

A Statement and an Appeal

The Seventh-day Adventist Mission Board is confronted today by the greatest opportunities for advanced mission work in many parts of the world that it has ever faced. Great mass movements in India are divorcing millions from the Hindu religion, in which they have been held as slaves. These millions are appealing to the representatives of the other religious bodies in India to set before them the advantages of their religions over Hinduism. The way is wide open for Seventh-day Adventist missionaries to reach these masses through public evangelism. They are eager to hear. If it were possible for us to strike now, many thousands of these people could be gathered in.

In Africa thousands of native people are turning to us for help. Our general meetings this year were attended by masses of people who were seeking a knowledge of the advent faith. They came in groups of hundreds from heathen tribes, appealing for teachers and evangelists. In a number of instances, schools have been erected, chapels built, gardens planted, as an additional incentive to our mission to send them a teacher-evangelist. In a number of places government men are joining the native people in these appeals for our workers to enter new territory.

The following appeal has recently been received from a group of native workers in one of our great mission fields:

"Our needs are many and very urgent, for the Lord is coming soon. Our greatest need is more workers and means with which to send them into the field that is 'white already to harvest.' Our present force of workers are so burdened that they can hardly care for any extra interests. People in many villages are offering their help to put up schoolhouses and workers' homes, if we could only send some one to them.

"It is sad that most of these calls have to be turned down for lack of means to employ the necessary workers. While we thank our brethren and sisters across the seas for what they have done in the past by sending their sons and daughters to this benighted land and supporting them here, we look to them for further help needed at such a time as this when we are trying our utmost to finish God's work in this country."

From Inter-America, from the Orient, from South America, in fact from many lands, the Macedonian cry also comes. Although in some lands hitherto open doors have suddenly been closed, yet other countries are literally breaking open, which present unlimited opportunities for missionary endeavor.

In hundreds of places all over the earth, the Spirit of God is being poured out upon the people, and their minds are being stirred up to inquire about the advent message. Truly God has set His hand to finish His work, and He is now making His final effort to save those who are still lost in sin.

But just at this time, when the Mission Board is presented with its greatest opportunity for soul winning, it is also faced with the greatest perplexities ever encountered. The war in China, the practical withdrawal of religious liberty in Rumania, Ethiopia, and other countries, the inability of our organization in Germany to continue to support the mission fields of that division, constitute major problems and call for additional funds from our already-overburdened treasury. The situation is most perplexing and well-nigh overpowering.

In view of these considerations, we, the members of the General Conference Committee, feel that we must again turn to our faithful people for help and counsel. Our ability to answer even the most pressing calls for advance work depends entirely upon the ability and willingness of our people to give more to missions this year than they have given in any recent year. If, during the coming Week of Sacrifice, all would join in giving a full week's income to our foreign mission work, many new posts could be established, new fields could be entered, and many thousand more souls could be quickly won to the truth.

All the overflow above \$60,000 of the Week of Sacrifice this year will go to the opening of new work. We earnestly appeal to our workers and people for at least \$100,000 in this offering, which will make it possible for \$40,000 to be sent forward immediately to the mission fields to enable them to press into some of the wide-open doors before it is too late. This is God's accepted time. Tomorrow it may be too late. May God help His people in this time of crisis to do their best.

General Conference Committee.

HEART-TO-HEART TALKS

WITH OUR READERS *by The Editor*

Dangers Attending Advancing Years

WE hear much today regarding the dangers threatening our youth. These dangers are indeed great. It is a recognized fact that the Great War upset the equilibrium of the world, changed in many ways its standards, shattered its ideals. This resulted in a liberty of action and freedom of deportment which before were largely unknown. The youth of this generation were born into this world. They know no other world than this one in which they are living today. We who are older grown look back to the conservative standards of the past. We were reared by those standards. Not so, however, with the youth of the present day. We should recognize this in our efforts to help the young men and women of the present generation.

We who are older should remember also that the youth of our younger days were far from perfect, and while more conservative standards were generally recognized, there was a failure on the part of many to live up to those standards, the same as there is a failure to live up to accepted standards now. When I have heard some decrying the attitude of the youth at the present time, and making unjust comparisons between their behavior and that of the youth of the older generation, I have recalled some of my own failures in youth, and I have recalled as well the failures of some of those who were making these comparisons. When we remember our own shortcomings, it will help us the better to help others who are erring and wayward. To this we are exhorted by the apostle Paul: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1.

It is not my purpose at this time to speak of the dangers threatening our youth, but rather of the dangers threatening those of us who are older grown—my dangers particularly, and yours, if you belong to this older class. Our dangers are many. I could not hope to enumerate them all. Several occur to me as I write:

1. The danger of egotism. We have followed certain plans and methods for years. There is danger that we shall feel that no other way than our own is right. There is danger that we shall be unwilling to listen to any suggestion which crosses the beaten path we have traveled. Let us preserve our adaptability and an open mind. Let us be willing to try the new so long as it involves no sacrifice of principle. If we make mistakes, let us be prompt to acknowledge them.

2. The danger of criticism. I have already spoken of this, and perhaps need add nothing more. This danger is particularly manifest in many homes. We are prone to criticize our own loved ones more often and more severely than we do others. Many grandfathers and grandmothers, and

mothers-in-law and fathers-in-law, have brought unpleasantness into the home because of their spirit of criticism, and their comparison of the present with the past. There is nothing that will so destroy natural affection in the home and separate closest friends as the spirit of unkind criticism. If it could be banished from every home and every church and every community, how great would be the transformation.

We should forget old grudges if we have cherished them, and forgive as we hope to be forgiven.

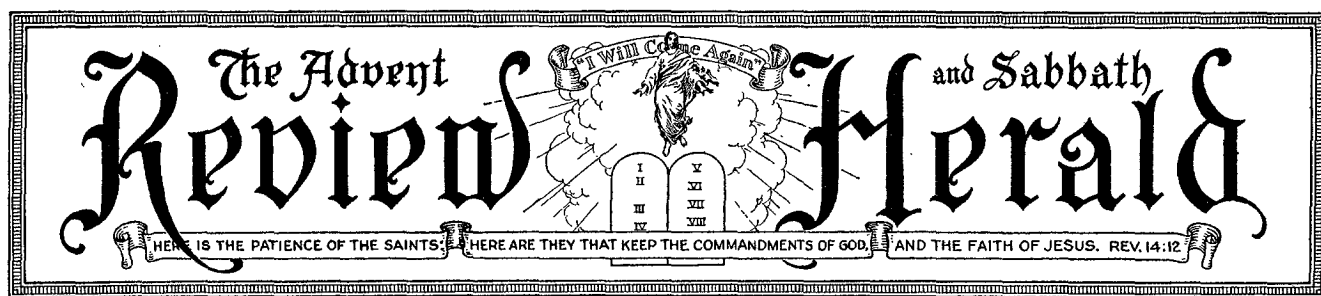
"Do not look for wrong and evil;
You will find them if you do.
As you measure to your neighbor,
He will measure back to you.
Look for goodness, look for gladness,
You will find them all the while;
If you bring a smiling visage
To the glass, you meet a smile."

3. The danger of becoming contentious. Every thinking man should have convictions, and it is right for him at appropriate times and in a considerate manner to express these convictions, and while the question at issue may be under discussion, to argue for right methods; but after the question has been settled, then his contentions should cease. He may still hold to his convictions, but for him continually to reiterate them will only prejudice his cause. A poor plan with cooperation and unity of effort will prove much more successful than a better plan with divided effort. It is interesting to see how some plans which appear to be very weak and unworthy, bring beautiful results when all are united in their execution.

4. The danger of garrulity, of loquaciousness, of monopolizing the conversation. Some of us who are older feel that we should give direction and point to the conversation in the household or in the social circle. This may sometimes be proper in a measure, but let us be careful that in so doing we do not make our presence unwelcome. We may well read the admonition of the apostle Paul: "That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." 1 Thess. 4:11. With the years should come increasing thoughtfulness, seriousness, meditations, and prayer, with cheerfulness, hopefulness, faith, and courage.

5. The danger of neglecting the physical. We of advancing years should safeguard our health. We should control our appetites, avoiding largely the use of pastries and sweets, and as far as possible the use of flesh foods. We should be careful not to overeat, choosing plain, simple food,—fruit, legumes, vegetables, nuts, and dairy products. We may well side-step evening banquets, and refrain from late suppers. We should take appropriate exercise. This will lengthen rather than shorten our lives and our period of usefulness. We should

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The Peril of Worldly Trends⁺

BY J. L. MC ELHANY

My theme this morning may be somewhat unusual. I want to speak to you on the subject of Sadduceism. We are quite familiar with the Pharisees, but not very much is written or preached regarding the Sadducees. There is enough, however, to give us an insight into their peculiarities. I shall read two texts of Scripture; the first is recorded in the sixteenth chapter of the Gospel of Matthew, the first verse: "The Pharisees also with the Sadducees came, and tempting desired Him that He would show them a sign from heaven." Then again, in the twenty-second chapter of the same Gospel, the twenty-third verse, we read these words: "The same day came to Him the Sadducees, which say that there is no resurrection." Then they propounded a question to Him.

In almost every instance where the Sadducees are mentioned, there is coupled with the statement the fact that they did not believe in the resurrection. The last scripture read gives you that insight into their doctrinal belief. A sect of people had arisen among the Israelites who had rejected that great principle of truth. For centuries Israel had been taught of God. From the day that Abraham was called of God to come out from his own country, down to the very time when Jesus stood before the people, Jehovah had been the instructor, the guide, the protector, of this people. Under the leadership of patriarchs and prophets they had been rebuked, admonished, and instructed. Their ideals and religious beliefs had been molded and developed. As a result, certain definite doctrines or principles of belief had been developed in Israel. Outstanding among these doctrines was that of the coming of the Messiah. Every Jew down through the centuries had been familiar with that great doctrine in their religious belief, as a result of the instruction that had come to that people through the word of God.

Now that doctrine was firmly established in two principal ways. First, in the promises of the word of God. Going back to the first gospel promise given in Genesis 3:15, we have the beginning of it, where God, in speaking to our first parents, declared, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Yes, from the giving of that first gospel promise

down through the ages, the oracles of God had been delivered to His people, and as a result the great doctrine of the coming of the Messiah had been established, and along with that, the hope of a future life. Promise after promise and prophecy after prophecy attested to the truth of that doctrine.

Second, in addition to all that, God had given His people, in the sanctuary service, a visible evidence of the great truth of the gospel and of the coming of the Messiah. He had caused, first of all, the tent of His presence to be erected in the wilderness, and the ceremonial service from year to year to be established. This was later followed by the erection of the temple in Jerusalem, where, week after week, year after year, and century after century, God had given His people visible evidence that the promised Messiah would come.

Now, at last, their Redeemer and Messiah stood among them. And what an hour it was! What a consummation of Israel's hope! But, alas, what a reception He received! He came in exact fulfillment of every promise and every prophecy of the Scriptures. But did Israel hail Him with joy, and acclaim Him as their long-awaited Messiah? No, they did not. The climax came when their representatives stood before Pilate and shouted, "We have no king but Caesar! Crucify Him!"

The point that I wish to inquire about this morning is: What was it that led to such a terrible culmination as that? What were the forces that had operated to bring about what is one of the greatest tragedies in all history, at least in the history of God's dealings with His people? What was it that brought Israel to that place? What was it that, right in the midst of Israel, developed a sect of people who denied the resurrection and the future life? Such manifest unbelief, such rejection of the promises of God, is almost unbelievable. It is certain that it stands out as one of the greatest epochs of unbelief in the history of God's dealings with the human race. Did this all come about through a sudden change of sentiment? Was it a change in the affections, loyalty, and patriotism of that people? No, my friends, it was nothing of the kind.

The Poison of Paganistic Philosophy

The great difficulty, as I see it, was that, as the coming of the Messiah drew near, as those great

⁺ Sermon at the Blue Ridge, North Carolina, Educational Convention, August 21, 1937.

lines of prophecy that pointed to His coming were being fulfilled, the religious life and thought of Israel was being poisoned—poisoned by contact with the heathenism and paganism all about them. It was not a sudden development, but a gradual, almost imperceptible infiltration of unbelief into the fountain springs of their religious life and hope, until at last, when Jesus actually stood before them as their Redeemer and their Messiah, they were ready to shout, "We have no king but Caesar!" They had become paganized in their belief. The influences of Grecian philosophy, pagan philosophy, the philosophy of the nations around them, had so poisoned the springs of learning, and so weaned them away from the word of God, that now they had come to a point in their experience where gross materialism had taken the place of all that God had intended should prevail in their lives. Despite all the teachings of the Scriptures, they were ready to stand up and deny the fundamental truths of the word of God.

How we pity such people! With no longer any interest in the coming of the Messiah, they were ready to acclaim a heathen ruler, a man who in himself typified the very essence of all heathen worship. Singularly enough, we have come to an hour in the history of our own world when we are facing that same situation.

There stood here on this platform yesterday a gentleman, a guest of ours, Dr. Gould Wickey, the secretary of the Association of Church-Related Colleges, who made an address to this convention. I was very deeply impressed with one statement he made, that today the issue is between Christianity and paganism. My friends, that is the truth.

At the Foreign Missions Conference held in January of this year at Princeton, New Jersey, one of the speakers declared that the church today faces the same issue that the early church faced, namely, the Caesar-gods. Today we have in this world a political philosophy that deifies the ruler, that makes him an object of veneration. Thus we are brought back to that principle expressed in the Acts of the Apostles where, in speaking of the address given by Herod, the people who heard him exclaimed, "It is the voice of a god." Yes, in those days the voice of the ruler was regarded as the voice of a god. Israel had so lost their way, so lost their hope, that they were ready to acclaim, not the Messiah, not their own King, but the emperor, the ruler who stood as the embodiment or personification of paganism in its most abject forms.

Today we stand at that same place. We have all the promises and the prophecies of the second coming of Christ, His coming in glory as the King of kings and Lord of lords. We not only have the promises of His coming, but we have the prophecies of His coming. We have all the multiplying signs of the times that proclaim His coming to be near. This advent movement was founded and exists today for no other purpose than to proclaim the second coming of Christ. Do you all agree with that? I believe that amid all the religious ideas and beliefs prevalent in this world today, there is a great outstanding need for a voice or a movement to express the great truth of Christ's second coming. This movement was founded for that purpose and for that purpose alone. This was the great objective of the pioneers of this movement.

I want to say this morning, to this educational group, that we maintain our own school system to train workers primarily to give voice to this great message, to the second advent hope. Any change in that objective will be to abort the great purpose of this movement itself.

During the days of this convention I have listened to the different addresses, I have heard papers read, and I have been greatly interested in them all. I have sympathized with the purposes and objectives stated. I desire, if possible, this morning, by the Lord's help, to deepen some of these impressions. Shall we change the whole objective and aim and spirit of this movement? Every person here today will say with me that we will not do such a thing.

But, my friends, I am not willing to rest it there. I want to carry it beyond that point. I tell you solemnly that there are forces and influences at work which, if unchecked, will render us just as unprepared for the *second* coming of Christ as was Israel for His *first* coming. Make no mistake about that. I see those influences at work. The spirit of Sadduceism is working like leaven, and I want to lift my voice in earnest entreaty that you may see that the door is closed against all such intrusions. If there is any group in all the world that has it in their hands to help do this, it is the body of men and women to whom I speak this morning. It is in your hands largely to do this very thing. I summon you all to engage in the fight against the spirit of Sadduceism, the spirit of worldly conformity, the spirit which, if allowed to go unchecked, will subvert and change the whole spirit and purpose of this movement.

I have asked myself some serious questions. I should like to ask them again in your hearing. Is this movement today the same as it was when it passed from the hands of the pioneers over into our keeping, to our leadership and guidance? Do we have the same aims and objectives today that they had? Or have we allowed worldly contacts and policies to subvert the movement? I thought yesterday, as I listened to the address by Doctor Wickey, how thankful we ought to be that there are yet voices lifted in the world against the prevailing practices that have so subverted the faith of the world. This question also came to me: Are we, in our defense of these great principles of truth that God has committed to us, allowing the mantle to fall from our own shoulders upon the shoulders of others? Are we going to allow others to step into our places and call the world to a reformation along some of these lines?

Objective of Movement in the Balance

I believe that we ought to bestir ourselves mightily. This is no ordinary time. The times demand something unusual. I want to stand here before you today as one who believes, and believes deeply, seriously, and earnestly, that the whole purpose and objective of this movement today is in the balance. It is for us to turn the scales on the side of right.

Have we allowed worldly contact or policy to subvert the movement? Have we changed the spirit and purpose of this movement? We have listened to two addresses here by Elder Spicer on the Spirit of prophecy, and I will say, my friends,

that those two addresses were worth the cost of this convention. But do we believe in the Spirit of prophecy? We say we do. Are we among those to whom Christ said, "Ye say, and do not"?

I tell you, my friends, in all seriousness, that today many of our young people are confused and their faith is broken down by what they see and hear. Do you not know this? Is it not the truth? It may be an infallible truth, but many of our young people today do not believe in the Spirit of prophecy because of the inconsistency that they see in the lives of those who ought to be their leaders. If we want the young people to believe, we must set them an example in faith and practice.

I think the time has come when this setting of a right example should be a challenge to all our people. There is no use of our posing before the world in a certain light, and then shaping our whole course and purpose according to another policy. Oh, may God help us to come back to simplicity and faith, to obedience and right practice. Most of our people know of the standards as taught in the Spirit of prophecy, and when they see us violating them in our practice, they lose faith, not only in the Testimonies, but in our leadership. Let us be consistent leaders. Let us practice what we preach.

I may tell you frankly I have had no desire this morning to preach you a model sermon. I do confess, my friends, to having a heart longing to see something come to us today that will change the whole drift of things, for I believe the time has come when there ought to be such a change. It is not the assaults of our enemies that I fear. No, we can meet them with open Bible, and stand our ground in defense of the great fundamental truths of this message. But what I am afraid of is our own departure from the true course. That is the hardest to deal with.

It is always hard to detect the exact places where we deviate or turn off into some bypath. I have to meet and withstand those who openly try to change the fundamentals of this message, and I want to tell you right here and now that I do not purpose to choose my counselors from such a group. I have no sympathy for those who deliberately try to subvert the principles of this message. I believe we ought to stand for the great principles that have made this message what it is. I believe every man and woman connected with it ought to be a living embodiment of those principles in his life and practice. I say again, I will not go with those, or choose those as my counselors, who would seek to subvert this message. I do not believe it is safe to follow the lead or counsel of any man who has that as his objective.

Danger of Self-deception

But, my dear friends, what I want you to think about this morning is the state of those who are unconscious of their own departure. That is more alarming to me than the attitude of those who would change the whole structure of things. What to do with those who do not see that they are departing from the true course, is the problem. They think they are sailing along with the good ship "Zion," and yet, if they could true up their course and test their own ways by what we sometimes refer to as the "blue print," they would find that

they have deviated a long way. To me that is the alarming thing, and how to help these is the immediate problem.

My dear fellow workers, I want to assure you today that I have a very keen sense of my responsibilities in these serious and dreadful times. The things that are taking place in this world today are enough to break the heart of any man as he looks out and sees what is going on and what is coming on the world. It is no light thing in these days of evil and peril to attempt to lead a great body of people straight over into the kingdom. I must share that responsibility with you—you must help. You must do your part. You must stand in your allotted place, and with all the strength that God gives you help to withstand all these forces and influences that are today seeking to subvert this movement.

I feel a deep sense of responsibility. When the brethren asked me to speak to you, there came into my heart a great longing that somehow God might meet with us here and help us. I believe that I am the neediest man on earth today, and I think you share that need. We are the neediest people on earth. My friends, we need something extraordinary done for us. A great procession is moving toward the kingdom. Are we leading the forces of God in the right direction?

Threatened by Worldly Conformity

Last Wednesday morning I called your attention to some of the things that I felt needed attention. I want to emphasize those things. I believe that the spirit of society, the spirit of the world, has in too many instances come in among us. I would not have you think that I am discouraged over the prospect. No, thank God, I know this movement will move forward triumphantly and victoriously. Nevertheless I feel I would be remiss if I failed to point out some of the danger signs along the way, and to which I believe we ought to give heed.

I wish to repeat that many of our parents are distressed over trying to maintain the faith of their sons and daughters because of some things that are taught in some of our classrooms. They come and tell us that some Bible teachers refuse to allow their students to read from "The Desire of Ages" in a class on the life of Christ. Some come and say the Spirit of prophecy is discredited in the mind and belief of their sons and daughters through interpretations of history that they receive, that those interpretations often are made to discredit the plain statements of the Spirit of prophecy.

There is another thing that I believe needs attention. It has to do with the social life and the activities in our educational institutions. The faculties need to give more care and attention to some of these matters. I believe that we are developing in some of our educational centers a dress aristocracy that embarrasses the parents of some of the children. Faculties permit the young people to adopt a style of dress that sets the standard for all the students, and if they do not conform, parents and students are embarrassed. It often results in merely a parade of worldly fashion and worldly conformity. I want to lift my voice against it today, and I appeal to you to stop that trend.

This whole question ought to be studied seriously. I think of those words given us by the apostle: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies"—and for the purpose of this discussion I might say, without doing violence to the text, that ye present your schools—"a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

I believe these principles ought to be applied today in all our educational centers, and in all our institutional centers as well. Too many of our young people are today being led into worldly conformity by some leaders who are themselves adhering to forms of worldly amusement and pleasure. My friends, I wish our young people could be kept away from all the beach parties and nudity parades and moving picture shows and other questionable places where they ought not to go, but where they are sometimes led by their leaders. I believe it is the duty of every school board and every school faculty to take steps to change things. Just how far can we go in this matter of worldly conformity? Let us be done with the spirit of compromise. Let us not be like those people of old who allowed their religious beliefs to be so poisoned by contacts with the world that they were unable to recognize their own Messiah when He appeared.

Would the pioneers know this movement today if they should awaken? Would they recognize the movement that they started in this world and handed over to their successors? Would they really recognize it? To me, that is a very appealing and important question. "Oh," some may say, "they were a lot of old fogies! They were out of date. They were entirely behind the times. Today, standards have changed." That is a favorite expression with some, but I do not believe it. I maintain that every right and true and proper standard that has ever prevailed and that is laid down in God's word, is just as vital today as it ever was. I am not one who is willing to admit that standards have changed. That argument suggests that today we have lower standards, and it is used only by those who want lower standards. The nearer we come to the kingdom of God, the higher standards we should have.

We ought to be drawn into such close fellowship with God that the world will be less attractive. I know what lure and appeal the world has for young, unconverted hearts. I am not unmindful of that. But today my appeal is to those who lead the young people. Let us set them an example in godly living. Let us set them an example in turning away from the world and its practices. That is what the young people are looking for today—leadership of the right kind and in the right direction.

If Jesus were here today, would He recognize us? Indeed, may I say, would we recognize Him? Oh, I trust that the inroads of worldly corruption and poisoning have not prevailed to the place where not even Jesus would recognize us! I feel very solemn and very serious when I think about these things. I shall feel satisfied if I succeed in stimulating your thought on these lines. I will

not count this opportunity a lost one if I can do but that.

On the whole, I believe that our school workers are striving earnestly to stem the tide of worldliness. I joyfully and gladly give our educators the credit of working earnestly in that direction. But, my friends, it takes only a little stream here and there to pollute the living fountains. These are the things I am trying to point out and hoping to see corrected.

Jesus warned us of a class in His day who said in their hearts, "My Lord delayeth His coming." That is the spirit of Sadduceeism. They believe in His coming, but say in their hearts, "My Lord delayeth His coming." I have even heard it expressed in this way: "Yes, I know we have preached the message of Christ's coming for eighty years. We have prophecies and signs. We have all that, but He hasn't come yet. You know, I just preach to the people that they ought to be good. I don't say very much to people about some of these things." Do you know how I know that some say these things? I have visited some of the churches, and the members have told me so. Sometimes when they hear a gripping message on the coming of the Lord, it seems to revive their hearts. They enjoy it, and it brings new hope and grace to them.

I believe that we ought to expel this spirit of Sadduceeism, drive it out of our midst, and ring out clear and true on the great fundamentals of this message. Some people will be talking about worldly pleasures and the Lord's delaying His coming, right up to the time when the Lord Himself comes. But I thank God that there will also be those who will be ready. I think that company will include a great body of young people. Somehow, by the grace of God, they will have an experience that will prepare them for His coming.

My friends, really I am concerned about the trends and the tendencies. I confess a great anxiety about them. Here we are today, a group of leaders, and when we leave this place, to what are we going back? We are going back to face thousands of our young people. We are going back to continue to influence and to mold the lives of thousands of young people, and to lead them—but to lead them how? to lead them where?

A Revival Needed

What would Jesus say to us today if He were here? Would He undertake to cleanse the temples of our hearts and to drive out the spirit of Sadduceeism, of materialism, of worldly conformity? I believe He would. I believe what we need today, as a group of educators and leaders, more than anything else, is something that cannot come to us from any committee on resolutions, and that is a revival of primitive godliness. Would God that this convention may not close until that something comes to us—not a revival of merely lip service, but a revival of heart and of life, a change of practice, a change that will help us to true up our objectives in this great movement. Today I plead with you all to take your eyes off the world, and fix them upon the Lamb of God which taketh away the sin of the world. Let us talk more about what He is to this movement, than we do about some other things that engage so much of our time and conversation.

My friends, our young people today need to see Christ upheld in our schools. They themselves need this revival. We need a mighty outpouring of God's Holy Spirit to direct us and guide us and to keep us true to our objectives.

I do not know how fully or how deeply any of you share with me the conviction that that is our need, but I do sense it myself. If I have a false burden along this line, I would thank any brother to tell me so. But I do not believe it is a false burden. The future of this movement is largely in your hands, because you are training the workers of this movement. What you make of them, they will be; and what they are, the movement will be. Largely, I say, the destiny of this movement is in your hands. Do you sense that responsibility? Do you realize your own need in view of that responsibility? I believe that the call of this hour ought to be a call to prayer. It ought to be a call to repentance, a call to confession, a call to repudiation of all wrong principles of worldly conformity. It ought to be a mighty appeal to every heart that God may baptize us with His Holy Spirit, and help us to be just what we ought to be as leaders of our young people.

Is there any one here today who feels that need,—the need of making this an occasion of prayer that God may help us, and that God may spare the finest of our flock, our young people, our boys and girls, that He may help us as leaders, in our own hearts, our lives, to be true in purpose, in principle, in character, and may help us to turn away from all this worldly conformity, to repudiate it, to put it out of our lives and out of our practices, and may help us to lead that procession straight over to the kingdom? It seems to me that any one who fails to feel that need, fails also in the essential qualities of leadership.

There is a large group here today. If it were possible, I would ask any man or any woman who felt that need of prayer to come down and join me in such a prayer. I will tell you again, my friends, I feel that need. I still say that I feel I am the neediest man on earth. I *cannot* go on, my friends, unless God takes me by the hand and leads me. No more can you.

Is there one person here today—and I am not intending this just as a general call for every one to respond to, but if you have it in your heart, if the conviction is there, that this is the time when you ought to pray that God may help you in these matters, will you stand?

Do we by standing announce before one another and before God that by His grace we will seek to put our lives and our practices into harmony with the great principles that have been given us? I am glad that, as far as I can tell, practically every person in this room has arisen, thus expressing his heart conviction of this need. I am thankful for that; but the mere act of rising and expressing it thus is not enough. No, my friends, when we leave this place, and go back to our posts of duty, we shall meet the real issue there, the real point of need.

I ask all of you to pray that from this hour on, this movement may be different, that we may see a new order of things, that we may see all these drifts and tendencies change, that somehow we may see

a new spirit of consecration and of devotion and of true fidelity come into this movement and organization.

I am asking Brother Montgomery to pray, and as he prays let every heart be lifted in an earnest spirit of consecration, that we may be kept true to this advent movement, and that we may travel in a new direction, that we may get our bearings and steer straight toward the kingdom of God, that as leaders we may lead these thousands of young people into a higher, better, deeper spiritual life.

O. MONTGOMERY: In this hour of heart searching, I feel that I want to kneel while I pray. You may remain standing, if you wish, but we are told that it is our privilege to kneel before God when we pray, and the response of my heart to this message this morning brings me to my knees before my Saviour. Shall we pray! [All kneel.]

Prayer

O God, our God, our Father, our Saviour, how infinite is Thy love, how great is Thy mercy, how tender is Thy compassion. We remember that Thou hast said, "Whom the Lord loveth He chasteneth."

The message that has come to our hearts this morning, has brought to us deep heart searching, a realization of our great need, the awfulness of sin, of wandering in the least degree away from the sight of Jesus, and His truth, and His teachings. O Lord, we know that it is in love that Thou hast spoken to us, and with great love and devotion we respond and come confessing our need.

Brother McElhany feels that he is the most needy one of us, the most needy man in the world; but, Lord, we are all just as needy as he is, and many of us more so. But Thou art able to heal our backslidings, Thou art able to redeem us, and bring us back from our wanderings. Thou art able to establish our feet anew, more firmly than ever, upon the highway of truth, that we may walk in the ways of righteousness, that we may do Thy will and honor Thy name. We pray this morning with great desire, and we believe that Thou wilt hear us.

O God, we pray Thee to purge out of every heart, every degree, the least degree, of compromise,—compromise with sin, compromise with fashion, compromise with pleasure, compromise with the teaching and learning of the world, compromise with sin in every way. O God, help us to turn from compromise, and purge it out of our souls today. We pray that we may be altogether Thine, that we may be fully sanctified through the truth as it is in Jesus, which is made known in this blessed message, and which has created this movement.

O Lord, we thank Thee for this band of workers here this morning. We thank Thee for the splendid ministry, and for the lives and the sacrifice and the integrity of the men and women whom Thou hast called by Thy name, and to whom Thou hast entrusted any degree of responsibility. We thank Thee for them this morning, and we thank Thee for their ministry and their service and their devotion. And, O Lord, like ourselves, they are needy, and we earnestly pray that Thou wilt in Thy love and mercy have a great regard for them in the place of responsibility to which

they have been called and which they hold. We pray that Thou wilt speak to them by Thy Spirit, enlightening their minds, and giving to them a delicate balance of judgment, so that they may be able to discern between that which is of the world and that which is of the Spirit. We pray that the Holy Spirit may lead and guide them, that they may be sensitive to every approach of sin.

So, Lord, hear us as we come confessing, as we

come acknowledging our needs, as we come surrendering our sins and everything that is unlovely and unholy and unlike God. Forgive us for our failings in Jesus' name. Give us faith, and impart unto us anew the joy of Thy salvation, that we may see the way and lead the youth in it. Hear us in this hour of prayer and confession, entreaty, and surrender, and renewed consecration, and answer us for Jesus' sake. Amen.

A Study of 1 Peter 1:13-16

BY A. R. BELL

"In imitation of the Holy One who has called you—you also must be holy in all your habits of life. Because it stands written, 'You are to be holy, because I am holy.'" 1 Peter 1:15, 16, Weymouth.

We are called to be holy in all our habits of life. The mold of heaven must be upon us. "Holiness is agreement with God." The Holy Spirit is the one and only agency that can bring about the change called for. The hour demands the remedying of the defects in our characters. It calls for the cleansing of the soul temple of every defilement. It calls us to look at the things we are doing in the light in which God is looking at them. It calls us to take note of our spare time, to see if we are frittering it away in questionable and God-dishonoring amusement, or giving it to God in service. There will be a people who will recognize the hour in which we live and who will heed this counsel. They will receive the latter rain. They will receive holiness of life.

The challenge of Heaven—"You are to be holy, because I am holy," you "must be holy in all your habits of life"—touches every feature of human failing. It calls for the control of the tongue.

"A whisperer separateth chief friends." Prov. 16:28.

"The spirit of gossip and talebearing is one of Satan's special agencies to sow discord and strife, to separate friends."—*"Testimonies," Vol. IV, p. 195.*

Holiness must touch our lips and put its impress upon our speech. Who can measure the mischief of an unruly tongue? Then, too, holiness means making every wrong right with every other soul and with God. This may be a hard way, but it is the way of blessing. Holiness touches the matter of associations.

"To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful."—*Id., p. 587.*

Our Deportment

Holiness should touch our deportment and control it. "By faith Enoch was translated that he should not see death." Heb. 11:5.

"Enoch had temptations as well as we. He was surrounded with society no more friendly to righteousness than is that which surrounds us. The atmosphere he breathed was tainted with sin and corruption, the same as ours; yet he lived a life of holiness. He was unsullied with the prevailing sins of the age in which he lived. So may we remain pure and uncorrupted. He was a representative of the saints who live amid the perils and corruptions of the last days. For his faithful obedience to God he was translated. So also, the faithful, who are alive and remain, will be translated. They will be removed from a sinful and cor-

rupt world to the pure joys of heaven."—*"Testimonies," Vol. II, p. 122.*

Knowledge of the truth we must have, but it is not the mere knowledge of the truth that saves.

"Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those . . . who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father. . . . Let all remember that God is holy, and that none but holy beings can ever dwell in His presence."—*"Early Writings," p. 71.*

This scripture (1 Peter 1:13-16) our divine Lord caused to be written for His remnant people. It calls for self-control on the part of those who are looking for the coming of the Lord. Those who have self-control are serious and grave because of the crisis that is coming. They are prepared for it. They are conserving their strength for the trial, and are ready to summon every ounce of energy they possess to meet the issue. They have yielded all to God. Holiness has touched and controls every habit and practice of their lives. They have placed heart and life in the keeping of Him who has promised to see them through to the sea of glass.

"Therefore gird up your minds and fix your hopes calmly and unflatteringly upon the boon that is soon to be yours, at the reappearing of Jesus Christ. And since you delight in obedience, do not shape your lives by the cravings which used to dominate you in the time of your ignorance, but—in imitation of the Holy One who has called you—you also must be holy in all your habits of life. Because it stands written, 'You are to be holy, because I am holy.'" 1 Peter 1:13-16, Weymouth.

This scripture is surely the counsel of God to Seventh-day Adventists. "The reappearing of Jesus Christ" is a matter of the immediate future. We are to "delight in obedience." We have not taken our stand on the side of an unpopular truth simply to be peculiar. We seek to be obedient to every divine requirement, as did the Master, of whom it is said: "I delight to do Thy will, O My God: yea, Thy law is within My heart."

Sanctifying Influence of the Truth

When the sanctifying influence of the precious truth takes possession of our hearts, those carnal "cravings" that were uppermost in our lives, because of our "ignorance," are suppressed; and studying the Pattern, "in imitation of the Holy

One who has called us," we seek after "holiness, without which no man shall see the Lord."

Surely the whole concept of this scripture our divine Lord had in mind for His remnant, commandment-keeping people.

"Holiness is not rapture; it is the result of surrendering all to God; it is doing the will of our heavenly Father."—*"Mount of Blessing,"* p. 215.

"Holiness is agreement with God."—*"Testimonies,"* Vol. V, p. 743.

This admonition is a trumpet call to a holiness that directs and controls every habit and practice of the life. And the conclusion of the exhortation is, "You are to be holy, because I am holy."

In 2 Corinthians 7:1 we are admonished to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The call is for holiness inside and outside. Holiness in physical and spiritual things is God's ideal. It calls for every habit and practice of the life to be brought into harmony with the habits and practices of heaven.

"God requires His people to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. All those who are indifferent and excuse themselves from this work, waiting for the Lord to do for them that which He requires them to do for themselves, will be found wanting when the meek of the earth, who have wrought His judgments, are hid in the day of the Lord's anger."—*"Testimonies,"* Vol. I, p. 619.

"The truth is designed to elevate the receiver, to refine his taste and sanctify his judgment. There should be a continual effort to imitate the society we expect soon to join; namely, angels of God who have never fallen by sin. The character should be holy, the manners comely, the words without guile, and thus should we follow on step by step until we are fitted for translation."—*Id.*, p. 216.

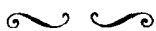
Preparing for translation, we are called from "ignorance" to holiness. Holiness is the intelligent surrender of every power of our lives to the molding and fashioning of Heaven. Holiness means triumph over every wrong, over every inherited and cultivated tendency to evil. Holiness means every affection of the heart and every thought of the mind brought into obedience to Christ.

"Self will strive for the mastery, and will be opposed to the work of bringing the life and thoughts, the will and affections, into subjection to the will of Christ. Self-denial and the cross stand all along in the pathway to eternal life; and because of this, 'few there be that find it.'"—*"Testimonies,"* Vol. II, pp. 687, 688.

"The leaven of truth works a change in the whole man, making the coarse refined, the rough gentle, the selfish generous. . . . Through its life-giving power it brings all there is of mind and soul and strength into harmony with the divine life. Man with his human nature becomes a partaker of divinity."—*"Christ's Object Lessons,"* p. 102.

The plan of God comprehends a definite end.

"We are living in the last days. Soon Christ is coming for His people, to take them to the mansions He is preparing for them. But nothing that defiles can enter those mansions. Heaven is pure and holy, and those who pass through the gates of the city of God must here be clothed with inward and outward purity."—*"Counsels on Health,"* p. 103.



If our spiritual life is not to be starved out of us, we must pray. Just as surely as our bodies cannot live without food, our souls cannot live without prayer. When we say that a man lives a Christian life, we mean that he lives in communion with the Source and Fountain of that life.—E. J. Hardy.

Morsels

BY PHILIP GIDDINGS

OUR sole business is soul business. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36. You remember what the Saviour called that *poor* rich man of Luke 12:15-21,—*"Thou fool."* He had "much goods laid up for many years," but he had to quit that very night. His ground "brought forth plentifully;" his soul, nothing; the one fertile, the other sterile.

What profit is it to have gained the world if we then cease to be there to continue enjoying it? We must first secure our *being* before we can have and hold permanently.

The profitable business is first to gain our own souls, and then to enter into helpful partnership with others for their souls. This business is the only profitable and the only wise one. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

The shoemaker, Carey, one of the great pioneers of missions, was in full accord with this idea when he said his business was to preach the gospel; he was cobbling shoes merely to cover expenses. The ancient and Oriental shoes, or sandals, being mostly soles, with latches as the means of attaching them to the feet, *soles* were a fit symbol for *souls*. Paul, borrowing from Isaiah, metaphorized the soles into the expression: "Your feet shod with the preparation of the gospel of peace." Eph. 6:15.

Of all the sandals worn by the ancients, some luxuriously trimmed with gold, silver, and other precious materials, none can be compared with the gospel shoes. Emperors in their costly footwear never wore any so beautiful, or stepped so stately and so high in them, as the humble men who were shod with the gospel. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 52:7.

A noteworthy fact is that from the same root word from which comes "foot" (*regel*, Hebrew) come also *talebearing*, *gossip*, *slander*,—foot symbolizing newsbearing. The only question is, What kind of news do they bear? All converted feet of clergy and laity carry the gospel; unconverted ones carry gossip, either in the vicious sense of malignity, or in the sense of idle and nonedifying prating. These latter are not "beautiful," nor are they "upon the mountains."

Seriously understood, no service is so lofty as the gospel ministry, no servant so lowly as the gospel minister. For by metonymy, he is "feet," the lowest members of the body, but by his errand he is "beautiful;" and by the position of his feet he is high, "upon the mountains."

And is not this lofty-lowly attitude exactly that which Jehovah claims for Himself in Isaiah 52:7—the highest ascendance based on the lowest condescendence?

And you preachers of the "gospel of the kingdom" and its righteousness, who announce the imminence of that kingdom, where are your feet? Are they "beautiful upon the mountains"?



A Notable Conference at Oxford

RARELY do gatherings of religious leaders have the significance that belongs to two conclaves held last summer: the first known as the Oxford Conference on Life and Work, held July 12-25 at Oxford, England; the other, the Edinburgh Conference on Faith and Order, held at Edinburgh, August 3-19. Both of these meetings were virtually world-embracing, so far as delegate representation was concerned. Representatives of the Greek Orthodox Church, the Anglican Church, and virtually all the great Protestant bodies were there; in fact, almost all Christendom was represented, except the Roman Catholic Church.

The work of these two conferences was closely related; that at Oxford dealt with the question of the relation of the church to the community and to the state, that at Edinburgh with the relation of the different religious bodies to one another. Thus the whole sweep of interests that affect religious denominations was covered. We will deal first with the Oxford meeting.

Historical Setting

To see Oxford in the right perspective, we must go back to 1925, when a notable conference was held in Stockholm, Sweden. That meeting was an endeavor to discover church unity by seeking to discover agreement as to the work the church should be doing in the world. The results were not unduly encouraging. The provision was made for a continuation committee that kept alive through the years the purposes and hopes of this Stockholm conference. The meeting in 1925 was known technically as the Universal Conference on Christian Life and Work.

The range of the subjects covered by this Oxford Conference is revealed by the fact that the plan of the conference provided for meetings in five sections which dealt with the following subjects: Church and Community; Church and Economics; Church and State; Church and the World of Nations; Church, Community, and State With Reference to Education.

Church and State

In such troubled days as these, it is natural that a very clear pronouncement would be made on the relation of the church to the state. While the official actions of the conference are not yet available, the reports in the religious press are sufficiently full to give us some definite idea of what these actions were. Writing from Oxford, the editor of the *Christian Century* thus describes the conclusions reached concerning this matter of church and state:

"No other opinion has found expression here except that the church is fully independent of the state, that it must not accept a privileged position at the hands of the state, and cannot yield to the state's dictation. The church is

here because God set it here to bear witness to the state and to all men and to all human institutions that He alone is sovereign over all. This witness the church must bear whether the state approves or disapproves, and it must be ready to pay whatever price is required."—*Christian Century*, Aug. 11, 1937.

When it came to formulating the exact procedure that the Christian should follow when the state makes claim upon him in time of war, a rather hopeless deadlock ensued, which was a surprise to no one. The problem of the Christian and war has been one of the knottiest in recent years.

Capital and Labor

The conference made a very far-reaching statement concerning the church and the economic order, or what we might call the capital-and-labor problem. We quote one paragraph:

"Christians have a particular responsibility to make whatever contribution they can toward the transformation, and, if necessary, the thorough reconstruction of the present economic and political system through their membership of political parties, trades unions, employers associations, and other groups."—*Quoted in Advance*, Sept. 1, 1937.

This attitude toward the problem of capital and labor is a logical development on the major premise underlying all the discussion at Oxford; namely, that "the church must accept responsibility for the creation of a Christian civilization." Of course, to an increasing degree, religious bodies have been moving toward this position very definitely over the years. The term "social gospel," so common today, expresses the idea that the church should strive to reform the social order as well as the individual soul.

However, the Oxford Conference did not proceed on the false assumption that has governed much of the thinking of church leaders in recent years; namely, that the world is gradually moving toward the Christian ideal, and that the church can attain its goal of Christianizing civilization by working in close fellowship with many secular movements and agents. Instead, Oxford views the world as having turned definitely away from Christian ideals, and that the church must go about its task singlehanded. In fact, one of the notable features of the Oxford meeting was a vigorous denunciation of the anti-Christian, secular trend in the whole world. The editor of the *Christian Century* thus comments on this change of attitude in his Editorial Correspondence from Oxford:

"With a suddenness which is unprecedented in Christian history the whole body of Christian believers in every part of the Western world has awakened to the consciousness that the entire secular order of the modern world, instead of moving steadily toward the acceptance of Christianity, has been for centuries moving steadily away from it. The whole domain of Western culture, in its political, economic, intellectual, and ethical aspects, is seen as ruled by ideologies which have no affinity with the Christian faith. Our most

realistic minds have become aware of the fact that the church has been giving away both itself and its treasures in its compromises with secular philosophies."—*Christian Century*, Sept. 1, 1937.

Archbishop of Canterbury Speaks

As might be expected, a number of notable addresses were delivered at this Oxford meeting. Presiding over the conference was the Archbishop of Canterbury. In his presidential address he called attention to the absence of any representation from the Roman Catholic Church, declaring: "We can only hope and pray the day may come when common dangers and a true sense of the real facts of Christendom may lead authorities of the Roman Church to sanction active cooperation with their fellow Christians."—*Quoted in Advance*, Sept. 1, 1937.

J. H. Oldham, of London, chairman of the Research Commission of the Universal Christian Council of Life and Work, who was very largely responsible for preliminary work done before Oxford, delivered a powerful address. He spoke of "the grim realities in the face of which this conference assembles." Here, in part, is the word picture he drew:

"This conference comes together in a world in which multitudes of our fellow human beings are suffering from the plague of unemployment in which manhood, womanhood, and childhood suffer slow destruction from undernourishment and the more serious decay of spiritual being through the loss of hope and a deepening sense of the aimlessness and meaninglessness of life. The conference confronts a world in which the piling up of armaments is proceeding on a scale never known before in human history, and this armaments race holds over the heads of all of us the peril of a spread over the whole world of fiendishness of war and the suppression of every impulse of compassion, and of the universal return to barbarism and savagery."—*Quoted in Advance*, Sept. 1, 1937.

As the conference proceeded with its task of formulating what the work of the church should be in relation to state and society, the conviction was frequently voiced that the world today is too strong for the church unless the church is united. This is really a new reason offered for church unity, a reason that has a certain urgency and force, that has not existed in other of the more idealistic reasons presented in former days. And it was this conviction of the imperative need of unity that provided the ideal setting for the Edinburgh Conference which was held a few weeks later.

Message to All Churches

At the close of its deliberation the Oxford Conference sent a message to the various Christian bodies throughout the world. The opening paragraph of that message reads thus:

"We meet at a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace unemployment and malnutrition sap men's strength of body, mind, and spirit. In other countries war does its 'devil's work,' and threatens to overwhelm us all in its limitless catastrophe."—*Quoted in Federal Council Bulletin*, September, 1937.

The message then proceeds to discuss the sense of unity that has pervaded the conference and the need of such unity throughout all Christendom. From that the epistle proceeds specifically to discuss certain evils against which the church stands. On the matter of racial hatreds and war the message said in part: "Against racial pride or race

antagonism the church must set its face implacably as rebellion against God." "War can occur only as a fruit and manifestation of sin."

Religious Liberty

Concerning the troublesome question of church and state the letter said in part:

"The Christian can acknowledge no ultimate authority but God; his loyalty to the state is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty. The church has duties laid upon it by God, which at all cost it must perform, among which the chief is to proclaim the word of God and to make disciples, and to order its own life in the power of the Spirit dwelling in it. Because this is its duty it must do it, whether or not the state consents; and the state on its side should recognize the duty and assure full liberty for its performance. The church can claim such liberty for itself only as it is also concerned for the rights and liberties of others."

That last sentence is worth repeating: "The church can claim such liberty for itself only as it is also concerned for the rights and liberties of others." It is really remarkable how many pronouncements have been made by different church groups in the last few years concerning religious liberty and the rights of conscience. Such statements used to be rather confined to Seventh-day Adventists in the years gone by. But now that the state in so many instances is repressing the rights and liberties of prominent religious bodies, the churches are beginning to sense anew the vital importance of this basic truth of religious liberty.

On the matter of education this declaration was made:

"While the church is thus concerned with all education, it has, also, a special responsibility to realize its own understanding of the meaning and end of education in the relation of life to God. In education, as elsewhere, if God is not recognized, He is ignored. The church must claim the liberty to give a Christian education to its own children. It is in the field of education that the conflict between Christian faith and non-Christian conceptions of the ends of life, between the church and an all-embracing community life which claims to be the source and goal of every human activity, is in many parts of the world most acute. In this conflict all is at stake, and the church must gird itself for the struggle."

The closing paragraph of the letter declares:

"We have tried during these days at Oxford to look without illusion at the chaos and disintegrating of the world, the injustices of the social order, and the menace and horror of war. The world is anxious and bewildered and full of pain and fear. We are troubled, yet we do not despair. Our hope is anchored in the living God."

Opinions on the Conference

The Archbishop of Canterbury summed up his feeling as to the significance of the Oxford Conference, when he declared a few days after its adjournment, in an address at St. Paul's Cathedral, that "the gathering of men and women of every race and class and color, vividly conscious of allegiance to one faith," is "a new fact of Christian history."—*Quoted in Federal Council Bulletin*, September, 1937.

The editor of *Advance*, the Congregationalist church organ, describes the Oxford Conference as "the most representative, free, and progressive council in the entire history of the Christian church."—*Sept. 1, 1937*. And he adds almost immediately; "The Oxford Conference may well mark a turning point in the history of Christendom." The editor of the *Christian Advocate*, leading spokesman for

the Methodist Episcopal Church, describes the chief result of this distinguished gathering as being "the development of a new ecumenical consciousness" (August 26, 1937), that is, a new world consciousness. He believes that instead of the different denominations viewing themselves as distinct entities, interested in the religious sentiment of men

in some particular area, they will tend, as a result of this conference, to view themselves as parts of one great whole, concerned with a world task.

But the full significance of Oxford can be determined only in the setting of Edinburgh. The Edinburgh meeting we will discuss next week.

F. D. N.

Heroes of Faith

FAITH makes available the efficacy of Christ's sacrifice and the benefits of His mediation. There were those in Christ's day who knew of His virgin birth, of His baptism, and heard the voice from heaven acknowledging Him to be the Son of God; they saw the sick restored to health and the dead raised to life; they beheld the crucifixion of Jesus and knew of His resurrection; yet their knowledge of all this did not profit them. They did not believe in God's plan to save them; they did not yield their hearts to the cleansing, transforming power of divine grace. No wonder the apostle declares, "The just shall live by faith," and then proceeds to describe those heroes of faith mentioned in Hebrews eleven.

Faith Defined

Before giving the concrete examples of faith, Paul defines the term. He says: "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is the "substance," the ground for the realization, of that which is not seen, and often of what is not even possessed in this life. It is based on the immutable word. It grasps the promises of God, and rests, trusts, in the fulfillment of those promises. For the forgiveness of sin, for cleansing of the heart, for power to live the Christ life, the soul may claim now the fulfillment of these promises and enter into the realization of these blessings. And armed by faith in Omnipotence, faith achieves that which is impossible to human strength or ingenuity.

Faith and Presumption

But faith is not presumption. These two apparently lie close together. But faith is based on the word of God; it centers in the promises and trusts in the power of God. Presumption operates on supposition. It prompts to a course of action, which, though not ordered by the divine will, leads to a hope that things will come out all right in the end.

Perhaps there is no clearer illustration of faith and presumption than the experience of Israel at the Red Sea. At the command of Jehovah, Israel, by faith, passed through the sea. The Egyptians presumed to follow, thinking that what Israel had done, they could do. So they marched down that great corridor of water, with its walls towering up on either side; but, lo! what faith had accomplished at God's command, presumption failed to do and led to disaster. The hungry waves swallowed up the presumptuous hosts of Pharaoh.

Let us turn to the achievements of faith in the lives of the greatest men who ever lived—men who were made great through faith in divine wisdom and power. For a brief study of their characters, we shall divide these heroes of faith into three classes.

Faith in the World's Redeemer

At the very dawn of human history there lived the man Abel, who believed God's promise of the coming Seed, the Redeemer. As an expression of his faith, he brought a lamb to the altar—a lamb typifying the coming Lamb of God, who would bear away the sins of the world. He saw in the shed blood the blood of atonement. Paul writes of him:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11:4.

Abel became the first martyr to faith in the world's Redeemer. There is exhibited in his death that hatred for men of faith which has brought untold persecution, and has increased in intensity through the ages. Abel heads a long list of martyrs to faith in Christ. But he was accounted righteous, and died in the hope of the resurrection and the future inheritance. Such faith we must possess today, though we look back to the historical Christ, while Abel believed on Him as the Coming One.

The second example we shall consider is the "father of the faithful." Through faith he became the father of a great nation, the chosen people of God. Abraham's call and response to the command of God exemplifies the experience of all who would share in the inheritance of Israel.

This man of faith was told to leave his country and his father's house, and go into a land which the Lord would show him. Likewise, the call comes today for a separation from the world, its interests, and its sins. It requires submission to God's will and His leadings. This surrender of the life, its plans, its ways, often leads into unseen paths, and requires trust in the wisdom and providences of a beneficent Father.

Abraham went out, not knowing whither he was going, but he heeded the command of God. He was led into the land of Canaan. He built altars there, and witnessed among the heathen Canaanites to his faith in the coming Seed, through whom all the families of the earth would be blessed. Moreover, he *sojourned* in the Land of Promise, learning of the better land, even the heavenly Canaan. So he was content to pitch his tent here and there in the midst of strangers, as just a sojourner; "for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10.

Abraham's faith and hope in the coming Redeemer was to be tested. Long years he and Sarah awaited the fulfillment of God's promise that they should have a son, through whom would come the Seed. But though Sarah was barren and Abraham was advanced in years, their faith was rewarded by

the birth of Isaac. Concerning this experience it is written:

"Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand, which is by the seashore innumerable." Verse 12.

But perhaps the most significant statement made of Abraham is that he "believed God, and it was counted unto him for righteousness." Rom. 4:3. In like manner, every one who shares in the blessings of Abraham must thus obtain the righteousness which is by faith, and which leads to unwavering obedience to all God's commands. Of this patriarch, Jehovah said, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5.

Witnesses to Future Events

Among the giants of faith, Inspiration leaves us who look for our Lord's return, examples of faithful witnesses. Among these was Noah. He, being warned of a coming flood, left off pursuits for worldly gain, and prepared an ark for the saving of his household. For 120 years he preached and builded, without any sign of the coming deluge. He believed God and acted on His word. Such faith is needed today. Unless our faith leads us to shape our temporal and spiritual affairs in view of Christ's return, we are not, in the truest sense, witnesses of the second advent. Our preaching reaches no farther than the influence of our lives. What do our neighbors think of our living? Would they judge that we are living for this world, or for the world to come? It is written of Noah:

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb. 11:7.

Faith in Affliction

Temptation and affliction come to every one who follows the Lord. Separation from loved ones captivated by the world, brings its heartaches. Opposition of evil men tempts to discouragement. Persecution for Christ's sake entails the loss of property and often torture of body, and these experiences demand strong faith in the future inheritance.

It required faith on the part of Moses to forsake the wealth, glories, and pleasures of Pharaoh's court, and to cast in his lot with the despised, enslaved people of God. It is written of him:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Verses 24-26.

Moses faced the wrath of Pharaoh, being driven repeatedly from his presence. He ate of the Passover lamb, and led Israel out into the wilderness, to be tried by their murmurings and plottings. He suffered hardship for forty years with rebellious Israel. He never had the joy of entering earthly Canaan, but he was permitted to view from the height of Pisgah the beautiful heavenly Canaan, his future inheritance.

Then, there is that great cloud of faithful witnesses who followed through the ages—martyrs for their faith. Of them the apostle says:

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented. . . . These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Verses 37-40.

These heroes of faith are here pictured that we may better understand true faith, its blessings, its achievements, its trials and rewards. We are about to go over and possess the heavenly Canaan. Then these many faithful witnesses will enter into their reward. May they inspire us to fight the good fight of faith, that we also may enter in with them.

T. M. F.

Dangers Attending Advancing Years

(Continued from page 2)

avoid excessive exercise. A good brother of seventy-five told me some time ago that at a neighborhood gathering he had won a fat man's race. He forgot that he was no longer a boy and that strenuous and unusual exercise of this kind was dangerous for him.

We should have regard for personal appearance. Slovenliness of dress in a man or woman of advancing years is reprehensible. We should keep ourselves, just as far as our work will permit, neat and well groomed. Our clothing may of necessity be plain and simple and inexpensive, but we may be clean. We may wash and press and brush our clothing, shine our shoes, and comb our hair as often as occasion and good breeding require. Soiled clothing is no sign of saintliness, or an uncleanly body of humility.

6. The danger of living in the past. Let us live in the present. The stirring events in the world around us, the fulfillment of prophecy, the need of the great world, of our neighbors, even of our friends, should in this hour call for our first and best thought and energy. Let us make no invidious comparisons between our success and others' failures. Let us not boast of what we have done. Some of us have done nothing worthy of recounting, and if we have, let us permit our deeds to speak for us. Living in the past, we shall fail to see the opportunities of the present.

7. The danger of cherishing sin in our own hearts. Sin cherished in the heart through the years asserts itself often with peculiar force and tragic results in old age. The physical powers have weakened through advancing years, and if the character has not been molded by God, if sin has not been subdued, if the love of iniquity has not been eliminated from the heart, the believer becomes a ready prey to Satan's most subtle temptations. How many times have we seen that demonstrated. We have seen men and women of older years whom we have counted as pillars in the church of God, bulwarks against sin, examples of righteousness, go down under the power of some great temptation.

Why was this? Was it because of their characters' being transformed in a night? Were they strong yesterday and weak today? Did they stand in the purity and strength of moral integrity one month, and become weak and vacillating the next? Nay, verily, that which appeared on the outside

only covered up weakness and sin within. If they became thieves, if they betrayed sacred trust and robbed their fellow men and the cause of God, it was because they had cherished the sin of covetousness through the years. If they yielded in their older days to the power of drugs, it was because they had not, by God's grace, subdued their appetite and brought it under control in the years of the past.

If by overt act they violated the seventh commandment, they were led to do this by the cherishing of impure thought and unholy desires. When there came a great temptation, they were powerless to resist, and they succumbed to the onslaught of the enemy. Perhaps for months and years he had been preparing them for this last overpowering temptation. They may be likened unto the mighty oak, apparently strong, which goes down before the force of the tempest blasts. Examination reveals a diseased heart, weakened fiber; and this accounts for its overthrow.

The experience of Solomon points to a lesson. The record is, "When Solomon was old, . . . his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father." 1 Kings 11:4. To this great and wise man, the transformation in his life did not come in a day. It was the fruit of gradual apostasy.

"So gradual was Solomon's apostasy that before he was aware of it, he had wandered from God. Almost imperceptibly he began to trust less and less in divine guidance and blessing, and to put confidence in his own strength. Little by little he withheld from God that unswerving obedience which was to make Israel a peculiar people, and he conformed more and more closely to the customs of the surrounding nations. Yielding to the temptations incident to his success and his honored position, he forgot the Source of his prosperity."—*"Prophets and Kings,"* p. 55.

The one who comes off victorious at last must hold the beginning of his confidence steadfast unto the end. He must keep himself from becoming hardened through the deceitfulness of sin. He must watch continually that he does not cherish unbelief in departing from the living God. Heb. 3:12-15.

8. The danger of doubt and worry. We have waited long for the realization of our hopes. Ill health, disappointment, and sorrow have perhaps been our lot. How natural to reason that God has forsaken us, and fate and fortune have conspired to accomplish our overthrow. Let us remember that God still lives. He is infinite in power, in wisdom, in love; His eye is upon us, His care encircles us. If we will but trust Him, He will make "all things work together for good." Then let us not repine, or become fretful or impatient; rather let us "be still, and know that I [Jehovah] am God." We have not labored in vain, nor shall we trust in vain. To us the future may be uncertain, but our closest and truest Friend knows the future as He knows the past. He will never leave us or forsake us. Isa. 26:3, 4.

We should talk hope and faith and courage, even if we feel destitute of these graces. Talking faith and hope will lead hope and faith to spring up in our hearts. We should meet life's experiences bravely, whether they be of joy or sorrow. Let us tell our worries, our heartaches, our trials, to Jesus and to Jesus only. Let us smile in pain, and rejoice in tribulation. Let us not constantly or even fre-

quently speak of our aches and pains to others. Let us keep sweet in disposition, warm of heart, loving in our relationships, generous in nature, simple in living, trustful in Jesus, zealous in Christian service. Thus by God's grace we shall maintain our loyalty, and come off more than conquerors through Christ the Lord.

Are You Ready?

BY R. D. BENHAM

COMING? Yes, He's coming,
And the day is drawing near,
When the King in all His glory
With His angels will appear;
And the mighty trumpet sounding
Over land and ocean wave,
And the sleeping saints will waken
From their lone and silent graves.

Longing? Yes, I'm longing
For that blessed day to dawn,
When the sorrow and the sighing
Of this weeping world is gone;
When the Saviour's hand in pity
Wipes the tears of grief away,
And the midnight of earth's sorrows
Will be turned to perfect day.

Weary? Yes, I'm weary,
For the journey has been long,
And the desert sands seem dreary,
And silent is my song.
The fingerprints of time are set
On limb and heart and brow,
And flowers that bloomed along the way
Are drooped and faded now.

Joyful? Yes, I'm joyful,
For the blessed hope is bright,
For the glorious day that's coming
Will dispel the shades of night,
When the lovely voice of Jesus
Will bid His saints arise,
To enter those bright mansions
That are waiting in the skies.

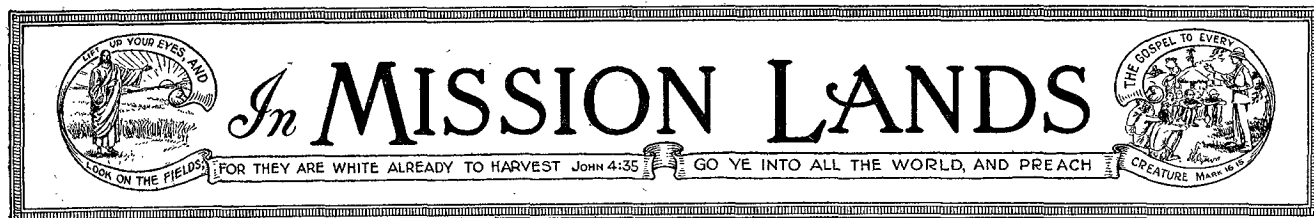
The Humble Preacher

BY LOUISE C. KLEUSER

I MAY not preach to thousands,
But I may speak to one;
I may not sway assemblies,
But I may find a home
Where Jesus is invited,
And truth sincerely sought;
Who knows? my humble preaching
Is needed by my Lord!

I may not be the preacher
Whose eloquence soars high;
Yet I may be the mouthpiece,
God's message to apply.
And I may win some neighbor,
Some struggling soul, to Him;
Yes, Lord, I'll do my duty
To warn that soul of sin.

I'll bring the blessed Bible
To homes in gloom and chill;
It's bound to change conditions,—
God so decreed; it will!
And though a humble preacher,
This service in His name
May lack the preacher's pulpit,
'Tis preaching, just the same!



Solusi and Lower Gwelo Camp Meetings

BY H. J. DETWILER

The Solusi Meeting

THE Solusi camp meeting was held June 23-27 on the grounds of our first mission station for heathen peoples. The sacrifices made and the hardships passed through by the pioneer workers in Africa are reflected in the records of the death of Elder Bryan Tripp, Dr. Carmichael, and others, buried in the cemetery on the mission grounds. These pioneer workers laid down their lives after a very short period of service. The first meeting was held on the Sabbath day. This service was very well attended by the surrounding heathen tribes.

But these heathen people had no knowledge of Christian worship. They had never heard or seen any one pray before. Many, fearing that if they knelt in prayer, some form of magic would be practiced on them, slipped away. Others, more curious, held their hands over their eyes so that they might be able to observe every motion made by the missionaries. Sisters Anderson, Tripp, and Sparrow were the first white women ever seen by them.

The gospel was to them a new revelation, and they were slow in comprehending it. Faithful, self-sacrificing efforts were made in their behalf for a period of years before the first convert was won from heathenism to Christianity. June 5, 1901, F. L. Mead had the joy of baptizing the first convert to the faith, Brother Jim Mayinza.

But now what a change! On my arrival at Solusi Mission, thirty-six years later, the day following the opening of their camp meeting, I found 1,200 well-dressed men and women in attendance.

The following Sabbath was one long to be remembered. The Sabbath school, with Miss Lois Campbell in charge, opened at 9:30. An excellent interest was manifested in every part of the program. It was the thirteenth Sabbath. An attractive financial goal device had been prepared, and every one present gave freely, until the goal was reached and surpassed. The offerings amounted to \$37.60.

A large group of young people then came forward and repeated the memory verses for the entire quarter. What a joy it was to hear these promising boys and girls recite those precious texts of Scripture, which they had memorized during the quarter.

A preaching and consecration service was conducted during the eleven o'clock hour, in which the whole congregation sought the Lord with an earnestness and devotion seldom seen and then only in the most spiritual gatherings of the people of God.

A special service was conducted at 3 P.M. in the interest of foreign missions. J. R. Campbell, the union superintendent, and Isaac Xiba Nkomo presented the needs of the mission fields and most earnestly appealed for a liberal camp-meeting offering. There was a

good response, and \$420.06 was contributed toward the maintenance of our world-wide foreign mission enterprises. The earning power of the natives is small indeed, but of their little they gave liberally. A number of teachers and evangelists each gave one full month's salary.

On the closing day of the meeting, 124 candidates, well instructed in the faith, were baptized and added to the church. The native believers, having pledged themselves to labor earnestly for the vast multitudes still groping in darkness, returned to their villages praising God for the blessings received during the camp meeting.

An excellent work is also being accomplished by the Solusi Training School, where scores of our youth are in preparation for service in the cause of God.

The organization of the camp grounds, under the able direction of E. M. Cadwallader, contributed much toward the success of the meeting.

Lower Gwelo Meeting

The Lower Gwelo Mission, better known as the old Somabula Mission, was established by F. B. Armitage in 1901.

The 1937 camp meeting was held on the mission grounds, June 30 to July 4. It was interesting to see the native believers traveling to the meeting, some by donkey cart, some by bicycle, and still others on foot, with their heavy luggage upon their heads. More than two thousand attended this spiritual convocation.

James Ndebele, one of the native brethren, was ordained to the gospel ministry at the conclusion of the Sabbath morning service, July 3. In the afternoon, L. L. Moffitt, division Sabbath school and Missionary Volunteer secretary, made a stirring appeal for foreign missions, with an excellent response. The total camp-meeting offerings for missions amounted to \$415.

The last day of the meeting was an occasion of rejoicing, when 164 candidates formed in line along the banks of the Tugwe River, awaiting baptism. Each candidate had previously been carefully examined. It is surprising to see how these sons and daughters of the Dark Continent, many of them only a step from heathenism, appreciate and understand the pillars of faith in this great message.

After the baptismal service, various groups of students from the training school reviewed former school activities in the presence of a large audience of interested observers. It was an excellent exhibition of the native talent and ability of African youth.

The work of our schools in the training of workers, so successfully conducted throughout the Southern African Division, constitutes a powerful factor in the evangelization of Africa's millions who have not yet heard the gospel call.

Ngoma Medical Mission, Ruanda, East Africa

BY W. H. BRANSON

BEAUTIFUL for situation is the Ngoma medical mission. It is built upon one of the thousand hills overlooking beautiful Lake Kivu (Ruanda, East Africa), which lies 1,000 feet below. Truly it is like a city set on a hill which cannot be hid, although it is almost inaccessible to the outside world.

Starting from the Gitwe Mission, in central Ruanda, we traveled forty miles by car to the shores of the lake. The road was perilous, and oftentimes we wound about the mountain slopes on paths scarcely wider than the car itself. Reaching the lake, we transferred to native canoes, made from huge logs, each manned with eight or nine almost naked native paddlers, and traveled for three hours by water. We then transferred again, this time to baskets lashed to long bamboo poles and carried by native machila men. It required about an hour and a half to make the 1,000-foot ascent to the mission, where we found Dr. and Mrs. Gordon Beckner and Nurse Spillman.

The next day, Friday, their annual camp meeting was to begin, and soon the native believers and their friends began to arrive in companies, led by their respective pastors and outschool teachers. On Sabbath morning 4,410 were counted when the Sabbath school roll was called; and when the classes separated for the lesson recitation, they well covered a three-acre plot. The offering totaled 614.80 francs, and the envelopes in which it was given filled a waste-paper basket. When consideration is given to the fact that the average daily wage of a man in this district is only three cents, one realizes that this large offering represents real sacrifice on the part of these African people.

This mission has been established for only five years, and the growth made in this short period has been marvelous. Hundreds of sick people visit the hospital each week, and this contact has given the work great influence over the people. During recent evangelistic efforts, and the camp meeting, 588 persons have taken their stand for Christ. These added to former converts made during the preceding four years, will give them a strong following in this district. On Sunday



Streams of People Flowing Into the Gitwe Mission Grounds to Attend the Camp Meeting

morning 120 candidates received the rite of baptism.

It is not easy to accept the advent message even in these remote hills in western Ruanda. The enemy of all truth is here, and many of our believers, including some chiefs of the tribe, have suffered much persecution for Christ's sake. At times, when they go from home to attend camp meetings and other general gatherings, the enemies come and drive away their cattle, burn their homes, and destroy their gardens. Many have been beaten and even threatened with death if they would not turn back from following the new faith.

Notwithstanding all these difficulties, the message is spreading over hills and through valleys, and many hundreds of these primitive but truehearted people are turning to the light of truth. Surely the word of God by Jeremiah is being literally fulfilled in Ruanda: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:16.

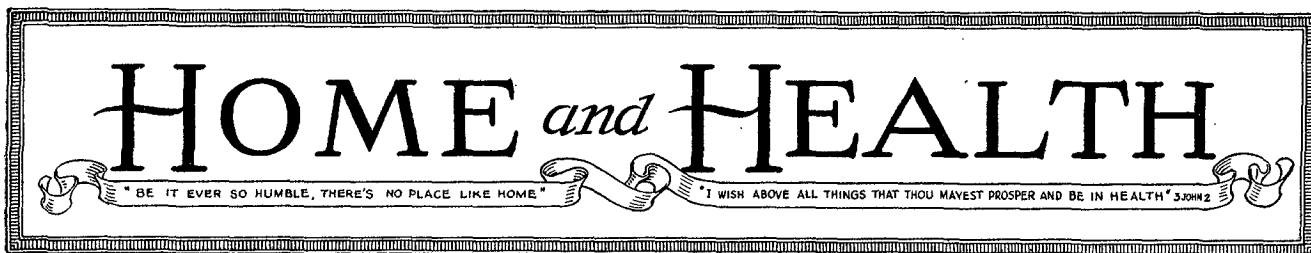
Let us pray for our workers in these faraway corners of the earth, and let us see to it that they are liberally supplied with the sinews of war. Money spent in these heathen lands will yield large returns for the kingdom of God.



"HAPPINESS drawn from earthly sources is as changeable as varying circumstances can make it, but the peace of Christ is a constant and abiding peace."



Traveling to the Ngoma Camp Meeting by Canoe on Beautiful Lake Kivu. The Party Consists of Elder and Mrs. Branson and Son Jack, Elder and Mrs. J. F. Wright, and Elder G. A. Ellingsworth



What Do Our Children See, Hear, and Think?

BY MRS. FLORA H. WILLIAMS

WELL may we as parents ask ourselves this question. Life is made of what we do, and we carry into action that which we *think*. "For as he thinketh in his heart, so is he." Prov. 23:7. The thoughts decide the character. About what are my children thinking? Whatever I and other people give them to think about. We unwittingly give them much material for thought which they would better never know. We ourselves do not think deeply enough, else we would not fill their minds with many things that we permit to enter our homes by means of the radio, and by the newspapers, magazines, and books that fill our shelves and lie on our tables. If we fully appreciated the effect on the children of the words spoken in the home, we would be far more careful of what they hear. If we realized that a life was being made or marred by the books the children read, how careful we would be what books we have in our homes. Books sometimes bring life to children, and some books bring death. Do we choose life or death for ours?

In these last times "the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Almost numberless new inventions have come into use within the last quarter of a century; motion-picture houses have been built, and later still, the radio has come. There are great *possibilities* for good in both, as we all know; but the possibilities for evil are just as great, and that wicked one who knows his time is short, is making sure that he gets the use of both. It serves his purpose far better to have good music and inspiring and instructive talks on the radio some of the time, than to have the use of the air all the time himself; he can the more easily accomplish his purposes if good things are presented part of the time. Again we hear the young people say, There are fine pictures shown; we can learn much from them. Granted; there are some good pictures and proper visual education can be brought into our schools to advantage. But this kind of picture is not the kind that is usually shown in the moving-picture theater. Before this article is completed, we shall see why.

But what is the matter with the moving picture? This question is asked very frequently; often it is asked in all sincerity. The questioner is really very anxious to know. At other times it is asked in order to bring about an argument. Let us study the matter a little.

Findings Concerning Motion Pictures

In 1929 a commission was appointed to study the moving picture and its effect upon the children who attend. It was called the Motion Picture Research Council. This committee consisted of teachers, psy-

chologists, sociologists, and other capable persons. It was liberally supported in a financial way; so it was well able to prosecute its work in an efficient manner. The members worked on their problem till 1933. Surely after four years of work the findings of such a competent committee are worthy of consideration. They are summarized in the book, "Our Movie-Made Children," by Henry James Forman. We suggest that parents read this book, published by Macmillan Company of New York, Chicago, and San Francisco, for a much fuller understanding of the moving picture and its effects upon children. We are indebted to this book for much of the information relative to the findings of this council.

First, do many children attend the picture shows, or are the patrons mostly adults?

In the United States 80,000,000 persons attend the moving-picture theater each week, and 28,000,000 of them are children. These figures are four years old; the number is larger now.

Why do so many children attend? They, like the grown people that attend, want the thrill that comes with the picture.

A ten-year-old boy, when asked why he liked to attend, answered, "I always find some way to help me get what I want." But what kind of way?

Of the average attendance at movies, 2.8 per cent are children under seven years of age, 11.8 per cent are between seven and fourteen years, and 22.1 per cent are between fourteen and twenty. In the congested areas of New York City, 53 per cent are persons under twenty-one, and 17 per cent are under seven years of age.

Why do parents allow their children to attend? Many times because they tease to go and parents want the teasing to stop; many times to get rid of them so that they will not have to be bothered. Some mothers frankly say, "I just can't have the children around *all* the time; I'd go crazy," which, of course, signifies that the children have been very poorly disciplined and trained.

What do the children see at the movies?

Of five hundred pictures released while this group were studying, 72 per cent had as their theme the subjects of crime, sex, or romantic (often illicit) love. Certainly none of these themes are suitable for children. Only one of all those five hundred pictures was made for children, and yet children were constantly attending.

Proper stories, well told, are conceded by educators to form the best method of giving character education to children. In the story the excellent qualities of the "hero" are made to stand out in such a way as to encourage the child to want to be like him. There is

no "villain," or if possibly there is, he is made abhorrent. But in the movies there is a villain, and he is a clever person, usually very well dressed, perhaps handsome, and made to look attractive. It seems his appearance is usually as attractive as that of the hero.

One hundred fifteen average pictures were selected. In these pictures fifty-four murders were committed; there were fifty-nine assaults that did not end in murder; in addition there were thirty-six holdups and twenty-one kidnappings. There were four hundred six crimes committed, with forty-three others attempted. And who committed the crimes? Out of the fifty-four murders, the hero or heroine committed fourteen of them and the villain thirty. "A scarlet procession of criminal acts!" And we civilized people of the twentieth century call *that pleasure!* And the children think it great sport to go to the movies!

Such entertainment cannot be otherwise than a veritable school of crime.

In 43 per cent of these one hundred fifteen pictures, the interior of a bedroom figures in the setting. A movie critic has said, "Virtue may have been at a premium once, but apparently it slumped along with other leading stocks."

With Mr. Forman we ask, "Can any one then possibly imagine that the constant iteration of the crime theme in motion pictures which are attended weekly by 11,000,000 children of thirteen years and under, will in the slightest degree help the solution of the crime problem?"

Motion Pictures and Crime

Can we not see that the great increase of crime and especially of *young* criminals is contemporary with the moving picture which depicts crime? This is one of the special agencies used by the archenemy to prepare the world and them that dwell in it for destruction.

A large number of children were questioned by the different members of this examining body. Some have thought that the things seen at the movie theater by the children simply pass through the mind and out again, but research proved that the children remembered, months after seeing a picture, 70 per cent of all the adults in that picture did. The children made separate lists of the things they learned from the picture. These lists were summarized by the council, and in them were found thirty-seven different things used by criminals in their work. Among these were how to pick a lock, how to jimmy a door, how to get away with a car, how to use gloves in burglary, etc. Have not these children had an educational course in crime? There are many gangster pictures displayed, and they certainly show the youngster how to become a criminal. Are not all these distressingly dangerous to the boy and girl in their teens?

Why do not the pictures show beautiful things, pure things? Once in a great while one does, but for the person who does not know Christ, there is little thrill in such pictures. The motion picture producers are in the business for the money there is in it; they are not working to make the people love beauty and truth; they make the kind of pictures for which the people will pay. Money, money, money, the god of this world! The world goes mad trying to find ways of making plenty of money without hard work. Instead of educating our youth along this line, we ought to be stimulating them to greater industry and more thrift.

Wrecked Homes and Morals

As stated earlier in this article, 72 per cent of five hundred pictures examined had as their theme crime, sex, or romantic love which often is illicit. We do not care to tarry long with the last of these three subjects, neither do we wish to pass over it without leading parents and others to think a bit. Love is a thrilling subject, especially for young people. Pure, true, unselfish love, like the love Jesus gave, is "the greatest thing in the world," and this kind of love between one man and one woman is that which makes home and happiness, whereas improper, unlawful love brings about the greatest agony, both physical and mental, that the world knows, with, of course, utter spiritual loss. With people being educated by popular magazines, the news of the papers, some things that come over the radio, and most of the pictures shown on the screen, is it any wonder that there are so many wrecked homes and so many divorces?

The public press has commented emphatically and almost incessantly on the frequency of divorce, and the pulpits have rung with the eloquence of preachers discussing the same subject, but the divorce mill still grinds, and each party to the suit goes out to find another "life partner" who will suit him better. Their thoughts have wandered onto forbidden ground. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

And what is the effect of the pictures on the child who sees a woman in the arms of a man who the child knows is not her husband? Is it not very natural that the young girl should be found in the embrace of some young boy? Familiarities grow, and the devil has his way with boys and girls and men and women. Today God's holy word is thrown away as useless and outworn, not only by people in general, but by some who dare to stand in the pulpit. With that gone, and with the prevalence of the kind of education described, what is there to hold youth to truth, purity, and morality?

The children are forming their attitudes, ideals, and habits, and thus their character and destiny, by the thoughts they think. What food for thought is being given them by a people who are expecting the return of their Lord? Are we seeking to fill our children's minds with lovely things, or are we permitting the devil and his agents to fill them with that which is impure?

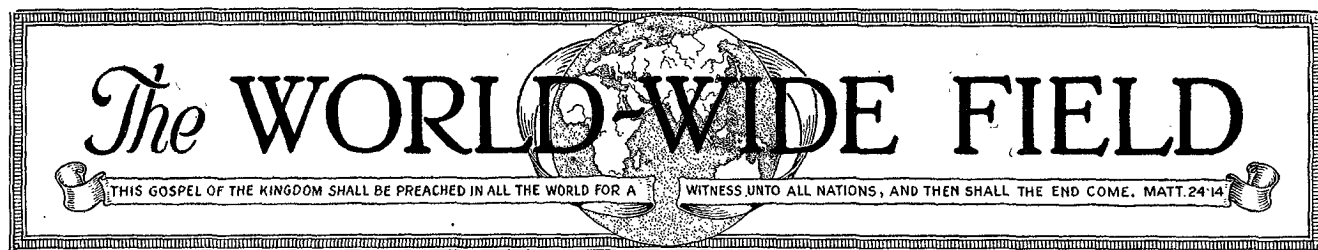


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The Ohio Camp Meeting

As usual the Ohio camp meeting for 1937 was held at Academia, adjoining Mount Vernon, Ohio. This year the camp was pitched in a much more pleasant and convenient location than in former years. It was located in the woods just beyond the academy buildings. The large tent was ideally situated on sloping ground. A new section had replaced the part that was so badly torn in the storm of last year.

The attendance was larger than usual, reaching a total of 3,000 over the last week end. The people remained during the intervening period between the two Sabbaths to quite an extent, and they attended the meetings from the early morning service to the evening preaching service. The meetings were all of a strongly spiritual character, and the blessing of God was manifest throughout the camp, especially on the Sabbaths. There was a very general response to the call to yield the soul completely to the will of the Lord. A conviction took hold of the people that they had none too much time to prepare for translation and for the stressful times that will precede translation day.

The Ohio Conference is provided with an excellent equipment of tents. They were pitched in an orderly fashion, which gave a favorable impression to the visitor.

All phases of our denominational activities were given consideration, and the members present showed a commendable interest in every phase of our work. The Ohio Conference is enjoying a good degree of prosperity in its evangelistic work. It has cleared off its indebtedness. Would that this could be said of every conference in the North American Division.

F. H. Robbins has the confidence and love of the believers in Ohio, and he has associated with him a very cooperative and loyal body of workers.

The total offerings in cash and pledges for local and foreign mission work amounted to considerably over \$3,000. The sales at the book tent exceeded \$2,500.

Those who ministered to the people from outside the conference were C. S. Longacre, J. A. Stevens, Steen Rasmussen, Dr. H. M. Walton, M. E. Olsen, B. G. Wilkinson, the union force, J. D. Snider, James E. Shultz, Dr. R. L. Runk, Dr. Edna F. Patterson, C. E. Welch, nurses from the Mount Vernon Hospital and Sanitarium, and the writer.

M. N. CAMPBELL.

The Michigan Camp Meeting

A SPIRITUAL feast, in which the faith of God's people in attendance was greatly strengthened, characterized the daily program in connection with the camp meeting of the Michigan Conference, held at Grand Ledge, about ten miles west of Lansing, from August 24 to September 5.

The ideal surroundings of the permanent campground where these annual sessions have been held for the last four years, contributed to the comfort of the campers, who turned out in large numbers, especially during the two week ends, when several thousand were in attendance. There are forty acres of land in the tract on which has been built the permanent camp, which resembles a well-organized city, with many of the conveniences of city life.

Several well-constructed buildings have been erected. The main auditorium, when completed, will have a seating capacity of seven thousand. This was made usable for this camp meeting. The cafeteria building, although commodious, has really proved itself inadequate, especially over the week ends. The Book and Bible House is an attractive structure. Between eight and ten thousand dollars' worth of books and other forms of literature was sold during the ten days of the encampment. The buildings are well lighted with electricity, as were the two hundred family tents, and eighty-two family cabins, which have already been

erected, and which were fully occupied during the entire session. During the week end much difficulty was experienced in finding rooms and sleeping accommodations for the large number who came. It is planned to erect other cottages.

That God's people in Michigan appreciate the comforts that have been provided for them during their annual convocation, was evidenced by the large attendance, the faithfulness in attending the daily meetings, the ringing testimonies that characterized the early-morning meetings, and the liberal response in giving to aid in the further advancement of foreign mission enterprises and in helping to pay for the completion of the main auditorium, the only structure in all the encampment that had not been entirely paid for. When this main auditorium is completed, it will be one of the largest gathering places in the entire State, and no doubt one of the most attractive. Its acoustic properties are very excellent, a speaker of ordinary voice capacity being easily heard and understood more than two hundred feet away.

The daily meetings were of the type that would give fresh courage, hope, faith, and determination to build character after the divine similitude. There were given at intervals during the day messages freighted with solemn warnings, admonitions, and counsel designed to help the hearers grow in grace and the knowledge of their Lord and Saviour, and in the ability to help their fellow men find their way out of the maze of darkness and despair rapidly enveloping the world, into a pathway that leads to the eternal city of God.

J. L. McElhany, W. W. Prescott, L. H. Christian, F. D. Nichol, H. H. Votaw, and W. L. Hyatt were the general workers present. These brethren gave some very helpful studies on Christian experience.

Following an appeal from Elder McElhany, in which he told of the providential openings in Tibet, \$5,000 was given to foreign missions. The people in Michigan are loyal to every advance move of the church, both at home and abroad, as was demonstrated by the liberal response they made to all calls for financial assistance. These general workers cooperated with J. J. Nethery, president of the Lake Union Conference, and his staff of collaborators, and with the entire working force in Michigan, in making the camp meeting one that will long be remembered for its great benefits to those who attended.

The newspapers of Lansing and Battle Creek printed lengthy daily reports of the meetings. Favorable reports also appeared in Detroit, Chicago, Grand Rapids, Kalamazoo, and Grand Ledge, which indicates that newspaper editors are willing to let their readers know what God's people have for them in the form of a soul-stirring, soulsaving message, if it is supplied to them ready for publication.

WALTER L. BURGAN.

Camp Meetings in the Columbia Union

New Jersey

Our camp meetings this past season were greatly blessed of God. Among the best of these meetings that we had the privilege of attending was the one in New Jersey, held on the fairgrounds in Trenton, July 8-18. Not alone over the week ends, but through the week, many of our people camped on the grounds. Those who were there had come to attend the meetings, not merely to stroll around or to run downtown. There were over 1,200 present at the Sabbath school the last Sabbath. Our people felt greatly blessed together. There was a deep spirit of seeking God. Much personal work was done for the unconverted and the discouraged.

The New Jersey Conference is different from some others

in that it fosters mission work in many languages. In the camp, aside from the services in the large tent, there were meetings in Swedish, Italian, Polish, Bohemian, Russian, German, etc. Most of these foreign-language believers understand English, however, and it was a joy to see them all gather for the general meetings in the large tent.

Our members in the New Jersey Conference show a deep interest in mission work both at home and abroad. The Sabbath school and special mission offerings totaled \$1,653. The book sales were over \$900 in cash. This camp meeting was one of those that leave only joyful memories. It was a real privilege to minister the word of God to all those attentive and quiet people. F. H. Robbins, with others, represented the union workers; B. G. Wilkinson and F. O. Rittenhouse, the college; J. D. Snyder and others, the publishing work; and H. H. Votaw gave excellent instruction on religious liberty problems. Others were present from the General Conference, representing various departments of work.

The organization, the order, and the kindly spirit of cooperation, among both the workers and the people was most cheering. W. M. Robbins and his associates in the conference met a very hearty response of love and confidence on the part of the people. The future in New Jersey is most promising.

West Pennsylvania Camp Meeting

THIS enthusiastic and helpful gathering convened at Kiskiminetas Springs School, near Saltsburg, Pennsylvania, August 27 to September 5. The location for the camp was most fortunate. Two hundred acres of spacious lawns with shade trees and every convenience were there for our use. The attendance was encouraging. Four free radio broadcasts of half an hour each were made during the ten days—two at Pittsburgh and two at Greensburg, the conference headquarters. The inspiring singing at the meetings was a genuine source of devotion and joy in the Lord.

In every department, both union and local men did strong work. The spirit of cooperation and unity was in evidence in every phase of the meeting. M. G. Conger, the conference president, and his associates, labored untiringly to make the gathering a lasting blessing to all. One outstanding feature of the meeting was the large amount of personal work done for those in need of spiritual help. Every day seasons of prayer were held for the sick or discouraged and for others who wished healing of body or spiritual deliverance. These efforts were signally blessed of God.

W. A. Spicer, F. C. Gilbert, and others were present from the General Conference. The labors of Doctor Walton, secretary of the General Conference Medical Department, were also most helpful. He counseled with and examined over 200 persons, provided thirty-two diet lists, treated 112 persons, and took 101 blood pressures. But the best part of his work was the excellent, godly instruction on sane health reform.

Every well-planned camp meeting should have on one Sabbath a strong spiritual appeal for mission funds. That is indeed true Sabbathkeeping. The response at this service was good, and in all \$2,524 was raised for home and foreign work. The book sales amounted to \$785. One of the meetings at this encampment that will be remembered for years was the Harvest Ingathering rally on Sunday morning. It happened to be the day when the Ingathering campaign began. Our people were enthusiastic in their testimonies and afire with mission zeal. Ten churches were already over the goal, and over \$9,000 had been raised in cash, or two thirds of the entire \$13,000 goal. Our people returned home with new courage, determined to press ahead in this great advent task and to seek for higher things in holy living.

L. H. CHRISTIAN.

News Note

WE are very happy to say that the Lord has been with us continually in our work. Several weeks ago our German church in Cleveland, Ohio, was the scene of an impressive baptismal service. On the Sabbaths of July 3 and August 14 we baptized five more souls, four of the five uniting with the English church in Bainbridge, and the other one with our German church. We are looking forward to another baptismal service soon.

All our members are ambitious, and have promised to do their part in Harvest Ingathering.

D. F. ROTH.

An Opportunity for Ministers

It has been said that "progress is man's distinctive mark alone." Surely the worker who has ceased to grow has ceased to be useful! Paul wrote to Timothy, "Be diligent . . . that thy progress may be manifest unto all." 1 Tim. 4:15, A.R.V. A great psychologist has said that "compared to what we ought to be, we are only half awake. We are making use of only a small part of our physical and mental resources." Doubtless this is true of many. Let every worker who reads these lines say, "Lord, is it I?" and if it is, do something about it. Some one has admonished us to self-improvement with this jingle:

"Always do your best;
And never let it rest,
Until your good is better
And your better best."

That is the spirit of the successful worker.

The Lord has spoken to His workers through the voice of the Spirit of prophecy on this question. It was said that "the men who now stand before the people as representatives of Christ have generally more ability than they have training; but they do not put their faculties to use, making the most of their time and opportunities." Then it goes on to say what might have been. "Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages."—"Testimonies to Ministers," p. 194. Doubtless the reference to languages at least includes Biblical languages—Greek and Hebrew. What greater insight into God's revelation we would have if we could really read the Bible in the languages in which it was written! There are new beauties in the Bible to those who read the original—not to those who have only a smattering of knowledge, who know only enough to use a grammar and lexicon, but to those who can really read. And there are often important points of doctrine which can be better understood and explained if the worker knows the original, (though no real student would endeavor to make prominent such knowledge).

One of our workers was asked which of the versions he liked the best. He answered that he had several pictures of his wife and liked them all, but he liked the original best.

The winter quarter of the Seventh-day Adventist Theological Seminary, December 7 to February 28, is especially planned for our ministers. We know many earnest, progressive preachers are longing for such a period of uninterrupted study and research. These desires are right and proper. Let such work diligently for souls, embrace every opportunity for self-improvement, endeavor to learn something new from the Scriptures every day (see "Testimonies," Vol. V, p. 266), and pray that if it be God's will He will open the way for further systematic research under the guidance of teachers who have specialized in the different fields of theological study.

Let two of our students of this past summer testify regarding the value of the work at the Seminary. A junior-college president said, "Again and again in the classroom, as we have studied history, archeology, Biblical languages, and theology, we have caught a new vision of things eternal, of the wonderful plan of salvation, of our own need, and of the great work that lies before us of making ready a people to meet the Lord."

At our last Friday-evening consecration service, a missionary said, "As I have attended the classes and have been sitting at the feet of these consecrated teachers, there has come into my life something that has helped expand it, until now it seems that I see over the wall which I had built around myself. I see vast fields in which I am determined to work, and I shall expand, by the grace of God, all the powers that He has given me."

As indicative of the thought of conference presidents regarding the value of the Seminary, I quote from one:

"The men who have been sent from other fields that I have led have surely shown great improvement as a result of their advanced work, and I believe with all my heart in the plan of sending Bible and history teachers and promising young evangelists."

Any who are interested in attending the Seminary this winter should write for further information to the Seventh-day Adventist Theological Seminary, Takoma Park, D.C.

M. E. KERN.

Behind Prison Bars

It is estimated that there are today 175,000 men and women locked behind prison bars in the United States alone. Many of them lie behind those stone walls, all but forgotten by the busy world about them. They cannot come to us; if they hear the message of hope, we must take it to them.

To the class who some day will have God's blessings pronounced upon them, the Master said: "I was in prison, and ye came unto Me." Thus is clearly stated the duty that Christians sustain to those in prison. We thank God that many of our churches have bands for visiting prisons and jails, and for conducting regular meetings behind the bars. Our young people often engage in this work. One of our sisters living in California has just written us a letter in which she relates the experiences of the band of workers in her church who regularly visit their county jail. She states that she has been engaged in this kind of work for three years, and that it has given her great personal blessings. She adds:

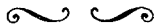
"Evidences of the end of the world and the coming of Jesus are numerous, but no more evident in any part of the world than they are on Saturday nights in the — jail, where criminals, men and women from all walks of life, are giving their hearts to the Lord.

"The meetings themselves are held on Saturday night, between 6:30 and 7:30. There is a half hour of song service. I might say, too, that it is a real joy to hear the gospel songs come from the lips of these prisoners. At the conclusion of the song service, prayer is offered, after which the men are asked to join in repeating the Lord's prayer. This is followed by a ten-minute talk on the theme of Christ and His love for us.

"Sometimes the men give testimonies. This is followed by the altar call, which is made very definite. Names are then obtained and prayer offered for those expressing their desire to accept the Saviour. After the prayer, the *Signs* are given out. Sometimes the meetings are varied, but this is the general program. We have had wonderful cooperation in this work on the part of the city officials.

"There have been given out in the jail and mailed to prisoners who have been released, over 4,500 *Signs of the Times* this year. More than 900 names have been obtained of those asking for prayer and professing to accept the Saviour. While we cannot follow every one of these, we have some who are keeping the Sabbath and preparing for baptism, as the result of our labors."

May God bless all these efforts now being put forth for those behind prison bars. W. H. BERGHERM.

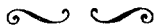


"THE men who try to do something and fail, are infinitely better than those who try to do nothing and succeed."

Appointments and Notices

EAST PENNSYLVANIA CONFERENCE

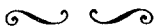
CORRESPONDENTS, please make note. The address of the East Pennsylvania Conference has been changed from 3256 Germantown Avenue, Philadelphia, Pennsylvania, to 1701 Conlyn St., Philadelphia, Pennsylvania.



PUBLICATIONS WANTED

Joseph Gabriellian, Kermanshah, Iran, would like to secure copies of our various denominational papers, tracts, and booklets, to be used for free distribution.

The South Caribbean Conference, Box 66, Port of Spain, Trinidad, British West Indies, would like to receive copies of the following publications to be used for free distribution: *Signs of the Times*, *Youth's Instructor*, *REVIEW AND HERALD*, *Life and Health*, *Watchman*, *Present Truth*, *Little Friend*, also tracts and other papers on various phases of present truth.



PRAYER FOR HEALING

A sister in Washington requests prayer for the healing of her daughter, who is so grievously afflicted that her reason is threatened.
An Oregon sister requests prayer for an aged friend who is suffering from a fall.

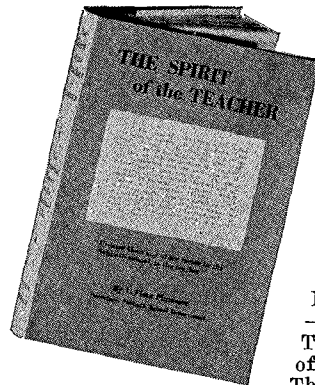
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by

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The Editor of the *Review and Herald* says:

Through the years much has been produced in the way of helpful literature for the teacher of the word of God. But no books which have come from the press have met so fully the spirit of this need as have the two volumes from the pen of Mrs. L. Flora Plummer — "The Soul Winning Teacher" and "The Spirit of the Teacher."

The first book emphasizes strongly the spiritual side of the teacher's experience as a safeguard against that formal teaching of the word which always proves ineffective in reaching the heart. "The Spirit of the Teacher" presents in an appealing form the qualities of character possessed by the successful worker, namely, love, faithfulness, courage, patience, enthusiasm, sympathy, reverence, prayer, and discernment.

We can heartily recommend both of these books as invaluable aids to our Sabbath school teachers.

F. M. WILCOX.

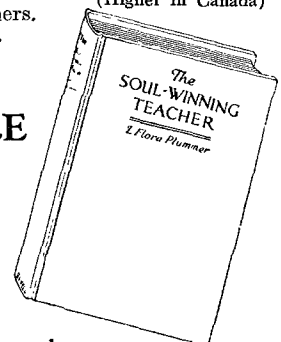
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RIVERSIDE SANITARIUM AND HOSPITAL

ATTENTION is called to the annual constituency meeting of the Riverside Sanitarium and Hospital to be held at the Seventh-day Adventist Tabernacle at Battle Creek, Michigan, 10:30 A.M., Oct. 22, 1937. This meeting is called to receive reports and transact any other business necessary. The personnel of the Board of Trustees, whose attention is particularly called to this notice, follows: J. K. Jones, J. L. Moran, H. A. Morrison, M. N. Campbell, W. H. Williams, F. L. Peterson, H. E. Ford, O. A. Troy, J. R. M. Howard, M. D., R. L. Benton, C. A. Russell, H. W. Walker, F. S. Keitts, C. O. Franz, C. V. Anderson, T. H. Allison, Anna Knight, H. J. Detwiler, J. J. Nethery, G. E. Peters, A. E. Webb, J. H. Wagner, M. A. Hollister, and W. H. Heckman.

J. K. JONES, *Chairman*.
H. E. FORD, *Secretary*.

THE OAKWOOD JUNIOR COLLEGE

THE annual constituency meeting of the Oakwood Junior College is called to meet at 10:30 A.M., Oct. 22, 1937, in the Seventh-day Adventist Tabernacle at Battle Creek, Michigan. The purpose of the meeting is to receive reports and give attention to any other business necessary. Members of the Board of Trustees of Oakwood Junior College are as follows, and will please take note: J. K. Jones, J. L. Moran, H. A. Morrison, M. N. Campbell, W. H. Williams, F. L. Peterson, H. E. Ford, O. A. Troy, J. R. M. Howard, M. D., R. L. Benton, C. A. Russell, H. W. Walker, F. S. Keitts, C. O. Franz, C. V. Anderson, T. H. Allison, Anna Knight, H. J. Detwiler, J. J. Nethery, G. E. Peters, A. E. Webb, J. H. Wagner, M. A. Hollister, and W. H. Heckman.

J. K. JONES, *Chairman*.
J. L. MORAN, *Secretary*.



ELDER GEORGE W. SPIES

GEORGE W. SPIES was born in Philadelphia, Pennsylvania, July 10, 1868; and died in Plant City, Florida, August 13, 1937. As a young man of twenty-one, while studying to become a Presbyterian minister, the third angel's message came to him. He at once entered Battle Creek College to prepare himself for giving to others the truths which were stirring his soul.

While attending college he met Miss Hattie Schram, of Park Hill, Ontario, with whom he united in marriage. Side by side they labored faithfully in the cause they loved, engaging in the colporteur work for a time in Ohio. After his ordination to the gospel ministry, they labored in New Jersey for a number of years. They were then transferred to Texas. In this field Mrs. Spies' health failed, and they sought in vain to restore it in the sunshine of Florida. She was laid to rest in 1928. Brother Spies continued his faithful ministry in this State until the time of his death, which occurred suddenly, Friday morning, as he was walking home from the church where he had been making preparation for the Sabbath service.

The funeral service was conducted by the writer, assisted by B. H. Shaw, in the Plant City church. Another funeral service was conducted by J. D. Reavis, in Palmetto, Florida, where our brother was laid to rest.

Elder Spies is survived by two sisters, Mrs. Morris Lukens, of St. Helena, California; and Miss Margaret Spies, of Jamestown, New York.

F. C. WEBSTER.

ELDER STEPHEN TAYLOR HARE

STEPHEN TAYLOR HARE was born in New Zealand, May 10, 1869; and died suddenly at his home in Loma Linda, California, Sabbath morning, August 21, aged 68 years. His early life was spent in New Zealand. When a young man he accepted the Seventh-day Adventist faith under the teachings of S. N. Haskell. In 1891 he accompanied Elder Haskell to America. On his arrival here, he entered Healdsburg College, at Healdsburg, California, to study for the ministry. He was a student in this school for five years, assisting in evangelistic efforts held in tents and halls during the summer. He was graduated from the ministerial course in 1895.

In order better to prepare himself for Christian service, he took the nurses' training course at the St. Helena Sanitarium, at St. Helena, California, being graduated in the class of 1897.

During his nurses' training course he was united in marriage with Mary Lois Hoar. Following his graduation, he spent a few months in treatment-room work, and then entered regular ministerial work in the California Conference.

He was ordained to the gospel ministry in 1901. Later, when the conference was divided into the Northern and Southern California Conferences, Elder Hare was chosen to labor in the Southern California Conference. His ministerial labors were successful, and a large number of new churches were organized under his leadership.

Elder Hare accepted a call to work in the Utah Conference, and after a few years of labor in that field he was called to connect with the Northern California Conference. During this time he served nine years as chaplain of the St. Helena Sanitarium.

He then accepted a call to labor in the Central California Conference. From this conference he was called to work in the Hawaiian Mission, serving in that field for four years. He was then called back to California to serve as chaplain of the Loma Linda Sanitarium, where he had been for the last twelve years, with the exception of two years spent as pastor of the church in Riverside, California.

About three months ago failing health compelled him to give up the work he loved so dearly. Wherever Elder Hare labored, he was greatly beloved. His cheerful disposition and his winning personality made many friends for him.

He leaves to mourn, his faithful companion, his two daughters (Doctor Bartosh of Los Angeles, and Ethel A. Tunnell of Los Angeles), two grandchildren, three brothers in New Zealand, also one brother in Glendale, California, several sisters in New Zealand, and many other relatives.

Funeral services were conducted in the Seventh-day Adventist church at Loma Linda, California. He was laid to rest in the Rose Hill Cemetery in Whittier, California.

H. H. HICKS.

The Sunday-Law Menace

BY HEBER H. VOTAW

FORTY-THREE of the forty-eight States in the Union have some kind of Sunday laws on their statute books. These vary from what may be considered mild ones to some that are extremely drastic. In New Jersey, for example, it is illegal to travel more than twenty miles on Sunday for any purpose whatsoever. Legally one may travel twenty miles, provided it is going to or returning from church.

Some years since, a progressive legislator, feeling that such a law was a disgrace to the commonwealth, introduced a bill in the legislature for the repeal of at least the most drastic portion of the Sunday law. Scores of ministers appeared at the State capitol to oppose such action, claiming that Sunday desecration was the basis for much of the laxness in morals that was found.

With such a large number of States having religious laws on their statute books, the stage is already set for persecution. While no one knows in just what order the events of the last days will take place or in just what manner persecution will develop, it is not difficult to imagine that even if there were never a Sunday law enacted by the Federal Congress, grave suffering might come to those who observe the Sabbath of the Lord, and they might receive bitter persecution at the hands of zealots in the different States.

We should be embracing every opportunity that presents itself to seek to educate our neighbors and friends concerning the great principles of religious liberty which have been given to us. We are debtors to every man and woman who has not had the opportunity for a clear, correct understanding of these principles.

The LIBERTY magazine is the most effective, inexpensive means of presenting the principles of religious liberty. Send LIBERTY to preachers, teachers, editors, doctors, lawyers, and other influential people in your community. Single subscription, 50 cents. Four or more ordered at one time are only 25 cents each. Your personal subscription may be included with others at this low rate.

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"The electric, invisible thread of love reaching down from heaven and encircling earth, connects all Christian souls with the Master. He is still present with them in their prayers, and still sends the Comforter to their hearts."



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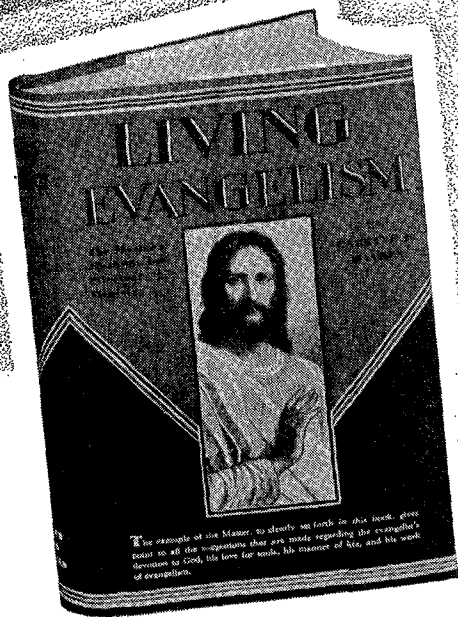
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OF SPECIAL INTEREST

WRITING under date of August 10, C. E. Wood, superintendent of our Mexican Union Mission says: "Our work is making progress in Mexico, notwithstanding the many handicaps we have to meet. We have about ninety colporteurs laboring in our union now. They are scattering the literature in the highways and byways, and many are having an opportunity to know the truth who could not receive it in any other way."

FOR some months, as our readers know, we have been publishing, from time to time, some of the early experiences in the lives of Elder James and Mrs. E. G. White. These have been much appreciated, and it is a matter of regret that after we have printed about a dozen more articles which were prepared by Elder W. C. White before his death, we must discontinue for the present this series. It is possible that further sketches of these early experiences may be prepared sometime in the future. If so, some of these may be considered for publication. The future must determine this.

UNDER date of August 27, W. E. Gillis writes from Seoul, Chosen. He tells of the wonderful physical blessing received by Sister Bahr, the wife of the field missionary secretary in that mission. We rejoice in her restoration and pray that God may keep her and the other workers in good health. Of the work in that field, Brother Gillis says: "Conditions here continue normal. Good government, general prosperity, and good crops give us encouragement for expecting the year 1937 to show advances in our work. The lack of a doctor in our sanitarium has greatly handicapped the medical work this year. However, we have been promised one of the doctors now released by war conditions at Shanghai."

Two Important Articles

THERE are two articles in this number deserving of special attention. Read the statement and appeal from the General Conference Committee printed on the first page of this number. May this appeal reach every heart. God has been gracious to us in giving us many blessings and bounties. Let us render to Him during the Week of Sacrifice an offering in gratitude for what He has done.

We call special attention also to the sermon by Elder J. L. McElhany, beginning on page 3. This likewise contains an earnest appeal to the church of God for deeper consecration and for a return to their first love. May God bless this appeal to the hearts of our readers.

Forward Under Difficulties

It is inspiring to see how Harvest Ingathering is going forward even under great and sometimes insurmountable difficulties. One sister, who is a sufferer from asthma, recently raised her goal of \$25 while sitting in the park and soliciting those who happened to take a seat by her side. A brother, recently converted, when told about the Ingathering work, felt that this was one thing he should be excused from, because of the fact that he had a wooden leg, and it was only with great pain and difficulty that he could walk about. But the time of Ingathering came, and the brethren went forth to do the work. Not wanting to be left behind, he thought he would try. This brother went from door to door in the territory allotted to him, climbing steps and talking to the people, and has reached the "minute man" goal. A crippled sister could not leave her home, but she collected \$19 from persons who came to her door.

A brother found that in his territory there was a cable station, where most of the homes were built on the sea front, with few connections between. The main means of transportation was by small boats, but apparently there

were none available, and the situation seemed impossible. But the first man he solicited became so interested in the work that he offered him the use of his boat, and not only that, but for two entire forenoons rowed the boat from house to house, free of charge. The man took great delight in directing our brother to those who were able to give large offerings.

A brother in the West found that labor troubles had apparently tied up all money in town; furthermore, the businessmen had agreed among themselves not to give to any one who was not officially endorsed. Outwardly, it appeared impossible to do anything; but he went forth in faith, and now reports that the businessmen decided to waive their ruling in his case, inasmuch as he came only once a year. Regardless of the difficulties in the way, gifts were received as usual. A woman who had given \$5 each year, on being asked to renew her gift this year, took the card that was handed to her and subscribed her name for \$10, saying that five dollars was not enough for the wonderful work Adventists are doing.

We trust that God will help all our people to find the blessing awaiting each one in the Ingathering work. Harvest Ingathering calls for your support, and offers you great blessings in return. W. H. BERGHERM.

Using Blind Men

As God sometimes has to use inanimate things of the world to proclaim His message, so He can use the poor, the blind, and the common things of life to bring to nought the things of the world.

In the Bogota church we have a blind brother. He cannot see with his natural eyes but he can see by faith the spiritual things of the world to come. Of late this brother has gone to some of the mountain districts of the country and is doing a wonderful work for God. As he is blind, people naturally listen to what he has to say. The truth is so interwoven in his life that he speaks with great power and conviction. As the result of his work many people are accepting the truth for this time, and the reports are that we shall soon have a good church raised up where he has been working. In the finishing of His work, God is using unusual means for the carrying of His message to those who live in darkness. He will put His Spirit upon men who have come from the plow and from the trades, and upon the blind and the lame, to carry His word to those who have never heard it, so that the world may be warned, and Jesus may come. L. V. FINSTER.

The Praying Widow

A STORY is recorded by a German writer, Fr. Schwenker, in a little book entitled, "Das Gebet" (Prayer), published years ago in Leipzig. The writer says:

"In the hunger year of 1847, there lived in the neighborhood of Heilbronn a pious man who, one early morning hour, could find no rest. A voice called to him, 'You are to take a bag of meal, and go forth with it. There are many who have nothing to eat, and the Lord will show you what you should do.'

"He placed the bag of meal upon a wheelbarrow, and started forth. He pushed on, however, through the first village, because there seemed no indication that he should turn in at any house. Even so he passed through a second village, and another, until he passed the fourth. Weary, he now came at evening to Heilbronn.

"Suddenly, as he came to a high house, it was said to him, 'There it is!'

"On the first floor and on the second lived well-to-do people. At last, when he reached the top, he said to himself, 'Here it must be,' and he pushed open a door, set the sack of meal inside, saying aloud, 'This the Lord sends to you!' Without waiting, he went on his way.

"In that room as he spoke, a widow was upon her knees, with seven children about her, suffering with hunger almost to the death. And she was praying, 'O Lord, today only have a care for us.'"

Thus over the long road was relief sent to the right place just at the time of need. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. 107:43.

W. A. S.