Shot Past the Mark*

The hideousness of the picture of God's dealing with created beings, which is logically and necessarily drawn from this doctrine of natural immortality, has shot past the mark it was intended to reach. The result has been that in many cases the preaching of the doctrine has resulted, not in godly fear and repentance, but in skepticism as to whether such a God exists, or to open infidelity. It is said of Ingersoll that as a boy he listened to an orthodox sermon on hell-fire, and came out declaring, "If that is the kind of God Christians worship, I hate Him." Part of the reason why old-fashioned "hell-fire and brimstone" sermons are not preached today, is not because of the corrosion of Modernism, but because of the monstrous nature of the hell-fire doctrine itself. Even good orthodox Fundamentalist preachers, unless it be a rare exception, do not preach the old brimstone variety of sermon. It simply will not square off with any reasonable conception of the justice, let alone the love, of God. The result is that the fires of hell have been banked to a greater or less degree in modern preaching.

Seventh-day Adventists do not have to drop out of their preaching the doctrine of the judgment of the wicked. They can preach it with as much fervor as they ever did, and yet can present it as absolutely in harmony, not only with the Bible, but with any reasonable conception of justice. It is just and right that the sinner should suffer for his sins. We believe it and teach it. We believe that all sinners will be cast into the lake of fire. What more dreadful fate could be pictured? But we believe also, as has already been quoted from Malachi, that there is an end to this judgment. The time will come when sinners will be no more. There will be no segregated area in the universe where cursing, blaspheming creatures will through endless ages be perpetuated. Instead, we hold with the apostle Peter, who declared, after describing how this earth and all within it will be burned up, that "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

F. D. N.

## *Union of Medical and Evangelistic Work*

(Concluded from page 2)

### *A Complete Work*

"The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other. . . .

"Then let no line be drawn between the genuine medical missionary work and the gospel ministry. Let these two blend in giving the invitation, 'Come, for all things are now ready.' Let them be joined in an inseparable union, even as the arm is joined to the body."—*Id.*, pp. 289-291.

### *A Medical Missionary Church*

This union of effort is not to be limited to medical and evangelistic workers, but is to actuate the entire church of Christ. Every member of the church should become not only a gospel worker in the sense in which that term is commonly understood, but a medical worker. He should unite the two lines of work as represented by the term "medical missionary."

"We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. . . .

"Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some distant field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of every one. Take up the work for which you are held responsible,—the work that should be done in your home and in your neighborhood. Wait not for others to urge you to action. In the fear of God go forward without delay, bearing in mind your individual responsibility to Him who gave His life for you. Act as if you heard Christ calling upon you personally to do your utmost in His service. Look not to see who else is ready."—*"Testimonies," Vol. VII, pp. 62, 63.*

### *The Resultant Blessing*

Upon those who do this work the special blessing of the Lord will rest. Regarding this blessing we have the following statement:

"Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it. . . .

"Those who take up their appointed work will not only bless others, but will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them."—*Review and Herald, Dec. 24, 1914.*

# Contributed Articles

## Let Us Save Our Children

*Missionary Volunteer Week, March 11-18*

By W. H. BRANSON

*Vice-President of the General Conference*

THE greatest achievement of any religious movement is to save and hold its youth! The church may compass earth and sea to gather converts from far lands, but if, at the same time, she allows the enemy to steal away the flower of the flock, her work is largely a failure. The conservation of the youth has been considered vital to the church in all ages, and it should be thought none the less important today.

When Moses demanded of Pharaoh that he let Israel go, the king answered that they might do so if only they left their little ones behind. It is this class that the enemy always bids for more strongly than any other. If he can deprive the church of the blessing that comes from the zeal and enthusiasm of a youthful membership, he realizes that she will be crippled and weak.

Moses' reply to Pharaoh was, "We will go with our young and with our old, with our sons and with our daughters." Ex. 10:9. The children of Israel were starting on the journey to Canaan, and they were determined to go as unbroken families. The children must not be left behind.

Just so it should be now. Those who are older among us should see to it that the youth and children do not remain in the Egypt of sin while we wend our way to the heavenly Canaan without them. In the day of final reckoning it will be expected of us that we have them with us. Parents, pastors, teachers, and others who have carried responsibility for the care and instruction of those of tender age, will face the solemn question, "Where is the flock that was given thee, thy beautiful flock?" Jer. 13:20. What shall be our answer in that day if we have permitted the wolves so to scatter and devour the lambs of the flock that they shall be missing? What excuse shall we give to the Master who said, "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God"? Mark 10:14.

*Special Week for Youth*

For a number of years now Seventh-day Adventists have devoted one

week each year to a special effort to gather in the youth and children of the families represented in our membership. This is called Missionary Volunteer Week. The special object of this week is to enlist the co-operation of pastors, parents, Sabbath school officers and teachers, church school-teachers, Christian youth, and in fact our entire church membership, in a mighty effort to reach and bring into the church the youth among us who are unsaved.

The date set for Missionary Volunteer Week this year is March 11-18. During this week special revival meet-

ings should be conducted in our churches, especially with a view to reaching the young people and children. Bands should be organized for the purpose of gathering the youth into these meetings and doing personal work for and with them. Special efforts should be made on Sabbaths by Sabbath school officers and teachers to lead to Christ all Sabbath school members who are unconverted. Church school-teachers should do personal work with their pupils, and conduct special religious exercises during the daily school program, in an effort to lead all to a decision.

(Special suggestions and outline for studies during Missionary Volunteer Week are given in the March number of the *Church Officers' Gazette*, pages 15-23. This year the article for the opening day of the week, or Missionary Volunteer Day, as it is generally known, was written by C. H. Watson, president of the General Conference, who is ever interested in the young people.)

We have been warned by the Spirit of prophecy that "the youth are the objects of Satan's special attack." This is especially true now. The perils of the last days are upon us, and the youth get the full force of the wrath of the dragon. He has set a thousand snares for their inexperienced feet, and is determined to bring about their destruction. These young people deserve our sincerest sympathy, not our reproaches. A critical attitude on our part will never lead one of them to Christ, but love and sympathetic understanding will. The promise of God is that the Elijah message which will prepare the world for the coming of the King, will "turn the hearts of the fathers to the children," and the results of this are to be seen also in turning "the heart of the children to their fathers." The children's hearts will surely respond when our hearts go out after them in earnest solicitude for their salvation.

The church suffers untold loss through the lack of the missionary zeal that might be brought to it through the saving of a larger percentage of its youth.

### AN APPEAL FOR MISSIONARY VOLUNTEER WEEK

The following action in behalf of our young people was passed at the recent Autumn Council in Battle Creek, Michigan, October 18-26, 1932:

"WHEREAS, It has been demonstrated that in conferences and churches where Missionary Volunteer Week has been carefully planned for and observed, many of our young people have been converted and reclaimed for God's cause; and,

"WHEREAS, There is great need for such revivals among our youth in the churches of every conference;

"We recommend, a. That conference committees provide ministerial help, as far as possible, during this special annual season of devotion and decision, for the churches where the needs of the youth seem the greatest; and,

"b. That the ministers remain for the entire week with the churches where they are assigned, thus making it possible for them to win the confidence of the youth and lead them to make definite decisions for Christ.

"c. That in all our ministry for the young, topics be presented that will help them meet their peculiar problems.

"d. That in churches where it is not possible to send a minister, the church elders and Missionary Volunteer leaders be encouraged to study carefully the helps provided in the *Church Officers' Gazette*, and conduct the meetings during the week on behalf of the young people, that all of the youth of the conference may be given the needed help.

"e. That the reading especially prepared for Missionary Volunteer Day be read in all our churches, in order that the interest and sympathy of all church members may be awakened on behalf of our young people, and that all may be led to unite their efforts for the conversion and salvation of the youth who have not surrendered their hearts to God."



"There are many who ought to become missionaries, but who never enter the field because those who are united with them in church capacity or in our colleges do not feel the burden to labor with them, to open before them the claims of God upon all their powers, and do not pray with and for them. *The eventful period which decides the course of life* passes, their convictions are stifled, other influences and

inducements attract them, and temptations to seek positions that will, they think, bring them financial gain, take them into the worldly current. These men might have been saved to the cause." —*Counsels to Teachers*, pp. 500, 501.

Let us save our children. Let us take them with us to the heavenly Canaan.

## Our Pioneers

(Concluded)

By D. W. REAVIS

I WANT to mention another pioneer, Robert M. Kilgore, whose grandson, Robert Eldridge, is with us here. He was a large, handsome man, and an enthusiastic Christian. He always won the admiration of all he met. I can illustrate his characteristics by a little incident he told me about himself. He was a soldier in the Civil War. He used to point out to me places where the soldiers camped as they were marching through the Southern States. Sometimes they had to camp where there was no material with which to build a fire. One fall they were marching in the rain, and they had no blankets. Early one morning they came to a rail fence made of black walnut rails. Each rail was sixteen feet long and four and a half or five inches in diameter. Elder Kilgore said to his mate, who marched with him, "I believe we ought to carry one of those rails along; we might need something to make a fire with to-night." His mate said, "I think that is a good idea. I will carry your musket if you will carry the rail." So Brother Kilgore shouldered the rail, and carried it all that day. He said it was a comical sight to see ragged soldiers marching in all kinds of costumes, and here and there one with a rail on his shoulder. He carried that rail all day, but at night, when they called a halt for camp, they were in the midst of a big forest. Undaunted by that, Elder Kilgore said, "It will be our fortune to camp in the open tomorrow night." And so they picked up the wood that was handy for their fire that night, and carried the rail all the next day. When they camped that night, he said he never saw so much firewood in his life. It was all about them everywhere. But Elder Kilgore told me that the carrying of that rail was a lesson that he never forgot, and that was: Always be ready for an emergency, so that you will never be caught in a dilemma.

Elder Kilgore was in the Southern field. I used to wonder, when I was traveling around with him, where he got the money that he spent on this

one and that one, for one cause and another. He seemed to be always handing out money, and he received a very small salary.

His home was in Graysville, Tennessee. Somehow when you went into Elder Kilgore's home you felt comfortable, you felt at home. And when you sat at his table, you felt as if never any food had tasted quite so good in all your life. And yet the dining room floor was uncovered, the furniture was all of the plainest kind, and everything about the house revealed the fact that there was no extravagance in that home.

I well remember one evening when our brethren were released from the jail where they had been imprisoned for violation of the Sunday law. There were ten heads of families that had been in jail for a long time, and the families were greatly discouraged. Elder Babcock was staying with Elder Kilgore in his home at that time, and Elder Kilgore said, "Let's go out and serenade them." I thought at first that was a queer way to do. Serenading seemed to belong to a marriage or a birthday party or something like that; I never thought it to be appropriate for a celebration of getting out of jail. Sister Babcock could play the guitar very nicely, and sing soprano as well. Elder Kilgore was a large man, but he had a tenor voice, and Elder Babcock had a bass voice, and I tried to sing alto. So we sat down in Elder Kilgore's house and spent an enjoyable hour memorizing the song, "Keep Your Windows Open Toward Jerusalem, and Ever Pray." At twelve o'clock we went out. It was a rather late hour for that town, because everybody went to bed as soon as it was dark. It was in the summer-time, and we went and stood in front of each house and sang this song. That is the only song we sang at a place. And all those people talked about that for years afterward; they said they never had heard a song that sounded so sweet. They thought the voices were heavenly. I suppose the Lord made them hear it like that. That was the character of Elder Kil-

gore, always thinking of the comfort and the feelings and the condition of others.

I want to speak about another of our old pioneers, of whom probably some of you never heard. That was Brother J. S. Hughes, the father of Mrs. C. S. Longacre. He was a layman, not a minister, but one of the substantial supporters of the message, always ready to do anything for the advancement of the work. I recall an instance when we had a Sunday law movement in Michigan, and the Battle Creek church held a meeting. They felt that they wanted to circularize Calhoun County with our religious liberty literature. It was an enthusiastic, soul-stirring meeting, at which they called for volunteers to go out into the country and circulate that literature. Father Hughes was a man who did not have a regular job; he did odd jobs around town, and the family were dependent upon his efforts. He was one of the first men who said he would go out to circulate the literature, and we all wondered how he could afford it.

Finally there were four men who volunteered their services to put that literature in all the homes of the county. Two failed, and the job was left to Brother Hughes and me that winter. Brother Hughes stood by every day all through the months that we labored. I asked him one day, "Brother Hughes, how can you afford this? How do you get along?" He replied, "I don't know. Somehow or other we just get along. That is all I know about it." He was a type of the men without means back in those days that were the support of this denominational work.

I want to mention another man who resided in Battle Creek, one of the old stand-bys, a real pioneer, a financial pioneer and a pioneer in spiritual things. He was J. P. Kellogg. He was a broom manufacturer. In those days all brooms were made by hand, and some of my relatives worked with him in that shop, and I was intimately associated, through them and in other ways, with Father Kellogg. He lived in a very modest house where all his family were reared. You found no evidences of extravagance in his home; but everywhere in other places you found evidence of his generosity and support. He made money, and he used his money in the message. He is one of the men who put thousands of dollars into the cause—into the Review and Herald and into the Battle Creek Sanitarium. He owned several vacant lots around Battle Creek, and he used those vacant lots for gardens, because he was a gardener in addition to his broom making. He had his

boys work on those lots instead of playing after the broom shop hours were over. Boys nowadays, after they work hard all day, think they are entitled to play.

Some of you have heard of another man in Battle Creek by the name of Henry Nicola. Elder Nicola devoted his long life to the work of the message. He lived simply in his home and in his daily life. He was untiring in his efforts for the advancement of the message.

There are many others. I counted up more than fifty men that I have known, who gave everything they had to this denominational work.

I will give an instance to illustrate what I mean by saying that they gave everything. I know of a man who lived in Battle Creek who had a farm, and he sold that farm for \$5,500. He kept \$500 for himself, and the \$5,000 went into this old Review and Herald Publishing Association. In those days \$5,000 was worth more than \$25,000 at the present time. That is so unlike us today. If we should sell our farm, if we were really generous according to the generosity of this time, we would give the denomination the \$500 and keep the \$5,000.

With that \$500 this man went to Battle Creek and built a little house of five rooms, boarded up and down, and there he reared a family of five children, and got along just the best he could all the time; yet the Lord blessed him and rewarded him with a good long life. Finally, at the time he died, he had plenty to live on. Did he always flourish? Did he have abundance all the time? No. I know that his daughter, who went to the public schools in Battle Creek, had only one calico dress to wear to school, and every Sunday that dress was washed and ironed and made to do duty the next week. She had only one other dress, and her older brother bought that for her. That is the way they sacrificed and labored in those days.

That \$5,000, and those other thousands of dollars that went into the publishing house back there, provided a place in the work for you and me today. We are today living in luxury upon the benefits of the sacrifices that the pioneers in this denomination made.

I believe that this depression has been allowed to come in our denominational work to bring us back to the days of sacrifice. We have had too much money. It has ruined our faith in God. We have looked at our money, our income, our resources, and all that. God is going to bring us back to where we cannot see these things, where we can see only Him

and place our faith in Him, where our confidence will be in the source of all success, just as Abraham saw only God through His faith. We must come to the place in our work where we will see only God, where we will see His help as our only resource. May the Lord help us to arm ourselves implicitly and strongly with unflinching faith in God, that faith which is really "the substance of things hoped for, the evidence of things not seen," that faith which will lead us to put our last dollar into this work and trust God for whatever is to come.

I tell you, my brethren and sisters, my colaborers here, my associates whom I greatly prize and admire, we must come to the place where the message will be the only incentive in our lives, where we shall be happy to give every dollar we have—yes, give every dollar that we have, and every ounce

of energy in our very beings—to the proclamation of this great message for this day. Then I believe prosperity will come to us.

But you know as well as I do how it is with us. We are wondering all the time how we are going to get along, how we are going to make ends meet, what is going to become of us. Brethren, if our faith is in God, that need not trouble us at all, not for a minute; because God can care for you and me just as well as He cared for Abraham. He made Abraham rich when he kept faith with God, and He will make you and me rich.

May the Lord help us to realize that we are in a pleasant place. Let us so think upon these old pioneers and the sacrifices they made, that the little difficulties we meet will mean less to us than they do today.

## *"Become the Hold of Every Foul Spirit"*

By B. G. WILKINSON

A SISTER who is a member of one of our churches in a large city, attended a series of public services conducted by the pastor of a popular church. We perhaps would call them revival meetings, though the church did not use that term. Our sister was an expert stenographer, and wrote down what was said. In the course of an animated appeal the rector declared that he was a spiritualistic medium, and besought all those in trouble or distress to come aside to a séance room, where he would put them in touch with comforting relatives who had passed on before. Then he made this significant prediction: "The day will come when every Protestant church will have a séance room where distressed and downcast Christians may retire and enter into comforting communication with dear departed relatives."

Thus we see coming to pass the words of Revelation 18:2, "He cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

The Spirit of prophecy gives us to understand that as we near the end of time, Satan will seek to immortalize every sin. If a believer has any weakness in his life, Satan will attempt to take hold of that weakness, and influence it to imperious heights, that he may hold his victim captive and unprepared for the coming of Christ. Did not the apostle also tell us that just before the second advent,

because the people did not receive the love of the truth, God would send them strong delusions? 2 Thess. 2: 10, 11.

We must remember, also, that a notable decree is soon to go forth. It is astonishing how many believers are ignorant of the seriousness of this impending decree. We cast our eyes anxiously toward the future to discern the decree which will go forth enacting a Sunday law. Important, however, as that may be, it pales and wanes and sinks into insignificance before that more awful decree when God will say, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

God does not pronounce this decree arbitrarily. It is the outcome of an unusual situation. Satan is working now to entice every one into the class of those who are unholy, and to this end evil spirits are filling up organizations which have turned away their ear from hearing the truth. This is the time when every one who wishes to be saved in the day of the Lord's coming, should determine to have the truth and nothing but the truth, at any cost.

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"BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.



## Prophecy of Famine Fulfilling

By N. P. NEILSEN

It seems almost impossible that a real famine and death by starvation could become prevalent in civilized countries in this enlightened age of the world's history, especially in view of our modern rapid means of transportation and communication. How can large numbers of people be permitted actually to starve to death when there is an overproduction of foodstuffs that could quickly be transported from one point to another by the ocean steamers or by the railway lines that belt the countries? How could it be possible? And yet the sure word of prophecy has foretold that famine and pestilence would be one of the conditions of the last days. "Then said He unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:10, 11. This prophecy will meet its fulfillment even in so-called enlightened countries, that boast of their modern facilities and advancement.

I was reminded of this as I read a letter recently written by José Seabra Lemos, our field missionary secretary of the Nortoeeste Mission in Brazil. He had been out visiting his colporteurs, trying to encourage them in their work. In his letter he tries to describe the terrible conditions he found in some parts of his territory, because of the severe drouth and famine. He says:

"On my last trip I visited a number of the colporteurs in the field. I faced conditions in the territories we had assigned to our colporteurs, that almost overwhelmed me. Drouth and hunger were drying up the inhabitants of these territories. Some of the colporteurs passed by children and even adults who had starved to death, stretched out along the roadside. I was astonished to see the large crowds of children at the stations, starving and begging for something to eat.

"Near a large and once prosperous city, several business concerns were assaulted by the hunger-stricken crowd. It was reported that about 2,300 of these starving human beings attacked their stores. Near the city of Garanbuns [which is at the end of the railroad in the state of Pernambuco] there is a little village. One day a half-starved burro came staggering into this village. Two willow baskets were fastened to it, one on either side. In the baskets were found three little forms, doubled up. Three little children who were either too small or too weak to walk, had been placed in these baskets by their parents, but all three had died of starvation before reaching the village.

"Upon investigation it was found that the animal had come in from the drouth-stricken country. Upon further search

the parents of these children were found lying beside the road, almost dead. They told the sad story of starvation, and of how they had sent the burro and the children on ahead, hoping to save them. After much care the father recovered, but the mother was too weak, and died."

Such conditions appeal to our hearts, and emphasize the fact that what the prophecy foretold so many years ago is being fulfilled in our day.

## We Shall Know Our Loved Ones in the Earth Made New

By G. B. STARR

WITH sight made perfect, and the promise of the word that we shall know even as we are known (1 Cor. 13:12), we have always felt clear that we should recognize Abraham from Isaac and Jacob in the kingdom of God, and also all of our friends.

But in the Spirit of prophecy the Holy Spirit has spoken upon this subject, and assured us in detail that we shall recognize our friends, even in their glorified bodies. It says:

"The resurrection of Jesus was a type of the final resurrection of all who sleep in Him. The countenance of the risen Saviour, His manner, His speech, were all familiar to His disciples. As Jesus arose from the dead, so those who sleep in Him

are to rise again. We shall know our friends, even as the disciples knew Jesus. They may have been deformed, diseased, or disfigured, in this mortal life, and they rise in perfect health and symmetry; yet in the glorified body their identity will be perfectly preserved. Then shall we know even as also we are known. In the face radiant with the light shining from the face of Jesus, we shall recognize the lineaments of those we love."—*"The Desire of Ages,"* p. 804.

One of our colporteurs said it was almost impossible to sell books in these sections, and that it was necessary for him to divide the few pennies he had left with the starving people.

Notwithstanding all these hardships, our colporteurs are still of good courage in the Lord. It was, however, necessary to remove them to another section of the country, in order for them to continue their work. May God help us to get ready for what is coming upon the earth, and prepare for the coming of our Saviour!

Here, in this wonderful book, *"The Desire of Ages,"* we can thank our heavenly Father that our inquiries upon this subject are so plainly answered. And this is also true of hundreds of other questions concerning our present and eternal salvation.

## "Out of the Strong Came Forth Sweetness"

(Judges 14:14)

By ELOY ACOSTA

ALL of us have heard about Samson. We all remember him as the very strong man who slew a thousand Philistines with the jawbone of an ass; also as the very weak Nazarene who had not enough spiritual strength to "walk worthy of the vocation wherewith" he was called. Yet there are many other incidents in his story which contain good lessons for us.

We are familiar with the riddle he put forth to the thirty companions who were with him at his wedding feast: "Out of the eater came forth meat, and out of the strong came forth sweetness." As we all know, this refers to the honey he found in the carcass of the lion which he had killed while he was going down to Timnath.

Well, we can partake of a similar experience in these days of peril and anxiety. Our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." He tries to discourage us, roaring deceitfully,

presenting troubles, sowing unhappiness, and putting forth trials in this disheartening crisis. But we must, through the Spirit's sword, "resist" him, "steadfast in the faith, knowing that the same afflictions are accomplished in" our "brethren that are in the world," and that "the God of all grace, who hath called us unto His eternal glory by Christ Jesus," after that we "have suffered awhile," will make us "perfect, stablish, strengthen, settle" us. 1 Peter 5:8-10. If we resist the wicked one, with the word of God abiding in us, we shall most certainly overcome him. 1 John 2:14.

Besides, we must learn to "glory in tribulations also" (Rom. 5:3), and that "we must through much tribulation enter into the kingdom of God." Acts 14:22. When we learn to bear patiently every trial and suffering without losing our faith in the Lord, then we, like Samson, will get sweetness out of the strong. We will taste the sweetness of the hope which "maketh not ashamed."

## Romans 8:3, 4

By I. A. CRANE

*Because of this:*

"What the law could not do, in that it was weak through the flesh,"

*God did this:*

"Sending His own Son in the likeness of sinful flesh, and for sin,"

*The result was:*

"God . . . condemned sin in the flesh."

*His purpose was:*

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

There is not much comfort in this text for the man who wants to believe the law was abolished at the cross; but to the one who longs to know the

way of life, it brings great consolation to know that Jesus took upon Him the weakness of the flesh, that He might here set us the example of trusting in the Father's power to keep from sin. While He was in the flesh, He met temptations, and conquered in the same way that we may, if we will. He said, "The Son can do nothing of Himself." "The Father that dwelleth in Me, He doeth the works." John 5:19; 14:10. So may it be with us if we allow the Spirit of God to control us as it did the Saviour.

Reader, this is the only hope of being prepared to meet Him when He comes. Will we grasp this great truth by faith?

a score of times. You knew it all on the map; but for all that you couldn't find the way, because you were not used to walking in it.

"That's how it is with religion. I haven't studied Hebrew or Greek or systematic theology; but I know something of the power of the gospel because of what Christ has done for me. I don't know much about it on the map, so to speak; but I do know something about the way of salvation, because I have walked in it; and I find that God helps me sometimes to point out that way to others."

The truth of the miller's contention will be readily recognized. There is a great deal of difference between a plan and a way. The motorist in the city who is contemplating a tour through the country makes a close study of the road map; but he will not tell you that he knows the road until he has been over it at least once. The map gives him information about the road; but he can know the road itself only by actually traveling in it.

—*Missionary Leader.*

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"CURSED be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:5, 7.

## The Difference Between the "Plan" and the "Way"

THE story is told of an English squire of conservative views, who attempted to restrain the zeal of one of his tenants, a miller, who was taking a very active part in preaching and other religious work.

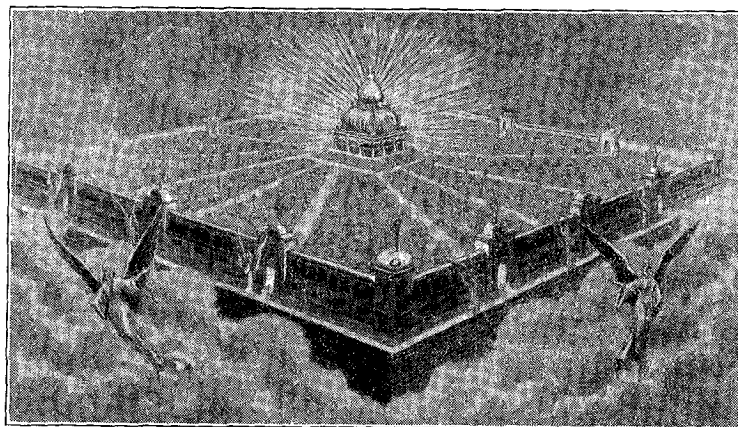
"See here, Harrison," said the squire, "I cannot understand why you should be so forward in undertaking to preach. Why do you not leave work of that kind for men who have been trained for it? You know nothing of Hebrew or Greek, and have had no theological training. It does not look well for a man of your education to be setting up as a teacher of religion."

"It is true," replied the miller, "that I do not understand Hebrew or Greek, and have had no theological training; but there are things that I do know that are even more important when it comes to the matter of preaching the gospel. It is a good deal more important to know the way of salvation than it is to know Hebrew and Greek. You have to know the way yourself before you can lead others into it, otherwise understanding ancient languages will not help very much.

"I remember, squire," he continued, "that a little while ago you were down here at the mill just before dusk, and because you wanted to get back quickly to the manor, you tried to find the way by the short cut through the wood. You were unable to find the track, and returned to the mill to ask if some one would point it out to you. Our little girl, only eight years of age, showed you the way through.

"You have a map of your estate, showing all the roads and subdivi-

sions, the stream flowing by the mill on this boundary, and most of the by-paths, including the track through the wood. Now if you had asked my little girl to show you that track on the map, she could not have done it. The map would have been Greek to her. But she knew the way through the wood because she had been in it



### The Holy City

BY ALBERTA MCLEOD

O HOLY city, built of God,  
The many mansions fair,  
We look for thee, we long for thee,  
We tire of strife and care.

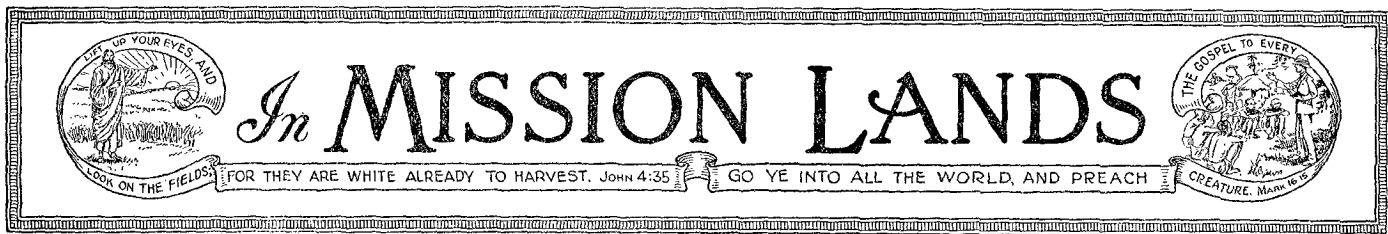
We long to see the pearly gates,  
To walk the streets of gold,  
To drink of thy life-giving stream,  
The tree of life unfold.

O to be there within thy walls,  
Thy walls of jasper fine,  
Where angels and redeemed men  
Shall see thy beauties shine.

Foundation stones of jewels rare  
Will greet our longing eyes;  
And there will be the throne of God,  
The King divine and wise.

The tree of life with healing leaves  
Will give eternal shade.  
And we shall walk with Christ our  
Lord  
Where flowers never fade.

May we, through Christ, an entrance find  
Within thy gates so fair,  
And with Him rest within thy walls,  
Free from all sin and care.  
*College Heights, Alberta, Canada.*



## Paraguay

By W. A. ERNENPUTSCH

PARAGUAY is a mediterranean, or land-locked, country, situated in the very heart of South America, with an area of 457,872 square kilometers. From lack of a scientific census of its inhabitants, and in consequence of the many wars and vicissitudes of all kinds that Paraguay has had to suffer in the past, not excluding its civil wars, which have been up to recent years Paraguay's principal affliction, it has been impossible to know with exactness its population; trustworthy sources, however, calculate it to be about 1,000,000, including the Indian population.

Many are the favors that nature has bestowed upon Paraguay. From this viewpoint it is one of the South American countries that possess many natural riches and enchantments.

Its climate in winter is one of the most delightful known. The great heat of the torrid zone lasts several months during the summer season, but the south winds mollify its effect, leaving an enjoyable and salubrious coolness.

Within the limits of Paraguay lives the race that has been the result of crossing the Spaniards (Gothic) with the Guarani. In the course of time, out of this process sprang the Paraguayan type, a new ethnic type, in which predominate the Gothic and American Indian features. Only a reduced percentage of the inhabitants are white: the majority are *mestizos*, or of mixed blood. The white, however, in spite of their numerical inferiority, constitute an influential element, both in politics and in commerce, and are descendants of Spaniards or other European immigrants.

For a period of more than 150 years (1609-1767) Paraguay was under the dominant influence of the Society of Jesus, which established in the South American continent settlements for the civilization and Christianization of the converted Indians. The first of all these settlements, San Ignacio Guazú, was founded in December, 1609, by P. Marciel de Lorenzóna. Among all these missions, those of Paraguay have obtained singular fame. Even Voltaire, France's noted philosopher, expressed his admiration, saying: "The establishments of mis-

sions by the Jesuits in Paraguay seems to be, in a certain way, the triumph of humanity." No one contradicts this immense step of progress,—to have removed the Indians from their savage life, from a life of brutal wars, from dwelling in pagan darkness and superstition, to a civilized life, a life of peace and usefulness. But those missions today lie in ruins, only a few walls and columns remaining to testify of a past that has left behind not only material ruins.

Paraguay is a country of great need. Its economic situation, compared with other countries of Latin-America, is delayed, and if not aided, it will be able to solve its problems only after many years of struggle, during which time whole generations will live at a level of culture and comfort that leaves much to be desired.

Our work in behalf of the Paraguayan people was started about twenty years ago. We have only one

laborer in the whole republic, and he has been working with self-denial for a number of years. Actually there are only a little over a hundred members, and they are divided into two organized churches and several groups. We need more workers who will be able to attend properly to the interests, and who will answer the calls that are coming to us from different parts of the interior.

Our faithful colporteurs have been sowing the gospel seed in this land, so long deprived of spiritual light. Where are the workers that are willing to go, and where are the resources, in order that this people, who have been under the domination of Catholicism for so many years, may receive the excellent light of truth? And while we contemplate this people and see their great need materially and spiritually, let our hearts be filled with compassion, dear reader, and let us pray to the Lord of the harvest to send forth laborers also to Paraguay, for the harvest is ripe, but the workers are few.

## Kenya Colony

By W. W. ARMSTRONG

WE wish to give the REVIEW family some idea of our work in Kenya Colony. The Lord has greatly blessed the labors of his servants since A. A. Carscadden pioneered in these parts from 1906 onward, so that now there are well over 3,000 baptized African believers in our twenty-nine churches. Practically all these churches are cared for by African elders. We have seven churches among the Kisii people, where we have a mission station, with a staff of two white persons. The remaining churches are among the Luo-speaking people, where we have two mission stations.

Up to five years ago each missionary had to train his own workers for the field apart from his pastoral and administrative duties. But the rapid growth of the work made it expedient for this training to be centralized. One of our missionaries, E. R. Warland, was called to lead this work. Our first objective was to bring every teacher evangelist up to the standard of the first government examination. We felt that this was essential for the efficient running of our schools.

An African school is different from the schools in America or Europe. It is not merely a literary center, but each school is virtually a small church and each teacher a pastor evangelist. At least that is the standard we continually place before each teacher, though we readily admit the heart pains we receive in trying to impress upon them the fact that their responsibilities to God and man are not fulfilled by several hours' work per day on the blackboard.

In making this statement I would not detract from the sincere and earnest work of soul saving in the homes and villages done by many of our teachers. In bringing our teachers up to government standard we have sought to supplement the syllabus by adding an appropriate Bible course, so that each worker going back to his school could be well equipped in his rôle as teacher-pastor-evangelist.

### Manual Work Included

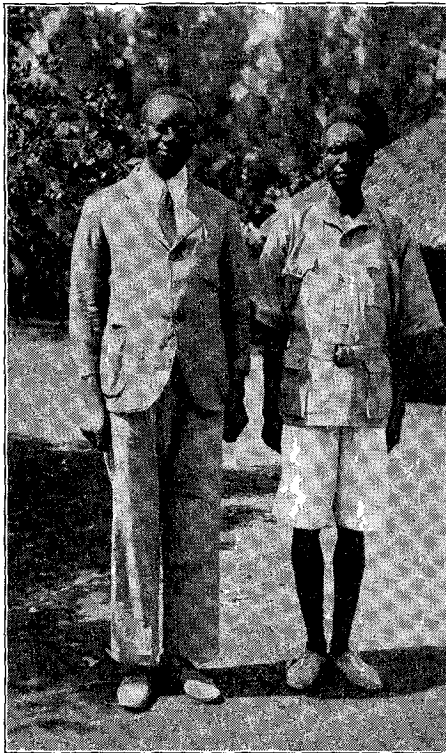
We have not forgotten, either, the advice of the servant of the Lord, who has written that manual work should

be incorporated in all the curricula of our training schools. For this reason, theoretical and practical agriculture has been given. At first the inclusion of this as a subject produced a mild rebellion. But with the help of an African minority and a knowledge that our course was the right one, we kept resolutely to our syllabus. For a while our training school was empty, but the reversal was short lived. Today the advantages of improved methods of agriculture are so obvious that pride and rebellion have practically died out. In most cases the subject is eagerly looked for. Carpentry and practical hygiene are also taught. Apart from the fact that these subjects have produced a more practical worker, who knows how many ills of the indigestion family have been avoided during the training?

We are still traveling toward our first objective, that is, the bringing up of our teachers to the first government examination. As our work is rapidly growing, and in consequence is passing more and more into African hands; and whereas our eyes are determinedly fixed upon the other tribes of Kenya, we have felt it urgent of late to begin a course to equip our evangelists for better service, and to prepare some of our best teachers for the ministry. In consequence we have arranged a short course of four months for the former this year, and beginning next year we shall give a two-year course for the latter. Pastor Warland is conducting these courses, and so that the teachers shall not be neglected in their training, we called for a young woman worker. We are glad to have the services of Miss Schuil for this work, who is a certified teacher from England. We are also glad that the government has come to our assistance in these days of financial shortage, by bearing all of Miss Schuil's salary and expenses.

We are hoping for much from our training school in the next year or so. In faith we are beginning to launch out. Many of us feel that it is time for us to move out and bring this advent message to other parts of Kenya. Our faith has already extended about 200 miles away, where the Nandi tribe lives. This is a people who have been a problem to both government and missions. The power of the witch doctors holds the people in a deadly grip. In that country we have one of their own people, Ezekiel Kimenja, working as an evangelist. For over a year he itinerated among his people, preaching the advent truth without any remuneration. He is known the country over as "the preacher without pay." His energy

and sincerity are also well known, so that most lorries will give him a lift in his travels without making any charge. He has won three converts, and has several groups of interested ones. Also he has found an entrance into the favor of two chiefs who have



At left, P. M. Boya, the first ordained S. D. A. African minister in Kenya. At right, E. Kimenja, the first S. D. A. Nandi convert, Kenya.

expressed their desire for us to start a mission there.

We are at present working on these requests. We have agreed to free one of our missionaries from our small white staff to go into this country. At the present moment some difficulties have arisen from opposing forces. But we work and pray in faith. We believe that God is calling upon us to spread out. This will bring greater responsibilities upon those who remain at the base. It will bring risks and disappointments at first, as we place greater responsibilities upon our African brethren, but in spite of all we believe it is the right move.

#### *Schools for Girls*

My brief account of the work in Kenya Colony would not be complete if I failed to speak of the training we are giving our African girls. Both government and missions are alive to the fact that without equal training of the girls with the boys, no satisfactory or permanent development of the African race can be made along any road. For several years we have been conducting two boarding schools for girls, one among the Luos and the other among the Kisiis. Each of these schools is supervised and taught by

a European young woman. We are glad that the government recognizes the good work that these young women are doing by giving us grants in support of their work. The homes are capable of accommodating sixty girls, and the homes are always full. Many more would come if accommodations were available.

The girls from these school become good wives and mothers, and are enlightened Christians. Most of them become wives of our workers, and their influence in their husbands' work can be better determined when compared with the trouble and hindrance that some of our African workers continually receive from their unenlightened wives. Many of our older workers had to marry in the days when it was not thought so necessary by the African for the girls to go to school. Consequently the choice was limited and poor.

We feel very thankful to God for the changed state of affairs that our girls' schools are making. Perhaps the saddest part of our work is to be found in the home life of our believers, and this, I believe, is due in no small measure to the lack of training of the women in the past. Our young women missionaries who are leading out in the training of the girls, are doing a very important work for the salvation of the African homes.

We request an interest in the prayers of the readers of this paper, that the purposes of the Lord may be accomplished in Kenya.

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#### *Healed by Prayer*

BY O. B. KUHN

We were requested to pray for the recovery of an aged woman whose children are members of our church. Part of the time she had been unconscious, and was confined to her bed, unable to move. Some of us were willing to pray for her in a general way, but were not at all hopeful of this seventy-year-old patient, who looked more dead than alive.

The local evangelist, however, believing that her healing would in some way further the interests of the gospel, prayed earnestly and with assurance for her restoration. After two or three days this old lady was up and about, as was usual with her before the illness.

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THAT the Holy Scriptures are one of the greatest blessings which God bestows upon the sons of men, is generally acknowledged by all who know anything of the value and worth of them.—*John Locke, the philosopher.*

## A Beginning on Historic Tanna

By H. STOCKTON

CHEERING word comes to our division office at Wahoonga from our newest mission in the New Hebrides, where at last we have entered historic Tanna. For years the calls have come from this island in the southern part of the group, where there remain several thousand as yet untouched by the gospel message. A year or more has passed since Elder and Mrs. A. H. Weil were invited to go from Santo in the north, where they had labored successfully for many years, to Tanna in the south. Recently, however, much-needed re-enforcements have started work in the group, and Elder Weil has at last been released. Leaving Big Bay, Santo, early in July, they were nearly a month journeying to the new field, as they called at a number of ports en route. Besides, the sea was too rough to land at Tanna on the first part of the journey, and the captain of the steamer did not think they would be able to land on the way back. "However, on August 2," writes Sister Weil, "when we arrived at Lenakel on the north side of the island, the sea was as smooth as glass. The people expressed surprise at the beautiful calm sea, but we knew that it did not just happen so."

Before they arrived at their destination, two fine New Hebrideans came on board the steamer, and raising their hats, asked if they were the missionaries who were going to Port Resolution. The men said they were expolicemen, and were the first to say that the Sabbath Mission must come to Tanna.

"When we landed at Port Resolution," Sister Weil says, "we were more than pleased to see sixty men and women on the beach, all quickly as busy as bees. The men from the ship were simply amazed to see so many volunteers, as they find it almost impossible to recruit native laborers for the steamer."

After a month's work in getting settled, clearing land for gardens, arranging for clearing more land, fencing, and many other things incidental to starting a new mission, Brother and Sister Weil were able to send a report of thrilling progress.

"When the people return to their villages after being in our meetings, which are held at night under the shelter of the banyan trees, they discuss till after midnight the things they have heard. The people are bright and intelligent, and are very glad to have a white missionary among them, after waiting so many years. They are very anxious for us

to begin school work; so we told them that as the school and medicine house are for their benefit, they should go ahead and give their services free. They willingly consented to do this, so today Miake, the son of the chief, has taken his Bible and a copy of last year's Ingathering magazine, and intends making a trip through the island soliciting volunteers to help erect the schoolhouse.

"Some one from here made a trip to the northern part of the island last week, and the people there said to him, 'Is it true that the Sabbath Mission has come to Port Resolution?' On hearing the affirmative, they said, 'You go tell missionary time he ready, school belong him he full up, all men here he stop ready along come.'"

"Last Sabbath fourteen men, including four teachers from that part of the island, came to our meeting here. Our two young ex-policemen, Nakomaha and Nota, have not missed a Sabbath, and have fully decided to

obey the Lord by keeping the Sabbath. Nakomaha says, 'Me go all about along islands here. Me look all missions. Me savvy Sabbath Mission he true.' Last week Nota made a trip to the south of the island. He said, 'Oh, me go all about bush. Me talk along all men darkness, all he speak, he ready along come to this here mission.' Then he said, 'Me think God He work strong along men darkness now.'"

When we remember how many years have passed in many, many places in our island field before we have seen any results, we can enter into the feelings of our dear friends in Tanna, Elder and Mrs. Weil, when, after so short a time they are able to say, "We must confess that we have never seen anything like it before. It seems too wonderful to be true. The Lord is indeed pouring out His Spirit upon all flesh." And so we are able to assure our constituency in the other parts of the field that the New Hebrides has its banner unfurled, and our people there are joining our members everywhere in their march to victory.

*Australia.*

## Christ's Transforming Grace

By W. E. STRICKLAND

HE is a Chinese druggist, this brother of ours, and lives in a little village far away in the heart of Central China. Reared in heathen darkness, and subject to all its superstitions, he grew to manhood and fatherhood, and was known far and wide as a man of quick and passionate temper. He would go into a rage upon the slightest provocation. He would even place his medicines back upon their shelves or in their drawers, and refuse to sell to a patron who crossed him in the least while making a purchase. He was feared and avoided by many, and it was a marvel to his few friends that his business succeeded as well as it did.

Held as a captive by an ungovernable temper, he lived a life of bondage until the light of the cross of Calvary was brought to his neighborhood, and he heard of and received Jesus as his Saviour. It was a wonderful story to him, and he accepted it without reservation as it was unfolded before him.

His family thought him strange after his conversion. His wife opposed him bitterly, and only the youngest of his six children ever went to meetings with him. They opposed his Christian views, and his anger was time and again raised to the storming point by their ridicule and

opposition. His anger still ruled him, it seemed, even though the light of the Sun of Righteousness was shining into his soul.

His family saw no marked change, they thought, even though he smoked and drank no more, and even though each Sabbath found him with his Bible and song book early in the meeting place. These were merely requirements, they supposed, of the foreigner's doctrine, and were to be expected. He could still get fighting mad, and fly into a rage upon the slightest provocation, and strike and beat his wife and children.

Christianity was growing in his life, but—well, that was his weakness, and everybody who knew him knew about it. If Christianity were really any different from the worship of his ancestors, the goddess of merey, the rain god, the god of wealth, the kitchen god, and so on, why didn't it make a change in his temper?

*Notable Change Comes*

So his wife reasoned and sneered, and his children and friends questioned until—well, until that memorable day when the evangelist in charge of that district preached on "Patience." The man had never heard anything like that before. He pondered over the sermon. "A disciple of Jesus should follow in the



steps of his Lord, and be patient, really patient, no matter under what provocation, and Jesus would always give help to overcome if asked." Such was the sum and substance of the sermon, and its truth sank deep down into his heart, took root, and immediately began to bring forth fruit.

His family noticed the change, but knew nothing of the sermon, and thought perhaps he was feeling extra good and business was picking up, and it would be the same old thing by and by. But it wasn't. He had seen the light. Yes, a lamp had been lighted in his life. Now he had the real sunshine of his Lord's love, and how good and peaceful it made him feel.

His wife had a brother, a sort of vagabond, who for years had been away from home, and no one seemed to have missed him. Then one day he came back, back to his old home. But his friends of years before were gone, or no longer cared for his company. His sister saw in his coming no good omen. She knew of his life of debauch, and turned a cold shoulder. She had no love for such as he. Feeling the coldness and disgust, he decided to move on. Home was no longer home to him. Relatives treated him no better than those who were not his friends, so he would seek a more congenial place, some large city, some place where his kind held forth.

With his mind made up, he went for the last time to the home of his sister. He had no money, and a loan must be raised. His sister's husband could well afford to let him have six or seven dollars, yes, even more. Thinking that some spark of sisterly love might help in this his need, he told her what he planned to do, and solicited her aid. But no, never would she consent to her husband's giving him one single cash. He was a waster, a cumberer of the earth, and not worth wiping one's feet upon, so why take the money from those who deserved and give to one who did not? He might stay to dinner. Yes, she would give him one more meal, but no more.

Being hungry, he stayed to dinner;

and seeing that his brother-in-law was cordial and friendly and different from the man of former days, he spoke of his need, and asked for assistance. It was immediately forthcoming. Seven dollars passed into his hands, and he quickly departed. He went his way, elated over having gotten from his brother-in-law the money which he needed, and which he knew his sister would never have let him have had she been present. Our druggist settled back to meet the storm which he knew was soon to break, and it came as expected.

#### *The Storm Breaks*

Hearing from one of the children that her brother had left, she asked why he went so quickly. Did he get any money? Upon receiving an evasive answer from the child, she immediately went in to her husband. He met her angry inquiry with a smile, and told her that he had given her brother seven dollars because he had no money and needed travel fare to his new place. She was angry. She told him what she thought about a man who would take the bread from his own children that way and waste it upon a worthless spendthrift. She talked, she raged. She walked back and forth, and called all far and near to come and see a man who cared nothing for his family, but rather gave their substance to those who were unworthy. Finally she left to go and find the brother and get the money back before he left the village.

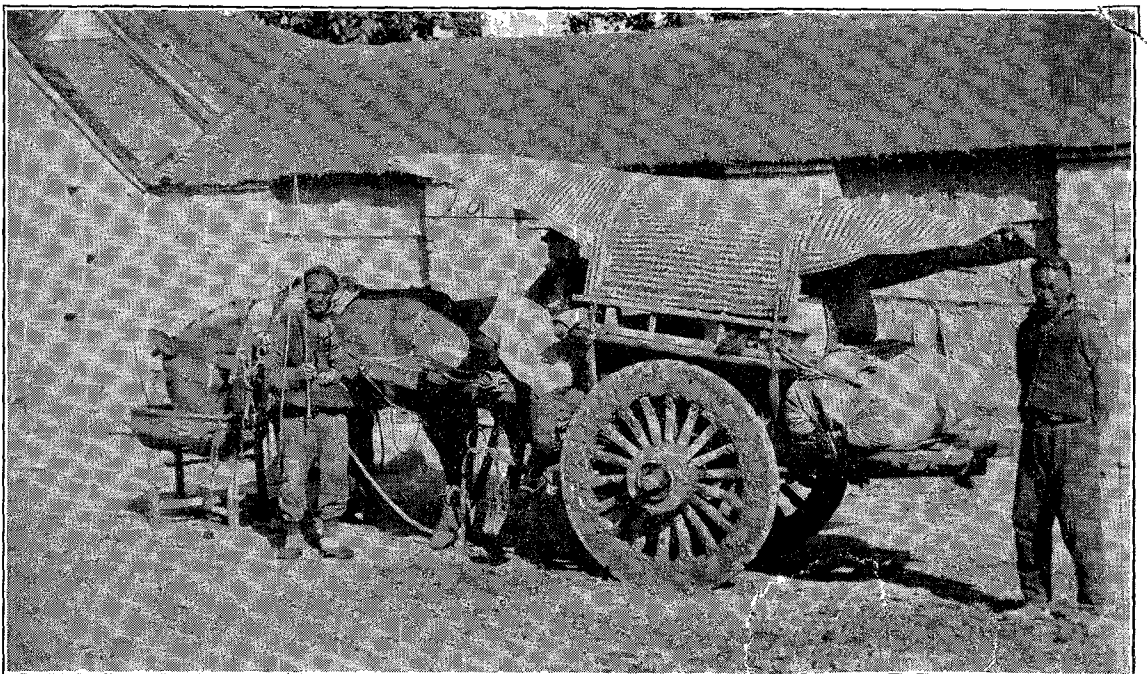
She found him just as he was starting on his way. She talked long and loud, but to no avail. He told her that no matter what she said or did, he would not give her back the money, and so she had to give up and return home, but with more anger stirring

her than when she left. The money was gone, and all because of her husband's stupidity and soft heart.

One would have thought, to hear her and see her actions, that she was the hot-headed, passionate member of that family, for through it all the man of the house, our brother in Christ, sat and calmly listened. He showed no signs of anger. His very calmness seemed to drive his wife to greater heights of rage. In former days he would have finished the argument by giving his wife a good hard beating, but not so now. He must follow his Saviour and be patient, and so he was. When his wife returned from her fruitless visit to her brother, she renewed her tirade with greater and more accusing charges. It seemed that for the sake of a few dollars she was losing her mind.

It wasn't so much the money that was bothering her, however, as the change in her husband, which she could not account for and which had unsettled her. When she had carried her raving to the point where she was ready to do bodily harm, her husband called their six children in, and told them all to kneel around him, that they would continue to kneel there upon the dirt floor until their mother calmed herself and left off her ragings. So they knelt, father and children, before the mother, and continued so to kneel until the quietness and humbleness of the attitude struck through to her darkened heart, and she hushed her cries and ceased her raving.

Today father, mother, and children are regular attendants at the local Sabbath school and meetings. Is it strange? No, we think not. It is only another sign of God's power.



Traveling by Cart in Honan, China

## The Way of Darkness and the Way of Light

By A. J. CAMPBELL

WE were traveling along the coast of Choiseul, Solomon Islands, when at a certain stage of our voyage our ears were attracted by hearing excited voices. We looked up to see the leading native teacher who was aboard our vessel, gesticulating freely with his hands toward a place near the shore where a lone man could be seen fishing among the reefs. We had heard sufficient to arouse our attention, and we asked the teacher to reiterate his story. After having succeeded in riveting our eyes upon the place where the solitary native fisherman was to be found, the teacher with sparkling eyes proceeded to relate to us the following story, which, together with its sequel, is both terrible and wonderful.

The circumstance itself is an evidence of the awful depths to which man can sink when under the control of "another spirit," and the sequel is a testimony to the glorious spiritual heights which man can reach through the "Spirit of His Son." This is the story that the teacher told to us:

"When I was a boy about ten years of age, the people of my tribe (Marovo) came over here to Choiseul in large canoes, and carried out a fearful head-hunting raid at the very place where you see that man standing in the water fishing. Upon their arrival they first made inquiry of the spirits as to where would be the most favorable place to land in order to carry out their fiendish work with the least resistance. The raiders received definite instruction in this way, and landed at that very place. Previous to this they had come silently along during the hours of darkness, so as to be in the best possible position to launch their wicked attack.

"At a given signal, as the morning light was breaking, the raiders rushed ashore in a body, and caught the unsuspecting inhabitants entirely unawares. In terror the people made desperate efforts to escape, but in doing so forty men were felled from behind by the yelling savages who were upon them. The heads of these unfortunates were then cut off and the bodies thrown into the sea, while the heads were collected as trophies of the gruesome raid. Shocked and grief-stricken, the few who escaped scattered among the hills. (Sometimes during such raids it was the custom to take one or two of the best babies and later sacrifice them to the evil spirits.)

"My father was one of the leading

men in that cruel work. When the victors returned to the Marovo Lagoon from Choiseul, those of us who had remained at home gathered excitedly around to see the spoils from this head-hunting raid. I shall never forget that fearful sight, when the heads of those forty men were brought ashore. Offerings were made to the spirits. Later these heads were added to those already hanging in the devil house. Pieces of pearl shell were placed in the sockets where their eyes once were, in order to give a fearsome effect. I could not look at them. Those terrible scenes will never be effaced from my memory till I die."

Following the recital of this terrible story, the whole sad scene seemed to come up before our eyes as we continued our voyage along the coast. Thus we were forced to realize that the spot where the lone fisherman now stood marked the place of that sad, dark tragedy of the past. As the man standing there became a mere speck as we passed on, the teacher sat mute, and it could be plainly seen that memory was again flashing before his eyes pictures conveying such a tragedy as was brought to view in the story just told.

### The Sequel to the Story

This story would not be complete without the sequel mentioned in the opening paragraph. This was strongly impressed on our minds a few days later, as we passed in our mission cutter through the Marovo Lagoon on our way to Batuna. After crossing the sea from Choiseul, we anchored for the night near the village of Ramata in this lagoon, the world's largest lagoon, so it is claimed. It was the time of the annual Week of Prayer, and on going ashore we went up to the little church on the hill to join with the people in their worship. It was difficult to realize that at this very village the

forty skulls are still to be found. As we knelt in prayer, there were kneeling with us old Pelico and others who had taken part in that brutal raid about which the teacher had told us. It was at this very place that this teacher, as a small boy, had witnessed the "victorious" arrival of the head-hunters, and had taken part in the devil worship that followed. His name is Kioto, and he is one of the strongest of our native workers in the Solomon Islands today. Kioto was also with us that evening as we joined with the people in worship. What a different scene this time! Not the return of head-hunters with trophies of their evil work, but the arrival of the mission cutter and its occupants, engaged in the work of soul hunting.

Wonderful to relate, Kioto was the teacher who carried the gospel to that tribe which had been so cruelly treated at the hands of his father and others. A greater difference between the spirit of a father and that of his son could hardly be imagined. The father, being controlled by the spirit of evil, had a leading part in the taking of the heads of those forty poor unfortunate victims; the son, under the control of the Spirit of God, volunteered to be His instrument in carrying the gospel to that same tribe, and with marked success. But even his father, previous to his death a short time ago, accepted the way of light and salvation, and was baptized. Both of these tribes, the one so cruelly treated and the other which acted so inhumanly, are now counted among those who keep the Sabbath of the Lord and look for His coming.

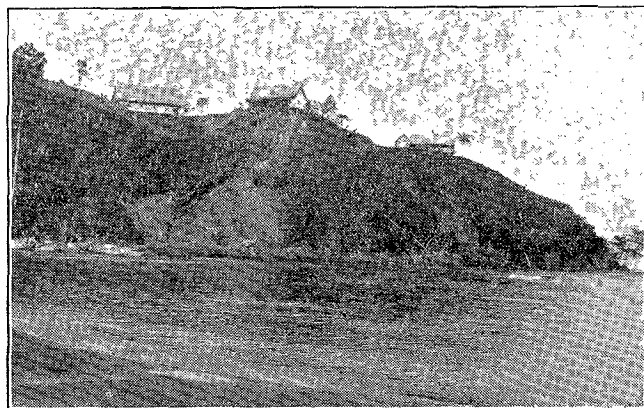
Dear reader, do we look for miracles of the grace of God in these last days? Then we have them wherever the gospel finds its way, and these islands of the South Seas have their share.

*British Solomon Islands.*

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CHRIST expects every man to do his duty; let this be the watchword throughout the ranks of His followers.—"Testimonies," Vol. V, p. 460.

A Mission Station on Choiseul, Solomon Islands, Showing Church, Mission Home, and Boys' House





Conducted by Promise Kloss

## "He Saith Unto Him, Feed My Lambs"

By MATTIE WADE ROW

It was not the fault of this little lamb that she had been born outside the sheepfold.

Her parents had never heard the message of health reform; neither were they able to provide ample food for their tender lambs. She played about as well as her wobbly legs allowed; and when the long shadows of evening fell across the fields, she trudged off to bed unsatisfied some way. There had been no warm milk for her supper; and there wasn't enough of the dry provender to go around.

And thus it was, day after day, until her tender blue eyes grew listless and dull. Her fleecy golden locks became dry and harsh; and her baby form pitifully stooped with rickets.

Ah, she did not know that the Good Shepherd was searching for the wandering lambs. One dark night He, in the form of His handmaiden, found her and took her to shelter.

Here she found a warm cleansing bath, ointment for her wounds (impetigo), bread and milk enough for her supper. And then her little eyelids closed in slumber.

When morning came, she opened her eyes wide in surprise and wonderment. But when a new dolly was placed in her arms, there came a subdued expression, and dolly was hugged and kissed and became her delight and joy. Though scar-faced and peeled and her feet worn almost off, this same dolly is still her constant companion.

The new "range" had to be explored, and we found our little lamb cautiously venturing outside the house. Old Teddy, the family dog, quietly stole up to make friends, only to be greeted with screams and clenched fists. No, Teddy had to wait until she got better acquainted.

The nice red hens in the pen brought forth another outburst. All day she clung to the skirts of her new mamma. There were so many things to frighten a shy little lamb. Her first lesson was to learn to love God's outdoor creatures, and not to go into tremors at sight of them.

How easily she was subdued and

taught to feed the gentle hens and to stroke kind old Teddy's back, and find that he "spoke" for food from her hand; also that the tiny ladybug she found on the green things would ride joyously on her finger and then "fly away home." Friendly old "hop toad" down by the stone wall had such a cool back. How nice it was to lose her 'fraid feelings!

Interested friends and neighbors came to offer well-meaning advice and suggestions, then gravely shook their heads, saying that the task was too great. It is not hard to see possibilities in the fat, sleek lambs. But the poor scrawny ones! Alas! The Good Shepherd has commissioned us to feed His lambs. And the handmaiden, looking far beyond the present, could see the finished product—a little lamb saved for the kingdom. So she toiled on, with tired limbs and often an aching back, treasuring in

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### Beauty

BY MRS. W. J. HAVERLY

THERE is beauty in the springtime,  
In each greening leaf we see;  
In springing grass, in bursting bud,  
And in the blossoming tree.  
There is beauty in the lily  
And in a baby's smile;  
In the happy days of childhood  
There's beauty all the while.

There is beauty in the summer,  
There's beauty in the showers  
That bring us wealth of golden grain  
And garden, fruit and flowers;  
In the quiet of the woodland,  
By lake and purling stream,  
And in my neighbor's kindly deeds,  
His bright eyes' friendly beam.

There is beauty in the autumn,  
In leaves of red and gold;  
In gathered grain and ripened fruit,  
And lambs within the fold;  
When loved ones all come homing,  
With happiness and cheer,  
We gather round the festive board,  
The harvest of the year.

There is beauty in the winter,  
When fields lie white with snow;  
There's beauty in the rest-time  
By fireside's cheery glow;  
In those who near life's ending,  
And in their visions fair;  
To souls that are at peace with God,  
There's beauty everywhere.

her heart the promise of the reward found in Isaiah 58:7, 8.

There was the visit to the doctor and the laboratory tests. Little lambs must be scientifically cared for, too. No organic trouble was found, only a dire need of the proper kind of food. Her diet had to be figured out and carefully followed. Was it providential that the new mamma had just completed a course in home dietetics?

When a little lamb is hungry, everything is good, even spinach. But after the ravenous appetite is satisfied, the pasture being green, she hunts for choice morsels, and begins to "pick around" and choose for herself. But she had to have a balanced diet of fruit, vegetables, milk, and cereals.

All went well for a time. But alas, she grew tired of milk, one of her protective foods. How this new mamma thought and thought. Then there were gruels made from the wheat she watched daddy grind in the hand mill, and custards sweetened mildly with honey. And did not her mush float beautifully in milk? In the bottom of the bowl was such a sweet "rock-a-by baby;" if she only ate all her food, she could see it. And how fine to drink buttermilk like the big boy of the family.

Her pronounced choice was fruit—of every kind and color. It could be quite enough three times a day. (She mustn't eat between meals, you know.) But she needed minerals and salts contained in vegetables. She didn't even want the pretty green spinach; and really "up swallowed" it. The new daddy just decided it was no use—she couldn't make it go down, and he didn't blame her.

But wait! Some nice fluffy mashed potatoes were mixed with the offending article, and it all disappeared together. What a relief! and now spinach is a favorite food.

Upon arising in the morning, she was given a small glass of water to "rinse" her "tummy" out. Once after drinking this "bath" she ran outside and was heard telling Teddy she must stay in the sunshine to dry her "tummy" out.

As days passed into weeks, there were visible evidences of body improvement. The swarthy complexion

gradually took on a healthier hue. The pale lips grew pink, then red. Why not call our little lamb's attention to this, and explain to her what part the different articles of food had played in the building up of her body house? So she was told that weak legs need calcium to make them strong—she gets that in milk and sorghum molasses. And she had wanted so much to be able to run fast as Teddy did. She ate tomatoes, which were not too well liked, because they made her eyes bright. So on down the list.

She wanted to be tall and straight, like big girls and boys; so her posture was corrected every day. Now her round shoulders and protruding "tummy" are becoming normal. Clad in a sun suit and a straw hat, she made mud pies and baked beans for Sabbath, and did various other household "duties" in her play yard under the kitchen windows, thus getting her sun baths, unattended.

Her body grew stronger and more steady; but the intellect, which had been so long starved, had to be trained. The Sabbath school memory verses could not be retained; and as

the new mamma cast about for some plan, she thought of the stars one evening, and led the tiny one over to the bedroom window to see them twinkle, and repeated to her the old, old verses of "Twinkle, twinkle, little star." These somehow proved the solution. There were other childhood poems committed to memory, and very soon the memory gems from the Bible were conquered, even the Lord's prayer and the fourth commandment.

There was the quick temper to be dealt with, the breaking of thumb sucking. But with a tender affectionate disposition and a bent for reasoning, she went forth to conquer.

As the new mamma pauses for a moment to hear a childish voice calling from the play yard near, "I love ooh, mamma," her eyes fill with tears of joy and thankfulness as she sets to thinking of the Good Shepherd's love for the wandering lambs. And in that little upturned face peering through the window, all rosy and dimpled, she sees the light of heaven. And the task (if it could be called a task) is well-nigh accomplished.

leave," he said, "is that when Christ as the Creator made the birds, He gave some warmer blood and thicker down beneath their feathers, and they can live in a cold climate. You remember we were talking about birds that go to Eskimoland. Now many birds go there for the short summer, and leave before the snow comes, who cannot live in the cold winter. But there are many, like the eider duck, that can live in the coldest place on earth, because of the thick coat of eider down the Creator gives them.

"Sandpipers enjoy the short arctic summers, and skim like swallows along the lake and river shores. Golden plovers, who are the world's greatest long distance travelers, whistle their mellow 'Peent, Peent.' And in the mountains of Alaska the busy woodpecker works with his chisel bill, as his brother 'Redhead' does out in the deep forest. Our little friends, the phoebes, brave the cool of Eskimoland, and whistle cheerily, while the horned lark rises up to sing his song far above the flat north country. And the Canadian jay, the brother of our blue jay, the noisy policeman of the forest, goes shouting about, looking into everybody's affairs but his own. In the willow thickets that border arctic rivers, the scarlet cap of the redpoll flashes about; and far up on the Slave River in Canada the song sparrows sing above their nest, and are neighbors with a family of Tennessee warblers, who like to spend their summers in the Far North, and are guided there by the hand of the Creator who watches over the tiniest of His creatures.

"Sometime I will tell you how wonderfully our heavenly Father provides for the little feathery folk as they fly over rivers, oceans, mountains, and continents, who, though they may never have been there before, never lose their way."

"I wonder where the bluebirds are now, that lived in the hollow tree you showed us?" questioned Alice.

"Let's follow them on our next 'Sabbath Day Journey,'" replied Uncle Ray.

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SUCCESS in any line is made up of "littles." It is achieved, not by doing unusual things, but by doing the usual things unusually well.

Co-operation between parents and children is necessary. A family council of frankness, explaining exactly what is the financial status, will help the children in choosing little luxuries, or in ceasing to ask for them.

A good motto for the home is, "Keep the family's yearnings within the family's earnings."—*Watching-the-littles, Idaho.*

## The Woman Who "Wouldn't Play"

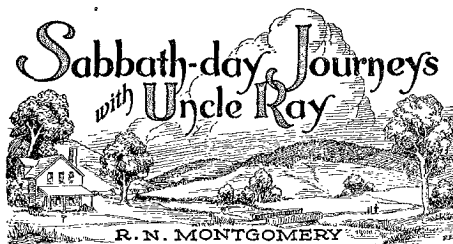
By ALICE NEEDHAM

ALTHOUGH Mrs. Belden never said in so many words, "Then I won't play," as children are wont to do when they cannot have their own way about a game, her actions said it a dozen times in the course of the year, when everything did not go exactly as she thought it should. She sugar-coated her "Then I won't play" with some excuse such as, "Mr. Belden's expecting to be called away on business any time, and I'm thinking of going with him, so perhaps you'd better not count on our car for taking out children on Orphans' Day," when the committee decided that the picnic for the children should be at Fourth Lake instead of at Grass Lake, where Mrs. Belden wished it to be, as her sister had a cottage at Grass Lake.

Or, "I'm sorry, but you're just a little too late," to the man who called for the chairs she had promised to give for the rummage sale when she thought the sale was to be held in the basement of the church; she could not agree that the empty store, offered by the husband of a fellow worker whom she did not love as she should, was in every way a more fitting place to hold a rummage sale.

Again, "No, my daughter Miriam has changed her mind about singing that solo," when Mrs. Belden learned that Miriam's chum, Edna, had been asked to sing a solo and also take part in a duet.

Gradually Mrs. Belden's name began to be omitted from committees and from invitation lists. She does not understand why cheerful, unselfish, and often shabby Mrs. Reynolds is included in everything. She claims that she herself has always served so faithfully and given so generously—which she has so long as her will was not crossed in any way. It would be a shock to her if some kind friend would tell her that she is so unpopular because she does not play the game.—*The Baptist.*



ALVAN had become the proud possessor of a redbird, for he found one near the barnyard with a broken wing, and by careful treatment "Reddy's" wing was almost well, and "Reddy" was once more a happy, cheerful bird. Alvan had been thinking about the redbird, and he wondered why "Reddy" didn't go south before winter to the land of sunshine. So at the first opportunity he talked with Uncle Ray about it.

"The reason that 'Reddy' didn't





## The Whole Mission Goes Singing

By G. DE GUZMAN

[Brother J. L. Cummins, Missionary Volunteer secretary of the Philippine Union Mission, sends this article about one week of Harvest Ingathering in the South-Central Luzon Mission. And of their whole campaign he says, "This local mission has raised \$1,664.78, or more than half of the whole goal for the mission. For some four hundred young people to raise this amount in these hard times, and in approximately three weeks of work, shows earnestness and hard work and interest in the progress of the message. These are young people that we can depend on."]

THE whole South-Central Luzon Mission is sounding and resounding with songs of the Senior and Junior Missionary Volunteers. The little showers of rain did not become a hindrance to prevent these young people from going out singing in behalf of hospitals and schools and missions. Just to give you an idea that this is an actual happening in our mission, I invite you every night during the first week of the campaign for a brief observation of the activities of the singing bands in different societies.

### A Diary of Ingathering Bands

SATURDAY NIGHT.—Let us begin at Pagsanjan, where we have a large, active society. They are new in the truth, and they are not sure whether the singing method will bring results, but they are willing to give it a trial. They collected only \$4.11, but this little amount proved to them beyond doubt that the people will give if you sing to them. From that time until the close of the campaign they have been singing for missions. Now their band is well organized, and their collections are increasing. The highest amount they collected in one night was \$15.80. The Juniors, too, went out. They were greatly inspired by their success the first night, and so they decided to go out every Saturday night.

SUNDAY NIGHT.—The young people of Lucena went out singing to give this much-talked-of plan a trial. The Lord blessed them and moved the hearts of the people to give. They were pleased with the first night's result, and so decided to do it regularly

during the entire period of the campaign. Our mission director went out singing with the band.

MONDAY NIGHT.—Now let us jump to Atimonan. The young people there are also converted to the effectiveness of the singing method. The first house where they called was the president's. The people enjoyed the music and the songs, and just before the band left the wife of the president said: "Many thanks for your songs, which sound like angelic voices." Then they called at the doctor's house. The doctor and his wife were surprised to see the young people persevering in spite of the rain. That night we collected \$10.43, and were greatly encouraged, and so decided to continue the plan during the campaign.

TUESDAY NIGHT.—All singing bands remained in their homes, so I cannot take you to any one of them.



### The Glory of Sacrifice

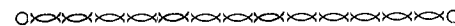
BY LOUISE C. KLEUSER

WHEN heaven gave the best it had,  
Earth heard the glory song,  
For with the gift, God gave Himself  
To save our sin-bound throng!

And since that day, each sacrifice  
Brings glory from above;  
Yes, every offering man would bring,  
Is prompted by that love!

There's glory pure in acts of grace,  
In sweet, unselfish deed;  
Though earth forgets the glory song,  
'Tis heard in heaven's street!

And every mite thine hand would bring,  
His blessing multiplies;  
Then in the light of heaven behold  
Thy glorious sacrifice!



WEDNESDAY NIGHT.—This night we will go again to Lucena. The Juniors of the Lucena church school went out with the hope of reaching their goal by singing. They sang for less than two hours, and the Lord blessed them. The people in the community where they worked were very much surprised, and before they came to their homes they knew what it was all about. They are going again.

THURSDAY NIGHT.—The Juniors of the San Pablo church school were greatly stirred by the encouraging news of the other societies, and so they decided to go out this night. The man at the first house we called at received us very cordially, and after we explained the purpose of the singing he gave us an offering. He was very insistent that we eat some of his lunches, which we did. The Juniors were greatly encouraged, and they wanted to go often.

SATURDAY NIGHT.—This night the combined young people of San Pablo and Station Isabel went out to test the promises of the Lord. A crowd of nearly thirty gathered at the chapel after sundown. After we called at the first house heavy rain came down and drove us to a near-by house. Unfortunately the owner was not there, and we could not get inside the house; hence we were forced to crowd on the steps to keep out of the rain. It rained for about half an hour, but we improved the time by singing and practicing the songs. The rain gave us a good opportunity to learn the songs well.

As soon as the heavy drops of rain ceased, although still sprinkling, we went out again. This time we had two solicitors approaching two houses at one time. The Lord gave us \$14.09 that night. Everybody said that if it had not been for the rain we could have collected more.

Thus ended the first week of the Harvest Ingathering campaign, but other singing bands have been organized in other societies—Biñan, Calamba, Naujan, Rosario, Lipa. Encouraging reports are constantly coming in from them.

Rosario cried out, "Our harvest this year is a success. Every one is inspired and encouraged to go out. We went out singing, accompanied by two brethren who played guitar and violin."

With fifteen societies reporting to date for the first week of the campaign, the total cash report of the young people amounts to \$399.42. Reports are continually coming in. The Lord is blessing us.



THE Master will use every talent that we consecrate to Him.—"Medical Ministry," p. 205.



# The WORLD-WIDE FIELD

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

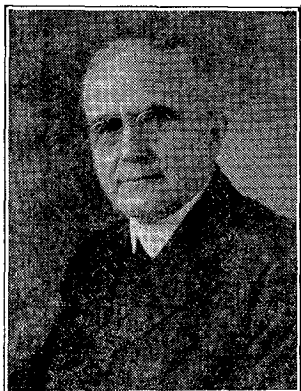
WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

## Our Church Paper

By I. H. EVANS

Vice-President, General Conference

Most of the readers of the REVIEW will not be surprised when they read this commendation in favor of our church paper. Only those who are newly come to the faith and are just beginning to read the REVIEW AND HERALD will question the importance we attach to the faithful reading of our church paper.



Every denomination of any size has one or more church papers. The larger organizations have several; but large or small, every denomination attaches great importance to the reading of its own church paper by the membership. This is true of Seventh-day Adventists. The General Conference officers and its large representative Executive Committee have again and again recommended that each family who reads English become a regular subscriber to the REVIEW AND HERALD.

"We further recommend, That the conference committees, district superintendents, and church leaders put forth systematic efforts to place in every home our church paper, the REVIEW, the foreign language church papers, and also the *Youth's Instructor*, with their timely instruction and inspiring reports, enabling our people to keep pace with the onward march of the advent movement."—*General Conference Minutes, Oct. 29, 1930.*

There are strong reasons for this. Let me mention a few that the reader may consider how important it is that he be a regular reader of our denominational church paper:

1. Church unity is fundamental for growth and progress. This unity can be attained best through the indwelling of the Holy Ghost, the study of God's word and the writings of the Spirit of prophecy, and the reading of the REVIEW AND HERALD. While the REVIEW does not speak officially for the General Conference, it is recognized as the general church paper of the denomination. As such, it represents the world-wide activities of

the church. It speaks as our denominational organ. It has sought through all the years to be loyal to this third angel's message, and to represent truly the general purposes and policies of the church.

2. The REVIEW stands for the generally accepted doctrines of the church. It does not wobble. It does not represent party di-

visions nor speak for apostates. It does not lend its sympathy to the critic and faultfinder. It aims to stand foursquare on all points of Bible doctrine, and can be relied on, as far as human beings are reliable, to represent the General Conference without bias and in sincerity.

3. The REVIEW stands for deep Christian experience and personal piety. It never condones sin in the life of the individual. The judgment, with all its solemn consequences to each one of us, is ever given as the final place before which we must all appear. Christ our Saviour is ever presented as God's only remedy for sin. Various writers are ever teaching of our High Priest in the heavenly sanctuary, of the love of God for man in his fallen estate, and of the redeeming power of the blood of Christ. Who can become disconsolate when

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### Just Take Him at His Best

WHEN your brother man you measure,  
Take him at his best;  
Something in him you can treasure,  
Overlook the rest.  
Though of his some trait or fetter  
May not suit you to the letter,  
Trust him—it will make him better;  
Take him at his best.

Praise will make him worth the praising;  
Take him at his best.  
Keep the fire of purpose blazing  
Ever in his breast.  
Do not frown upon or scold him;  
In the strength of faith infold him,  
To his highest yearning mold him;  
Take him at his best.

—Nixon Waterman.

Calvary is held before him every week in poetry and prose till the heart is taught to sing for very joy? The REVIEW never sounds a discordant note. Men may depart from the faith, our enemies may malign and misrepresent; but the REVIEW has never failed to stand for our teachings and our work.

4. The REVIEW has a Home department, where Christian living is taught. The training of our boys and girls, what to do for the adolescents, and the problems of youth from fourteen to twenty years of age, are discussed by those qualified to speak. Here parents find help, because the very situation in their home is discussed. By reading its pages many a fond parent, who was in distress over a wayward boy or girl, has taken heart and won his child.

5. True Bible temperance is taught in the REVIEW. Since its very beginning this periodical has stood for Christian temperance. It often has convincing articles against the use of tobacco in any form as well as against the use of intoxicating beverages. The REVIEW speaks in no uncertain notes on temperance in the home. It deals with healthful foods, the elimination of narcotics and drugs, and the use of rational remedies for treating the sick. It teaches that the use of tea and coffee as beverages do not give health; they are stimulants, and are injurious to health. The cost of these can be eliminated. It advocates eating home-cooked foods, thus saving the extra cost of manufactured foods. If our people follow the teachings of the REVIEW in healthful living, as set forth from time to time, they will be able to effect such economies as will pay for the REVIEW many times in a single year. The average doctor's bill for a family of five is estimated as in excess of \$100 annually. The REVIEW costs, on the monthly plan of 25 cents a month, but \$3 a year. But if it saves calling a doctor only twice in twelve months, the price has been more than saved. But the REVIEW saves many times its cost.

6. The REVIEW will help to keep the boys and girls contented at home, away from the picture shows, baseball games, and other places of amusement. It saves from other costly pleasure seekings. Its instruction will

help the children to be content with good, healthful clothing, and to exclude from their apparel jewelry and costly ornaments, so that even basing our subscription on the financial gains, the REVIEW will save its readers probably not less than \$150 each year in a family of five. These economies contribute to the betterment of the family life, and make for happiness as well as longevity.

7. The REVIEW stands for the sacredness of the marriage vows, and strongly urges high ideals in the home life between husband and wife, and between parents and children. It presents the problems that family life has to face, and urges upon all to strive in patient forbearance to maintain the home as a Christian institution. Kindliness, prayer, and the highest ideals, which all need in these days of divorce and loose family ties, are ever kept before its readers.

8. The evangelical advance in both the home and foreign fields is reported in the REVIEW. No other periodical contains such full reports. The denomination has no other agency for placing the progress of the work before the church. In it from week to week appear reports showing the growth and progress of our work in many lands. Every event of great importance, the entering of new fields, the results of public efforts, the work in all its varied branches, are reported in this paper for our people to read. These reports cannot be read elsewhere, as they are published only in the church paper.

9. The financial goals and the treasurer's financial statements are published in the REVIEW. One who fails to read the REVIEW cannot keep pace with the progress of the work in financial lines. It is the one paper that publishes reports of councils, recommendations passed at sessions of the General Conference, and special actions of the General Conference Committee. Here, too, the Week of Prayer readings are printed, and all announcements from the General Conference and calls for co-operation in forward movements are discussed in its pages.

10. In this paper are the obituaries of many brethren and sisters. By some, especially our older believers, this department is read with interest as they watch with sorrow the passing of those whom they have long known, but of whom they have not heard for years. Here the death of our workers is recorded, and their obituaries constitute the first notice the reader may have of their decease. Seldom does the writer see a copy of the REVIEW that he does not scan the names in this department to see who

of his acquaintances has been stricken down.

The publishers of the REVIEW AND HERALD have suggested that the club plan be tried, which provides that 25 cents a month will pay for a subscription to the REVIEW AND HERALD sent in a club and delivered weekly at the regular Sabbath service. They hope thus to enable a greatly increased number of our people to obtain this paper and to form the habit of reading it regularly. It means so much in our Christian experience to read this weekly periodical, which reviews faith, creates new zeal, stimulates to prayer and worship, and keeps the heart glowing and warm in this advent movement. It promotes church unity, and keeps the members like an army trained and guided to do the same work.

The reading of the REVIEW helps the attendance at the weekly prayer

meeting. It makes the voice of prayer like some heavenly visitant. It makes the singing of spiritual hymns like food to the soul. It tunes the ear to enjoy the reading of the word, so that in listening to these inspired statements it seems that the Lord is speaking to the soul. It spiritualizes the Christian life till the soul cries out for God in secret devotions. Who can afford to be without such help in these days of stress and trial, when worship is ridiculed and the word of God despised and its study and reading neglected?

We can think of no one thing, next to the Bible and the Spirit of prophecy, that means so much to the individual spiritually and gives promise of helping him more to seek first the kingdom of God, than the weekly reading of this good church paper. Why should not every family have the REVIEW during 1933?

## Our Youth

By S. L. FROST

A NOTED governor in the United States some time ago made this remark: "We desire to conserve our national resources; we pride ourselves on the riches of our country in mine, forest, and field; *but these boys and girls are our true resources, without which all else fails.*"

Wise national leaders everywhere are in harmony with this thought. They are demonstrating their belief in the young as the nation's true resources by putting forth tremendous effort in their behalf. Vast sums of money are spent annually for their training and welfare. Church leaders who are truly building in a solid way are those who appreciate fully the place that the children and youth occupy in the church, and who are interesting themselves in their development, utilizing to the fullest extent their talents and capabilities. The children and youth in our denomination cannot be neglected, and at the same time a strong, flourishing church be built up.

Our work in China is still in its infancy. However, as one travels from church to church and from mission to mission, it is easy to see where earnest, faithful effort has been put forth in behalf of the young, and where they have been neglected. Here, in a mission where earnest and consistent work for the youth has been done, are considerable numbers of young people in every stage of growth and development from childhood to young manhood and womanhood, and a little group of promising youth are ready to take responsibility in mis-

sion work. There, where but little has been attempted for the younger members of the flock, the promising youth are noticeable by their absence, and continuous calls must be made for workers from neighboring missions.

Just recently the secretary of one of the Bible Societies, with considerable knowledge of the policies of the various denominations operating in China, was commending the Seventh-day Adventist denomination in my presence for its farsightedness in having a system of schools for the training of our youth, and a young people's organization designed to look after their interests in all lines. Comparison was made with another denomination which was held up as an example of an organization neglecting this most necessary church-stabilizing program.

We have much to be thankful for in the provision that has been made for the saving and training of our youth for service; but how necessary it is that, as young people's workers, we catch more fully the spirit of service from the Master Himself. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. The work of Christ outlined here is the spiritual, soul-saving work that must be done by every young people's worker.

*The Church's True Resources*

In the work of God in all ages of the past, the young have been the church's true resources. How often even the chosen people of God have been delivered and saved through the young. Through Joseph, through David, through Ruth, through the young men of Israel (1 Kings 20:13, 14), through Daniel and others, and through the early pioneers of this movement has this saving influence worked. In this closing work, God calls for the youth. The church languishes for need of their consecrated

energy. "No other class . . . can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence."—*"Messages,"* p. 204.

Let us make the fullest use of the means provided for the physical, mental, social, and spiritual welfare of our youth. May we continue to regard them as the true resources of this church, and put forth earnest, consecrated effort to save and train them, that they may act well their part in this closing work of God.

*Greater Soul Winning in 1933*

By E. F. HACKMAN

EVER since the Autumn Council of 1930, the keynote in all our councils, camp meetings, and conventions has been soul-winning evangelism. It is our supreme objective to give the message to every living soul as quickly as possible, and to gather out "such as should be saved," and enable them to stand in their appointed place as light bearers.

Already we have seen great results from this steady emphasis on evangelism. During the year 1930 and the first nine months of 1932, there were 18,771 souls baptized into this message. We rejoice that this fruitage has become apparent in our day, but we must look for greater results. More evangelistic efforts must be held, more men and women must give themselves to the colporteur work, more young people must put forth efforts to win their young friends, and more church members must dedicate their lives to the proclamation of the message.

In both the Bible and the Spirit of prophecy it is clearly outlined that in the closing days of the message, ministry and laity will unite to spread the message. We now see a strong forward movement along this line, and it fills our hearts with joy as the movement gains momentum day by day. We are extremely anxious that there shall be no retarding of this great united effort, but that under its steady development the whole world may be brought to a knowledge of God's message of truth for these last days.

You may ask, How can I do my part in this great forward movement? The answer is simple. The Saviour said, "Ye are My witnesses." This was not spoken to the ministry alone, but to the church. Every addition to the church is to be one more agency for the proclamation of the gospel. A most effective means whereby each church member may witness for the

Master is the scattering of the printed page. In North America we have five well-equipped publishing houses, standing ready to send forth a veritable deluge of literature. But at the present time these publishing houses are not doing one-hundredth part of the work they are capable of doing. We recognize that times are hard and money is scarce; but notwithstanding these things, we still believe that if the members of every church were in dead earnest regarding their responsibility to witness for the truth in their communities, our publishing houses would be busy day and night. Is it not a pity, dear friends, that at this time, when the public is so agitated over the status of world conditions and when thinking men and women are most susceptible to the

threefold message, we are actually putting out less literature than at any time in the last ten years? Somehow, somehow, this situation must be changed.

February 5-19 is the date set aside by General Conference action as the annual *Signs of the Times* appeal, and this matter should receive favorable attention in every church. The publishers are making special concessions, so that our church members may be able to use this wonderful missionary paper at a very low cost. During 1932, 53,000 homes were visited every week by the *Signs*. Think of what it means to have seven or eight sermons delivered in the home every week of the year. As it is the constant drip, drip, of the water that wears away the hardest stone, so we believe the constant visits of this able minister will eventually win the hardest heart.

Therefore we appeal to all our church members to take this matter on their hearts, and provide at least one subscription for the *Signs* to be sent to some person during 1933. Make it your aim for the new year to win one soul to Christ through personal literature effort. Some church members will be glad to send ten, fifteen, or twenty-five copies of the *Signs* to relatives, friends, or others who have not been reached by the message of truth. Let every one respond according as God has prospered him, and at the close of 1933 there will be many more souls rejoicing with us in the blessed hope.

*The Cradle Roll*

By W. W. RUBLE

AN air of expectancy was plainly noticeable as we entered the Central church, Los Angeles, Sabbath, Dec. 10, 1932. It was evident that something unusual was about to take place. For ten years Mrs. Mattie Hamilton Welch had been in charge of the Cradle Roll department at Central church. She had carefully planned the room to be used by the Cradle Roll, and everything was added to make it interesting and attractive to both the mothers and the children.

The room is entered by small steps with banisters on both sides, and a tiny flower garden at each side of the outside entrance. A small picket gate has been arranged that fits across the doorway, which, when fastened, prevents the little ones from falling down the stairway, even though the door is left open.

Once inside the room, one is at-

tracted by the inviting atmosphere which surrounds every part of the equipment, making it inviting to the mothers and their babies—not only inviting but inspirational, for a large picture of Hofmann's Christ hangs on the wall, with the favorite motto engraved on it, conveying this message to the mothers, "Has any one seen Christ in me today?" Other pictures have been mounted that convey the same spirit. The room is very homelike, and has everything in it that would contribute to the convenience of mothers and babies, such as couches, baby cradles with real blankets and fancy pillows, lace curtains at the windows, wash bowl and pitcher of water, towels, toys, etc., and even the gas stove is covered with rose-colored asbestos so that there is no danger of babies' getting burned.

The Sabbath school was made very interesting to both the little ones and

the mothers. Now we begin to see why the atmosphere of expectancy was so evident, for just at the close of the Sabbath school Sister Welch and her little group of mothers with their babies in their arms, marched into the main auditorium, singing, "When He Cometh to Make Up His Jewels," and for twenty minutes gave a program which brought the Cradle Roll before the entire church in an interesting way. This was to be a sort of graduation service.

#### *The Contrast in Two Plants*

Two plants, placed on the platform, were used to illustrate the question, "Does it pay to train children in the right way from the time they are infants?" It was strikingly noticeable that the plant that had received no sunshine, and very little water or nourishment for the past year, was very tall and scrawny, the leaves had all fallen off excepting a very few at the top, and the plant itself was unsightly and not pleasing to look at. The other plant, in contrast to this one, had received the proper care, sunlight, and the touch of the human hand, and was large, beautiful, green, and attractive in every way. This plant showed a good bringing up, and represented the spiritual condition of the child that had been properly trained at home and kept in the Sabbath school, beginning in the Cradle Roll and receiving the tender care of mothers and Sabbath school-teachers; whereas the neglected plant represented the child who had been left to run the streets, and had never had the privilege of attending the Sabbath school.

Some striking examples were presented which showed the good work that can be done beginning with the Cradle Roll, for H. M. S. Richards, who is a well-known evangelist, and R. B. Prout, principal of the Los Angeles Academy, were both present at this graduation exercise, and paid a beautiful tribute to the work Sister Welch has been doing all these years in the Sabbath school. Both these men were in her class in the infants' department in Denver, Colorado, years ago, before the Cradle Roll department was organized in the Sabbath school. Elder Richards mentioned that the intrinsic value of her services will not be known until many of these little ones, whom she has been instrumental in training, stand with us on the sea of glass.

There are many others who today are prominent in the movement, who began their education in the Cradle Roll under Sister Welch's direction.

Elder Richards' two-year-old son, Kenneth, was received into the Cradle Roll of Central church the same day,

making a total of one hundred and forty-six babies who have been enrolled during the past ten years in this church. All of the charts were displayed with the names of these children on them.

#### *The Graduation Service*

The entire graduation service was touchingly solemn. R. B. Prout presented diplomas to eight primary children, who have now reached the age of twelve years, and are in the Junior department. These children were enrolled in Sister Welch's Cradle Roll department when two years of age.

Sister Welch mentioned the experience of the parents of Jesus when they went up to Jerusalem and in their haste lost the Saviour when He was twelve years old. They searched for Him with heavy hearts, and finally found Him in the temple three days later, where He was about His Father's business.

Deep impressions were made upon the hearts of all parents present when the leader said, "The Sabbath school brings these children to you; what are you going to do with them? Are you going to let them drift away from the church and be lost, or are you going to keep so near to them that you will always know that they are about their Father's business? Let us always remember our responsibility toward these children." The church elders, deacons, and deaconesses then marched up and gave these eight children a cordial welcome.

The impression was left with all present that a wonderful mission field was open for our Sabbath schools in gathering in the little ones and their mothers and directing the minds of all to the precious truths of this message, thus binding their hearts to the One who is able to give counsel to little ones and parents at all ages and in all walks of life.

## Appointments and Notices

#### PRAYER FOR HEALING

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

A sister in Oregon, who is partially paralyzed, requests prayer for healing.

A brother requests prayer for healing from an incurable bronchial trouble, that he may engage in the colporteur work.

A sister in Michigan desires prayer for the healing of her brother, who is not in the truth. He is suffering from a cancer on his face.

A sister in Virginia desires prayer for her husband, that his mind may be restored, and that she may have physical strength to meet her present need.

An Arizona sister asks prayer that the Lord will bring her safely through a heavy operation she is soon to undergo, that she may live to care for her family.

A brother in New Hampshire, who is suffering from hardening of the arteries, requests prayer for healing, that he may get out among the people in active Christian service.

A sister in California writes: "I am passing through a severe trial. Will you please pray that God will heal me of pellagra and a general rundown condition, and restore to me clear mentality again?"

An elder of one of our churches in Illinois, whose eyesight is so poor he can scarcely read, writes, "I wish to ask the Review family to pray that my eyesight be restored, so I can do more efficient work for the Lord."

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#### REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the twenty-ninth 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, Washington, D. C., at 9 a. m., Feb. 15, 1933, 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."

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WASHINGTON, D. C., JANUARY 26, 1933

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

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

We direct particular attention to the article entitled, "Our Church Paper," on page 19, by I. H. Evans, vice-president of the General Conference. We believe that the reasons Brother Evans sets forth as to why the REVIEW should be in the home of every Seventh-day Adventist, will appeal to our readers. Will you not do your utmost in your church to see that this purpose is fully met?

THE regular and continuous sale of the little book "Early Writings," is evidence of the high esteem in which this work is held. For the past decade it has been a common thing to print an edition of "Early Writings" every two or three years. The increasing demands for this book, not alone in the home field, but from our foreign divisions,—from one of which an order has just come for 1,000 copies,—requires that another edition be printed immediately.

## Changes in Bureau of Home Missions

At the recent Autumn Council held in Battle Creek, Michigan, it was decided that in the interest of economy the number of secretaries in the Bureau of Home Missions should be reduced. This made necessary a regrouping of the various languages and some changes in the personnel of the bureau staff. It was also decided that the work of the general secretary of the bureau should hereafter be carried by the vice-president of the General Conference for North America, thus effecting a still further saving in administrative expense.

The bureau organization, as rearranged to comply with the actions of the council, now stands as follows:

W. H. Branson, secretary.

W. B. Ochs, associate secretary for the German work.

H. O. Olson, associate secretary for the Swedish work and the miscellaneous language work east of the Mississippi River.

David Gulbrandson, associate secretary for the Danish-Norwegian work and the miscellaneous languages west of the Mississippi River.

F. C. Gilbert, associate secretary for the Jewish work.

F. L. Perry, associate secretary for the Spanish work.

Brother Gulbrandson is at the present time teaching in Maplewood Academy, and cannot be released to take up his work with the bureau until the close of the present school year. It has therefore been arranged for J. J. Reiswig to continue to foster the work for the miscellaneous languages in the West, and for Elder N. R. Nelson to continue as secretary of the Danish-Norwegian work until the end of May, at which time these brethren plan to take up general evangelistic work under support of the bureau. Correspondence for the secretaries of these two departments should therefore continue to go to these brethren until June 1, 1933.

W. H. BRANSON.

## The Second Year of Ministerial Internship

WE should like to call the attention of our conference officials to Section IV, paragraph 3, of "The Ministerial Internship Plan" leaflet, which we have sent to them recently. There it is stated:

"In accepting an interne for ministerial or Bible work, it is understood that the conference intends to continue the individual as a regular worker. A statement is to be furnished to the General Conference at the close of the first year's service, that the interne gives promise of development in ministerial lines of endeavor, and that they who join in his support for the second year do so with the understanding that he be placed on the same footing as all other workers in the conference."

In order to avoid any delay in making the arrangements for the second year of your internes, it would be well to send such statement to the secretary of the General Conference, who is also chairman of the Internship Committee.

E. KOTZ.

## Mission Board Items

### Central European Division—Persia

FROM Persia, which is one of the mission fields of the Central European Division, cheering word has come to us through Sister Maria Tulaszewski, who is the wife of the superintendent of the West Persian Mission field. Sister Tulaszewski writes that the government has greatly restricted mission activities in Persia. All school classes from standards one to six have been closed. No Mohammedans may be invited to religious meetings, and the importation of religious books into the country has been interdicted. Yet they have had the great joy recently of receiving six Mohammedans into their young people's society. Sister Tulaszewski writes:

"How bashfully, yet proudly they put on their Missionary Volunteer insignia, and they are continually wearing them. Our conditions for membership in the Missionary Volunteer Societies are as follows: Abstinence from smoking and drinking, and a high moral standard. These young men have lived up to all this very fully. A number of young Mohammedans are being instructed in the Bible truth, and some of them have already accepted Jesus Christ as their Redeemer, and pray in His name. They have difficulties at home. The father of one of the young men told him that if he again attended our meeting he would expel him from home. But the young man answered: 'I have now found the truth.' These experiences have

been of the greatest encouragement to us."

Brethren, let us pray especially for our missionaries who work in Mohammedan lands, where it often takes so many years for the fruitage of labor to be seen.

### Far Eastern Division

An interesting experience was told us by the president of the Far Eastern Division, F. Griggs. This experience proves again the truthfulness of the statement in Malachi 3:11: "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."

"A certain sister's field of sugar cane was miraculously saved from the great swarms of locusts which were devastating and laying waste all crops in the section of the island where she lived.

"When the great swarms of locusts, shutting out the light of the sun, hovered around the sugar-cane fields of the farmers in that section, the people were panic-stricken. While some were beating their broken petroleum cans for the purpose of searing the locusts away, our sister went into the midst of her sugar-cane field and knelt there, praying God to save her plantation and to fulfill His promise to her that very hour. Then she went home trusting all to His care.

"The next morning this sister went out to see her sugar-cane plantation, and found that not a single stalk had been destroyed, while those of her neighbors had been entirely eaten during the night. The people wondered at such a mystery. Some told her that she has *anting-anting* (a charm of magic), and others said that maybe she placed a *paningalap* (some safeguards of protection supposed to be supernatural) in the midst of her farm. But our sister told them it was because she was faithful in paying her tithes to the Lord. 'That was the cause,' she told them. 'God took care of my sugar-cane plantation. He rebuked the devourer for my sake.'"

### Inter-American Division

A. R. Ogden, superintendent of the Antillian Union Mission, writes the following cheering message:

"I am glad to report an encouraging word from our little island field. While the reports are not in as yet for the full year, I am sure that when all the local fields report, we shall find we have baptized not less than 1,200 during the past year. We have set a goal for 1,500 baptisms for 1933, for our Antillian Union."

### Missionary Sailings

C. L. Stilson, returning to the Canal Zone from furlough, sailed from San Francisco, December 21, 1932. Mrs. Stilson and the children will remain in the homeland until the close of the school year.

Elder and Mrs. Walter Schubert and their daughter Dora sailed from New York, January 5, returning to South America. Elder Schubert was formerly president of the Chile Conference. He is now to be connected with the work in the Buenos Aires Conference.

Dr. and Mrs. G. C. Bergman and their two children, returning to Abyssinia from furlough, sailed from Los Angeles, January 9, on the S. S. "Tatsuta Maru." Dr. Bergman will have charge of the new hospital, the gift of the emperor, in Addis Ababa. Miss Esther Bergman, of the Washington Sanitarium, accompanied her brother and his family, sailing on the "Tatsuta Maru." She also will be connected with the hospital in Addis Ababa.

E. KOTZ.