

The Advent and Sabbath Review Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 113

Takoma Park, Washington, D.C., U.S.A., June 1, 1936

No. 25

The Morning Bible Study

Friday, May 29

Two Kinds of Paths

The Paths of God Versus the Paths of Satan

By FRANCIS McLELLAN WILCOX

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16.

It is by subtle, insidious temptations, that Satan seeks to draw the disciples of Christ away from their allegiance to Him. If Satan can lead them to lose their first love in Christian experience, if he can induce them to form alliances with the world, if he can corrupt the simplicity of their faith, if he can influence them to adopt worldly policy and principles in the operation of God's work, if he can persuade them to substitute for the Bible truths belonging to this day and generation, subtle philosophies or a beautiful idealism, his purpose will be achieved. It is against dangers of this character that we need resolutely to steel our hearts and safeguard our souls.

I recognize many evils threatening the church, many false paths to divert her from the way of life, but the limits of this hour will permit the consideration of only a few. You may recognize other and greater evils than I shall mention. Even so, I can only give you my convictions, praying God to bless my humble message to your good and to the good of His world-wide church. Permit me, then, to point out these dangers as I see them, in the following order:

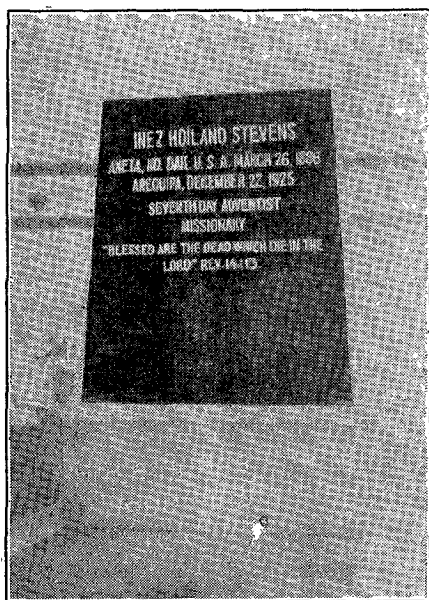
Lowered Standards

The menace of false standards, of changing emphasis in Christian experience, threatens the remnant church to-day the same as it has the church in every period of its history. Israel of old affords a striking illustration. Joshua and the elders who outlived him had hardly passed away before there came onto the stage of action a new generation who knew not the Lord and who turned to the worship of Baal. Similarly, the early disciples of the Christian Era had scarce retired to their graves before their children, with new converts from heathenism, sought to remodel the gospel cause.

How many times has this history been repeated through the centuries! Will it be repeated in the Seventh-day Adventist Church? The fathers of this movement have passed to their rest. Standards

fallen from their hands have descended to us. Will we prove true to our holy heritage? Will we bear these banners on to triumphant victory, or will we permit them to trail in the dust?

This question was propounded to the ministry of this church in solemn appeal by the president of the General Conference at the last Autumn Council. It is well for us to face the question on this occasion. Before me is the leadership of our world church, the men and women who above all others shape and mold this movement. Will we resolutely stand for the faith once delivered to the saints?



The Resting Place of a Faithful Missionary, Mrs. Inez H. Stevens, in the Bella Vista Cemetery, Near Lima, Peru

Will we faithfully oppose the inroads of worldliness, of unbelief, of apostasy? Will we keep to the old paths of Christian faith and experience? I cannot believe otherwise than that we will. If we do, we may expect the divine blessing upon our endeavor. If our hearts become faint and our tongues palsied, and we fail to proclaim the whole counsel of God, crying out against sins in the church regardless of who may be involved, we shall lose our power, and Heaven must raise up others from the ranks to take our places.

That many in the church are living by greatly lowered standards is too sadly evident. We recognize this as relates to Sabbath observance, which by many has been lowered to the level of the

observance of Sunday, and is made an occasion for social visiting, outings, and pleasure seeking. In growing instances members of the church, in order to hold their positions, continue their secular employment during the Sabbath, minimizing as much as possible their hours of labor. I refer in this to employment other than the necessary care of the home and livestock, and needed ministry to the sick.

We see the drift in standards in the attendance of some of our church members at the theater, the movies, and commercialized sports; at public bathing resorts; at bridge parties, dances, and other gatherings of worldly pleasure; and even more serious than this, we see being enacted in some of our churches, our schools, and our sanitariums, dramatic plays and costumed exhibitions which, in the minds of many, especially the young, break down all objection to the theater.

Surely the departure from the experience of our past history, and the strange paths upon which many are entering, should lead us to deep concern. Protests against these innovations come from many faithful brethren and sisters. For this we thank God and take courage, knowing there are thousands of our people in every division of the world field who are loyally standing for the faith once delivered to the saints. May God hasten the day when, in the words of Zephaniah, "the remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth."

The character of the church will be determined in large measure by its leadership. Of unfaithful watchmen in days of old, the Lord through Jeremiah says, "If they had stood in My counsel and had caused My people to hear My words, then they should have turned them from their evil way and from the evil of their doings." These watchmen failed because they lowered their own standards to meet the standards of the people. This is our danger; like people, like priest. God asks of us to take His standard as our own, regardless of the ideals of those about us, and then to call the church up to the standard of divine appointment. I quote this statement from the Spirit of prophecy:

"At a certain battle, when one of the regiments of the attacking force was being beaten back by the hordes of the enemy, the ensign in front stood his ground as the troops retreated. The

captain shouted to him to bring back the colors, but the reply of the ensign was, 'Bring the men up to the colors!' This is the work that devolves upon every faithful standard-bearer,—to bring the men up to the colors. The Lord calls for wholeheartedness. We all know that the sin of many professing Christians is that they lack the courage and energy to bring themselves and those connected with them up to the standard."—*"Testimonies," Vol. IX, p. 46.*

In order for our ministry to prove effective, as we preach, so must we live. The minister of Christ who denies in his own practice the principles he preaches to others, will become like sounding brass and a tinkling cymbal.

How can we hold our people back from the pleasures of the world if we are engaged in worldly pleasure? How can we ask of the church a higher standard of Sabbath observance if we ourselves, so far as our time may permit, make this day one of pleasure riding, of picnicking, of social visiting? How can we discourage the use of the radio in listening to jazz if we ourselves take pleasure in this kind of music? How can we lead the church in the principles of healthful living, in following the earnest admonitions we have received from the messenger of the Lord, if we, in our own homes or as we sit at the tables of others, violate the very principles which we have been admonished to obey?

If I appeal to you, I appeal also to myself, because personally I feel the need of this deeper consecration. If we can but demonstrate in our lives and in our teaching that we truly and actually believe in the near coming of the Lord, I say, if we can only demonstrate this faith in our own lives, the fire of holy devotion burning on the altar of our hearts will kindle a new flame in the hearts of our brethren and sisters, and the inspiration moving our lives will move them to deeper consecration and greater earnestness.

Disintegration of the Family

We have come to a time, as never before in the history of the world, when there is a great lessening of natural affection. The spirit of alienation is dividing husband and wife, is coming in as a separating wall between parents and children. Many influences are at work to disrupt the old-time family life. The theater, the movie, the automobile, the radio, the social engagement, impure literature, and a thousand and one other devices are employed by Satan to bring divided interests to the inmates of the home.

The divorce evil presents another false path. The marriage relationship is lightly regarded in the world around us. Divorce is secured on the most trivial pretexts, whereas the Scriptures set forth only one reason for which the marriage tie may be severed, namely, the violation of the commandment forbidding adultery.

There is great danger that these influences will vitally affect the lives and homes of our church people. We believe that the time has come when as workers in this movement we should emphasize as never before the sacred integrity of the family relationship. We must cry out against those sins of marital unfaithfulness which would undermine this holy institution. We should refuse to

retain as members of the church those securing divorce and marrying again on other than Bible grounds. God calls for a clean church, a holy people.

Marriage to those not of the same religious faith and practice is wrecking the Christian experience of many of our young men and women. It is a false path, a pitfall, a trap for unwary feet. Such unions are directly contrary to the plain and definite instructions contained in the Bible and in the Spirit of prophecy. We need constantly to sound a warning against this evil, instructing our youth as to the sacred character of the marriage relationship and their duty to unite their life interests only with those whose religious faith and practice are in harmony with their own.

We should teach fathers and mothers and sons and daughters to be at peace among themselves, to bear and to forbear. They should be made to understand that the family life constitutes one great test of true religion; certainly that man who is not a Christian in his home is not a Christian anywhere. I care not how high and holy may be his profession, what official position he may occupy in the church or in the conference, how active he is in missionary work, how liberal in tithes and offerings, how kind and courteous to his neighbors; the real test of his religion is in the love and courtesy he manifests to his wife, to his children, to his cows and horses and hens, to his dog and cat.

I appeal to those present here this morning, even though many of you are gospel workers: Are you Christians in your home? Do you know the power of Christ in Christian living that will keep you calm and patient in the grind and wear of everyday affairs? Do your loved ones who know you best have faith in your Christianity? I have asked this question of my own heart many times through the years. Only as God gives us power in Christian living in our own homes, can we help other homes that need our ministry.

The Menace of Commercialism

We live in a commercial, materialistic age. Keen competition, jealous rivalry, sharp business bargaining, characterize the marts of trade and the avenues of commerce. We must be careful to keep this spirit out of our work. There is danger that it will intrude itself into the relations governing our schools, our publishing houses, and even our conferences, in efforts to secure advantage in better equipment and facilities, in higher accredited teaching force, in more successful evangelists, in the printing and promotion of books and periodicals.

Only the spirit of the unselfish Christ will enable us to labor unselfishly. Actuated and moved by this spirit, we shall recognize the department of the work with which we are connected as only one part of the great whole, and that if success comes to a sister conference or sanitarium or college or publishing house, we will rejoice as though it came to the organization with which we are connected. This spirit will take out of our schools all emulation, all desire to be first; it will take out of our publishing houses all spirit of rivalry in the production and sale of literature. It will keep out of our Sabbath services the spirit of commercialism.

I recognize the necessity of promoting at times various denominational objec-

tives at the Sabbath service hour. The character of such promotion should be carefully guarded. When such promotion includes the selling of publications in exchange for money, even though such publications are meritorious in their spiritual presentation of vital truth, I do not feel that Heaven can bless such publicity. We need ever to bear in mind the lesson of the cleansing of the temple and the solemn admonition of Christ: "Take these things hence: make not My Father's house a house of merchandise." John 2:16.

The spirit of divine guidance will lift the work of the raising of funds either in our own church membership or among our friends and neighbors, from the plane of cold commercialism to the higher level of service for Christ, love for whom will sweeten toil and glorify sacrifice. Only laboring in this spirit of brotherly love and unselfish endeavor can we pray for and confidently believe in the greater infilling of blessing which our hearts crave and for greater success of the work of God.

Danger of Centralization

We have received through the years from the messenger of the Lord definite instruction against the evil of centralization—centralization in numbers and facilities to the neglect of needy fields, and centralization of authority. We have repeatedly been admonished not to erect mammoth buildings nor continue to add building to building in enlargement, but to establish many centers. This instruction needs constant review and present-day application.

The messenger of the Lord faithfully warned us against building up modern Jerusalems such as our headquarters was of old. Do we face this danger today? This, in my humble judgment, is worthy of serious study.

Our large centers, especially our institutional centers, exert a great influence upon our smaller churches. This is particularly true as relates to such questions as Sabbath observance, social ethics, dress, and the principles of healthful living. Thus these centers may become saviors of spiritual life or of spiritual death.

More and more the spirit of pa-

The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF
THE SEVENTH-DAY ADVENTISTS

Devoted to the proclamation of "the faith which was once delivered unto the saints."

VOL. 113 JUNE 1, 1936 No. 25

Published by the Seventh-day Adventists. Issued daily, except Saturday, from May 28 to June 14, inclusive, and weekly thereafter.

Review and Herald Publishing Assn.
Takoma Park, Washington, D.C., U.S.A.

SUBSCRIPTION PRICE, ONE YEAR, \$3

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

Entered as second-class matter, August 14, 1903, at the post office at Washington, D.C., under the Act of Congress of March 3, 1879.

ternalistic supervision is dominating the governments of earth, resulting in centralization of authority and in the discouragement, if not the suppression, of individual or group initiative. Those of us who occupy official position in either conference or institutional work must be careful that this spirit does not enter the church or influence our relationship to our brethren. "Be not many masters," is addressed to the leaders in the church of Christ. They must be careful not to oppress the humblest member of the church. "One is your Master, even Christ, and all ye are brethren," is the divine definition of the true relationship which should exist among the members of the church of Christ.

Mistaking License for Liberty

But if there is danger in centralization of authority, there is greater danger in independent or irresponsible action or movement. We are told by the Lord's messenger: "God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—*Review and Herald*, Sept. 12, 1893. Again we are told: "God has not passed His people by, and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body."—"Testimonies," Vol. V, p. 291.

Some have wrongly argued that we would come to a time before the coming of the Lord when organization would be discarded and every man would work independently, as directed by the Holy Spirit. This I believe to be a pernicious error, and one by which Satan would seek to bring confusion into the work of God. We are told that organization will have its place in this movement even until the end of time. I quote again from the Spirit of prophecy:

"Strengthened, Established, and Settled"

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled."—*Review and Herald*, Oct. 12, 1905.

"O how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time.

"Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work

there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together."—"Testimonies to Ministers," p. 489.

"Follow Peace With All Men"

Our workers especially 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 status. 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 political agitation or discussion which would create prejudice against the gospel message we bear to the world.

We cannot do effective Christian service primarily as Americans, as Englishmen, as Germans, or as Democrats or Republicans. 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 in Sadducee, in Jew, Samaritan, and Syro-Phoenician, a soul needing God, a prospective candidate for the heavenly kingdom. In the ministry of the gospel herald "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 Menace of Worldly Education

We face the menace of worldly education. This menace, I am glad to believe, is recognized by the leaders in this work, and they have been putting forth earnest efforts to safeguard the youth of this denomination from its unholy influence. There will ever be a conflict between truth and error. We are told in the Spirit of prophecy that in the days before us, "wealth, genius, education, will combine to cover them [God's people] with contempt."—"Testimonies," Vol. V, p. 450.

We may well be thankful for the fine system of education possessed by Seventh-day Adventists. Through the years our schools have been rendering excellent service. They have done much for the development of Christian character. They have been the chief source of supply for recruits for Christian service in the home field and in lands overseas. I have lived neighbor for twenty-seven years to one of our schools. I have seen go out from it many noble men and women to do valiant service for God. Never have I seen a finer student body nor a deeper spirit of earnest purpose possessing their lives than I have seen the last year. I believe the same character of students, possessed of the same earnest purpose, may be found in all our schools at the present time. Our schools may not be perfect; they may have made mistakes; nevertheless they are the safest places in all the world for our youth to be educated. They are worthy of our hearty support.

And these schools today are manned by a fine group of Christian men and women. I know of no class of workers who are more faithful to their appointed task or who in the fear of God are more loyally seeking to upbuild this movement, than the teachers in our schools. I say this at the outset, because I would not wish one word that I might utter to be misunderstood as reflecting on the integrity of our educators.

With this great confidence I feel in our schools and in our present teaching force, why do I sound this warning against worldly education? I answer, We are entering upon new paths in the field of education. How will this new program affect our schools? In answer to this question, it is very appropriate that we inquire how this program has affected other Christian schools, because we must recognize that a great change has come in the experience of the Christian colleges of other denominations. Indeed, some of these schools which were established as conservators of the faith and in order to promote the fundamental principles of the Christian religion, have so modified and transformed their objectives that they have lost their church or denominational affiliation, and they stand today in an inimical relation to the Christian religion, constituting in their experience a base denial of the Bible fundamentals which they were established to conserve and promulgate. This transformation was wrought in these Christian schools because they entered into competition with the schools of the State and sought to follow their lead in equipment, in teaching force, in subject matter taught. This is well expressed by Professor Harmon, recently president of the Transylvania College, in the magazine *Current History*. Of the present status of church colleges in general, this educator says:

"The requirements of standardizing agencies have compelled church colleges to shift their emphasis from morality to scholarship. This has changed the whole mental pattern and modified the spirit of church colleges. They have not developed in recent years along lines that express the urge and soul of vital Christianity. They have given up their natural element of greatest strength, religion, and taken up the tax-supported institution's element of greatest weakness, standardization."

Unrecognized Transformation

This change in the church colleges of other denominations came, according to this writer, because the emphasis of teaching was shifted from morality to scholarship. The transformation did not come in a day; it took years to bring it about. Regarding this, Professor Harmon adds:

"Today there are definite trends indicating the removal of the historic church college from the field of education. The forces that terminate institutions have a long drift, but they move inexorably. Usually the change is at hand before society is aware. The passing of the church college is now taking place, and most of its devotees are looking upon the transition; some are even players in the drama, and do not recognize it." (Emphasis supplied.)

Is it possible that coming years may bring this transformation to our schools? Is it possible that we will be players in the drama of transforming the character

of our colleges, and not realize that we have a part in bringing this about? It will be a miracle of God's grace if this is not the case. It will be only because we heed faithfully the definite instruction we have received from the servant of the Lord. I pray that we may recognize our danger, and that this recognition will prove a safeguard against our following to its ultimate the path which has ended so disastrously to the schools of other denominations. To do this we must place emphasis upon religion and Christian character above the emphasis placed upon scholarship. Religion and scholarship are by no means inimical to each other, but the latter should always be made subservient to the former.

If our faculties of teachers could always be composed of men and women true and loyal to the principles of this message, as I believe they are today, we would have little to fear from the evils of worldly education. The great danger of the future lies in the necessity of our continually sending teachers to the university for advanced degrees in order to maintain our accrediting status. Will some of these imbibe pernicious error, and, returning to their own classrooms, infect their students with the deadly doctrines of Modernism?

Teachers may do this and do it honestly and sincerely, confidently believing they are bringing to this movement and message positive benefit. They may still employ the language of Canaan, conform to the usages and customs of the church, but unintentionally and unconsciously shape their teaching in a way to rob our message of its aggressive, evangelizing force and its vital transforming power. They may do this unconsciously, because so subtle and insinuating have been the false philosophies to which they have been exposed that they have insensibly been affected thereby.

In justice to our teachers it should be said that in seeking further work in the university, they have done this in deference to the desires of their constituencies and in harmony with official actions of the church.

The following quotations from the Spirit of prophecy are worthy of careful consideration. They point out the very danger to which I have referred:

"There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world, study the things which the world studies, and become familiar with the things that the world becomes familiar with. This is one of the greatest mistakes that could be made."—*Fundamentals of Christian Education*, p. 534.

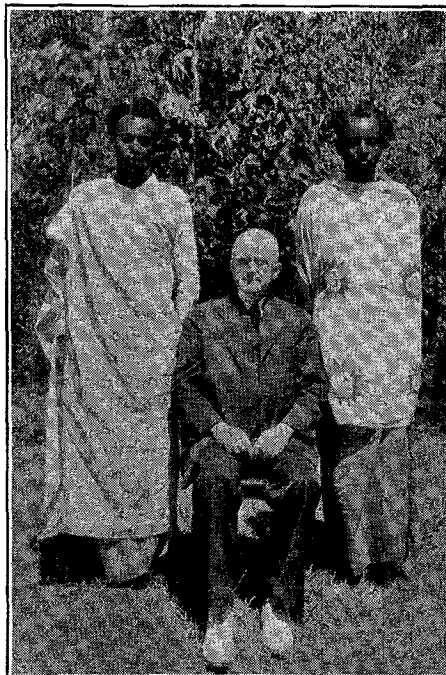
Again we have this warning word to those who seek the education of the world:

"Those who seek the education that the world esteems so highly, are gradually led farther and farther from the principles of truth until they become educated worldlings. . . . And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done."—*Id.*, pp. 535, 536.

As I have stated, I do not believe that any teacher would willingly seek to bring back into his teaching these subversive influences. The danger is that his own mind will become clouded, that he will lose his discernment between truth and error, and will believe when he expresses error that he is teaching vital truth. This further statement from the messenger of the Lord is worthy of our careful consideration:

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."—*Counsels to Teachers*, p. 255.

If our people were being tested when these words were written, in the early part of this century, they surely are



Elder I. H. Evans With Two Baptized Chiefs at the Gitwe Mission Camp Meeting, Ruanda, July, 1935

being tested today; and should it not be our constant study to determine whether influences are at work to tie us to the educational policies of those who do not discern the voice of God? If we find such to be the case, our only safety is in breaking away from every such influence.

We are told in "Fundamentals of Christian Education," page 290, that "our institutions of learning may swing into worldly conformity. Step by step they may advance to the world." These words were uttered in 1894. They seem almost prophetic of the present hour. But the messenger of the Lord adds this hopeful word: "They are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world."

May God give us hearts to seek constantly His way and will, and to walk in harmony with His divine purpose. In this experience only shall we find liberty and true success.

The Menace of Modern Liberalism

Liberalism, so called, is a marked characteristic of present-day thinking.

The last two decades have witnessed a wide departure from the conservative standards of the past. This is true in religious belief, in moral conduct, in social ethics, in fact, in practically everything pertaining to human life and experience.

What has been the trend of this liberalistic thought? Has it strengthened the basic institutions of the home, the church, the state? Has it developed a nobler standard of Christian character? Has it led to higher thinking and holier living? Every thoughtful observer of the times knows that the result has been the very opposite of this. The liberal thinking of today is loose thinking; the liberality of today leads to license; it leads men and women away from God and away from the standards of His word.

We see some in the Seventh-day Adventist Church who glory in their so-called broad-mindedness, their liberality, their progressiveness, who look askance at those of oldtime faith in conservative standards. These conscientious convictions are counted as old-fashioned and out of date, the fruit of simple-mindedness and overconscientiousness. The writings of the Spirit of prophecy are either entirely discredited or lightly regarded, and referred to with slighting remarks. And this viewpoint, unfortunately, is not held by a few of our youth alone, but by some older in years. But Heaven does not so regard this simple faith in the instruction which has come to us through the Bible and the Testimonies. When we depart from this instruction, we do so at our great peril.

It will not be the liberalist, the careless, the worldly-minded, the pleasure loving, upon whom God's final approval will be placed. Rather it will be upon those whose souls recoil from the sins seen even among God's professed children, and who by life and voice cry out against the evils. For we read: "The Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Eze. 9:4.

Let us stand stanchly against liberalism which leads us to lower in our lives the conservative standards of righteousness set for us by divine revelation as expressed in the Bible and in the writings of the Spirit of prophecy.

Subtle Phases of Liberalism

Years ago the messenger of the Lord warned us of this false path leading down to perdition. We quote as follows:

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced."—*Spe-*

cial Testimonies," Series B, No. 2, pp. 54, 55.

This philosophy of religious liberalism was met and repulsed thirty years ago. We were told that this was the alpha of Satanic delusion, and that the omega was yet to be developed. Through what avenue this omega will come, or under what guise it will appear, I cannot say. It behooves us, therefore, to be on our guard lest our faith become corrupted from the simplicity of the gospel, and we be led to form worldly alliances or to accept theories and philosophies which will lead us to compromise the message which God has commissioned us to give to the world. It is only as we faithfully guard the heritage of sacred truth committed to us that we shall be able successfully to meet this menace in coming days.

This message can know no compromise! It cannot join affinity with the world or with any other message in the world, or it will lose its holy character and its vitalizing, sanctifying power. Only as we give this message in its primitive purity, in its simplicity, in its clear-cut, incisive power, shall we prove true to our holy trust.

As never before we need to emphasize the great fundamental truths which have brought us into being. These truths which made us Seventh-day Adventists, will, if cherished, keep us Seventh-day Adventists. God has called us to do a distinctive work. He has called us to give to the world His message for this day and generation. Only as we preserve our distinctive character, only as we give faithfully, fearlessly, and uncompromisingly, the gospel message committed to us, can we expect the blessing of God to rest upon our labors.

We are told by the Spirit of prophecy: "No line of our faith that has made us what we are is to be weakened."—*"Testimonies," Vol. VIII, p. 160.*

"Our only safety is in preserving the ancient landmarks."—*Id., Vol. V, p. 199.*

"Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the word and by revelation."—*Id., Vol. VIII, pp. 296, 297.*

"Men and women will arise professing to have new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived."—*Id., Vol. V, p. 295.*

"Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance.'"—*"Early Writings," p. 258.*

And we are not to rest satisfied with the knowledge of these messages which we already possess. We are exhorted both in the Scriptures and in the Testimonies to earnest perseverance in the study of the Word. As the result of this study new revelations of God's truth will come to us. But the new revelation will not discredit the revelation already received. It is one thing to study to tear down and quite another thing to study to build up. We are told by the psalmist that to the froward man God will show Himself froward, and to the upright man He will show Himself upright. There is no frowardness in God, but the froward man judges God

after his own distorted conceptions. Let us avoid this pitfall in our study of God and His divine revelation.

When we are tempted to speculate as to the truth of God, let us follow the sage advice of Lyman Beecher of years ago. In his counsel to a class of divinity students he said that before venturing out into the great sea of speculation, he made fast to some old stump of a doctrine that had stood on the shore and resisted the winds and waves for many years. Then if he was swept off his feet and didn't know where he was, he knew where that stump was and hauled in on the rope. We need to recognize that certain fundamentals of the truths of God are impregnable. We do not need to question their integrity, and all of our study for advanced light should be made with reference to these great fundamentals of the Scriptures.

Moses' parting admonition to Israel of old was: "Thou shalt remember all the way which the Lord thy God led



Two Chief Men of Sandia on the Eastern Slope of the Andes, on Their Fourth Journey to Plead for a Teacher of the Gospel

thee." To us the prophet of the Lord gave this definite counsel: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*"Life Sketches," ed. 1915, p. 196.* May God grant we shall not forget the teachings in our past history, nor the old paths in which God has led us.

Our Hope for the Future

By what power may we meet Heaven's purpose in the giving of this message to every nation, kindred, tongue, and people? Will our denominational organization avail for this? Can we accomplish it by resolution, by well-laid plans, by gifts to missions, by our literature, our schools, our health work? Nay, verily! These human agencies may be used of God for the reason that He chooses in some measure to work through human means. But He will employ the wheels of organization only as His power becomes, in the words of Ezekiel, the spirit in the wheels. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts," is His work to be finished in righteousness.

Through the prophet Joel the Lord has promised that a special outpouring of

His Spirit will mark the closing days of gospel work in the earth. Joel 2: 28, 29. This outpouring will result in what we have called the "loud cry" of the threefold message, and is represented by the angel of Revelation 18, who comes down in great power, crying mightily with a strong voice. This is the testimony borne by the messenger of the Lord regarding this experience:

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices all over the earth, the warning will be given. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit."—*"The Great Controversy," pp. 611, 612.*

The Spirit of Pentecost

The influence of this spiritual uplift will be felt in every activity of the church. It will prove the Spirit in the wheels of organization, adding a touch of new life and energy to every activity. The church of God will be impelled by a new power to holy service. The fear of man will be removed from every heart. The stern sense of duty in Christian service will give place to impelling love. And this spirit of Pentecostal consecration will produce Pentecostal giving. No longer will the ministers of Christ be distressed and overburdened to persuade the Lord's people to reach necessary goals in Christian service or in the material support of the work. The chief burden of heart of those who enter into this deeper experience will be to know and do the will of God. Those who have possessions will sell them, and the price thereof will be placed in the treasury of God. No man will count aught that he possesses his own to be used selfishly. Rather, will he count himself as God's steward, entrusted with his Lord's goods to be used in ways that will redound to the glory of Christ.

The word of God will take the place of the storybook and novel. The song of praise will supplant the song of jazz. The prayer meeting will be the place of attraction above the party of pleasure. The chief joy of life will be to live and labor for Christ the Lord. This is the experience into which the children of the kingdom must enter. The closing days of their experience in this world, in consecration and faith and hope, will be but the prelude to the time when they shall actually possess the kingdom. The final test will try every foundation, will prove every character. The wheat and the chaff will be manifested; the gold and the dross will be revealed.

May God help us to stand the test, and by holy Christian living, by earnest, prevailing prayer, by simple, childlike faith, place ourselves in the channel of God's blessing, in that attitude of heart and mind in which we can receive the outpouring of the Holy Spirit. I am sure you will agree with me when I say, This is the greatest need of the church today. May God supply this lack to the church as a whole and to every one of His children.

The Home Commission

By ARTHUR W. SPALDING, Secretary



A. W. Spalding

THE Home Commission, instituted in 1919, has been in actual operation only since 1922, fourteen years. What does it have to show for fourteen years' work? I purpose in this report, briefly and vividly to lay before you, first, the reason for its existence; second, the record of its accomplishments; third, the necessity for more effective organization and equipment to do a work indispensable, vital to the church and to the salvation of our children and youth.

The home is the unit of society. Out of its product, out of its influence, out of its training, comes whatever sort of parent, neighbor, citizen, and church member there is. These words from the pen of Mrs. Ellen G. White should ring like a trumpet blast to summon every soldier of Jesus Christ to the building and defense of this citadel of the church:

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*"Ministry of Healing,"* p. 349.

Do we believe that? Brethren, do we believe that? It means that what we would have in the church we must first of all build in the home. If we would have messengers and ministers of Jesus Christ fit to bear burdens and never faint, fit to face difficulties and never falter, fit to carry the torch of the gospel and set the world on fire for Christ, we must first of all make Christian homes where parents teach their children to govern their appetites, their passions, and their ambitions, to have and to perform duties in labor and ministry with skill and love, to have a great aim and a great goal, and unflinchingly to meet and conquer every difficulty in their way, to know and to love God and to commune with Him and fill their minds and hearts with Him through sacred song and story, through the mysteries and glories of nature, God's great handiwork, through study and prayer and service.

Such homes do not come by accident; they do not just happen to be. The tendency for homes, as for persons, is to grow lax, to shirk duties, to cast responsibilities upon other agencies. In consequence, iniquity and crime run rampant in the land. The homes of our church are influenced by this general state, and in many Seventh-day Adventist homes the floodgates are open, and the foolishness and wickedness of the world are pouring in through radio and moving picture and comic sheet and light literature and association with those of lax morals and ungoverned appetites.

Positive Teaching

We shall not stem this flood of evil merely by negations. Forbiddings may be necessary in emergencies; but forbiddings are barren things, they cannot give power to do right. We must have, our parents must have, a positive program of filling with good the minds and hearts of our children and youth. This is a work of education, and it demands the education of parents to fit them to be teachers. Exhortation is not enough. It is of little use to say to parents: "Be good; and teach your children to be good." The vast majority of parents, never having had training for parenthood, stand helpless in the face of such an injunction. They need knowledge, training, the acquirement of skill in the most delicate and difficult but most fruitful and glorious of all social sciences, child culture. If the church is to expect parents to build its foundations, the church through skilled teachers must first give to parents the wherewithal to build. Until this is done, and done efficiently and effectively, the church will never complete its work. And these words by Mrs. White are directly to this point: "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*"Education,"* p. 276.

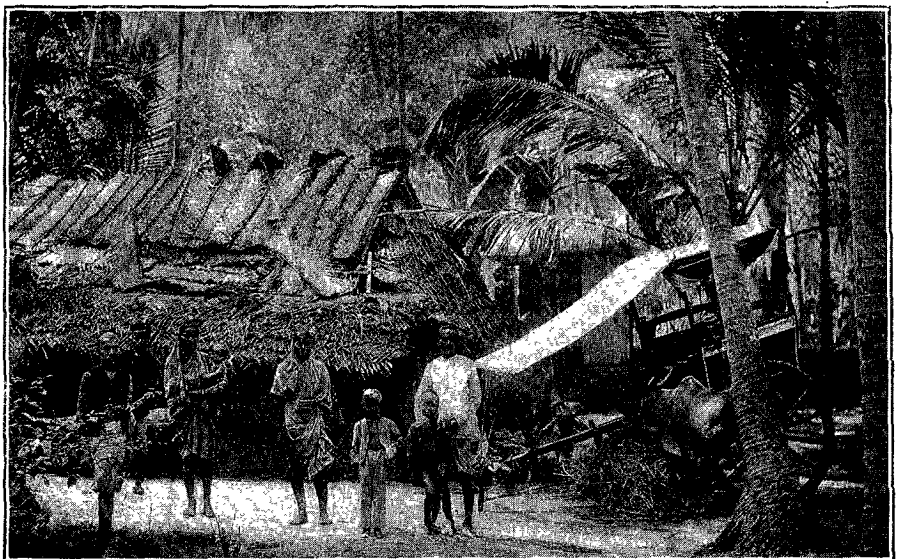
It was in partial recognition of this duty that our church, seventeen years ago, instituted the Home Commission—not a department, staffed down through the local conferences and the churches, but an interdepartmental committee of the General Conference alone, with the time of one man and half the time of one woman given to its work throughout the whole world field, besides such assistance as its other heavily burdened members and volunteer workers anywhere could give. It was a beginning, and for that reason to be commended; but judge for yourselves how nearly adequate it was to the tremendous task of entering every home in our church throughout the world and creating there a school of government, health, manners, industry, and devotion.

What Has Been Accomplished

What has the Home Commission accomplished in its fourteen years of active effort? It started by holding home institutes for parents and others, in local churches of sympathetic conferences. Within two or three years this activity had to be abandoned because of the pressure of other work upon the secretary, though in one or two conferences volunteer workers have worthily carried on the practice. But from the first to the present time, the annual camp meetings throughout the North American Division have received attention, and by the sympathetic aid of the conference administrations and local workers, and by the preparation and distribution each year of camp meeting studies on home life and child culture, the holding of parents' meetings at the camp meeting has been generally successful. Our church periodicals, especially our official church organ, the *REVIEW AND HERALD*, have been always open to helpful articles upon home life and education, and this field has been gratifyingly filled by various writers.

For the past several years the calendar of special church days has contained Christian Home Day, the first Sabbath in February; and for this day a suggestive program has regularly been supplied through the *Church Officers' Gazette*, dealing with family worship, religious and ethical training, home government, etc. We have no statistical information upon the extent of the observance of this day, but from observation and individual reports it appears that it is very generally ignored, in the pressure of other interests, though great efforts have been put forth to secure the attention of church officers and people to its importance as a means of impressing the necessity and value of home and parent education. It would seem that pastors and conference officials, as well as parents, should take a deeper interest in this matter, and not only regularly observe this day in their church services, but through its inspiration be led to devote much more attention throughout the year to study and discussion of the Christian parent's work.

The greatest accomplishment of the Home Commission, doubtless, is the founding of parents' societies, especially mothers' societies, in the local churches, for study of the science of child training and homemaking; and along with



A Native Home in Bengal, India

that, the creation of a literature as the basis of that study. Following the *Parents' Lessons*, in periodical form during the first years, there was begun in 1927 and completed in 1932 the preparation and publication of the Christian Home Series of five books: "Makers of the Home," "All About the Baby," "Through Early Childhood," "Growing Boys and Girls," and "The Days of Youth," with a supplementary volume, "Christian Storytelling." These books, each one covering a distinct period of life, and presenting lessons in government, health, nature study, storytelling, industrial and economic training, and the ethical and spiritual development of the child and youth, combine the soundest social science with the aims and appeals of Christian life. They should be in the hands and hearts of all Seventh-day Adventist parents and of many others.

The Mothers' Society and the Parents' Council (the latter including fathers) are formed as study groups. We have no confidence in the efficacy of associations for mere entertainment or lecture programs. Preparation for efficient parenthood demands as thorough study as any of the school sciences; and the Home Commission has therefore insisted upon regular, progressive study by every member of these societies. This has doubtless curtailed the membership; for many parents are unwilling thus to exert themselves. The peak of membership has been reached with 160 societies and approximately 2,500 members, a point reached very quickly in the first flush of interest at the beginning of the work, fluctuating somewhat since, yet fairly maintained at about the same figures. The promotion and maintenance of this work is greatly hampered by the necessity of conducting it almost wholly from General Conference headquarters, since we have no paid staff in the conferences. By action of the Fall Council of 1927, there is permitted a nominal representation of the Home Commission in each conference, by the selection of a member of the departmental staff, already carrying from one to four departments, as the local conference Home Commission secretary. Some of these heavily burdened workers have given earnest thought and effort to this work, and to the extent of their time and strength have greatly fostered the work in their conferences. But it is not to be wondered at that the majority have been unable to give much attention to it.

Beautiful Homes and Characters

Nevertheless, the results of this parent education in our churches are becoming manifest, and our hearts are made to rejoice many times over the beautiful Christian homes and the fine, well-trained, and well-equipped young men and women who have come from them, and whose parents testify that "they have been raised by the book." Such young men and women, rooted and grounded in the truth, physically, socially, intellectually, and spiritually, will be fit members of that army of youthful workers through whom speedily "the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world." Our sorrow is that they are not a larger company, that neither by our means nor other has the effective education of parents reached as yet into a hundredth part of our Seventh-day Adventist homes. Facing such a fact, after fourteen years of earnest labor, have

we not the need to reexamine our plans and methods?

The chief results have been obtained in the United States of America, since the secretary has found his time more than occupied here, and only through correspondence has he been able to assist volunteer workers in other lands. Nevertheless, some work is being done in other countries, both those most advanced and those most backward. In Australia and in South America, where in the first years some strong work was done in organizing parents' societies and giving instruction, the tide seems to have receded, due in part to the death of talented and devoted leaders. In Europe, particularly in the Southern European Division, a good interest has been maintained, the Sabbath school department being the chief medium through which instruction has been given to parents, though also some literature has been prepared and circulated.

In non-Christian lands some efforts have been made to meet the needs of home life. In China particularly the Home Commission secretary of the division, aided by other workers, has furnished studies in the vernacular periodicals, and also a small book has been produced, dealing with the making of the Christian home and the training of children. In the Philippines a good work has been carried on by the organization of parents' societies, furnished with lessons especially prepared by the division Home Commission secretary and helpers. Among more primitive peoples, the missionaries must, perforce, give social instruction, in the effort to construct Christian homes among them. From Africa and from the islands have come appeals for assistance in planning and preparing this instruction. Naturally, the workers upon the ground, who are acquainted with the conditions and customs of the people, must work this out in detail; but upon request the Home Commission has prepared a broad outline of instruction for the converts from non-Christian peoples which may be adapted to the needs of each field.

We have come now to a point in our experience where a new survey of this work for the home should be taken, a new value set upon it, and more adequate provision made for its advancement. There is no denying the fact that for several years the Home Commission has been marking time, due in some degree doubtless to the partial incapacitation of its staff, but much more to the engrossment of the church in great enterprises at home and abroad, which are indeed the volume of its work, but which, it must be realized, as declared by the Spirit of prophecy, cannot be brought to complete success unless the foundation work of the home is given due attention and ample provision. At the present rate of progress in home education we shall continue to lose many of our young people, and of the remainder find a large proportion inadequately prepared for life or trained for service.

Let it be emphasized again that parents must "receive a training for their sacred responsibilities," and that until this is accomplished, "never will education accomplish all that it might and should accomplish;" that is, never will the gospel work be completed. Hopes, fears, prayers, tears, supplications, exhortations,—all can be thrown into the balance without avail unless we provide

for and make effective the training of parents and prospective parents who belong to the church. The cause of God, the cause of the last gospel message now sounding to the world, is making such tremendous demands upon the resources of our people, financial, physical, social, intellectual, and spiritual, as can never be sustained except that fountainhead of human love and power, the home, is built into lines of strength unexampled in any other age. Such a work demands the deepest attention of our people and our leaders, and such provision for its accomplishment as has not yet been dreamed of.

Appeal to Every Department

Every department of the work can and must share in this rehabilitation and strengthening of the home forces. The ministry, of both the pastoral and the evangelistic services, have a solemn duty to prepare themselves to teach and to counsel parents and to give intelligent and devoted service to the children and youth as well as the adults under their charge. The Missionary Volunteer Department is doing yeoman service in the instruction and inspiration of our youth, and is pursuing plans which will make it even more effective in the future in the social education of the young people and the turning of their social power into service for Christ. The Medical Department, especially in its educational services, touches a vital need of our homes; and the Home Missionary Department will sense the fact that the community service in which it leads is dependent for its effectiveness upon the Christian spirit inculcated in the home.

But, next to the ministry, the greatest responsibility rests upon the educational forces of our church. The Sabbath school, which marshals the whole membership of the church for Bible study, has a great opportunity systematically to instill in parents a knowledge of the principles and some of the processes of home education. In many of our churches, the only time that most of the members can meet is on the Sabbath. Could sacred time be more warrantably used than in studying to know the way of the Lord in the education of the children for Him? and this not only in content of Holy Writ, but in the science of loving and teaching and disciplining these younger members of the household of faith. No adequate system of universal instruction in parent education now exists among us; it might be the opportunity of the Sabbath school to offer optional training in this most sacred of obligations.

The Educational Department has most of all a responsibility. We started our denominational education at the top, with the founding of a college. From that beginning we gradually began to build the underpinning, establishing in time secondary schools and elementary church schools. Have we reached the ultimate goal? No; there remains the first and most important school age, that of the babe and the little child. This is the school of the home, where the parents are the teachers. And no system of education can be regarded as complete which does not include this foundation work; for the first seven years of the child's life are the most impressionable and most formative, and the school must build upon the foundation the home has laid. Therefore the training of parents and of prospective

parents is the very first work of education to which we should give attention. It should be a part of the curricula of our colleges, and should there employ the very best teaching talent.

That the chair is the most difficult to fill, and that the project presents many difficulties, is, in the light of its vital importance, only a challenge to our greatest energies and wisdom. A part of this education for parenthood is the thorough study of social science and ethics particularly as they relate to personal contacts and church interests.

The Ministerial Association

By L. E. FROOM, Secretary



L. E. Froom

THE report for the Ministerial Association will differ materially from those presented to you which have a definitely statistical element. Those interesting and valuable tabulated figures that aid in understanding our present status, and in sensing our advance or retreat.

our achievements or shortcomings, are designedly left to the statistical and other departments. Our field of endeavor lies in the realm of principles and methods. We deal with the worker and his message,—his spiritual and intellectual equipment, his ideals, standards, and efficiency, the content and character of his message, his mode of presenting it, and the varied ways of achieving the greatest results. These, obviously, are not adaptable to tabulation in the usual sense.

In bringing this report before you, it is desirable first of all to remind the Conference that the Ministerial Association, true to its name, is not a department, with the organization and functions of a department, as are the Sabbath School, Missionary Volunteer, Home Missionary, and the like. Visualize the evangelical forces of this movement, such as are gathered at this Conference, and you will have a panorama of the membership of the Ministerial Association before you; and the reason why this organization is not a department, but an association, will be apparent. The departments are so designated, because they are departments of the full ministry of the denomination, formed to aid the rank and file of the ministerial force in their care of the cause; but the Ministerial Association embraces that full group in its varied interests and efforts.

The Ministerial Association has no administrative prerogatives, and has, in harmony with its founding purposes and safeguards, studiously avoided any encroachments upon this field. It has no secretaries in union and local conferences or missions. Only in our world divisions are there secretaries—frequently the division president—through whom your appointed association leaders at the General Conference office may make their contacts with fields outside North America. In North America we deal directly with the individual worker.

These are subjects not only for the college, but in appropriate form and degree for our secondary schools. Can we fail to envisage this responsibility? Are we to be bound by inert precedent and sluggish custom? Can we do nothing that we have not done before, while even the world around us is awake to the pressing need, and in its schools is doing the best it can to supply the demand for social education? Awake, church of God! The Lord's message is: "Ye have compassed this mountain long enough; turn you northward!"

Thus the organization is very simple, and the contacts quite direct. The president of the General Conference is chairman of the representative Association Advisory Council, numbering twenty-eight, and the senior vice-president was the general secretary during the past six years. Such is the experienced, surrounding counsel for those associates who carry on the active work.

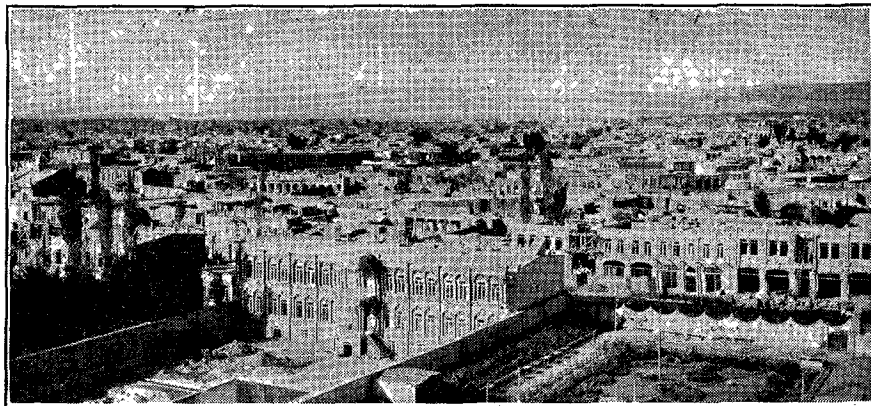
In field work, your secretaries have given service in evangelistic councils, overseas divisions, the Advanced Bible School, camp meetings, college Weeks of Prayer, work among the churches, and numerous emergency appointments. But far more than these field contacts, the association provides a central service bureau for the denomination, through which information and counsel on the many important problems that confront the ministry are constantly secured and made available to meet the needs and requests of the workers. This information secured, it is transmitted to the workers by mail in these field contacts, and especially through the *Ministry*.

As to both the propriety and the effectiveness of this denominational provision, may I be permitted to quote from Elder Daniells, first secretary of the association, in the last communication I ever received from him bearing upon this matter. His observations upon its founding purpose, its fundamental need

"As I review the experiences of our ministry since I entered its ranks, over half a century ago, I can but deeply regret that what is now our Ministerial Association, and its messenger, the *Ministry*, were not established long years ago. Had this been the case, this movement would surely have had a much stronger ministry today. I recall that back in the days of G. I. Butler, J. H. Waggoner, and D. M. Canright, an effort was made to lead us younger ministers to a more thorough, original study of the Bible, and also to a wider range of reading of valuable books. But lacking definite plans and organization such as we have now, the efforts ceased and failed.

"I feel that no phase of our many-sided movement calls for more definite, thorough, untiring endeavor for efficiency than our ministry. The gospel ministry is the background of the gospel church. Paul tells us that the 'church of God' is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. Eph. 2:19, 20. From this fundamental truth, I take it that the church will be like its ministry. It will reflect the character of its ministers. If they are what they should be, the church will be what it should be. In so far as its ministry falls below the divine standard, the church will likewise fall. The history of the church during all the centuries shows this.

"In order to have a truly efficient ministry, the most efficient efforts must be put forth in its behalf. This creative work should be assigned to men who have a clear, true, broad vision of what the ministry should be. And these men should have efficient mediums of communication through which to reach each member of the ministerial body. Our ministers are scattered over the face of the whole earth. Few of them have the advantages they need for study, enlightenment, and development along all lines of service. They are entitled to help from the denomination. The present arrangement in their behalf is ideal. It stands by the side of other arrangements we have maintained for years for the efficient working of departmental



View of Tabriz, Headquarters of Our Work in Persia

and place, and its possibilities, are so pertinent, and the reasoning is so cogent, that they merit a respectful hearing:

"Statements from so many of our ministers, which express great appreciation of the work being done by the Ministerial Association, encourage me very much. I am especially gratified to know that they prize its excellent medium of intercommunication, the *Ministry*.

lines of work. The Sabbath school has an efficient staff and a good medium through which to reach its workers. The same is true of the Religious Liberty, the Medical, and other departments. The *REVIEW AND HERALD* and the *Youth's Instructor* are to inform, encourage, warn, and build up the church as a whole. All this is good; it is necessary.

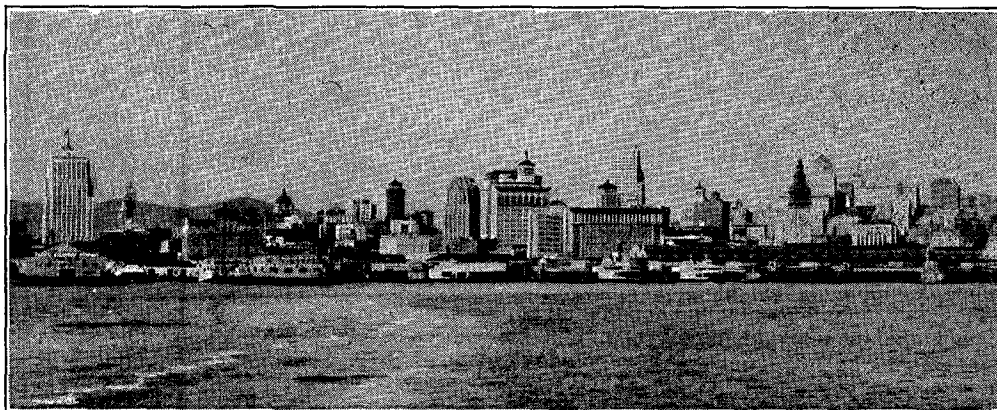
"But how much more is it necessary

to maintain similar arrangements for the instruction, guidance, and upbuilding of the very men who raise up the churches and minister to them in person. And how imperative that every such endeavor be made just now. We have entered a serious crisis in the world and in the church, yes, and in our own fold. Dangers and pitfalls of every sort are all about us. If ever this cause

by the employing organization, the other half by the General Conference as a service to our gospel workers; and a growing number of our conference organizations are placing these clubs on a perpetual or continuous basis.

This journal for workers, ignoring unprofitable questions, and dealing with the fundamental interests, purposes, and responsibilities of the gospel worker in

confidence in the veracity and authority of the Spirit of prophecy, confidence in the integrity of the sanctuary truth, the hub of the great wheel of last-day doctrine, and confidence in the verity of the great outline prophecies,—these all resting, of course, on the full saving provisions of the everlasting gospel, and all in the setting of righteousness by faith.



G. Moulin, from E. Galloway, N.Y.

Sky Line of San Francisco, California

needed a true, loyal, efficient band of ministers, it needs it today. If we slacken our efforts in behalf of our ministry now, through the only definite, practical arrangement the denomination has ever made for building up an all-round, efficient ministry, it will be at our peril."

Such was Elder Daniells' sober conviction, expressed not so very long before his death. And of the work, influence, and practical value of the association in mission land divisions, one paragraph from one field must suffice. It is from Professor Griggs, vice-president for the Far Eastern Division, and secretary of the Ministerial Association in that field. He says:

"There is no place in the world where the work of this association counts for more than it does in these lands where we have an uneducated and inexperienced ministry, many of whom have just come out from Catholicism and heathenism. So you may be certain of our appreciation of what this association is doing, and of our endeavors to promote it to the fullest."

I. The "Ministry"

In many ways there is less need of a report from the Ministerial Association than from any other section of the General Conference organization, as a printed report is brought before the association membership each month through the *Ministry*. In fact, the influence and value of the association may be judged largely by these twelve twenty-four-page numbers issued each year, or a total of seventy-two since the last session of the General Conference—1,732 pages in all. The clearly defined principles and objectives of the association are all permanently before you in this form, and speak for themselves.

The *Ministry* is provided for the English-reading evangelical working force of the movement in all the divisions, save one. The present normal printing order is about 3,500 monthly, the list being confined almost entirely to our workers. It is supplied chiefly through conference clubs, but is mailed directly to the individual worker. One half of the one-dollar subscription cost is borne

private life and public labor, has a distinct field of its own, and carefully avoids encroachment upon the territory of our other periodicals. In this journal, worker speaks to worker concerning evangelistic, pastoral, and missionary methods that bear the seal of successful result. Through this medium the appointed leaders of the movement speak in a more intimate way to our evangelistic working force than would be fitting through our general church paper read by the laity, thus bringing directly to the individual worker their counsels of experience and the benefits of wide contacts and observation.

Special information like that given through the series, "Glimpses of 'Elmhaven,'" and the previous studies in church history, are examples of highly profitable special information needed by all, which would probably be unavailable save in this way. The proceedings of the two North American evangelistic councils, reported throughout the year 1935, were likewise highly practical, and very widely appreciated, such councils being considered an administrative matter in North America, and conducted by the vice-president for the division. There is really no limit to the usefulness of such specialized information, and a bounden obligation obviously rests upon those responsible for the *Ministry* to secure and transmit the best materials possible in the fields of research, history, science, archeology, the Greek text, and the like, as well as in the basic ministerial methods.

Those who analyze the *Ministry* will observe that its emphasis is first on the spiritual, and then on the intellectual and technical; or on life, knowledge, and method, in the order named, which we believe to be God's order. In evaluating the policies that have governed editorially, it will be observed that the association stands uncompromisingly for confidence in the surety of the near advent of Christ, confidence in the threefold message outlined in Revelation 14 as God's final warning and appeal to men, and for which we were called into existence as a people, confidence in the credibility of its historic beginnings,

The *Ministry*, as a journal of inspiration, information, and achievement, as well as of counsel and caution, has as its contributors the best talent to be found in our ranks. Thus it appeals alike to retired veterans and to those in active leadership in the very forefront of battle in homeland and mission field, and to ministerial recruits still in training in our colleges. It is already a definite factor in the ministerial training of our leading colleges, used for classroom assignment and collateral reading.

Evangelism in home base and mission land, is its special burden. Tent, hall, open air, theater, tabernacle, church, community Bible school, Bible study, and the limitless radio broadcast,—each has its own technique, its special problems and advantages, and all demand ceaseless study and improvement. These the *Ministry* seeks to foster continually.

The *Ministry* lifts the voice of kindly and timely warning against trends and pitfalls. Standing as a faithful sentinel, it points out those danger spots in our lives and service that retard the speedy finishing of the work. With its fingers on the world pulse, it brings monthly before our workers the current developments in the religious world about, that we may rightly understand and apply the cumulative, threefold message of Revelation 14. Wider and deeper becomes the gulf fixed between modern Babylon and the remnant church. This we are clearly to recognize. And this is to mold the emphasis and tenor of our message. Thus the isolated worker is aided in giving faithfully the warning message of God for the hour. The editorial in the current June issue, "Babylon's Fall and Our Responsibility," being distributed at this Conference, illustrates this principle.

The *Ministry* contains monthly, among a dozen other vital features, two full pages of verified "Valuable Quotations," dependable paragraphs from the current religious and secular press, that would not ordinarily be accessible, because no worker could afford personally to secure all the journals regularly quoted in this section. Nor would he, with his multi-

tudinous duties, have the time required to read and glean these items desirable either for quotation in public work, or for that even more necessary background of information that serves to safeguard, balance, and enforce his public utterances. We have real joy in making this service available.

And not only in English, but also in several other languages,—Chinese, Spanish, Portuguese, to mention but three,—there are printed or mimeographed exchanges between workers, conducted by the divisional association secretaries. These extensions draw materially upon the choicest things appearing in the *Ministry*, adapted to local needs, thus extending the sphere of influence.

Perhaps a word of appreciation may be tolerated here for that gracious stream of letters and oral statements coming from every part of the world field that has given us confidence and courage through the past six years in the somewhat exacting task of editing this journal for the worker force of this movement, including, as it does, our executives, evangelists, pastors, Bible workers, departmental secretaries, teachers, theological students, physicians, and scientists, in homeland and far-flung mission field.

To bring before our entire worker group the full implications of our mighty message and divine commission, and especially God's designed and provided means for finishing the work,—this has really been the supreme heart burden of those to whom you have entrusted the care of the Association and its official organ during these six years. Irrespective of who is responsible for the destiny of the *Ministry* in the days to come, I am persuaded that it came into being in the time and providence of God for such an hour as this, and that, having now established itself in the confidence, affections, and expectations of our worker group, it has just reached the point of greatest service to this cause. It is destined, if rightly handled, to be a mighty factor in the finishing of the work, by fearlessly and faithfully presenting the high ministerial ideals, standards, and methods, and the underlying spiritual power requisite for service in the final period of our witness to the world.

II. Ministerial Reading Courses

The united study program for gospel workers, better known as the Ministerial Reading Course, performs a distinct service to this movement, if one may judge by the grateful letters received from those benefiting from the plan. Serving nearly a thousand workers annually in the English language, it is also functioning in the leading modern languages in the overseas divisions, where nationals in the mission fields, as well as the workers of the various nations of the Western Hemisphere, are aided by these helps. During this six-year period, there have also been reading courses in such languages as French, German, Spanish, Italian, Portuguese, Chinese, and Japanese. Thus this united study provision now extends far beyond the original English-reading group.

It is but axiomatic that a sharp ax can fell more trees in a given time than a dull one. This being true, time is not lost by the woodman in sharpening his ax. Similarly, a trained, reading ministry can accomplish more in a given time than an unprepared one. We are

living in a day of high intellectual levels. Men and women in the lowliest walks of life have a broader education than in any previous age. The logic is irresistible that the minister who is to lead and inspire both high and low must himself be trained and disciplined in mind, and converted and consecrated in heart. The difference between a trained and an untrained mind is usually the difference between clear thinking and muddled thinking. And the interpretation of Scripture, and spiritual leadership in the remnant church, call for the clearest thinking and insight of which men are capable.

The times demand the best possible preparation. Never was life more complicated. Never were civilization's devious ways so intricate and deceptive. Many of the issues of decades past have been supplanted by new issues, which we must detect and be able to meet successfully. The infidelic denials of the past have been superseded by the allegedly factual evidences of modern science. Apostasy has entered a new and final epoch. This calls for a new mode of rebuttal and countervailing proof, effectual only as we have the requisite information. But more than that, we are called to aggressive conquest, and to the planting of the banner of truth in the very strongholds of error. We are called to give the note of divine certainty in a world of groping uncertainty, and of surety in a world of flux. Such certainty springs not simply from pious protestations of implicit faith, but from demonstrable evidence, which is available for us. The Sabbath, and kindred truths, destined to go forth more fully in earth's final hour, will be given by men both informed and consecrated to a degree commensurate with the demands of the times.

The current Reading Course—for 1936—serves to illustrate the timeliness and value of this denominational provision of bringing the books of greatest current value simultaneously into the hands of the largest possible number of our workers for study in line with this very principle. "The Abiding Gift of Prophecy," for example, deals with one of the most vital features in the life and witness of the remnant church, and the subject of bitter, relentless attack by the evil one, for the devil hates this gift that exposes and thwarts his schemes, and unifies the church. Brought forth as the final contribution of Elder Daniels, shortly before his death, this book was placed as a precious legacy primarily with the ministry of the advent movement.

Requested by my former chief, when he was stricken with his fatal malady, to help him get the manuscript in shape for publication, I spent seven weeks at his side, and know personally of his anxiety to get it into the 1936 Reading Course. Thus the association assisted materially in getting this book completed, so as to preserve in Elder Daniels' own words the record of this third of a century of intimate contact with the operation of this gift, and his mature conclusions as to the influence and efficacy of this gift in the church.

The F. D. Nichol volume, "God's Challenge to Modern Apostasy," is another distinct contribution to the ministerial literature of the advent movement. Prepared specifically with the current Reading Course in mind, the first copies

from the press were rushed to the association secretaries of the divisions for promotion purposes. This volume sounds a new note of great importance to our entire ministerial force. It is a fresh survey of developments in current religious thinking, and their bearing upon our fundamental witness to the world today. The resultant letters of gratitude and endorsement are impressive. Like several other volumes, this was printed expressly to meet the needs of our workers, and was placed in their hands fresh from the press.

In this way, a succession of books which our workers definitely need has been produced that otherwise might not have seen the light of day, because of publishing house hesitancy to take the risk on this type of trade book, unless at least a Reading Course circulation is guaranteed. None save those connected with this selective work know the toil involved in the process, the initial search for Reading Course possibilities, the early negotiations, the qualified, special readers for the prospective volumes, the committee considerations and approvals, the arrangements with the publishing houses, the annual promotion, etc. These all lie back of the attractive announcement you receive each autumn.

And already the selection of the four choice books for 1937 is virtually completed, as this must be cared for long in advance. One of the volumes chosen is just fresh from the press,—"Seventh-day Adventists in Time of War," by Elder F. M. Wilcox. Its pertinence may be judged from the title. It will prove of increasing value to our workers in counseling our youth, for the issue of noncombatancy will become more acute as time advances. I shall not disclose the titles of the other three at this time, for I do not wish to detract from the effectiveness and freshness of the announcement next fall. The other three will prove of equal interest, however, and one will be a real surprise.

III. Historical Research Work

Three and a half years ago we were directed to begin a thorough, systematic search for all historic source documents bearing upon the beginnings of the advent movement in North America. That the quest was not only richly rewarded, but was providentially aided, those who have acquaintance with the facts testify. Focusing first upon the decade following the great disappointment of 1844, we were rewarded by recovering nearly every important document issued, securing either the originals or photostatic copies, which materials formed the nucleus of the amazing Advent Source Collection now housed in a special vault at the General Conference office.

It soon became evident that the same thorough work should be done over the period from Miller's first sermon in August, 1831, to that great disappointment of October 22, 1844. And again the providential hand of God made available to us practically every important document produced in connection with this mighty awakening—and there were some seventy-five periodicals issued in connection with the great awakening, as well as a great number of books, pamphlets, tracts, printed sheets, and handbills. These, together with many invaluable letters and church records, have been recovered. Thus the full story of the advent movement in North

America is available from the documents themselves. This fuller knowledge throws inspiring floodlights upon that larger, simultaneous world awakening in the early decades of the nineteenth century, that became the object of that extensive and persistent quest, begun about a year ago, and to which the great libraries of Stockholm, Berlin, London, and Paris have yielded treasures beyond our fondest expectations.

It was clearly recognized by our pioneers many decades ago that a comprehensive history of the Sabbath throughout the Christian Era was highly necessary for a people heralding the last-day Sabbath reform. But only recently has it become similarly clear that a comprehensive tracing of the advent hope through the centuries, in its inseparable relation to the true interpretation of the prophetic symbols and time prophecies of Daniel and the Apocalypse, was fully as necessary, and, indeed, in some ways more essential for us, in our God-commissioned proclamation of the approaching advent.

The great second advent movement, based definitely upon time prophecy, was really the revival, carried to consummation, of that arrested awakening that had nobly begun along the lines of prophetic study and interpretation back in the sixteenth century, and had developed steadily into the seventeenth. But that subtle Roman Catholic Counter Reformation, with its devastating system of counterinterpretation, came into being. It was designed solely to shift away from the Papacy the Protestant identification of the "little horn" of Daniel 7, and the "beast" of the Apocalypse, with the recognized 1260 year-days of its domination drawing toward their close. It succeeded tragically, causing the ultimate breakdown, in the eighteenth century, of the Protestant historic system of interpretation so auspiciously begun. Thus there came to pass that decided lull before we reach the stirring events of the early decades of the nineteenth century.

The vicissitudes of the advent hope, in its march through the centuries of the Christian Era, form one of the most gripping and significant tales that ever fell upon the human ear. It is of utmost import to those of us who today live in proximity to the realization of that supreme hope of the ages. We trace it first as the universal belief of the postapostolic church, in the period of its pristine purity, and cherished in large part during the first three centuries. Then, we note with sorrow the dimming and blurring of that glorious hope, from the time of Origen on to Constantine, until finally, when we reach Augustine, a new and devastating concept had swept over a church floundering in hopeless apostasy, just in proportion as the Scriptures had been eclipsed by tradition and philosophy. And next we see how Augustine's concept of a temporal church, temporarily perpetuated, with subjection of the earth to a reigning prince of the church, swept all before it, until the advent hope well-nigh perished from the earth during those long, dreary centuries of the Middle Ages. And it all brings grief to the truth-loving heart.

Just to the degree that the church of Christ's planting ceased from being the "bride" waiting for her Lord's return, she became the polluted "harlot" who

reigned over the kings of the earth, and said, "I sit a queen, and shall see no sorrow." Her expectation of her Lord's return, along with her preparation for that supreme event, was banished from her thoughts. No wonder those ages are called "dark," for the glorious light of the advent hope, given as a beacon to illuminate the pathway of the church and to keep her from the pollutions of the world, had gone out! And now she was stumbling blindly on in the darkness of her own understanding, engrossed in establishing and perpetuating herself and her perverted doctrines in this sinful world. Her thoughts and her doings were verily "of the earth, earthy."

The centuries rolled on, and there broke forth here and there the glimmer of an individual light in pre-Reformation days. Then came the revolutionary awakening under the great Reformation of the sixteenth century, built upon a return of the Bible to the place of supreme authority in Christian life and doctrine. This very platform made a revival of the advent hope inevitable. And so it came to pass that the torch of advent ex-

earth prior to the Lord's return. Strange to say, and sad to record, this swept like a desolating pestilence through the various Protestant communions, blighting faith in the advent hope, which waned, became confused, and was largely lost. Thus it was that Protestantism let slip the advent hope, and the great church of the Reformation halted in its march toward the kingdom of God, losing its bearing as a body.

But the Bible platform of the Reformation had released the prophetic books of Daniel and the Revelation from their long confinement during the Middle Ages, and a slowly increasing line of prophetic students, seeing at first "as through a glass, darkly," began to fix progressively upon sound principles of interpretation. There was a steadily clarified grasp of the main outlines of these two great books until, coming to the "time of the end," there burst forth a wave of understanding that swept over Britain, Continental Europe, and North America, as well as appearing on the continent of South America. Even in Asia were its reverberations heard.

The conviction grew simultaneously, but rather independently, in the minds of serious, scholarly men in these different lands, that the end of the age impended, and that the Lord's return drew near. This was not born simply of pious hopes, the wish being father to the thought, but on the basis of the time periods of the prophetic word, and now chiefly on the 2300-year period. The culmination of the great outline prophecies which they believed to be at hand, was the theme of students and writers who swelled in number and volume until they challenged the attention and aroused the ire of a listless world and a formal church. And it came to its great climax here in North America in that mighty movement of the forties so well known to us all.

Such, in brief, is an epitomized background of the great advent movement, culminating in the connected and cumulative first, second, and third angels' messages of Revelation 14, not in Reformation days, but in the early decades of the nineteenth century, and now established as the great second advent movement here representatively assembled in General Conference session. As the basis for, and in support of, this gripping story of the advent hope, we have thousands of historical source documents, not only for the first half of the nineteenth century, but reaching back to the sixteenth century, in Latin, English, German, French, Spanish, and Swedish. These are all assembled now in the General Conference vault for their final analysis and use.

Such is the third of the distinct contributions of the Ministerial Association during the term now expired.

THE "good old REVIEW" has been a golden chain running through these eighty years and more, linking the advent people and their work together in one united world movement. We need this paper in all our homes. It is a means of grace that cannot safely be neglected in a time when we are seeking to stand ready for every call to service and ready in Christ Jesus for that searching moment of the judgment hour that must soon come to each one of us.

—W. A. Spicer.



A Shan Chief of Burma Who Gave 500 Rupees to Our Mission Before His Death

pectancy was again lighted among men. The church once again got her bearings. She put aside the soiled and tattered garments of meritorious works, and became arrayed once more in the robe of Christ's provided righteousness.

It was the turning point in human history. From marching steadily away from her Lord toward the blackness of the pit, she had turned and was now keeping step with Him in rapidly advancing light. She had adopted a platform which made inevitable the ultimate completion of the Reformation from error to truth, when the appointed hour should come in the providence of God.

But, alas, not only did the Roman Catholic counterinterpretation of the prophecies eat like a cancer into the very vitals of Protestantism, but there arose—this time in the ranks of Protestantism itself, with its revived expectancy of the second, personal, premillennial advent of Christ—a new disruption in the form of the specious postmillennial philosophy of world conversion, including the Jews, with a thousand years of bliss in a renovated

Young People's Department of Missionary Volunteers

By A. W. PETERSON, Secretary



A. W. Peterson

"I WILL pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, . . . your young men shall see visions," is Joel's prophecy about Adventist youth. And around the world in all nations, among all peoples, wherever the advent message

has gone, we see a striking fulfillment of this forecast. The Holy Spirit is moving upon the hearts of young people, with the result that within the remnant church there is a mighty movement of youth. This movement of young people is to bring strength and inspiration to the church in "the crisis at the end." "Willingly come Thy people when Thou gatherest Thine army; in holy array come Thy multitude of youth before Thee, as the dew comes from the bosom of the morning." Ps. 110:3, Swedish Version.

Missionary Volunteer Membership

The Missionary Volunteer Department, to use the words of J. L. McElhany, is "the church organized to save and train our youth for service." During the last six years, through the united efforts of the church, the Missionary Volunteer membership has increased from 78,110 to 113,300, a gain of 45 per cent. The number of Missionary Volunteer Societies has increased from 3,717 to 5,273, or a gain of over 41 per cent. These societies, with their army of young people, whether found in the highlands of Peru or among the lakes of Finland, comprise an effective training ground for the youth, and bind them together in a great brotherhood pledged to and moved by the purpose to give "the advent message to all the world in this generation."

Holding Features

The Missionary Volunteer "holding features"—the Morning Watch, the Bible Year, the Missionary Volunteer Reading Courses, the Junior Standard of Attainment, and the Study and Service League—are powerful agencies in molding the thinking of our young people and in preparing them for service.

During this six-year period 49,853 Bible Year Certificates, 108,683 Reading Course Certificates, and 14,685 Standard of Attainment and Study and Service League Certificates were issued, making a total of 173,221 certificates. When we are reminded that these certificates represent young people who are bathing their minds in the spirit and history of the advent movement and developing those attitudes which will bind them to the church and lead them into service, the earning of these certificates by the young people assumes a profound significance to the church.

The number of young people who reported observing the Morning Watch in 1930 was 20,748; in 1935, 41,654, a gain

of over 100 per cent. The Morning Watch Calendar is being translated and published for our youth of the different language areas. In the English alone over 622,000 copies of the Morning Watch Calendar have been distributed during the last six years. So the Morning Watch, that quiet time of meditation and prayer devoted to fellowship with God at the beginning of the day, has become a powerful agency to deepen the spiritual life of our youth around the world.

Junior Work

Our Junior work has made rapid progress in the world field. In 1930, 2,048 were invested with insignia of the Friend, Companion, and Comrade classes; while in 1935, 4,710 were invested, an increase of more than 128 per cent. During the six years a total of 20,154 Juniors have been invested.

When we remember the kind of work which the Junior must perform to become eligible for investiture, the work which leads the Junior to become acquainted with nature and with nature's God, and trains him in the practical duties of daily living, in the home and out among his associates, it is not strange that our Junior work should be growing in favor with parents throughout the world field.

One secretary in an outlying division writes: "It is becoming more apparent to conference leaders and workers and church officers and members alike, that this work for our boys and girls is the greatest and most important within the church today. It helps in the home, in

and offered inducements to children because they are determined "to get them young."

The church, too, must adapt its work to the needs of the children today, and "get them young."

Master Comrade Work

The Master Comrade work was devised to train young men and women for leadership among Juniors, to be big brothers and big sisters to the children of the church.

The response to the need is witnessed in the fact that in 1935 alone, 213 Master Comrades were invested with the insignia of that group. During the six-year period, 654 young people have become Master Comrades. The development of the Master Comrade work is full of meaning to the church, for perhaps more than any other one thing, our children in our local churches need intelligent, tactful, consecrated leadership. The Spirit of prophecy has pointed out that our Senior young people are especially adapted to this work. "Preachers, or laymen advanced in years, cannot have one half the influence upon the young that the youth, devoted to God, can have upon their associates."—"Messages to Young People," p. 204.

May it not be that the leaders of our churches and conferences everywhere shall devote themselves more earnestly to the developing of our Junior Missionary Volunteer work and to the training of Master Comrades for leadership among the children?

Junior and Senior Camps

More and more, our parents whose homes are located among large populations, either in cities or in the country, find themselves perplexed about what to do for their children during the summer. In response to this need, the Junior



The Student Body of the Ayer Manis School in Sarawak, With Pastor V. E. Hendershot and His Coworkers. These Are the First Fruits From This Very Ancient Tribe of Head-hunters. The Boys Are Clothed With Garments Which Have Come From Los Angeles, Singapore, and Kuching. "Finer Boys," Says Brother Hendershot, "One Could Scarcely Find. They Can Pray and Sing, and Can Preach a Good Sermonette on 'When Jesus Comes'."

the church, and in the conference. It aids in the devotional and missionary features of the schools, and helps to inculcate principles of reverence, respect, and obedience."

The church must be wiser than the world. For years the amusement companies, the tobacco and liquor interests, and in some parts of the world, political parties, have adapted their propaganda

Camp idea has grown, so that in spite of these depression years, there were held, during the summer of 1935, thirty-eight Junior Camps—twenty-six in North America and twelve in other divisions.

In Europe it has been felt that provision should be made for young people of the higher age levels, and there they are holding Senior Missionary Volunteer Camps. These camps, Junior and



A Young Girl of Portugal Carrying Her Load

Senior, with their nature study, wholesome recreation, devotional life, and study of the principles of the advent movement, are proving a great blessing to our children and young people.

One mother wrote: "I believe that the money I spent in sending my two boys, two summers, to Junior Camp, was the best investment that I ever made, and that their experience in these camps marked a turning point in their lives."

A father wrote: "From my heart I can say the Junior Camp is one of the best things ever introduced among us, the fruit of which will strengthen the character of boys, improve their home relations, and prepare them for future school life."

New attitudes, new ideals, new purposes, are acquired; and thus our Junior Progressive Class work and our Junior Camps are mighty influences in winning and holding the lambs of the flock.

Youth's Congresses

Youth finds itself today in a changing world, with powerful forces bringing changes into our social, industrial, religious, and recreational life which present problems to our youth.

One method of helping young people through their perplexities, filling them with the advent spirit, and binding them to the movement, has been the Youth's Congress method. The Youth's Congress is not intended to take the place of the work that should be done for our young people through the church and the Missionary Volunteer Society, through evangelistic and revival efforts in churches and at camp meetings, and through conventions and rallies; yet this type of meeting has unique advantages in rallying our young people and helping them.

Possibly no meeting ever held in Europe did more to rally the youth, to help them in their problems, and to bind them to this movement, than the Youth's Congress held at Chemnitz in 1928. They are still talking about it.

During the last three years, large Youth's Congresses have been held in

various unions in North America and in divisions abroad.

In 1934 a great Youth's Congress for the colored youth of North America was held in Huntsville, Alabama. That meeting was a revelation to the leaders, as well as to the colored young people themselves. The impetus given to Missionary Volunteer work and to Christian education among colored young people is still felt among them.

Youth's Congresses were held in Southern Europe, in Northern Europe, in the Far East, in the China Division, in Inter-America, and in South America. These meetings have resulted in a clearer vision of youth's responsibilities to the movement, and in a deeper devotion to the Lord Jesus Christ. At these meetings hundreds of our young people have made their decision for the first time. By way of illustration, in South America in 1935, where 3,000 young people attended Youth's Congresses in different parts of the field, 700 accepted Christ as their personal Saviour, some of whom were ready for immediate baptism, while others were inducted into baptismal classes.

Evangelism for Youth

O. Montgomery has said: "There is no more fruitful field than the young people in Seventh-day Adventist homes. The most fruitful field I know of in all the wide, wide world is among our own young people, in our own churches."

It is estimated that approximately 17,000 young people connected with the families of the church reach the *age of decision each year*; and recent statistics show that the age of decision is gradually being pushed to the younger age levels.

During the last six-year period, beginning with 1930, 53,206 young people have been baptized into the church by

We need constantly to labor for the conversion of our youth, but we should give particular attention to those seasons set apart especially for the winning of our young people. The possibilities of the annual Week of Prayer and the Missionary Volunteer Week of Prayer in the spring are revealed in the experience of one of our evangelists in the Middle West. He was in the midst of a series of evangelistic meetings when the time came for the Missionary Volunteer Week of Prayer. He interposed a series of meetings especially for the young people of his community, with the result that at the end of the week a total of 135 came forward in response to his call to surrender. Of this number seventy-one were young people who were giving their hearts to God for the first time, or who were returning from a backslidden condition. This effort for the youth, thrown into the midst of his regular series, marked a distinct turning point in the success of his meetings.

The Missionary Volunteer Week of Prayer in the spring of 1935 illustrates vividly what can be done when the forces of the church and the conference unite and organize to minister to the youth. In a questionnaire returned from the field, thirteen conferences reported that seventy-seven workers had participated in this Week of Prayer for youth, with the result that in these thirteen conferences 911 were converted. Of this number, 357 were backslidden youth who were reclaimed, and 554 made their decision for Christ for the first time.

What a mighty revival and harvest among youth might be seen if in every church around the world, organized effort were made for the conversion of the youth of the church during these especially appointed seasons of prayer! We need to cultivate thoroughly this "most fruitful field."



Fijian Island Girls Saved From Heathenism

all the agencies of the church, and reported through the Missionary Volunteer Department.

We hear much about "holding" the youth of the church, but in our concern that our young people shall remain faithful to this truth, we need to remember that we cannot hold what we have never had. We shall never be able to *hold* our young people for Christ until we have first *won* them to Christ. And we cannot win these young people until we go after them where they are.

Evangelism by Youth

Years ago the Spirit of prophecy forecast that there would be rapid movements in the world as we draw near the end, and we see today the fulfillment of this prophecy. These rapid movements in the world must be matched by rapid movements in the church, and God is marshaling a mighty army of youth, young and strong and consecrated, for this great work. And God calls upon the church to rally the youth of the advent movement, that their fresh, uncrippled

energies may be thrown into the final conflict.

The Missionary Volunteer Department has organized a League of Evangelism, and is sounding a loud call to evangelism. Young men and young women, singly or in groups, are going out at their own expense and on their own responsibility, to give Bible readings and to conduct cottage and evangelistic meetings.

One Missionary Volunteer secretary wrote: "I have a letter from one of our

ing funds for expansion, took action restraining the young people from going into new territory. To these simple-minded native youth, the action seemed out of agreement with the purpose of the message, so they continued to press out to regions hitherto untouched by our missionaries, making long itineraries to preach, to teach, and to convert the people. Said Brother Monnier, "We have Seventh-day Adventist groups of which we do not even know. Missionary Volunteers have won them."

ing 3,628,751 Bible readings and cottage meetings. This is a significant figure, and promises great things to come.

Hand in hand with the giving of Bible readings and the holding of cottage meetings, has gone the distribution of gospel literature. During this period our young people have distributed 26,389,267 pieces of literature—a mighty seed sowing.

Mission Offerings by Youth

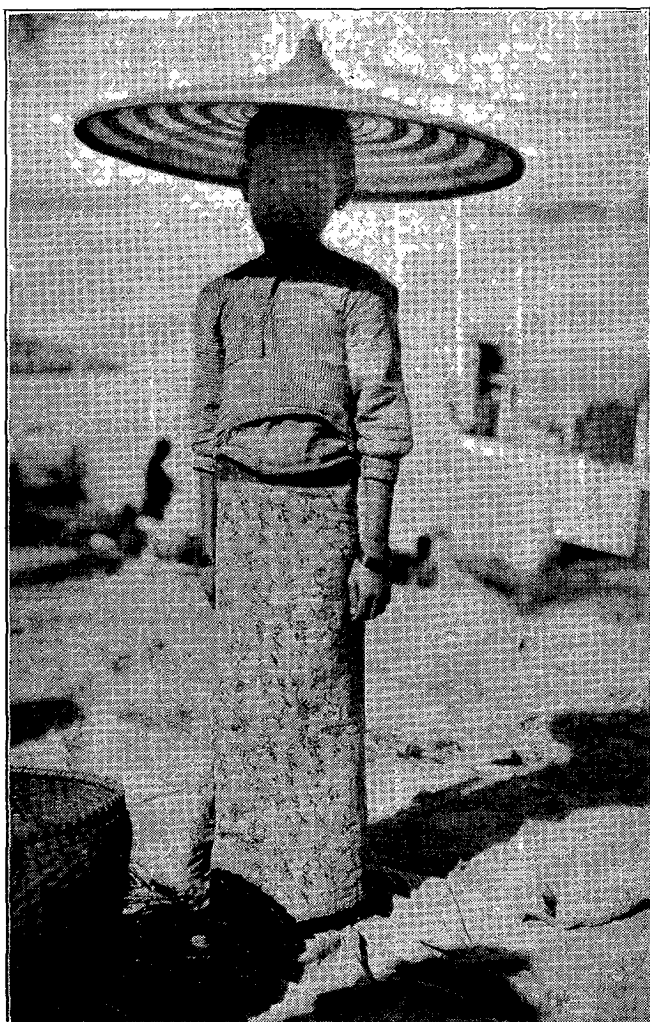
Not only are the young people of the advent movement engaging in active missionary work, but they are giving support to the missions program throughout the world. During the six years, not counting their Sabbath school offerings, the regular church offerings, or the tithe which they have given, our young people have contributed through the Missionary Volunteer Societies and gathered mission funds to a total of \$1,264,392.98. When we remember that thousands of our young people are working their way through school and have no gainful employment, this giving to missions presents an inspiring picture. What a revelation of the devotion and spirit of sacrifice of youth!

During the last few years the Harvest Ingathering work has taken on a new meaning to our young people. The growth of the singing-band method, which lends itself so admirably to the psychology of youth, has transformed the Harvest Ingathering work from an irksome task to a glorious privilege, and hundreds are now taking part enthusiastically who before kept themselves aloof.

Our young people can be counted on because their hearts are loyal to the advent message. We believe that God would use these youth with mighty power in the sounding of the loud cry. Says the Spirit of prophecy: "Never before was there so much at stake; never were there results so mighty depending upon a generation as upon these now coming upon the stage of action."—"Counsels to Teachers," p. 536.

"Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. . . . The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth."—"Fundamentals of Christian Education," p. 488.

May this General Conference sound to our young people in all lands a call to evangelism so stirring, so compelling, that they shall hear the call of God for this time, and like an army marching with banners, rally to help finish the work of God in this generation.



Ewing Galloway, N.Y.

A Burmese Girl at the Market Place in Mandalay. The Parasol Hat is a Protection Against the Blazing Sunshine

smallest societies, telling of meetings that the young people are holding, where they have had as high as one hundred in attendance."

A young man went to a small town and secured the use of an unenclosed building on a fairground. He cleared away the weeds and rubbish from the grounds, and began his meetings, which he carried on for twelve weeks. He writes, "There were twenty baptized, all new Adventists but one, and one came in who was satisfied with her Baptist baptism, making twenty-one in all."

Henry Monnier, of Ruanda, Africa, writing of the evangelistic work which Missionary Volunteers are doing in that field, says, "During the last four years, this country has been the scene of a revival such as the denomination has never seen before."

Thousands of natives are being led to Christ. The leaders are perplexed, for they have no facilities with which to take care of the enlarging work. On one occasion the union committee, lack-

It is significant and encouraging that, throughout the world field in 1935, an average of 186.2 Bible readings and gospel meetings per society were held by young people as compared with an average of 92.9 Bible readings and gospel meetings per society in 1930. Thus is the spirit of evangelism growing in the hearts of youth.

During the six years, Missionary Volunteers around the world reported hold-

WORLD SUMMARY OF SIGNIFICANT ITEMS—MISSIONARY VOLUNTEER DEPARTMENT 1930-1935

Year	Aver. No. M.V. Societies	Aver. M.V. Memb.	Young People Baptized	Y.P. Obsv. Morning Watch	Total Cert's Issued—B.Y., R.C., S.A. & S.S.L.	Total Investments Juniors & Mas. Com.	Total Bible R. & Cot. Meetings	Literature Distributed	Total Mission Funds and Given	Gathered
1930	3,717	78,110	6,952	20,748	24,401	2,048	345,405	4,799,258	\$236,565.88	
1931	3,901	79,483	8,553	24,580	30,855	2,615	431,426	4,104,423	249,343.53	
1932	4,101	87,232	9,587	26,006	32,483	3,077	551,058	3,893,486	182,197.01	
1933	4,492	100,502	10,807	32,195	28,134	4,056	671,568	4,352,794	167,192.29	
1934	4,873	107,054	7,675	31,535	30,667	4,089	647,681	4,701,375	204,696.99	
1935	5,273	113,300	9,632	41,654	26,681	4,923	981,613	4,537,431	224,397.28	
TOTALS			53,206		173,221	20,808	3,628,571	26,389,267	\$1,264,392.98	

The First Preparation Day

Friday, May 29

By ALONZO L. BAKER

THERE is something about Friday, the preparation day, that I love. Perhaps happy memories have fostered this attitude, memories of college days when all the student body gathered in the chapel to sing,

"Day is dying in the west;
Heav'n is touching earth with rest:
Wait and worship while the night
Sets her evening lamps alight
Through all the sky."

This first Friday of the General Conference has been a beautiful and blessed day. Although San Francisco has fairly teemed with Adventists the last few days, yet their number has been doubled as thousands of believers in California, Oregon, and other near-by States, have poured in for the Sabbath and the week end. The policeman directing traffic at the Larkin Street corner of the Auditorium, exclaimed to me as I stopped to chat with him a minute, "Say, this convention is just like the League of Nations. I think I've heard a hundred languages already this morning. Just look at the license plates in that row of automobiles over there!"

So, I did. "Manitoba, Massachusetts, Mississippi, Florida, Nebraska, Washington, Virginia, Pennsylvania, North Dakota, Colorado, Texas, British Columbia, Montana, Missouri," is the way they read, with, of course, a generous sprinkling of California cars. I am sure that San Francisco has not for years—has perhaps never—seen so representative a group of out-of-State cars. For many blocks around the Auditorium hundreds upon hundreds of machines are thickly parked, each bearing upon the windshield a round sticker, "World Conference of Seventh-day Adventists."

How the pioneers of California Adventism would thrill if they could rise from their resting places to see the throng here in the Auditorium Arena tonight! We think of those two courageous and dauntless heralds of the remnant church, J. N. Loughborough and D. T. Bourdeau, who came "around the Horn" some sixty-eight years ago, and who, for the first time west of the Rockies, lifted the banner of present truth in Sonoma County, some sixty miles north of here.

We think also of W. M. Healey, S. N. Haskell, J. O. Corliss, and others who pitched their tents long years ago, up and down this State, and who raised up the first churches. What joy would be theirs tonight if they could glimpse the 12,000 and more Sabbathkeepers who are here to greet the beginning of God's holy day.

At its very beginning the evening service was solemnized by the beautiful choral work of Pacific Union College's augmented A Cappella Choir of 125 voices under the direction of G. W. Greer. Verily, "music is the language of heaven," when rendered by a group of such talented and consecrated singers.

Evangelist John Ford sang the hymn, "God's Tomorrow Is a Day of Gladness," and as one looked out over the sea of faces, it was evident that God's people are longing and praying for an experience which will enable them to live in

"God's tomorrow," which will be better than today.

J. L. McElhany preached his first sermon tonight as president of the General Conference. He voiced a challenging call to God's people to be faithful and zealous in this day of great opportunity and great responsibility, using as his text 1 Chronicles 12:32. We saw tears in many an eye when he read the solemn charge of Elder A. G. Daniells which was written to the church just a few hours before he died.

The new president of the General Conference was born at Santa Maria, here in California, fifty-six years ago. His parents accepted this message when he was six years of age. He received his education in our college in old Healdsburg. In 1903 he sailed for Australia, where for three years he labored as an evangelist in the "back blocks" of that far-flung land. The years 1907 and 1908 he spent in the Philippine Islands, pioneering our mission work there; 1909 and 1910 he spent in New Zealand. In 1911 he came back to the homeland, and since then has served in various capacities, as conference president, union president, and General Conference vice-president.

Brother McElhany is the tenth president of the General Conference. It was just seventy-three years ago, May 21, 1863, in Battle Creek, that John Byington was elected the first General Conference president. The roster of men following Elder Byington is James White, J. N. Andrews, G. I. Butler, O. A. Olsen, G. A. Irwin, A. G. Daniells, W. A. Spicer, C. H. Watson, J. L. McElhany.

As a man, Elder McElhany is a Christian gentleman, kind and courteous.

As a counselor, he is sober-minded, well balanced in judgment.

As an administrator, he is fair, just, progressive, a president who will wear well.

At eight o'clock this morning the Conference day was begun by singing Whittier's hymn of consecration:

"O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine!"

F. M. Wilcox, the outstanding voice of warning in the remnant church today, sounded anew Jeremiah's call (Jer. 6: 16) to seek again the old paths and re-establish primitive standards. His honest and fearless presentation of the state of the church impressed both delegates and visitors most forcefully. The convictions of his heart on the dangers in marriage with unbelievers, divorce, false liberalism, unnecessary conformity with the world in our educational system, overcentralization of people, institutions, and authority, found a ready response throughout the entire congregation. Fervent amens were heard from every quarter.

Following Brother Wilcox's address the audience broke up into group devotional meetings. Almost every one attended. Only 33 people were counted remaining in the Arena, and perhaps less than 200 were in the corridors and the reception hall. The leaders in the group

Winning Souls With PRESENT TRUTH

The following letter addressed to PRESENT TRUTH illustrates the power of the message in the printed page:

CINCINNATI, OHIO,
January 29, 1936.

PRESENT TRUTH,
Takoma Park, D.C.

DEAR SIR:

I was reading one of your tracts. I see where you have an eight-page Bible journal for 25 cents a year. Do you still have it? Please let me know. Could I send the money in stamps? This tract speaks about the seventh day. I was brought up to know Sunday as the day, and we may have been taught wrong. Do you send out tracts? I would like to know more about the right day to keep, as I am a missionary for the Lord. Would love to hear from you. I know the Lord; I have been saved.

From one that is in the service for the King. Hope to hear from you soon.

Signed,
MRS. G. J.

Send PRESENT TRUTH to your friends. Subscriptions are only 35 cents; 3 for \$1 (District of Columbia and foreign, including Canada, 60 cents). Former numbers in bulk, 75 cents per hundred; \$4.75 per thousand. A circular listing all numbers available, with subject classification, will be sent on request.

Order From Your

Book and Bible House



Devoted to the proclamation of "the faith which was once delivered unto the saints."

EDITOR FRANCIS MCLELLAN WILCOX
ASSOCIATE EDITORS
W. A. SPICER F. D. NICHOL C. P. BOLLMAN
T. M. FRENCH
SPECIAL CONTRIBUTORS
C. H. WATSON I. H. EVANS O. MONTGOMERY
J. L. MCELHANY J. L. SHAW M. E. KERN
W. H. BRANSON G. W. SCHUBERT E. E. ANDROSS
L. H. CHRISTIAN A. V. OLSON N. P. NEILSEN
J. F. WRIGHT N. C. WILSON H. W. MILLER
F. GRIGGS W. G. TURNER
CIRCULATION MANAGER W. P. ELLIOTT

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.

SUBSCRIPTION RATES

United States and Canada

One Year -----\$3.00 Six Months ---\$1.90

Foreign Countries Where Extra Postage
Is Required

One Year -----\$3.50 Six Months ---\$2.15

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C. In changing address, do not fail to give both old and new address.

meetings this morning were A. V. Olson, R. L. Benton, D. E. Reiner, J. F. Wright, R. R. Figuhr, H. J. Detwiler, W. E. Read, and W. B. Murray. In room after room, literally hundreds were on their feet witnessing to the goodness of God, and pledging allegiance anew to the standards and ideals of this movement.

At the ten o'clock business session, Brother Cormack read a communication from the General Conference officers, giving "a renewed call to greater evangelism." A number of our leading evangelists had a most spirited discussion of this fine recommendation. John Ford pleaded for active evangelism on the part of departmental men, conference executives, and all other workers. R. A. Anderson, of London, declared that "every department of our denomination exists only as a backing for our evangelistic program." C. B. Haynes said with conviction, "What we need today is larger evangelism, not greater evangelists." And again, "I think the day is past when the success of a man is to be measured by the rapidity with which he graduates from a preacher into an executive." Other speakers emphasized the truth that the hope of evangelizing the world in our day lies to a large degree with the laity. W. H. Branson urged that we develop lay evangelists, not neglecting our young people in this line of endeavor.

The feature of the 1:30 p.m. departmental meetings was a discussion of the calendar issue by Brethren A. S. Maxwell, of London, F. D. Nichol, of Washington, and J. Nussbaum, of Paris. Undoubtedly, these brethren are the three best-informed men in the denomination on the calendar question. Brother Maxwell declared the calendar issue "the most subtle conspiracy against the people of God that the devil has ever invented." He said that the twelve-month calendar program is particularly dangerous because its leader has untainted funds, and is one who believes she has been raised up by heaven to put over a "God-inspired plan," as she phrases it. Brother Nichol declared that although the calendar question will undoubtedly bring more perplexity to this movement than any other issue, yet it will also offer an unparalleled opportunity to proclaim the Sabbath truth to all the world.

Dr. Nussbaum, the man who made the dramatic, eloquent, and very effective speech before the League of Nations committee, urged close contact and friendship with the delegates in the League who will decide the calendar issue when it comes up again, which may be this October.

The Medical Department meeting found Frederick Griggs, Dr. Horace Hall, N. C. Wilson, of India, all telling what a wonderful aid to mission endeavor is our medical work.

The afternoon Conference session heard a report from C. S. Longacre, secretary of the American Temperance Society. He told us that although the society was organized as recently as 1932, yet already 82,000,000 pages of temperance literature have been distributed by our people in the United States.

F. L. Peterson reported for the Negro Department. Particularly cheering was his declaration that the membership of our Negro churches and companies in

North America has increased from 8,114 in 1930 to 12,023 in 1935. The work among the colored people is advancing, and we were impressed by the vigorous leadership of that department.

M. E. Olsen, reporting for the Home Study Institute, told us that his school has an enrollment of about 3,000 members scattered all the way from Rhodesia and Pitcairn in the south to Iceland and Alaska in the north. The institute is now offering 110 courses of study.

The closing moments of the afternoon's business session raised to a climax of interest by a further report of the Nominating Committee. The offices of secretary, treasurer, three general vice-presidents of the General Conference, vice-president for North America, secretary of the Educational Department, et cetera, were filled.

We have heard it expressed often of late, "Where in the world will the committee find enough men—capable men—to fill the various offices?"

Perhaps the way has not always appeared altogether plain and evident, but when we hear the Nominating Committee make its progressive reports, we are constrained to exclaim, "God has men for every need and for every hour. His cause is greater than any man or set of men, but He has seen fit to use finite beings as instruments in the work of His kingdom. From the foundation of the world He has foreordained the man for the position. The work is in His hands. Let us not fret or worry. So long as He is allowed to lead, all will be well with His people and His cause."

The 5:15 departmental meetings saw 250 people gathered in the Ministerial Association room to hear L. E. Froom discuss the subject, "Mobilizing Our Forces and Resources for the Finishing of the Work." In the Sabbath School Department, J. S. James gave a vivid account of the Sabbath school work in India. J. K. Jones offered seven suggestions for making Sabbath school work more effective.

In the Arena of the Auditorium, A. W. Spalding, secretary of the Home Commission of the General Conference, is conducting parents' meetings each afternoon. Today 500 people were there to hear A. W. Peterson, of the Missionary Volunteer Department, give a most illuminating talk on, "The Youth and Their World." He discussed particularly the problems of adolescent youth and the relation of Seventh-day Adventist parents thereto.

Taking it all together, this has been a good day. But all are expecting a double measure of God's benediction in the Sabbath services tomorrow, and as the thousands are pouring out of the Auditorium at this very moment, they are praying for God's Spirit to descend upon His people generously in a Sabbath day's blessing.

THE REVIEW brings people into the truth. Here is the testimony of one who has read the paper for many years: "I have been a reader of the REVIEW since 1878. I do not see how any Seventh-day Adventist can get along without it. It brought me into the truth." Send the REVIEW to friends and relatives. It may be the means of bringing them into the truth.

Telegraphic News

SAN FRANCISCO, MAY 31.—W. A. Spicer gave the morning Bible study, renewing in our minds the conviction that this advent message came at the time appointed.

At the morning business meeting, Mrs. L. Flora Plummer told the story of growth and success in the Sabbath School Department since last we met in General Conference. In 1930 there were 9,543 schools; in 1935 the number had grown to 12,362. Sabbath school membership now stands at more than a half million. Recommendations were presented for the organization of a standing radio commission or department. Adjournment had to be taken before the enthusiastic discussion was closed.

In the afternoon, Dr. J. B. Taylor, secretary of the British and Foreign Bible society, addressed the Conference. He told us that every three quarters of a second the society issues a copy of the Scriptures, and that 475 million copies have been printed since the society began in 1804. The story of the constant struggle in behalf of religious liberty on many different fronts was presented by C. S. Longacre in his report of the Religious Liberty Department. He warned us that there are more dangers to religious liberty today than ever before.

The evening meeting was devoted to an account of the advance of gospel light in dark Africa. J. F. Wright, president of the Southern African Division, told us that for the third time in succession this division has doubled its membership between Conference sessions. Last year the total attendance at the camp meetings in that division was 102,000.

One Faith, One Hope

THE great second advent movement is a living, vital unity the world around. In every country and clime it breathes the same spirit. It begets a people of one faith, one hope, and one baptism. This was forcefully illustrated to my mind as I sat in a Bible study being conducted by W. A. Spicer. His topic was "The Second Advent Message." He spoke of how it had risen in God's order, at this time and in His way, of how the various phases of the message constitute one perfect whole. If any part of the message should be removed, it would mar and injure all the other parts.

Following Brother Spicer's study a number of veterans and representatives of our work in various countries voiced their sentiments in regard to the study that had been given. With one voice they stated their approval of the statements made, of their united faith in the message which has brought this movement and people into being.

It emphasizes anew to me the oneness of this message, the unity of the believers throughout the world. And the message doesn't grow old. It speaks, every time it is presented, with new power, with transforming grace. The message which made us Seventh-day Adventists will keep us Seventh-day Adventists if we cherish its holy principles; and this message, if we permit it to sanctify our lives, will prepare us for the blessed coming of our Lord, and for a home with Him in glory.

F. M. W.