

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

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GRISTMILL OF KOREAN PEASANTS

They are pounding turnip seed into meal, which is used in preparing several favorite articles of food.

# Christian Versus Secular Education

## Which Shall We Choose?

By THE EDITOR

WE are facing the opening of another school year. Thousands of our youth are laying their plans for school attendance. What school should they attend? Should they go to the secular school, perhaps more conveniently located to their own homes and which they can attend with less inconvenience and expense, or shall they attend a Christian school, one of our chain of church schools?

We believe that there should be only one answer to this question. Every Seventh-day Adventist youth should lay his plans for the coming year to attend, if at all possible, one of our denominational schools. The reasons for this decision are set forth in succeeding articles, which have been furnished by some of our educational leaders. The articles from these educators constitute an earnest appeal, which we hope will strike a responsive chord in the heart of every young man and woman in our denomination.

The difference between the ideals and objectives of secular schools and our own church schools we have long recognized. Again and again through the years definite warning has been sounded by our educators and other leading writers, through the columns of our church paper, against permitting the worldly influence of the secular system of education to pervade and mold our own school system.

### *Securing Higher Accrediting*

At the same time with the increasing technical requirements in the schools of the world, it has been recognized that we must arrange for the certification of some of our college teachers by outside educational authorities if we receive that recognition and legal authorization which will permit our schools to continue to operate and do their appointed work. In order that the demands of standardizing agencies be met, it has been deemed necessary for some of our older and more experienced teachers to secure higher degrees in some of the universities. In encouraging them to do this, our leaders have definitely emphasized that this step was not to be taken in any sense as approving of the standards of secular schools, or of rating them higher than our own schools in true educational values, but as an emergency measure designed to meet a pressing demand. This was expressed in a very emphatic way in a series of resolu-

tions reported by the Board of Regents to the Autumn Council in Omaha, Nebraska, in October, 1931, and unanimously adopted by the Council.

### *Danger in Secular Education*

In many countries we find excellent systems of secular schools. For the education of citizenship in this world and for the realization of worldly aims and objectives, no finer system can be found. In the very nature of the case, instruction in the word of God and in the principles of Christian living could not have a part in the secular school system. The state can deal of right only with secular matters, and this constitutes the great weakness of the public school system in the education of our youth and children. Christian education seeks to prepare the student not alone for life in this world, with its duties and responsibilities, but particularly for life in the world to come. We recognize, also, that there are many noble men and women connected with the public school system as teachers and directors.

On the other hand, it is recognized by thousands of Christians in various denominations, that there are being taught in the high schools and in the majority of the universities of the land, subtle philosophies which undermine faith in God and in divine revelation. This teaching is a menace to the simple faith of thousands of young men and women. And not only that, but the social life found in these educational centers is wholly worldly, and has perhaps as great and as strong an influence in separating the youth from God as does some of the instruction received in the classroom.

Great havoc has been wrought in the faith and standards of other churches through the influence of those who have been educated in secular schools. We have recognized through the years as our teachers have gone to some of these universities for special training, that we faced the same danger, unless those who took this special work were so grounded in their faith in God and in His word and in the special truths of this message, that they could stand against the evil influences which they might meet. It is only through eternal vigilance on our part and on the part of our teachers exposed to these evils, that our schools and churches will be saved from the same desolating influ-

ences which have destroyed the faith of thousands in the great churches around us.

We present in this connection a statement which has recently come to us from one of our own teachers who is taking "post" work in one of the larger universities of this country. He draws a graphic picture of influences which he met, and of the great dangers which Christian youth must meet as they seek an education in these worldly schools:

### *The Tone and Influence of University Training*

"The whole tone of university training and philosophy is out of tune with our message. In the very first hour I spent in a university classroom, the influence and profound importance of Darwin's and Huxley's writings upon literature were set before us. In the next class Darwin was mentioned again. Before the week was over I learned that the Adamic fall was a myth, and again that 'Ye shall be as gods' means that men fell 'upward.' I learned that there was scientific internal philological proof in the Bible that there never has been an exodus of the Israelites.

"It became so rank that one boy asked me: 'Do you believe all that this man says about the Bible?' I replied that I decidedly did not. With much earnestness he then told me that he had been taught to reverence the Bible, to go to Sunday school, and to believe in God. 'But,' he added, 'if I stay in this class for the rest of the semester, I won't believe anything.' In the same class, another young man sitting near me asked my opinion of the validity of the Modernistic teaching of the instructor on the Bible. His testimony was: 'My mother always told me the Bible was a good book, but this man makes it nothing but a myth, and it confuses me.' I had several subsequent talks with them, and tried to do something to establish their faith, but there is the situation.

"In a seminar class the letters of Robert Browning were under discussion. A certain lady had written to the poet to ask what a certain passage in one of his poems meant. Browning replied: 'When I wrote that, only God and I knew what it meant; now only God knows.' The instructor asked a member of the group what the poet meant by his remark. The student, noted for his agnostic tendencies, replied: 'Well, first it would indicate that Browning really believed that a God exists.' The class guffawed with delight at the witty (?) retort. This spirit of irreverence crops out continually. In another seminar group the students got the professor so confused by their questions and objections to something he was trying to prove, that finally he smiled and said: 'Perhaps I should have spent a little more time in meditation and prayer before coming to this class.' It was pure burlesque, and nothing else.

(Continued on page 13)

## Why an Accredited College?

By W. I. SMITH

*Associate Secretary of the General Conference Educational Department*

RECENTLY there came to my desk an appealing letter from an earnest Seventh-day Adventist young woman, in which she discussed frankly her college problems, and her anxiety with reference to making a proper choice of our own institutions in which to do her senior year's work. Among the questions which she asked and the comment made are these:

"Which one or ones, if any, of our colleges have become recognized or standardized? Do you think any of our colleges will have senior recognition by 1932-33? I should like to have my degree from one of our colleges, but I should also like to have it from one that is accredited."

The above questions and statement are suggestive of a line of thinking that is causing considerable perplexity to many of our youth and their parents, as the problem of choosing a college confronts them.

A good deal has been written pro and con in our denominational papers concerning the accrediting of our colleges. Much more has been said in councils and in private discussion as to both the advisability and the feasibility of such a program. Without entering into a discussion of the merits of either side of this moot question, I should like to urge upon our young people who are planning for college that they do not make the question of whether these institutions are accredited a major factor in their decision to attend one of our denominational colleges during the coming school year. There are other factors in the choice of a college which are far more weighty than the question of regional rating with a specific association.

In the first place, students who are completing courses in our colleges at the present time and who have done not lower than an average quality of work, are rarely called upon to do any additional work in order to gain graduate standing. Testimony that I have

compiled within the last few weeks may lead my readers to a better understanding of the appreciative and friendly attitude of university authorities toward graduates from our senior colleges. In bringing these statements to your attention, all names of institutions are purposely omitted, but in fairness to the reader I wish to state that each of our six colleges is represented by at least one statement from the university or ranking educational institution which receives most of its graduates.

1. Secretary of the Graduate Board of — University: "In reply to your inquiry concerning graduate students whose undergraduate training has been secured at Seventh-day Adventist colleges, our experience has been too limited to permit of valid generalization. It happens that a Ph. D. candidate and an A. M. candidate at present enrolled came to us from — College. Both of them are satisfactory students."

2. Dean of the Graduate School of the University of —: "We have had a number of students from — College, who have been admitted as special students to prove their ability to do graduate work, since that institution is not on the approved list of colleges. If the grades they make in their first term of residence are satisfactory, the work is counted toward an advanced degree. On the whole, the records of those students who have been registered here have been entirely satisfactory."

3. Recorder of — College for Teachers: "We have enrolled a number of students from Seventh-day Adventist colleges at the present time, and quite a few have come to us in years past. We find that they rank high in scholarship, and that they are some of our best students, both from this standpoint and from the standpoint of attitude. We are always glad to number them among our student body, and hope that they will continue to enroll with us."

4. Registrar of the University of —: "Each of the students mentioned in your letter of May 23 made an excellent record in our graduate school, and earned the master's degree."

5a. Registrar of the University of —: "The University of — has found the students from — College earnest,

and able to do satisfactory work in the lines of their special preparation. The university is well pleased with the character and conduct of these young people. It has been an opportunity for the university to serve them in advancing their educational objectives."

5b. President of the State College of —: "We are especially interested in receiving graduate students from — College, and the record that these graduates have made here in the State College is most satisfactory to this institution, and reflects distinct credit upon — College."

6. Dean of the University of —: "Since I have been in this office, we have had a number of Seventh-day Adventist students. I can say that in general they are at least as well prepared as the average of our students. We have had a number in chemistry, one or two graduates of — College, who have made very good records. Graduates of — College are admitted to the University of —, and their transcript is given full valuation. In general, these graduates have made good records."

Since we have but one medical school, and because nearly 90 per cent of the students of that institution have received most of their previous training in our own educational system, a more extended statement of the achievements of its graduates will be of interest. Quoting from the executive secretary of the National Board of Medical Examiners, we have the following:

"Although the College of Medical Evangelists may be somewhat obscure to persons of this part of the country not connected with medical or educational institutions, it is a very well known and much admired medical school. It is not only a Class A school, but it is known by those who are in a position to know to be doing very thorough and high-grade work. This is the only explanation I can give for the fact that it does have a large number who are making places on the honor list."

Among the seventy-six medical schools in the United States, the College of Medical Evangelists, at Loma Linda and Los Angeles, California, is twenty-second in point of size, en-

rolling 373 students in 1930-31. Its alumni, including the class of 1931, totaled 663, of whom 346, largely from classes of recent years, have taken National Board examinations. Of these, fourteen have received honor places in Part I, seventeen in Part II, and twenty-three have received the highest grades in individual subjects.

The May number of the *Diplomate* (official organ of the National Board) gives a report on the February, 1932, examinations of the National Board of Medical Examiners, not included in the above, also indicating the good records that students of our College of Medical Evangelists are making. These records show not only the high quality of the work done in the medical college itself, but also in the pre-medical courses in our other colleges.

In view of this excellent testimony from men who stand high in educational responsibility, and in view of the high achievements in scholarship on the part of scores of our graduates who have measured themselves with the best minds the universities have produced, are we not justified in stoutly defending our system of Christian schools, which in the providence of God is the treasured heritage of our Seventh-day Adventist youth?

However, the development of high intellectual qualifications is not the primary objective of our educational institutions. Character building, we believe, is more important than scholarship. The following inscription, which appears on the walls of Leland Stanford Junior University, expresses elegantly and forcefully that true relationship which we should seek to attain:

"There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil can befall him than in his course on earth to lose sight of Heaven. And it is not civilization that can prevent this; it is not civilization that can compensate for it. No widening of science, no possession of abstract truth, can indemnify for an enfeebled hold on the highest and central truths of humanity. 'What shall a man give in exchange for his soul?'"

Again:

"Character building is the most important work ever intrusted to human beings; and never before was its diligent study so important as now."—*"Education,"* p. 225.

In view of these statements, our Christian colleges become more of a necessity with each passing year. Says Dr. Sherwood Eddy: "As I have returned from one trip across Asia and two tours through Europe since the war, I am more than ever impressed with the need of the denominational college." The small Christian college is the hope of the world, because it is a vital factor in the de-

velopment of sterling character in manhood and womanhood. As Mr. Babson has said: "The need of the hour is not more factories and materials, not more railroads and steamships, nor more armies or navies, but rather more education based on the plain teaching of Jesus." And clearly this education is to be obtained from institutions that impart such instruction.

The Christian college is a great manufactory. It takes the raw material which the church furnishes, multiplies its value many times, and returns it to the church in a life-giving stream of intelligent faith, trained power, and consecrated leadership. Therefore, a Christian education should be the heritage of every boy and girl. The very strength of the church depends upon the intelligence and spiritual insight of the individual members, and the church which fails to provide adequately for

the religious training of its youth, thus revivifying its own body by saving its children, will in that measure fail in its mission to save the world.

The Christian college is "the beginning of the trail to service either in the homeland or in foreign fields." Nearly all our denominational workers have received at least a portion of their training in educational institutions provided by the church, and rarely indeed does one qualify for the work who has not enjoyed such privilege. The interest in Christian education in our own colleges increases with the passing years, and the procession of the trained output, in response to the gospel commission, is making its advance "into all the world."

May God help our devoted youth to discriminate finely in the matter of selecting a college, and to choose loyally in behalf of our denominational institutions.

## Two Passovers

By C. A. RUSSELL

*Associate Secretary, General Conference Educational Department*

"MOSES called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Ex. 12: 21-23.

"Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Ex. 12: 11-13.

The Israelites were leaving the bondage of Egypt. They were heading toward the Promised Land, and everything must be in readiness for sudden departure. They had refused to go until they could take with them

their wives and their little ones. Their children were not to be left in Egypt while they went to the land of Canaan. It was the blood, symbol of the blood of Christ, which saved the first-born from the curse. Such was the Passover in the days of Egyptian bondage, when the plagues of the Almighty fell upon that proud and oppressive nation.

There are other plagues—and another Passover. The seven last plagues, in which are filled up the wrath of God, will be poured out upon the shelterless, defenseless heads of the ungodly. But as in the plagues of Egypt, so in the last plagues, there is to be a passover.

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar.

"And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And He called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

"And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither



have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house." Eze. 9:1-6.

I am greatly interested in the work of the man clothed in linen, with the writer's inkhorn by his side. He will place a mark upon some foreheads. Those souls are sealed, and will be passed over by the destroying angel. "No plague shall come nigh" their dwelling.

We are facing an awful hour, an hour that will try men's souls. Are we sure that the blood is sprinkled upon the lintel of our heart's door? Are all the children in?

A commentary on the Passover in Egypt is made by the servant of the Lord:

"The blood upon the lintel of the door symbolized the blood of Christ, who alone saved the first-born of the Hebrews from the curse. Any one of the children of the Hebrews who was found in an Egyptian habitation was destroyed.

"This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event.

"To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above."—*"Testimonies,"* Vol. VI, p. 195.

Any child of the Hebrews who was in an Egyptian home that fateful night was destroyed. In connection with this Passover experience, we read on page 166 of *"Counsels to Teachers and Parents"*:

"The experience of the children of Israel was written for us 'upon whom the ends of the world are come.' 1 Cor. 10:11. As in their day, so now the Lord would have the children gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education.

"If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express."

We believe in separation from the world. "Come out from among them, and be ye separate." We separate ourselves from our former church affiliations when we accept this message.

We unite in church fellowship with others of like precious faith. Is it consistent that we do this, and still leave our children in Egypt? It is not surprising that, in applying this Passover experience to present-day conditions, in the very heart of this message comes the statement already quoted, "Establish church schools." We are told that our indifference to this instruction is an "offense to God."

"Let these schools now be started under wise direction, that the children and youth may be educated in their own churches. It is a grievous offense to God that there has been so great neglect in this line, when Providence has so abundantly supplied us with facilities with which to work. But though in the past we have come short of doing what we might have done for the youth and children, let us now repent and redeem the time."—*"Testimonies,"* Vol. VI, pp. 199, 200.

We seek a place of safety for the education of our children. Is such a place to be found in the schools of the world?

"In planning for the education of their children outside the home, parents should realize that it is no longer safe to send them to the public school, and should endeavor to send them to schools where they will obtain an education based on a Scriptural foundation."—*"Counsels to Teachers,"* p. 205.

Depression is in the air, these days. We can do some things, and some we

cannot do. It becomes a matter of which it shall be. The thing we want the most is the thing we will strive the hardest to obtain. If that is a Christian education for our children, we will make our sacrifices and cut down our expenses in other directions, but will see that our children are enrolled in a school of God's planting, where He is revered, where His word is honored, and where His angels unseen walk up and down the aisles.

Heavy losses have been sustained in our church school work. In some instances it has seemed impossible for schools to be maintained. The children in these grades must attend school, therefore they have been obliged to attend public school. Shall these losses continue? In spite of hard times, some way must be found to keep our schools in operation for the sake of the lambs of the flock who must be fed. Our teachers are willing to take cuts and make sacrifices, even though they are employed but three fourths of the year. They are real missionaries.

But God lives. He has established our schools, and He will give us wisdom to operate them.

Egypt with its symbolic Passover is in the past. The seven last plagues and the last Passover are before us. May the blood be found over our heart's door.

## Wherein the Public Schools Are Not Satisfactory

By J. P. NEFF

*Missionary Volunteer Secretary of the Columbia Union Conference*

THE public schools constitute a great system of public education. They provide an opportunity for every boy and girl to receive an education at the expense of the State. This universal privilege is one of its outstanding merits.

The State's supreme purpose is to protect and promote the general welfare by making intelligent, efficient citizens of all its youth. It aims to make its citizens capable of intelligent participation in the social and political affairs that affect the State and nation. It goes farther, and seeks to fit the youth for active, successful participation in the industrial and commercial life of the people. It aims to fit the youth to do the world's work.

In the beginning of public education, preparation for citizenship in the narrower sense of participation in political activities was the chief aim. It was thought that a republican form of government required more intelligence on the part of its citizens than a monarchy. This re-

ceived first attention, and was the reason given why the State should establish and foster the schools.

The world was more idealistic then than now. Ethical training was a necessary concomitant of good citizenship. Modern materialism has greatly changed the original conception and purpose, and in fact has overshadowed and almost destroyed the old ideals. Wealth, social standing, political prestige, and pleasure are today the chief aims, if not the ideals, of most people. The schools have acceded to this public demand.

From the standpoint of its ideals, the system is succeeding admirably. Material development has made miraculous gains, and our educational system is both the cause and the result of this experience. Education has made our marvelous development possible, and it has subscribed its program to civilization's demands.

### *Public Schools Fail Spiritually*

The schools will not stand the test when measured by ethical and spirit-

ual standards. The material gains have been made at the loss of ethical and spiritual values. Idealism has likewise given way to materialism in the schools. A generation ago the standard was men and women; to-day it is what they can do, what part they can play, in this great modern civilization. Material achievement, not men and women, is the demand of the hour. The order of the day is, Assemble the machine, even though it cost a thousand men.

To this whole program of civilization the schools subscribe. It is no longer a question of worth of *being*, but of *doing*. The question is not, What are you? but, What can you do? And the world pays for its answer in crime, suicide, moral debasement, suffering, sorrow, and despair. The restraint and composure that come from one's appreciation of his present moral worth and his hope of the future, have faded from the picture.

The churches have kept out the sectarianism of the Christian religion; but into the schools—into the textbooks, the classrooms, the libraries, the lecture rooms—has crept the sectarianism of paganism, and even atheism. Respect for conscience, for religion, for ethical standards, for God Himself, is not maintained in the schools. The teachers themselves, in many instances, lead out in mockery of religion. Such insinuations are made and such embarrassment is brought to those students who still believe, that their voices are silenced. This is done under the garb of superior intelligence and the knowledge of modern science. Belief in the Christianity of the Bible is scorned, and an attempt is made to laugh it out of court.

Men who believe in keeping religious matters out of state-supported schools have lost the battle. While the Bible has properly been ruled out of the schools, Darwin has been allowed to take its place. And evolution is the philosophy upon which naturalistic, materialistic religion is built. It is the philosophy of atheism. Atheism is just as sectarian as any Christian denomination. In fact, it is the most extreme sectarianism, for it rejects and denies every religion that is based upon the supernatural. It, therefore, has no place whatever in secular education. But it came just at the right time to succeed. The world was looking for a theory that would blast all standards and set up nature—natural instincts, impulses, and urges of the animal nature—in place of spiritual and ethical standards.

Atheistic sectarianism came in un-

der the garb of science, but it is a science that is "falsely so called." It is a theory that is unproved and unprovable, and therefore rests on faith or belief just as does every supernatural religion. Its claim to rest on science instead of credence is totally false, as is acknowledged even by the most authoritative and outstanding evolutionists of the age.

#### *Charge of Atheism Against Schools*

Finding, then, in the secular schools a religion of atheism taught in many schools, and steadily on the increase since the beginning of this century; and finding its far-reaching effects upon those who are being educated therein, we register this fact as our first count that the schools cannot be satisfactory to an enlightened Christian parent. No scholarship, no wealth of equipment, no recognition and standing, can atone for the absence of spiritual and ethical standards and the substitution therefor of irreverence for God and religion. An alarming tendency toward atheism on the part of a majority of the finished products of the schools is a fact that must disturb any Christian man who sees and thinks.

The many strong features of public education we must recognize. It is the greatest and finest system of modern times. It has done much to make the civilized world what it is today in material achievement. Its unity in the midst of diversity, its highly qualified administrators and teachers, its splendid material equipment, its adaptation to the material demands of the hour, must recommend it to every person. But we think the weakness we have pointed



#### *When Shadows Flee*

BY ROBERT HARE

BRIGHTEN the scene, dear Lord;  
The night grows dark.  
A clearer radiance spread  
Above my bark.  
Touch Thou my trembling hand,  
Stay near my side,  
Smile when the storms are rough,  
With me abide.

A little nearer, Lord,  
The deepening gloom  
Folds, as in midnight hush,  
Around the tomb.  
With Thee are life and light,  
So I would face  
Whatever here may come,  
In Thine embrace.

At last, when day is done  
And rest I find,  
Give me, in sweet repose,  
The quiet mind.  
Closer, still closer, Lord,  
While shadows flee;  
Till in the glory light  
Thy face I see.

out is vital; it is fundamental; it is fatal. Loyalty to Jesus cannot condone, much less accept, the condition described. It must settle the question with those who value the spiritual welfare and eternal destiny of their children.

#### *Education Too Limited*

The second count of the failure of the public schools to give satisfaction is their limitation to secular instruction, which is no fault of the system. Being secular, and supported by State funds, they cannot give religious training and instruction. The child is at a critical stage of life so far as his attitude toward faith is concerned. It is the age of habit forming and character building. It is the age when he is looking into the future, thinking of plans and purposes he proposes to carry out later. He is forming ideals.

In connection with his education he needs God. He needs the religious element to give high purpose to his ambitions. The life suffers an incomparable loss at this age if the supernatural and the spiritual are blighted. They should go hand in hand with the intellectual.

To the Christian, a study of the Bible is indispensable. It is the book to which all knowledge must be brought. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." All knowledge must be perceived through the divine word. It is here seen in relation to universal and eternal principles and truth. All knowledge is circumscribed, partial, uncertain, and limited, until it is seen from the viewpoint of time, eternity, and totality as revealed in the Bible. The greatest text is omitted in the public schools. It is the text that contains what God thought was best for man to know.

Pedagogues may write voluminously on logical and psychological foundations, on comparative and equated values, on proper inclusions and omissions in textbooks; but here is one textbook that is above all, and without which all other knowledge will finally be worthless. It must be included as the abiding, continuous text in a well-rounded, complete education. Its omission in the course of study is a loss too great to be exchanged even for an education. It may be studied in the home and at church, but this will not be sufficient. It must not be divorced from scholastic education. It must be consciously correlated with the whole course of study. Upon its knowledge every other item must be perceived and by it interpreted.

### *The Secular Environment*

The third count of failure to satisfy, lies in the fact of association. There is a vital difference between a secular and a religious atmosphere. Secular things grate upon a religious environment, and religious activities intrude upon a secular environment. The Bible itself becomes commonplace in such environment.

In a secular environment the nature conforms to worldly things and worldly pleasure. The environment affects the mind and heart accordingly. Its appeal is always and only for secular interests. Even sacred music seems out of place and sacrilegious. When sacred music, prayer, and devotion are introduced, the environment changes; and it changes things too. The constant influence of a secular environment is almost sure finally to develop a carnal mind and heart. A religious atmosphere exerts the strongest influence in the creation of a spiritual mind and heart.

The fourth count is failure to prepare the youth to engage in God's work in this world. Such is not the purpose or aim of the public schools. The result is that the farther one pursues a secular education, the farther he is removed from fitness to do God's work. It is also true that the farther he pursues his study in a Christian school, the harder is it for him to give up the idea of working for God. In either case he is side-tracked from carrying out the ideal of the other.

Although it is true that if one is prepared to do God's work, he can easily adjust himself to do the world's work, technically he finds it difficult at first; but those superior qualities of mind and heart developed in a godly school soon win, unless he throws his personal religion overboard. In that case, he may make shipwreck of life, and come to sudden disaster.

There can be no debate over this question. It is simple and easy. If you want your child to succeed as the world counts success, if you want him to make money, to be prominent in the political, the professional, or the business and social world, to secure a position promptly, to do this world's work, then the public schools will furnish just the training and education he should have.

But on the other hand, if his faith in God and in the Bible, and his hope of eternity are your chief concern; if virtue and righteousness and a part in God's work are your most earnest desire, you will send him to a school that exists for the accomplishment of these ends.

It would seem that to a Christian

the chief inquiry in regard to a school would be the effect of the education on the child in his relation to the Lord Jesus Christ. All else is secondary. "Seek ye first the king-

dom of God, and His righteousness." All the rest will be added as needed. Shall we choose God for ourselves and the world for our children? God deliver us from such a course.

## *Attend a Denominational School*

By M. L. ANDREASEN

*President of Union College*

ONE of the first sermons I ever preached was upon the signs of the times. I preached the view held by the denomination that in the last days perilous times would come; that men would be selfish, hard-hearted, and cruel; that evil men and seducers would wax worse and worse; that crimes would increase, also riches and poverty; that nations and men would be perplexed, looking for those things which are coming on the earth, and that in general conditions would not improve, but rather grow worse.

As I look at conditions today, I believe I see a definite fulfillment of what we then preached. We did not tell cunningly devised fables to deceive, but the truth as it is in Jesus. We have now come to the last times. The end of all things is at hand. The Lord is at the door. What we do we must do quickly.

In view of these things, what ought our young people to do? Even as the farmer looks after the machinery in the winter time when he cannot work in the field, repairs the harness and mends his fences; even as in the "dull" season the mechanic sharpens his tools and the fisherman builds his boat and repairs his nets, so our young people would do well to mend their nets, repair their fences, and oil their machinery, getting ready for the day of opportunity.

For a day of opportunity is coming for every one who is ready. The harvest of the earth is nearly ripe, and men and women are needed to gather the harvest. The man who waits until harvest time before looking after his harvesting machinery, will find himself working on the machine rather than harvesting, and precious grain will be lost. We shall yet see thousands brought into the fold, and the harvest will be gathered in a few short days compared to the long time required for plowing, sowing, and cultivating. Those that "were ready," says the record, went in to the wedding.

Now is the time for our young people to obtain an education. Most of our schools have reduced their rates; opportunities to acquire an education were never better. The world does not now hold out much prospect of financial gain; work is hard to get; so there will be no better time than now to go to school. May it not be that this little time is given us to prepare? Can any young man or woman think of anything better to do than to prepare to have a part in the great ingathering yet to come? Now is the time of all times to prepare. Let our young people take advantage of the opportunity now given them, and attend one of our schools this year.

## *Following God's Plan in Education*

By W. E. NELSON

*President of Pacific Union College*

SHALL I attend college? If so, where? These questions are being answered by thousands of our young people during this month; and almost no other questions confronting them are of such vital importance, for the ideals and principles accepted during the four years of college life will largely determine their future.

Not only for the formation of ideals and principles should we attend our own schools, but also because God's call to us is, "Go work today in My vineyard." There is grave danger that we as Christians shall imbibe the same pessimism of depression which so universally fills the hearts of worldlings today. God's instruction is to

go forward. I am sure the way looks brighter to us than it did to those who heard the same command at the Red Sea. We must not become paralyzed by fear. For every one of God's commands there is the promise and assurance of triumph to His people and the advent message.

It is in our own schools that we must prepare for our work in the world, which requires a spiritual as well as an intellectual fitness. Long ago we were told: "We cannot afford to separate spiritual from intellectual training. Well may parents dread intellectual greatness for their children, unless it is balanced by a knowledge of God and His ways. This lies at

the foundation of all true knowledge."—*Counsels to Teachers*, p. 167. On page 206 is this statement: "Let it be understood at the beginning that the Bible lies at the foundation of all education." Where, except in Seventh-day Adventist schools, is there any endeavor to carry out this instruction to make the Bible the very foundation of education? The preparation for God's work is a special preparation, outlined by Him.

Early in this century the servant of the Lord said:

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

God, and who will not hearken to His commandments."—*Id.*, p. 255.

Rather, let us tie to the inspired directions for our educational work. In so doing we shall avoid the uncertainty and unrest which are now sweeping the world.

This summer, as I have again reviewed the great principles of education that God has given us, I am more thankful than ever that we have a sure foundation for our work. Failure can come only when we depart from the true pattern. I think of the text, "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20:20. Active belief implies obedience; and our success depends upon the fidelity with which we follow God's plan in education as in every other phase of life.

## Christian Education a Safe Investment

By O. M. JOHN

President of Atlantic Union College

WE live in a time of striking contradictions. While international peace conferences are in session, the preparation of munitions of war is carried on by the nations at an unprecedented pace. Spiritual leaders boast of the high moral standards that support our social structure, and at the same time keen observers of present-day conditions deplore by voice and pen the prevailing laxity of this generation. While at the peak of economic prosperity, our country, and with it the entire world, finds itself in the slough of financial depression, struggling to find a solid footing. Little wonder that the spirit of insecurity and uncertainty should grip the hearts of both young and old.

Many young men and women today are confronted with the question, Is an education a worth-while investment when the future is so uncertain and when graduates find so few openings for service? It is only natural that many should find themselves in perplexity, not knowing what step to take.

Life is a sacred heritage intrusted to each of us. Our faculties and talents are capable of development, and, in harmony with the divine plan, to be used to God's glory. Early in the history of the second advent movement, instruction was given that schools should be founded to provide our youth with a Christian education which would fit them for profitable service in this life and for the life to come.

The records of history are full of instances which show that times of crisis and perplexity are not only

times for service for those who are prepared, but also times for preparation. When our men were called to the colors at the time this country entered the World War, the regular soldiers were sent to the front first. At the same time the newly drafted men went into training, and the camps were filled until peace had been declared.

God has called our youth today to enter His service. If ever a body of youth needed a preparation to meet the enemy of mankind, it is today. In order to meet the subtle temptations and deceptive sophistries, they need to have their minds thoroughly trained and their faith in God's word firmly established. While some must necessarily be called to take positions in the organized work, many can do valiant service for truth in private life.

We cannot expect any great or permanent improvement of world

conditions, according to our understanding of Scriptural revelation. The coming months and years will only add to our perplexities and bring new crises. The preparation of men and women to face the coming issues must not cease; rather it should increase. God's truth will triumph, and according to His plan it will be by the aid of human agencies.

Our schools were established for a definite purpose. Some of the reasons for their establishment are set forth as follows: To be cities of refuge for tempted youth; to fortify youth against temptation; to protect youth from infidel sentiments; to meet advancing wants for this time of peril; to educate students in character building and in practical Christianity; to teach self-control, application, self-reliance, respect, and reverence; to educate youth to exert an influence for God; to instruct in God's word and in practical life; to be instrumentalities to fit youth as missionaries and qualify them for public and private responsibilities; and to prepare them for the heavenly school and the future immortal life.

The character of work done in our schools is seen in the high type of men and women they have trained who are now bearing important responsibilities in our world-wide work. Many of the graduates who have entered medical study in our own institutions, as well as graduate study in the best universities of the land, have brought honor to the cause they represent because of their high scholarship and moral strength.

At this season of the year, when plans for education are being made, we appeal to our youth to enter one of our schools, where they may find instruction under men and women who believe in God and His inspired word, and may be associated with students who have high spiritual aspirations. The safest and most productive investment our youth can make today is in Christian education.

## The Need of a Spiritual Compass

By LYNN H. WOOD

President of Emmanuel Missionary College

THE President of the United States, speaking before the Legionnaires in their encampment at Detroit last year, stated his conviction that the key to the present situation lay in spiritual leadership. Willis R. Whitney, director of the General Electric Research Laboratories, says he thinks modern mechanical civilization has freed mankind from drudgery, and strewn spiritual opportunities along their path. The Spirit of prophecy says:

"Everywhere there are hearts crying out for something which they have not. They long for a power that will give them mastery over sin, a power that will deliver them from the bondage of evil, a power that will give health and life and peace. Many who once knew the power of God's word have dwelt where there is no recognition of God, and they long for the divine presence."—*Counsels on Health*, p. 25.



When politicians sense the need of spiritual leadership, when scientists have strewn spiritual opportunities along our path, and when thousands of souls are crying out for help, what are we doing to measure up to our possibilities?

This depression opens an unusual opportunity before our youth,—that of pioneering in a land of virgin spiritual possibilities. It was in a time of international depression, so far as Judah was concerned, that Christ, the Lion of the tribe of Judah, developed a faith and brought in a spiritual leadership that completely revolutionized the world. Revelation says that the remnant church will develop that same kind of faith. That faith was developed in the midst of national and racial prejudices, personal enmity, Pharisaical jealousy and hatred, a home that did not appreciate His mission, and surroundings so evil that Nathanael could hardly be persuaded even to investigate it. Christ obtained His spiritual compass in a school especially planned to increase His faith. He did not fail nor become discouraged, but all this environment became virgin soil for the growth of a spiritual leadership such as the world had never before seen.

We have a similar environment today. We have opportunities strewn in our path. We have the need of human hearts. We have thousands of youth waiting with their hearts aflame to be developed into the spiritual leaders of the hour.

But as pioneers in this virgin land of spiritual opportunities, our youth need a spiritual compass that will not fail in the storms caused by the various winds of doctrine that are howling about their heads.

Many youth are graduated from the colleges of the world with neither faith in God nor positions of employment. Yet the graduates from our colleges are taught faith in the living God, and are gradually being absorbed in the heralding of this message.

Emmanuel Missionary College, during the years 1908 to 1931, graduated 936 young people. Ninety-five of these alumni have not kept up contact with the college, and we have lost track of them; but of the remaining 841, 667 (or 79 per cent) are continuing their work in school or are employed in denominational endeavor. Already this year, of the fifty-eight young people graduated from our various college courses, thirty-three have found definite work in connection with the proclamation of this truth or are planning to continue in further preparation.

Soon the storms of the last days

will be upon us. I want to appeal to our young people to make any sacrifice necessary to obtain this spiritual compass. Thank God, you have an environment which demands that you

develop the faith of Jesus. Pray that God may open the way for you to receive a training in our colleges that will give you the right kind of compass for these strenuous times.

## The Advantages of a Christian Education

By H. H. HAMILTON

President of Washington Missionary College

MATTHEW ARNOLD defined culture as knowledge of the best which has been thought and said in the world. President Butler of Columbia, in commenting on this statement, said that Arnold set "a standard which only those who climb to the mountain tops of the mind can possibly reach. The vast majority of men pass through life equipped with modest intellectual furniture, and with eyes fixed on the ground immediately in front of the spot where their feet happen to be. The best that has been thought and said in the world does not concern them, nor have they even suspicion, much less knowledge, of its existence."

I have met some who were rather suspicious of higher education, and took pride in the fact that they were unlettered, as if that were a spiritual asset. "Ignorance will not increase the humility or spirituality of any professed follower of Christ. The truths of the divine word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve Him intelligently."—"Testimonies," Vol. III, p. 160. In the same paragraph from which this is quoted we are informed of the purpose of education: "The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God."

The secular school certainly does not have as its object the glorification of God, His work, His power in the life. It is the exaltation of man's philosophy instead of God's truth.

The men who are writing these articles in the REVIEW are teachers of long experience. They will help you to get your eyes off the ground, and far beyond the mountain tops. You who sit under their instruction, believe every word they tell you when

you ask them questions concerning the subjects in their own particular field. If you ask of the mathematics teacher the solution of some abstruse problem, you believe his answer, even though you cannot solve the problem. You believe without question what the history teacher tells you of the facts of history. Sometimes I wonder if you accept with the same simple faith the statements made to you concerning the eternal verities—the things of the spirit. Do these seem so abstract to you that you are prone to doubt? Why not believe us when we tell you of a better way of education?

Experience compels those who are older to say that the only safe places for the youth of this denomination are the schools of God's own planting. Here we may have concrete illustrations of the working of the Spirit of God in the hearts of His young people in their preparation for life—all life.

Our associates have a very great deal to do with our success here and hereafter. When our youth are brought together in our schools, their friendships for life are chosen from those of like precious faith. In the schools of our denomination the needs of the great lost world are continually presented to them, and they assume a burden and obligation to do something for the Master because of their love for those whom Jesus came to save.

O dear youth, we have reached the time of the end. The burden of the battle will fall upon you. If you ever expect to break away to take up a better kind of education, the true education, it surely is time to do so now.

The world is bidding for your talents because it finds them valuable. God wants you to place a true estimate upon yourselves. He paid an awful price for you; then enter His service by the way of His schools.

## Looking at the Things Which Are Not Seen

By J. E. WEAVER

President of Walla Walla College

To be living in these momentous times is a wonderful opportunity and a blessed privilege, but it is also more, it is a great responsibility. To accept the privileges and opportunities with-

out measuring up to the responsibilities, brings condemnation. We need to have our eyes open, and to have every faculty of our being awake to the importance and significance of

the events that are taking place all about us.

In the book "Education," page 184, the Spirit of inspiration gives us counsel that is very timely just now:

"We need to study the working out of God's purpose in the history of nations and in the revelation of things to come, that we may estimate at their true value things seen and things unseen; that we may learn what is the true aim of life; and that, viewing the things of time in the light of eternity, we may put them to their truest and noblest use. Thus, learning here the principles of His kingdom and becoming its subjects and citizens, we may be prepared at His coming to enter with Him into its possession."

O that we might understand fully all that is implied in viewing the "things of time" in the "light of eternity," and that we might have the ability to estimate at their true value "things seen" and "things unseen."

Paul, in writing to the church at Corinth, had some of these same thoughts in mind when he said: "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4: 18.

Most of us have been spending the greater part of our time looking at the "things which are seen," and only in recent months have we directed our attention to and focused our eyes upon the "things which are not seen." In fact, the events of the past two years have served to shake the confidence and faith of the citizens of the world in the "things that are seen," and many of them, after giving serious thought and attention to present-day conditions, can see that the "things which are seen" are "temporal," and are coming to believe that the "things which are not seen" are "eternal."

In view of conditions in the world today, and recognizing our responsibility under God to proclaim "this gospel of the kingdom" to all the world in this generation, what should we as young people be doing in this day of the Lord's preparation? Never has God's work demanded a more loyal, true-hearted, faithful laity, and a more consecrated, thoroughly prepared, and inspired leadership and ministry than now. No young person in the ranks of this people should allow anything to stand between him and a Christian education, even to the extent of making a way if he cannot find one. To achieve worthy goals today, we must be prepared to sacrifice and to work hard, not forgetting,

however, that "in Him we live, and move, and have our being."

May this admonition be an encouragement to us:

"Cast not away therefore your confidence, which hath great recompense

of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10: 35-37.

## Facing a New Situation

By THOMAS W. STEEN

President of Broadview College

A COMMITTEE was considering the salary of a young man. It was a rather large committee. The youth involved was fairly good looking and married, otherwise there was nothing about either him or his work to impress our committee that he was of any special value to the cause. Some one suggested a modest salary. Another sprang to his feet, rebuked him who suggested the low salary, and said, "Why, that man is a college graduate!" That was years ago. Things have changed; the rebukers have disappeared; the spell cast by the "college graduate" has been broken.

A generation or two ago only a few went to college. Those who did were youths of ambition, vision, and usually of extraordinary ability. Society was not so complex as it is today. The college served as a hurdle, and those who made it were the select few. Under such circumstances the college graduate, even though much of the content of his courses was Latin and Greek, and other subjects with little relation to life's problems, was welcomed simply because he was a college graduate. The specific training for the work he was called upon to do, he later learned on the job; usually nothing else was expected.

The present much-lamented "dearth of positions open to the graduates of our colleges," is not wholly the fault of the dispensers of jobs. A share of the trouble is with the graduates themselves. Many hold coveted diplomas who cannot do acceptably what today's tasks demand. For example, here at Broadview we are searching the country just now for a teacher, and the position still goes begging because we have found no one who meets the requirements; and yet every day we receive applications from college graduates who want jobs, and of course there is a perennial demand among us for highly trained and competent matrons, superintendents for our industries, etc. Now all this means a lack of orientation on the part of our youth, and an imperative need for guidance.

The temptation to blame our schools for this state of affairs is hardly justified. We have offered

what the youth demanded. They demanded for the most part a "college education," some courses "leading to a B. A. degree." It is notorious that some of our earlier attempts at specialization—home economics is an example—have been almost financial tragedies with us, for lack of interested students.

The present financial situation is awakening us a bit rudely, perhaps, but not a minute too soon. There are some hopeful signs on the horizon. The two significant signs we shall mention are these: (1) The junior college movement, and (2) specialization in the last two years of the senior college.

The import of these can scarcely be exaggerated. An example will help. Broadview College of its own volition changed this year to a junior college. Why?—The better to serve our youth. In addition to such two-year vocational courses as the normal, junior theological, etc., a number of prevocational and preprofessional courses are being worked out,—courses introductory to nursing, home economics, dentistry, medicine, education, theology, etc. Our youth cannot afford four years of undirected effort. Every year must count, and count definitely, toward specific preparation for some well-defined vocation.

The success of our medical school is not due to a delightful climate, but to the fact that it prepares for something, instead of just giving a degree. Other efforts toward concentration and specialization on the part of our fifteenth and sixteenth grade students is very hopeful. Departments of theology, education, home economics, and the like are encouraging attempts, but feeble in view of the needs.

In conclusion we may make this challenge to our students and to our schools: Our students must enter our colleges this September with three questions clearly formed, and seek an adequate reply to each:

1. What are the present needs of the denomination in terms of human service?

2. What are my special abilities?

3. Where and how can my special talents be so trained as to meet these specific needs?

And this means that our schools must be—and are, we believe, to a larger degree than ever before—prepared to meet our students' needs, (1) by making available to the student in a definite, objective manner, the facts as to the present needs of our

great work; (2) by assisting the student, by means of the scientific methods now available, to discover and measure his own distinctive abilities; and (3) by offering courses designed to connect the student's abilities with the outstanding needs.

## Have Faith in Our Schools

By H. J. KLOOSTER

*President of Southern Junior College*

WE are rapidly approaching the time when parents and students will make choice of the schools our Adventist youth will attend during the 1932-33 term. In some cases our people will be tempted in this time of financial stress to consider the local public or high school a satisfactory substitute for the Christian school, promising themselves, perhaps, that when financial conditions improve, they will then enter our own schools.

To those who may waver in their allegiance to our Christian schools because of the financial pressure they may feel, we direct a number of pertinent questions: Is the spiritual need of our young people less today in times of depression than it was in time of financial prosperity? Are the subtle dangers of the world less because of depression than they were a year or two ago? Does God's counsel to this people concerning the importance of Christian education still stand, or was that counsel intended only for times of financial prosperity?

To all these questions, every well-informed Seventh-day Adventist knows there can be but one decisive answer. Our schools are today more vitally essential to the salvation of our young people than at any other time in our history.

Confusion in our thinking on this problem of education arises from a failure on the part of some of our people to understand specifically the service our schools were designed to give. Our Christian schools make their claim for superiority, not on the basis of equipment, teacher qualifications, or efficiency, though we believe that the equipment of our schools should be adequate, and our teachers as well trained and efficient as those of the secular schools; but the superiority of Christian education lies in part in the fact that religious instruction is given, and therefore the heart as well as the mind is trained. It is not sufficient that the mind be filled with information. On the foundation of religious instruction must be built a character that will enable the student to "live soberly, righteously, and godly, in this present world."

A second excellence of our schools lies in the fact that the instruction given in the natural sciences, psychology, and other studies has been purged of many unorthodox theories and speculation. If we feed the minds of our children and youth with error, intellectual or moral, we poison their thoughts and affections, we destroy the foundation upon which character is built, and finally cast them loose as intellectual wrecks.

Another excellence of our Christian schools which is not fully appreciated except by those who have spent one or more years in our institutions, is the stimulating influence of Christian

teachers and students. Young people are profoundly influenced by their associates; and to have the daily companionship of those who have given their hearts in surrender to the living Christ, and who are sincere and earnest in their desire to fulfill the expectations of their Maker, is indeed a high privilege.

But the crowning glory of our schools is their missionary atmosphere. This is the expression of the spirit of the advent message. To live in such an atmosphere is to acquire a missionary philosophy of life. The front lines of our mission advance in the far fields of earth are today held by those who have received this missionary philosophy in our Christian schools. These workers recognize that they are "not to be ministered unto, but to minister."

Let no one reason himself into believing that these educational values can be received by our young people in secular schools. May God help us all to make our sacrifice commensurate with the intensity of the times in which we live, that we may not fail to do for our young people at this time all that God expects of us.

## The Value of a Christian Education

By C. W. DEGERING

*President of Oshawa Missionary College*

IN measuring the value of a Christian education in our own schools, I think first of all of my own experience. My mind goes back some twenty-five years, when, as a youth, I was sitting one bright morning on the back steps of our Western home, whittling and dreaming a boy's dream of worldly adventure and ambition. In the midst of my reverie my mother stepped out of the house onto the porch, and told me I was to go away to one of our schools in a few days with my older brother.

I thank God today for the faith and confidence of that mother in God's educational program for the youth of this movement, and for her determination, at whatever personal sacrifice, to see her children placed under the influence of that program. And today, as I measure the influence of that training on my own life and upon the lives of the thousands of youth with whom I have since been brought in contact, my faith in the indoctrinating and stabilizing influences of our schools has been greatly strengthened.

A few days ago we were checking over the graduates of our own particular school since its establishment at Lorne Park twenty-nine years ago. We found 176 had completed courses

and were listed as graduates. Of this number no less than 140 have had or are having some active part in the Lord's work. You will find them serving as evangelists, executives, doctors, nurses, colporteurs, Bible workers, missionaries, office workers, and the like. Some are continuing their preparation. Others have established Christian homes. Out of this large number of young people we were able to name definitely but three who had left the message.

A record such as this is not confined to any one institution. Wherever the product of our denominational educational program is to be found, there is to be seen a fulfillment of the prophecy of Isaiah 33:6, "Wisdom and knowledge shall be the stability of thy times." And in a time such as this, with the world plunging madly on to complete chaos, it seems to us it is absolutely imperative, not only for the personal salvation of our youth, but also for the future safety and triumph of this movement, that young people be trained exclusively in our own institutions.

It is quite evident we are facing a new situation today in the placing of the product of our schools. The gravest danger in this is not, as we see it, the lack of positions in the or-

ganized work, but rather the possibility of our assuming that a distinctively Christian training is unnecessary or insufficient if employment must be had in the world. The truth is quite the opposite. If a strictly denominational training is essential for those who find sheltered employment in our own ranks, much more is

it imperative for those who must go out and stand alone in the world, as did Joseph and Daniel of old.

As we approach another school term, our hearts go out to the thousands of young people in the valley of decision, and we pray they may be led to make a wise choice as to where they shall be trained.

## Eternal Educational Values

By CHESTER E. KELLOGG

*President of Southwestern Junior College*

For approximately sixty years our educational institutions have been founded upon, and their plan of education has been developed in the light of, the messages which have been given this people by the Lord through His servant, Mrs. E. G. White.

That there might remain no misunderstanding and no misconception of truth, the message of the Lord's servant has fully defined Christian education, indicating that "in the highest sense, the work of education and the work of redemption are one; for in education as in redemption, 'other foundation can no man lay than that is laid, which is Jesus Christ.'"—"Education," p. 30.

From the very beginning, this principle, in the wisdom of God, has made of our schools havens of rest and protection for sorely tempted youth. They have been binders-up of the broken reed and fanners-into-flame of the smoking flax. These schools have been organized and administered upon the principle that the impressions made in early life will be seen in after years.

Where our parents and youth have pressed forward in their education in our schools, we find from 85 to 90 per cent of these young people, as they advance in years of experience, remaining true to the principles of the gospel. They have built into the structure of their lives that character which is successfully standing the temptations of these complex times, and which, eventually, will enter into the kingdom; but those who have been unable or unwilling to pay the price in sacrifice for a Christian education, are falling by the way and making shipwreck of their faith.

Almost without exception the men and women now in the organized work in the homeland and in the mission fields abroad, were trained in our own schools. In our schools they became acquainted with those young persons who later became their help-mates for life; and the result of the Christian union thus formed, from the wide circle of college friendships, has meant everything to the advance-

ment of God's cause in the earth. On the other hand, the majority of those young people who have not known the wholesome fellowship that exists between the young men and the young women in our schools, have made alliances with the world, and are lost from the home, lost from the church, lost from the cause, and lost in God's eternal plans.

If the signs of the times mean anything, they declare that we are standing on the verge of great and stupendous events. Surely God is summoning His forces for a last victorious offensive move; but He must have young people who are trained in those schools over which floats the banner of Prince Immanuel. The schools of the gods of Ekron can never train for

service in the mighty army of heaven.

True, young people, mothers and fathers, Christian training in a Christian educational institution means sacrifice. This has been true in all ages in which God has trained young people. It will mean more sacrifice in the very near future; but let us bear in mind that this sacrifice is comparatively but for a moment, and that it is not to be compared with the forced sacrifice in Christian honor, in treason to the cause of God, in broken homes, broken faith, and in the loss of eternal life that may result if we fail to make that sacrifice necessary in character building in a Christian institution—an institution of learning in which training in the highest sense is identical with the work of redemption; for its object, in the words of another, is "to restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose of his creation might be realized, . . . this is the object of education, the great object of life."—"Education," pp. 15, 16.

May God help us to discriminate closely in eternal educational values, to weigh carefully certain future results, and wisely choose the divine plan.

## Our Opportunity and Responsibility

By E. E. COSSENTINE

*President of Southern California Junior College*

"I HEARD another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

If ever there was a time when the message of this verse should come home to the heart of every child of God, surely it is now. In a very special way it is a command to our boys and girls, the youth of today, who, strong and courageous, pure in heart, must carry the burden of this great work to a victorious finish.

For nearly half a century counsel, admonition, and warning have been sounded to fathers and mothers from the Spirit of prophecy as to their responsibilities for the boys and girls; and the reward of obedience has come to many faithful parents, through the lives of Christian, soul-winning young people, as a result of much sacrifice and prayer. On the other hand, thousands are eternally lost, and the work of carrying the gospel has suffered just in proportion to the service they might have rendered, because of the unfaithful stewardship of parents

who have dared to neglect the counsel of God in this matter.

We are living close to eternity's shore. Evil is rampant all about us. As we see the possessions gathered in prosperous years slipping away from us, let us take heed lest we lose our most precious heritage—our boys and girls. Little effort is needed on the part of parents to give them a worldly education. Little effort is needed on the part of the youth to meet its standards. Many are following the path of least resistance, and a vast army of our own youth are following the broad road that will surely lead them to eternal destruction. The pitfalls are so numerous that they cannot miss them all. Then how can parents who deliberately place their children in the way of such dangers, answer the Master when they stand before Him and He asks, "Where is thy flock, thy beautiful flock?"

It will take more labor, love, and sacrifice now than ever before to hold them true, to keep them in our own schools, surrounded by Christian environment. Is any sacrifice too great



that may save your boy, your girl? What will it profit us as parents, as a church, as a denomination, if we reach all our goals and pledges, meet every aim set before us, but lose our children?

In "Counsels to Teachers," page 165, we read this: "No amount of labor . . . can excuse us for neglecting the education of our children."

"Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education."—*"Testimonies," Vol. VI, p. 195.*

"If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express."—*"Counsels to Teachers," p. 166.*

#### *"To Every Man His Work"*

To the young men and women who are called to be the royal sons and daughters of God, I would say, There is hard work to be done in the finishing of this work, and God has appointed "to every man his work," according to his ability. His sons and daughters will "stand for the right though the heavens fall." They will persevere under discouragements and privations, with zeal, resolution, and faith. Does not His call come as a mighty challenge to give your best to Him and to His service? This, then, is your individual responsibility in the matter,—to place yourselves where these characteristics may be developed in your life, where you may gain the education that will fit you for your post of duty. Only in a Christian school can a Christian young person gain a Christian education that will prepare him for Christian service.

Truly today the difficulties in the way of many young people in attending a Christian school are numerous. Satan would have us find them insurmountable. But truly, as God's every promise is true, He will lead through every difficulty, if you do your part. Press forward with Him in prayer and faith, believing. Too often opportunities are passed by unnoticed

because there is lack of definiteness of purpose or because the mind is distracted by other matters. The distractions of the world are greater today and more numerous than ever before, and Satan is presenting them to blind many youthful eyes to their best interests. Pray that God will keep the eyes of your vision clear, that you may see the wonderful opportunities He has for you, both in

His educational institutions and in His work.

The servant of God saw a vast army of youth trained as a result of Christian education to finish the work speedily in these closing days. Will you be among that number—trained for God, trained for service, trained for eternity? "Where there's a will, there's a way," if one searches for it in faith and prayer.

## Christian Versus Secular Education

(Continued from page 2)

### Discussion of Sex Problems

"I have been amazed at the freedom with which sex is discussed in mixed classes. Erotic literatures are discussed with a candor that would have frightened our grandmothers. In one of my classes, under the instructorship of a man internationally known for his scholarship, we read plays, parts of which were positively lascivious and indecent. The ravishing of virgins, by lustful brutes was discussed with all the relish which some minds find in such details, and of these details little was left to the imagination.

"Most of these professors are cultured and refined, so we must excuse an occasional bit of profanity when some one

barely passing mark, the lowest I received here.

#### *"What Is the Chaff to the Wheat?"*

"In these classes men and women sit by the hour and discuss theories and speculations that a five-minute study of the Bible would clear up easily if they only believed. Ideas about evil, why it exists; and since it exists, can there be a God: Ideas about fate, and whether it is an intelligent consciousness or not; then if not, will it ever achieve consciousness? Ideas about sex and sex relationships, and whether the 'triangle love case' is ever justified. Ideas about impotency in men, and the problem of jealousy, and whether that exhibited by Othello in Shakespeare was sexual jealousy or some other kind. Ideas about standards of conduct, standards of authorship, and whether the Modernistic school of realism and its moral muck is real art or not. Arguments about the various muddled ideas of psychology—oh, I could go on indefinitely. Out of all this mess we are expected to extract the wheat and discard the chaff. It's a wearisome process,—and incidentally, a dangerous one.

"I have come out of some of these class sessions with such a depressed mind and heart that the only solace I had was to take down 'The Desire of Ages' or some other spiritually stimulating book in order to put my mind on an even keel. The church here was a refuge in time of storm. Singing on the streets for Harvest Ingathering cleared the cobwebs from my mind. If any spirituality accrues to me through my stay here, it will be because of these latter activities, and not from any spiritual urge I found under the tutelage of men, most of whom know not God nor have any safe philosophy of life."

#### *"What Shall It Profit?"*

We are inclined to believe there may be a few universities still where such pernicious influences do not pervade the classroom instruction. They are, however, the exception, and not the rule. The representation given above, we believe, fairly and honestly represents the instruction and influence to be found in the large majority of universities at the present time. If this teacher, of mature years and long experience, finds it difficult to maintain unimpaired his faith in God, what can we hope to result from inexperienced young men and women entering such schools? We may log-

### HIS MIND MADE OVER

"I tell you I can't think as I used to. I want to believe, but I can't. My mind has been made over."

Such was the heart cry of one who had been connected with our denominational work; but he had attended a university, where he had imbibed the subtle philosophies of paganism, and this was the result.

Who had "made over" his mind? Why had he delivered his mind to another to be made over? How terrible is the thought that one can so lose control of his mind, so yield that high citadel of his soul, the only channel through which God can communicate with man, that he is absolutely unable to think as he wants to think!

wants to emphasize a point in his remarks or to scold lazy students for not doing their work.

"Smoking among men and women has become so common that when girls and boys light up their fags and puff contentedly during the intermission in a seminar, the Adventist student must grin and bear it while he inhales second-hand smoke for an hour. If during a discussion he ventures to express an old-fashioned faith in chastity, in morals, in Christian virtue, he is laughed out of countenance by some, regarded with curiosity by others, and by a very small group is secretly sought out after class for more enlightenment or for a secretly complimentary commendation. One such comment in class costs the student dearly. A protest I made in the literature class in which sex was so freely discussed, brought the very decided ire of the great Professor — upon me, and my reward was a 'B—' as a grade, a

ically determine what may result to their faith and experience from what has resulted to thousands of youth of other denominations who have surrendered their faith in God, their belief in His word, and are now separated from all church and religious affiliation.

We appeal to the sober-minded youth of our denomination who desire to secure a fitting for lives of usefulness, to think of these things, to be warned by the experiences of others. Do not willingly and voluntarily place yourself in the way of danger and temptation. Only as duty calls you in the path of danger can you expect God's guidance and protection. Better to follow some humble trade, to do the work of a carpenter or a farmer or an ordinary day laborer, than to seek a fitting for what the world regards a higher grade of work and position, and sacrifice your faith in God in this world and your hope of the world to come. We recognize that some have gone through the experience and have come out apparently unharmed, but the risk is altogether too great. We cannot needlessly or indifferently associate with evil without becoming contaminated.

"Vice is a monster of so frightful mien,  
As, to be hated, needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

We appeal to Christian parents: Can you safely intrust the molding of the lives of your boys and girls to instructors who know not God, who ridicule His word? Can you willingly place your children in such school environment as is described in the letter above, and then expect God to work a miracle to preserve their simplicity of faith and experience? And will not God hold you responsible for any encouragement which you may render the youth of this denomination in securing their education in these worldly schools?

We surely hope that the influence of every Seventh-day Adventist will be placed strongly upon the side of Christian education. It may cost more to send our children to our own schools. In common with other citizens we must help support the public schools. Our own schools impose upon us an additional burden. But if by sending our boys and girls to our own schools they receive a mold which fits them to be useful workers in this world and for a home in the kingdom of God, any price which we may be required to pay is none too great. "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

## The One Pearl of Great Price

By M. E. OLSEN

President of the Home Study Institute

THEY were living—father, mother, and daughter—in a beautiful home, with every modern convenience, and the father was earning fair wages. The daughter was sent to one of our excellent academies for four years, and then to college. The bills got larger, for music was added to the other studies, and the time came when the wages did not suffice.

Did the parents give up, and say, "We can't afford to keep our daughter in the denominational college"? No, they sold their beautiful home, and moved into a much less desirable house in a poorer neighborhood. The girl finished college, was preceptress two years in one of our academies, and then was married to a promising young minister, with whom she is now living in happy and fruitful companionship.

Was it worth while? The parents think it was. To them their daughter's education was the pearl of great price, and they gladly sold what they had in order to gain possession of it. They were happy in making the sacrifice, and now they look back on the money spent on their daughter's education as an exceedingly profitable investment. Other parents, hundreds of them, are doing the same thing year by year, and are experiencing the same satisfying results.

Education, if rightly understood, means everything to our children and to the denomination. Education is not merely a matter of studying lessons out of books and getting grades and presently a diploma. It is the

unfolding, the developing, of powers that God has given. In order that this unfolding may be along right lines, the conditions must be right. Religion is such a fundamental part of man's nature that an education entirely apart from religion is really not an education at all. It may quicken the memory, and give a certain sharpness to the faculties; but it cannot promote symmetrical growth, because it takes no account of what is deepest and most sacred in the heart of a child.

### A Special Provision

Because Christian education is such an all-important matter, provision has been made to make it available also for young people not able financially to take studies in one of our resident colleges or academies. The Home Study Institute, Takoma Park, Washington, D. C., opens wide the door of opportunity to studious young people. It offers a wide variety of college and academic (or high school) courses, and its credits are recognized by all our own schools and colleges, and also by many outside institutions, when the character of its work is made known to them.

The financial situation may keep many worthy young people at home; but it need not prevent their studying under the guidance of the Institute, if they are willing to work and pray and do their best. Home study is pleasant and profitable, and it fits one for the duties of real life. A number of our most successful workers were trained in this way.

## To and Fro Over the Earth

WHEN we speak of the millions of dollars' worth of publications that go out from our publishing houses every year, we hardly realize what a running to and fro of the printed pages that output represents. Books and papers make their way from land to land and from hand to hand, seeming to search for truth-loving readers.

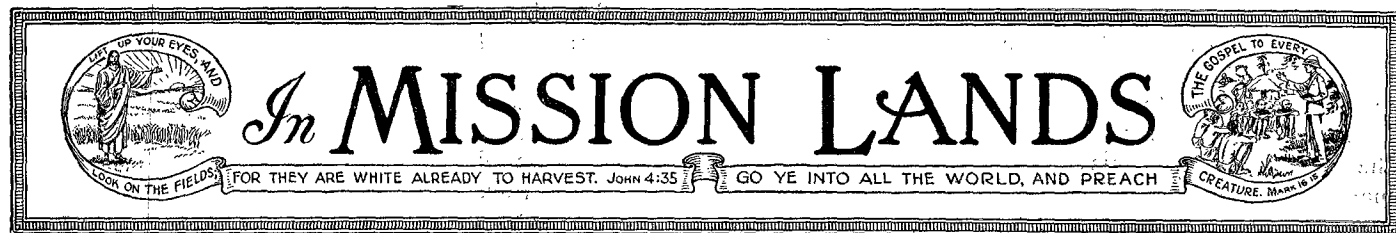
I recall that years ago one colporteur in the west of England found in one town a family that had "The Great Controversy," sent by a friend in New Zealand, and a family that had "Bible Readings," sent from America. A lady purchaser of one of our books in Mexico, when commanded by the priest to burn it, chose rather to send the book to a brother in another place. The result of the brother's reading of it was a

group of forty Sabbath keepers in his town.

Here in China I was surprised to note how the Chinese publications are spread in other lands. In the financial statement of the Signs of the Times Publishing House in Shanghai, I noted that these books and papers go in some quantity to California, Oregon, Illinois, Indiana, New England, Texas, Ontario, Vancouver, Saskatchewan, Mexico, Cuba, Haiti, Honduras, Guatemala, Nicaragua, Hawaii, Australia, Philippine Islands, Japan, Korea, Singapore, and in less quantities into nearly every quarter of the world.

So the output of all our publishing centers is flying forth over the world like the leaves of the forest carried by the autumn winds.

W. A. S.



## Experiences in Porto Rico

By A. R. OGDEN

DURING recent weeks a number of groups of believers have been baptized in the Porto Rico Mission. L. J. Borrowdale, the mission superintendent, reports some very encouraging experiences of God's special blessing in the work. One of the most interesting of these is that of a prominent business man, a floriculturist, who has been led to accept the message.

Being a wholesale florist, he does business all over the island, as well as a retail business. This man sent out a letter to all his customers over the island, which has been the means already of calling the attention of many to the Sabbath truth. Thinking that others outside of Porto Rico would like to read this man's good letter, I am passing it on to the great REVIEW family scattered in all the world. In addition to this letter he sent out the same announcement twice by radio over the island. The letter, translated from the Spanish, is given here in full:

*"To My Distinguished Customers and Friends:*

"A true Christian should keep all the ten commandments of the law of God just as they were written by His finger upon tables of stone on Mt. Sinai (Ex. 20:1-18), and besides, have as the guardian angel of his soul the gospel of Christ.

"Having read attentively in the Holy Scriptures of both the Old and the New Testament, I have discovered a beautiful truth that has filled me with joy to know that God from the beginning of creation consecrated and sanctified a day, that in it He may be worshiped and that that day is *Saturday*. To my great surprise, the observance of the Sabbath (Saturday) constitutes the fourth commandment of the moral law.

"Is there any people on earth that is keeping that commandment? Yes, the Seventh-day Adventist denomination. Is it teaching the gospel of Christ? Yes; for this reason and on this account I am a Seventh-day Adventist; I am fully with them.

*"Therefore:*

"It is my fervent desire to make known to my distinguished and selected customers in general in my occupation of floriculture, that, beginning with Sabbath, the 9th day of July, 1932, I shall keep the Sabbath in obedience to the fourth commandment of the law of God (Ex. 20:8-11).

"This day will be considered holy, not

only by me, but by all of my employees, so I highly beseech all my customers to have the kindness not to try to purchase from me on that day, not even to interview me in connection with business of any kind. I want to consecrate a day to God, and that day will be the Sabbath (Saturday), since it has been sanctified by God Himself.

"Without distinction of persons, I shall not sell on that day to anybody, nor shall I transact business of any kind. Do not try to make me violate the dictates of my conscience, do it in obedience to God, and at the same time you will be doing me a

great favor. My working week begins Saturday at sunset and ends Friday at sunset.

"Yours respectfully,

(Signed) "ANTONIO ANGUEIRA.

*"Rio Piedras, P. R."*

Brother Angueira's two sons have also accepted the message, and we hope that his wife, who is a devout Catholic, will soon embrace the blessed faith once delivered to the saints. Through the publicity and radio announcements of this man many have been informed of his determination to obey God's commandments.

## All the Islanders Adventists

*Mussau Island, St. Matthias Group, Territory of New Guinea*

By A. G. STEWART

AFTER having spent eight very busy days visiting all the native stations on the island of Mussau in the St. Matthias group, which lies less than two degrees south latitude, we are now returning to the head station of the mission at Matupi, close to Rabaul, the port of entry and the administrative and commercial center for the territory of New Guinea.

The inspiring experiences of the last eight days can never be fully described by pen or voice. They must be shared to be fully realized. However, as one who has spent almost a quarter of a century in mission work in the South Sea Islands, I must say that I have never before seen such a complete transformation in the same period of time in any community as we have been permitted to see during this recent visit. It is indeed one of the miracles of the modern age, and the change comprehends an entire community of almost 2,000 people. It is so complete as to be termed by an unsympathetic critic, "a religious frenzy." He was so amazed at the zealous way in which the natives, who until recently were without religion, were devoting themselves to bathing, attending worship and school, erecting churches, making paths, relinquishing lifelong habits of indulgences of all kinds, that he could not understand it.

Until about ten months previous to our visit, these natives had been engaged in what might well be termed

the "abominations" of heathenism. Licentiousness was a prevailing sin, polygamy and bigamy were practiced, and murders committed. The usual fighting and wife beating which go with such practices were common occurrences. Other disgusting habits, such as smoking and betel nut chewing, were engaged in by almost the entire community. These debasing concoctions produce a dryness of the skin, a blariness of the eye, and a benumbing effect on the nervous system which are very apparent in the habitué. And where these habits are freely indulged, there is the usual accompanying disregard for personal hygiene or cleanliness. Their bodies are offensive, and any wearing apparel they use is filthy. In habits of eating they use all sorts of unclean foods, and at their feasts large quantities of pigs' flesh, often but poorly cooked, is eaten. This of course is a constant menace to the health, and they are often the victims of diseased bodies, with large open sores infested with flies. Devoid of any religious knowledge, they practice communication with evil spirits, of which the victims seem to have a profound dread. They believe that the one who indulges in this craft can cause the death of his enemies or any one he supposes has done him injury.

As already stated, until about ten months ago Mussau seems to have been the devil's paradise, and these poor ignorant people his playthings.

About a year and a half ago Brother G. McLaren visited the island in the mission ketch "Veilomani," and made friendly contact with the natives who at that time were not under the influence of any mission. Some months later some of our native workers from the Solomon Islands were landed on the island, and almost immediately the wonderful work of transformation began. In a quiet yet sincere way these Solomon Island teachers began to teach the people the gospel of Jesus Christ and His power to save from all sin. Having themselves been lifted from the terrible pit of degradation and vice in which the heathen finds himself, they could the more sympathetically and intelligently help them. The changed condition is so marked that one who has had very little time for missions said, "It is magic." He further said, "These teachers seem to get right under the skin of the kanaka, and in a short time they seem to have power to get them to give up all their old and long-established practices."

During our eight-day visit to the island of Mussau, in company with Brother Atkins, who has spent nearly six months on the island, we conducted simple services among these people. Through the medium of pidgin English, which is the chief means of communication for the group, and by the use of native interpreters, we gave short addresses on the phases of the gospel or the plan of salvation, and usually invited the natives to express themselves in short testimonies. Almost immediately when the opportunity was given, they would spring to their feet and confess their former indulgence in all or many of the vices mentioned. They would frequently say, "Before me stop along too dark, now here Seven-day Mission him come. He take him one good fellow light. He come and show him straight road. Me hear him good fellow talk along Jesus. He go inside heart belong me fellow. He rouse [or drive out] altogether something he no good, and now me glad too much. Before [or previously] Satan he gammon [deceive] too much along me fellow, but now here mission he come up, and me want to throw him away altogether fashion along ground [worldly]. Me want to take him good fellow fashion along heaven. Talk belong me he finish."

When time would not permit for all to speak who wished to, we would sometimes ask for a show of hands of all who formerly indulged in all those old heathen vices, and immediately a great forest of hands would spring up in front of us. Even chil-

dren of tender years, say five, six, or seven, would hold up their hands, and fearing they did not understand the question we would ask some of them individually did they smoke tobacco and chew betel nut, and they would answer, "Io" (Yes), and nod their little woolly heads in the affirmative. Then when another general question would be put to them, asking for a show of hands of all those who had definitely discarded these things, another similar show of hands would be made. When we asked them, "Do you really mean it?" a chorus of voices would ring out, "Rorina" (True). Then when we would say, "Is it good?" another chorus of voices would shout out, "Ma sina!" (Good).

Their smiling faces, their white teeth, and their cheery voices all gave expression to the change of heart and life they were experiencing. Far from being a "religious frenzy," it is now a well-established change in

Missionary activity being a natural result of the acceptance of the gospel, these people are now showing forth the fruits of the Spirit in good works. On some of the stations regular reports are given of work done. Various lines of Christian help work are reported, and after a little training these young people will no doubt be prepared to go abroad to other parts of this vast territory to tell other heathen people what the gospel has done for them, for it is indeed the "power of God unto salvation" to all that believe.

#### *A Large Baptism*

During our visit to Mussau we baptized 129 of these people. This makes a grand total of 190 that were baptized while we were in the field.

Upon returning to Rabaul we were able to meet with the administrator and other leading government officials. They seem to be favorably impressed with our work, and led us

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J. W. Cole and his family, returning from furlough to Honduras, where he will continue his work as secretary-treasurer of the Honduras Mission. Before going to Honduras Brother Cole spent eight years in Peru.  
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the family and communal life. Formerly the pigs had the freedom of the village, slept under the houses, wallowed in the mud pools at the doorstep, and lived in about as close association with the people as their own children. Today one can travel from one end of the island to the other through many different villages, without seeing a pig.

Then, too, the villages themselves are taking on a new appearance. Large church buildings, neatly and strongly built from the finest native material procurable, occupy the most prominent places. Some of the natives are beginning to build better houses for themselves, and roads are being made from place to place.

During our visit to the island it was our privilege to dedicate four of these fine large church buildings, and others not yet completed will be dedicated a little later.

to believe that they would favorably consider some financial assistance in our school work. The chief medical officer promised a good supply of medicine, and the leading anthropologist pointed out a large section of territory on the mainland, with a population of from 50,000 to 100,000 primitive natives, where he would like to see us start work.

One of the leading surveyors repeated what he had told Pastors Jones and Peacock and myself three years ago, that there was a fine field awaiting us on the New Guinea coast, with one of the finest anchorages in the group, and a large population of primitive natives who, so far, were not under the influence of other missions. Truly the harvest is great and the laborers are few. Let us earnestly pray the Lord of the harvest to send forth laborers into His harvest field.





Conducted by Promise Kloss

## The Fallen Pines

By NINA M. MUNSON

It was in the calm of late afternoon, just before the sun sank behind the cloud-flecked western horizon. The cool drive through the country was very refreshing as we drank in the beauty of the June scenery.

After a time we turned onto a new cement road that had just been constructed through a part of the country where heretofore there had been no highway. Its straight and smooth surface was tempting, and we sped swiftly on. Suddenly we came to a wooded section where the trees for some distance on each side of the road had been cut down and cleared away. The effect of a recent storm on some of the remaining trees made a deep impression upon us, and furnished food for serious thought.

All along the edge of the wood, and scattered in through the remaining trees, were tall, straight pines lying on the ground or leaning against their fellows. Like a fallen army, those strong(?) pines had been swept down by the fury of the blast.

"Alas!" said one, "what a pity!"

"Yes," was the reply, "they were unable to withstand the wind since the surrounding trees were removed. You see, formerly these were protected by the trees which have been cut down, and hence were not strong enough to stand by themselves."

Struck by these statements, I saw an entirely different drama taking place. I saw people in a community living congenially together, sharing and bearing the burdens of life. When storms came, they protected one another, and were able to stand, feeling little of the strain of the storms of life, depending upon those at the "front line" to temper the winds.

Then came changes, some of the people moving away and some being called to serve in other fields. All went well until the storm arose with its merciless winds. And then the tragedy! Friends were not near now with their support and protection. At the mercy of the storm, these weak ones groped and swayed, and could find no sufficient buttress. Their

roots, which should have been their one sure means of reliance and support, were not strong enough to hold. First one and then another fell. Some went down amid the twined and tangled underbrush, and some with roots broken leaned heavily upon their remaining friends, clinging desperately in their hopelessness. The pity of it!

As the scene of the pines faded in the distance, I breathed an earnest

prayer that I might be able to stand when the storms of life should break upon me; that I might recognize in the little storms of every day the opportunities to send my roots deeper into the Source of all strength, and though the heavens fall, that Strength will hold me fast. And I prayed that I might still be standing when the storm is past and the glorious Sun of eternal life shines upon the faithful. Not only did I pray thus for myself, but that each professing Christian might seriously reflect upon the lesson of the fallen pines.

## A Village Welcome

By GRACE HELEN DAVIS

"I've heard some interesting news about the new people who are moving into Mr. Hunt's cottage on Fox Street," announced Mrs. Morris, as she arrived a little late at the meeting of the missionary society.

The others looked up with varying degrees of interest.

"And what was that?" asked the president, Mrs. Stowell.

"Why, it's rather a sad thing," explained Mrs. Morris. "It seems that the family consists of just two, a little old lady and her granddaughter. The sad part is that the little grandmother is a cripple, and hasn't been out of her chair for thirty years. The girl, who is a mere slip, takes care of her, and will probably go to high school."

"Crippled for thirty years!" echoed one woman, and every one felt a touch of sympathy for the two strangers coming among them.

"I have been thinking about it since I heard that from Mr. Hunt," went on Mrs. Morris, hardly stopping to thread her needle, "and I was wondering if we could not make them feel welcome here in Willowby, right at once? You know it is rather hard to come into the midst of strangers, and it will be especially so in this case—a cripple and a young girl."

"I think that is a very beautiful suggestion, Mrs. Morris," said the president. "We shall certainly carry it out. Now, what shall we do to make them feel at home among us? Something really fine and helpful!"

"I know!" cried timid Mrs. Denton,

who hardly ever raised her voice in meeting. "Let's open the cottage, and make it spick and span and as near homelike as it can be, without having the furniture installed in it. Empty houses are always dusty and dull, you know, even under such good care as Mr. Hunt's." Mrs. Denton sat back, surprised at her own long speech, but very much animated and interested.

"That will be excellent," agreed Mrs. Morris, much gratified at the success of her proposal.

"And we will place flowers in the different rooms, and tend those growing in the yard," offered Miss Shaw, the milliner.

"We could even prepare a dainty lunch, if we knew about what time they would arrive," said Mrs. Harper. Every one was becoming more and more enthusiastic.

"We will do all those things," said Mrs. Stowell. "And of course we shall all be friendly in words as well as in deeds. But I like the deed part better, myself. Let us see now. Mrs. Harper, you live across the street, and Miss Shaw lives close by. You two had best act as a kind of committee on the premises to welcome the newcomers and explain to them. All of us will take part in making the house ready."

"And I'll learn from Mr. Hunt just when they are moving in," promised Mrs. Morris.

The next morning was set as the time for the house and yard freshening up, and at an early hour a score

of women were on the scene. By noon the small cottage had received the most thorough scouring since it was built, and the workers looked on shining surfaces with pleased hearts.

"It is a pretty little place, and I hope Mrs. Ladley will be happy here," said Mrs. Morris, who had learned the name from the landlord. "I can just imagine her sitting in this bay window with her knitting."

The Ladleys, Jean and her granddaughter, were moving in the next afternoon, and all the morning the members of the missionary society flitted in and out of the cottage. When they left, there were flowers in the opened windows, and an ample repast was spread for the newcomers' evening meal.

"Here they come," said Mrs. Harper about one o'clock to Miss Shaw, who was waiting on her porch. "Let's let them look about a bit, and then we will go over and say hello."

A big car came to a stop before the cottage, and a hired chauffeur leaped out and drew from the back seat a wheelchair, into which he placed a tired but gracious little woman, with the help of a slender young girl. Jean, for it was of course she, brought out a few bundles from the car and paid the man.

"Here we are, grandma, in our new place," she said, trying to smile bravely, but the watching women knew how the task of setting up a new home frightened her.

"Jean, what's that in the window? And look how fine and fresh everything looks," cried Mrs. Ladley, becoming quite excited.

## Introducing Children

By RUTH L. FRANKEL

FIVE-YEAR-OLD Jean came to the door and peeped into the living room where her mother was entertaining guests. "Come in, dear," called her mother, rising and taking the little girl's hand. "I want to introduce you to my friends."

Turning to her visitors, she announced simply, "This is my daughter, Jean. Jean, this is Mrs. Brown, and this is Mrs. Robinson. I think you already know Mrs. West."

Gently and courteously she led the child from one to another, letting her shake hands with each and murmur, "How do you do?" Then quietly she dismissed the little girl, saying, "Now, dear, I think your dolls are waiting for you on the porch." And Jean ran happily out.

There comes an age when children who have not been properly taught are extremely self-conscious when it is

"Flowers, grandma! Why, it looks as if some one wanted to give us a welcome—and a right royal one, too."

Jean wheeled her grandmother into the house, where both must have been further delighted by their discoveries.

When Mrs. Harper and Miss Shaw came over, they found both newcomers in a state of the greatest pleasure. Explanations followed, interrupted by the Ladleys' expressions of genuine gratitude.

"I thought I would have to sweep up the house, and I brought along a broom and things in the car for the purpose," said Jean. "The furniture will be here in a couple of hours, giving me time to make a start. And now!"

Later she followed her new-made friends out to the porch. "I can never tell you what this means to grandmother and me," she said earnestly. "The fact is that we left a large city to come here, because grandmother was so lonely. We hoped that in a smaller village we would find some truly friendly neighbors. And we surely have! I wonder what put it into your hearts to give us this beautiful welcome? I think it must have been the Father Himself."

There was even more joy in the hearts of those who had prepared for the comfort of the newcomers than in the tender and responsive souls of their beneficiaries. The neighbor who helps is more blessed than the neighbor who receives, as much happiness as there may be, and is, in being the recipient of kindnesses unsought and unexpected.—*Home Department Magazine, Southern Convention.*

necessary for them to enter a room where there are adults and to speak courteously to them. But children whose parents begin very early to expect well-bred behavior usually miss the discomfort of that period. The little girl who is always introduced to her mother's and father's friends will not find it embarrassing to meet strangers. By the time the duties of hostess devolve upon her, giving and accepting introductions will have become so much a matter of course that she will be well poised and gracious where another child would be clumsy and unhappy.

Begin while they are very young to train children in good manners, and they will accept the training as simply as it is given. If you wait until the awkwardness of adolescence has begun to make them self-conscious, there will be trouble ahead.

Unfortunately, many parents who are themselves gracious and kindly toward guests, fail to understand that the child's craving for attention may be satisfied legitimately by treating him as they wish him to treat others. Instead, they often greet the little ones when company is present with, "Run along now, and don't bother the big people," which, like all prohibitions, has the immediate effect of making the child desire to stay. And since he finds himself relegated to a rôle of complete unimportance, he very often deliberately sets out to be naughty merely from a desire to be noticed.—*Issued by the National Kindergarten Association.*



### BIBLE SHOES

Who is this man by Horeb's mount,  
Who heard the solemn sound,  
"Put off thy shoes from off thy feet,  
For this is holy ground?"

And who are these, this heaven-led host,  
Who wandered, we are told,  
And wore the same shoes forty years,  
Which yet waxed never old?

And who is this beside the gate  
Of Bethlehem sits down,  
And takes his kinsman's shoe, before  
The elders of the town?

Who is this exile hastening home  
To find forgiveness sweet,  
A father's kiss, a robe, a ring,  
And shoes for weary feet?

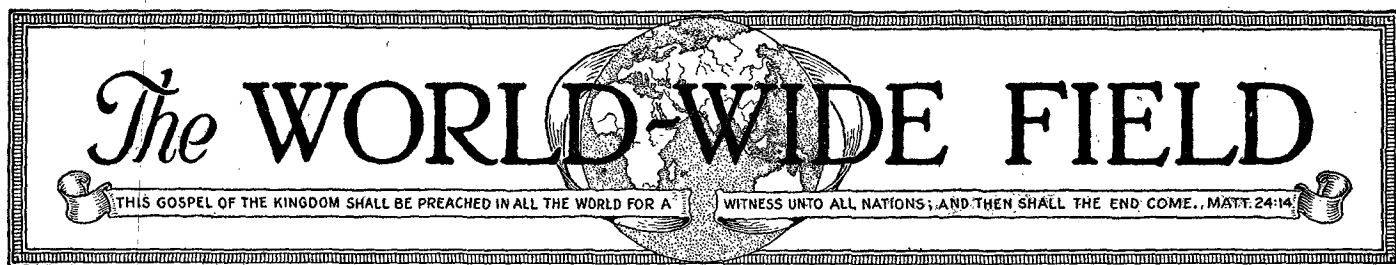
And who is this that passeth by,  
The latchet of whose shoes  
We are not worthy—you and I—  
To stoop down and unloose?

### WHAT HAPPENED—

1. "At even, when the sun did set"?
2. When "they had but newly set the watch"?
3. "In the morning watch"?
4. "At the third hour of the night"?
5. "About the time of the evening oblation"?
6. When "the sun was risen upon the earth"?
7. "When it was yet dark"?
8. "In the twilight"?
9. (a) "At the ninth hour"?
- (b) "At the third hour"?
- (c) "At the sixth hour"?
10. "In the cool of the day"?

### RIDDLE

In anger I had threatened  
To slay a score of men.  
But one to me was yielded,  
And I was quiet then.



## Camp Meetings in the Atlantic Union Conference

By J. L. MCELHANY

New York

THE camp meeting of the New York Conference was held at Union Springs, New York, June 24 to July 3. The camp was conveniently pitched on the grounds of Union Springs Academy. The attendance was possibly not so large as last year. However, the opening meeting found a pavilion well filled with an earnest company of believers. From the very beginning a deep interest was shown in the spiritual instruction. The services on both Sabbaths of the meeting were well attended.

The session of the New York Conference was held in connection with this meeting. The churches of the conference were well represented by their delegates. One of the most gratifying features of this session was the admittance of three new churches into the conference. Elder Scriven and his able corps of workers have strongly emphasized the evangelistic side of the work. From the first of the year up to the time of the camp meeting more people had been baptized than in all of last year.

The leaders of the colporteur work reported that more colporteurs had been in the field during the past conference period than for any former period.

The financial report revealed that during the past two-year period \$189,360 had been paid in for foreign missions. This works out at 73½ cents a week per member. During the two years \$61,838 was brought in through the Harvest Ingathering, and \$12,960 through the Big Week.

C. A. Scriven was re-elected president, and J. B. Frank, formerly of the Greater New York Conference, was chosen secretary-treasurer. On account of the tenure of office policy, changes were made in the leadership of some of the departments.

There was a liberal response to the calls made each Sabbath for foreign missions.

### Southern New England

The territory of this conference comprises the States of Massachusetts,

Connecticut, and Rhode Island. The camp meeting was held at South Lancaster, Massachusetts, July 1-10. On a well-located site a beautiful camp was pitched. It was estimated that on each Sabbath of the encampment fully 2,000 people were present.

E. K. Slade, formerly president of the Atlantic Union Conference, and who has served as president of the Southern New England Conference since the union session, called the conference session to order. A good response was made on the part of the delegates. One new church, organized recently at Stamford, Connecticut, was admitted to conference fellowship. Although the conference has been financially unable to appropriate any funds toward evangelistic efforts, evangelistic work has by no means stopped. The workers faithfully carried on the work, and reported more baptisms during 1931 than for the previous year.

During the year 1931 the believers in this conference loyally supported the foreign mission work by giving an average of nearly 67 cents a week. During this camp meeting those present gave in cash and pledges, including the Sabbath school offerings, \$7,600 to missions. During the session, E. K. Slade left for his new field of labor, the North Pacific Union Conference, he having accepted a call to the presidency of that union.

F. D. Wells was chosen to take Elder Slade's place as president of the Southern New England Conference. C. H. Gerald was elected secretary-treasurer. A. W. Clarke, one of the colored workers in the conference, was ordained to the gospel ministry. Fifteen were baptized on the last day of the meeting.

### Northern New England

The territory of this conference includes the States of Maine, New Hampshire, and Vermont. The camp meeting was held at Rochester, New Hampshire, July 1-10. The brethren had secured the fairgrounds for the encampment. This arrangement made possible the use of a number

of the buildings for meeting purposes, dining hall, etc. While the attendance was not large, there was an earnest spirit of devotion manifested by those present. It was a great pleasure to meet there brethren and sisters whose experiences go back to the early days of this message.

The business of the conference session passed off in a quiet, orderly way. While this conference does not have a large laboring force, the workers are efficient and devoted. It was a joy to associate with them. The baptisms thus far reported for this year are in excess of any similar period in the past.

W. H. Howard, formerly of the St. Lawrence Conference, was called to the presidency of the conference; and J. E. Edwards, formerly of Southern New England, was elected secretary-treasurer. V. H. Hanscom, having filled his tenure of office as secretary-treasurer of the conference, retired from the office. He was asked to take charge of the Book and Bible House.

At a baptismal service on the last Sabbath nine precious believers followed their Lord in this rite.

Frederick Lee, of China, was present on the last Sabbath of this meeting, and gave a thrilling account of his experiences in that field. In response to an appeal for foreign missions the brethren and sisters, exclusive of all Sabbath school offerings, gave almost \$1,000 in cash and pledges. Considering the number present, this was the largest per capita offering taken during the Atlantic Union camp meetings.

J. K. Jones, president of the Atlantic Union Conference, attended all these meetings. His leadership and counsel were much appreciated. He was ably assisted by I. G. Ortner, secretary-treasurer of the union; E. A. Von Pohle, educational and Missionary Volunteer secretary of the union; A. Grundset, home missionary secretary of the union; Dr. W. A. Ruble, medical secretary of the union; and B. M. Preston, union field missionary secretary. These brethren all labored earnestly in an endeavor to build up all the interests of the cause.

P. E. Quimby, of the China Training Institute, visited these camp meetings in the interests of our foreign mission work. His interesting talks

were always listened to with rapt attention. E. L. Richmond was present at these meetings as a representative of the Review and Herald Publishing House. F. D. Nichol, associate editor of the REVIEW AND HERALD, spent a little time at each of these meetings,

leading out in a strong way in temperance rallies. S. A. Wellman and the writer represented the General Conference at these camp meetings. Our association with the believers and workers in these camp meetings was very pleasant.

too, was a good meeting. A fine spirit prevailed. In all these meetings there was an earnestness manifested on the part of the people in seeking God and in studying the truth in the light of the time in which we are living, that was good to see.

## Lake Union Camp Meetings

By O. MONTGOMERY

It was the privilege of the writer to attend the camp meetings in the Lake Union. This is the year for the conference sessions, which were held in connection with the camp meeting in each conference.

### Illinois Conference Session

The Illinois Conference session was held apart from their regular camp meeting, at Brookfield in the Broadview College. A large tent was pitched for the accommodation of the larger meetings, but the rain was so heavy and the ground so wet that it was finally decided to hold the meetings in the college chapel. This was not a camp meeting. The camp meeting for the Illinois Conference will be held a little later in the season, farther south in the State. This was the regular biennial conference session. It was attended by approximately a thousand people.

While most of the meetings were given to the business interests of the conference, devotional meetings were conducted each morning, and Bible studies during the day, with evening services. It was a good meeting. An excellent spirit prevailed throughout. The business passed off well, and notwithstanding the depression and the financial difficulties of many of our people, a spirit of courage and confidence and faith in the message was manifested.

One or two changes were made by the elections. The secretary-treasurer, F. S. Thompson, had reached the limit of the tenure of office, so E. G. Johansen, who had also reached his tenure of office in Indiana, was elected secretary-treasurer of Illinois. Brother Thompson was recommended to the Fox River Academy as principal and business manager; while T. S. Copeland, who has been at the head of the academy for the past three years, was called to the educational and Missionary Volunteer work in the conference. With these exceptions all the other officers and departmental secretaries were re-elected. R. E. Harter, as president of the conference, with his staff of workers, is carrying on a successful work in the Illinois Conference.

### Indiana Conference and Camp Meeting

The next meeting in order was the Indiana camp meeting and conference, held on the academy grounds at Cicero, Indiana. This meeting was well attended, approximately 1,200 being present. Here a good spirit prevailed, and the Lord very graciously poured out His blessing upon His people. The reports of the various workers and departmental secretaries were very encouraging, and indicated growth and advancement throughout the field. R. M. Harrison, formerly treasurer of the East Michigan Conference, was elected secretary-treasurer of the conference and of the Book and Bible House. We are glad to say that the placing of Brother Harrison takes care of the last change in the Lake Union made necessary by the action of the Fall Council concerning the tenure of office. All the other officers in Indiana, with M. A. Hollister as president, were re-elected.

The night meetings at this particular camp meeting were of an evangelistic character, carried on by the evangelists of the local field, and resulted in about fifteen taking a stand for the first time. The number baptized at the close of the meeting was fifteen.

### Michigan Camp Meeting

The next meeting in the series was the Michigan camp meeting held at Hastings, Michigan. This has already been reported by G. W. Wells.

### Wisconsin Conference and Camp Meeting

The Wisconsin conference and camp meeting was held on the conference camp ground at Portage, Wisconsin. No changes were made in the officers or departmental secretaries as the result of the election during the session, the same staff being re-elected to carry on the work for the next term, with V. E. Peugh as president and E. L. Green as secretary-treasurer.

There were approximately 1,100 people in attendance at this camp meeting. Twenty-four were baptized in the beautiful lake on the shores of which the camp was located. This,

### Upper Peninsula Camp Meeting

It was a real pleasure to have the privilege of attending the Lake Union camp meeting held at Gladstone, Michigan, for the north peninsula of the State, which was the last of the series. While the conference session and general camp meeting was held at Hastings, as already referred to, the meeting at Gladstone was to accommodate the people in the north peninsula, in view of the fact that many of the believers in that part of the field could not attend the meeting at Hastings.

It was twenty-four years ago that the writer left the north peninsula of Michigan on the call to the presidency of the Vermont Conference. This was the first visit that I had had an opportunity of making since leaving that field. I rejoiced to find in attendance at the meeting some of the old-timers and some of those whom it was my privilege to baptize during the years of ministry in that field. This was not a large meeting, there being a few more than 300 in attendance, and it was only four days in length. But these were days of special blessing and spiritual uplift. We believe it will mean a rich blessing to the churches of the northern peninsula of Michigan.

W. H. Holden, the president of the Lake Union, with his staff of officers and departmental secretaries, and Professor L. H. Wood, with other members of the faculty of the Emmanuel Missionary College, attended each of the camp meetings in this series. The General Conference workers who attended the various meetings were G. W. Wells, M. E. Olsen of the Home Study Institute, H. O. Olson of the Bureau of Home Missions, E. E. Franklin of the Publishing Department, and the writer, all of whom attended the Illinois meeting. M. E. Olsen and G. W. Wells attended the other meetings excepting the one at Gladstone, and the writer was present at all the meetings.

### Temperance Rallies

At each of the four larger camp meetings a temperance rally was held in the interest of temperance and prohibition. This was made a special and interesting feature. At the Michigan meeting the pastor of the Methodist church of the city, and a lady evangelist and temperance lecturer of one of the other denominations, were present and took part in the temper-



ance program. At Portage the pastor of the Methodist church, who is president of the County Organization for the Maintenance of Prohibition, the president and secretary, and the former president of the W. C. T. U., were present and had a part on the program. The remarks of these visitors were greatly appreciated by our brethren and sisters.

As we look back upon the entire series of meetings in the Lake Union, our hearts are cheered and we rejoice in all that God is doing for us in this time of financial depression and national anxiety. We rejoice that in

this blessed message of truth there is hope and courage and strong keeping power for His people in just such a time as this. As we look into the future and contemplate the things that are still before us, and the troublous times through which the church of God will pass on its march to final victory and triumph in the eternal kingdom, we rejoice greatly and take courage. Truly God will lead His people. He will save His own. His plans, His purposes, for His church and His eternal kingdom, can neither be hindered nor delayed. The coming of the Lord is near at hand.

first Sabbath in May marked a "high day" for the Hyattsville company. The president of the conference and other visiting ministers were with us, and all the details of church organization were carried out, and officers duly elected. A church elder and two deacons were ordained, and a church of forty-seven members was duly organized.

A few Sabbaths later twelve new believers went forward in baptism and joined this new church. In July four others were baptized, thus bringing our membership to sixty-three. The Sabbath school membership has advanced to 125. The tithe and mission offerings have increased proportionately.

The Harvest Ingathering campaign has been launched enthusiastically, each member being placed in a band and territory assigned. The new members have begun their work, and are enjoying their experiences. It does one good to see the joy and happiness of those who have recently accepted the truth. As we visit among them, we are impressed with the peace and satisfaction that has come to them in their "first love." Surely it pays many times over to take this blessed message to those who know it not.

What of the Review and Herald family? Do they feel repaid for the time, energy, and money expended in their soul-winning endeavors? Evidently, as they are at present laying plans for their third evangelistic effort to be held at Mount Rainier, a town just three miles from Hyattsville. Their eyes have caught the vision of the thousands within easy reach, who are still without this saving truth. The seed is being sown preparatory to the harvest next fall. One thousand *Present Truth* are being mailed to that vicinity each week, and many prayers are ascending to God that a rich harvest may result.

What has been accomplished through the blessing of God, and the co-operation of the members of the Review and Herald family, is a practical demonstration of the possibilities wrapped up in all our institutions. May the Lord open our eyes to see and our hearts to respond to the need of using all our resources in carrying this last message to a dying world.

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SEVEN persons were baptized at Winona, Washington, July 9, 1932.

It was my privilege to spend Sabbath, June 4, with C. R. Gibbs, superintendent of our Albany district, at Gloversville, New York, where a new church of twenty-eight members was organized.

C. A. SCRIVEN.

## Institutional Evangelism

By KATHLEEN A. MEYER

GREATER evangelism is the watchword of the Review and Herald Publishing Association. In demonstration of their belief in this principle, the workers of that institution have adopted an interesting and helpful side line, namely, the conducting of institutional evangelistic efforts. The first of these, held in Alexandria, Virginia, resulted in greatly strengthening the work in that city. Twenty-three members were added to the church there, and they have recently completed the erection of a neat, substantial church building.

The Review and Herald next turned their attention to Hyattsville, Maryland, a suburb of Washington and five miles from Takoma Park. Here their second effort was conducted. For eight weeks the meetings were held four nights a week. Sunday night meetings were continued twelve weeks longer. Sixteen new believers have been baptized, and there are good prospects of a number more shortly.

As Bible worker, it has been my privilege to be intimately connected with both the Alexandria and the Hyattsville effort. I am convinced that the success attained has been due to God's blessing united to the prompt, efficient service of the Review and Herald workers. Back of this service has been careful planning and thorough organization. Committees on advertising, distribution of literature, music, art, platform, ushering, visiting, and transportation were appointed, and much of the smoothness and precision of the nightly programs was due to their efficient functioning.

Hearty co-operation and genuine interest has been manifested by the entire Review and Herald family. Not only have they given of their talents and spare time, but funds for the efforts were contributed freely by

the employees. In one meeting alone over \$400 was given.

While the effort was held in Hyattsville proper, the Masonic Hall being rented for that purpose, the attendance was drawn from six surrounding towns between there and the city of Washington, thus extending the follow-up work over a large territory. With the help of the visiting committee, however, it has been possible to cover the ground and keep in touch with the large number who handed in their names for the *Present Truth*.

While purposely lacking in the spectacular, and characterized by a simple and clear presentation of the truths of the message, the meetings were varied and made attractive by rousing song services, music provided by the Review and Herald orchestra, vocal numbers featuring solos, duets, quartets, and instrumental numbers of various kinds. Interesting chalk talks upon Bible subjects were given. Health lectures and stereopticon talks, also hydrotherapy demonstrations, were given by physicians and nurses of the Washington Sanitarium. These features aided in attracting and holding the interest of the people.

Before the close of the effort we began holding Sabbath services in the same hall. A company was formed from among those who had been assisting in the services, and with a few old Sabbath keepers living in the vicinity, giving a basis of about forty-two members for our Sabbath services. A visitors' class was conducted in the Sabbath school, which grew quickly.

Twenty-six regular readers in addition to other interested persons supplied sufficient work for one Bible worker, who felt free to call upon members of the visiting committee to assist when occasion demanded. The

## Minnesota Camp Meeting

By F. C. GILBERT

THE yearly gathering of the workers and believers in the State of Minnesota convened on the camp ground at Anoka, Minnesota, June 23 to July 3.

The attendance from various parts of the State was very encouraging. While many of the believers who live at a distance from the camp ground did not think it possible to attend, when the hour arrived for the camp meeting to convene the Lord opened the way for them to come.

Workers were present from the General, union, and local conferences, and the teaching was of a spiritual and constructive nature. The ring of the message had a good sound, and appealed to the hearts of those present. Each morning the workers came together for counsel, for prayer, for study, and the Lord blessed in these daily assemblies. The essential things for the upbuilding of the people of God were emphasized, and the Spirit of the Lord witnessed to the message borne by His servants.

During each day the various members of the Lord's family were supplied with spiritual food. From the early morning family devotional hour until the preaching service at night, the entire encampment were cared for in their various tents. The brethren who use foreign tongues also had their services, and we believe a rich blessing was received from God.

The Sabbath services, including the Sabbath school, were well attended. The large pavilion was unable to seat the congregation. All the available chairs were massed in the big tent, and yet some had to stand. The believers thanked God as the truths for these times were spoken with the demonstration of the Spirit of the Lord. Deep conviction fastened upon many hearts. Some persons who had reached advanced years, but who had never responded to the appeal of the Spirit of God, found Jesus as their precious Saviour, and decided to walk in the way of God's commandments. There were a number of real conversions; backsliders were reclaimed; and the entire camp offered themselves to God for service.

Nor did the people forget the needs of the cause. While money is not so plentiful as in years past, the people of God pledged and gave for the work in the fields beyond. These gifts brought great courage to the hearts of leaders, workers, and believers.

A strong temperance rally was conducted during the encampment. A large attendance was present when

prohibition was considered. Many friends from the outside approved the stand taken by Seventh-day Adventists in regard to temperance. Thousands of copies of the prohibition *Signs* were sold. The Lord has told His people that they should be in the forefront on the temperance question.

### Fourteen Baptized

The president of the conference gave careful attention to the needs of the various departments of the cause. While a number of believers who desired baptism were counseled to follow the Lord in this rite after they reached home, fourteen went forward in this ordinance. For the benefit of the isolated believers of the conference church, the ordinances were celebrated. The people returned to their homes thankful for the privilege of attending another camp meeting in Minnesota. May God bless the workers and believers during the coming year.

### "I Hoped to Send My Boy to College, But—"

THEN follows a brief recital of financial straits, and the suggestion that the boy will try the home study plan.

Inasmuch as many parents and young people are writing us in this strain, and asking pretty much the same questions, it seems desirable to state a few facts for the benefit of REVIEW readers.

1. The Home Study Institute is not a mere correspondence school, but is the Extension Division of the Associated Colleges of Seventh-day Adventists.

2. Its credits are accepted at face value in all our own educational institutions, and very generally in State Teachers' Colleges and various other institutions outside the denomination, when its true character is explained.

3. The work given by the institute includes what are known as Upper Division courses, that is, those taken in the last two years of college, as well as studies in the freshman and sophomore years. Academic, or high school, courses are also given in large variety.

4. A pupil can take any two years of his high school work through the institute. He may take a little more than a year (forty semester hours) of college work that will count toward his degree.

5. The Home Study Institute does not grant degrees, but it co-operates with the resident colleges by giving students work that will be applied on the credits for a degree. The senior year of a college course must be spent in residence.

6. The pupil can study and recite in his own home, and thus save much of the expense involved in attending a boarding school. He can pay for his tuition in installments of \$2 or more a month, for each subject.

7. He will miss the social benefits of the boarding school; but in his studies he will cover the same field of knowledge as if he were in residence, and will receive for his work full scholastic credit. Moreover, the mental discipline received from correspondence study will stand him in good stead later in meeting the realities of life.

8. The success of correspondence work is assured, provided the student is willing to follow a reasonable daily program, and will give to his correspondence studies the same conscientious attention that is expected in a resident college or academy.

9. Our Home Study Institute was providentially started in more prosperous times; now when money is so scarce, it offers to hundreds of promising young people of both sexes the only open door to a Christian education.

10. The instructors are men and women of large experience and training; they are, moreover, experts in the art of teaching by correspondence. Our family of students last year numbered about 2,500. It included a great many busy men and women who could not possibly have taken studies in any other way.

We shall be glad to hear from all who are interested in the problem of getting a liberal education with the smallest outlay of means. Our catalogue is yours for the asking. Address, M. E. Olsen, President Home Study Institute, Takoma Park, Washington, D. C.

## Appointments and Notices

### Camp Meetings for 1932

#### Southern

Carolina, Charlotte ----- Aug. 26-Sept. 3

#### Canadian

Maritime, Memramcook ----- Sept. 9-18

#### Northern California Conference

Chico ----- Sept. 1-4

#### Kentucky-Tennessee Conference

Louisville, Ky. ----- Sept. 2-7

## The Advent Review and Sabbath Herald

### GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 109 SEPTEMBER 1, 1932 No. 35

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BEFORE changing your address, please notify us of the change, giving old as well as new address. This is important. If you fail to do this, the post office sends us the notice, which, according to a new ruling, costs us two cents. You may use a one-cent government postal card.

## Articles on the Sanctuary

LAST week we began a series of articles on the sanctuary by W. E. Read, of England. The first article was introductory. Brother Read begins the real discussion of this question in his second article, which we regret is crowded out this week by the large amount of space that is devoted to a discussion of Christian education. We shall resume this excellent series in our next number. We believe these articles will be read with interest by all.

## Christian Education

FOLLOWING our usual custom at this season of the year, just before the opening of our schools, we are devoting considerable space in this number to a discussion of Christian education.

We direct special attention to the article, "Why an Accredited College?" by W. I. Smith. The kindly reception which has been accorded to the graduates from our schools by various universities, even though our schools are not accredited, should be a great encouragement to every prospective student.

The appeal which C. A. Russell makes in behalf of our primary schools should be very seriously considered by our churches. We need to have particular care for the lambs of the flock.

J. P. Neff, who, previous to his connection with our own schools as educational secretary, was for a number of years a superintendent of public instruction in the public schools, contrasts the true educational values found in Christian and secular schools.

The appeals from the presidents of our senior and junior colleges should awaken an answering response in the hearts of

all our young men and women who are planning on school work for the coming year.

Those who are unable to attend the institutional schools, but are still desirous of carrying on their educational program, can read with much profit the article from M. E. Olsen, president of the Home Study Institute. In connection with this article on page 14, they should read the statement on page 22, as to the practical value of study in the Home Study Institute.

May the Lord bless this number on Christian education to the good of parents and youth throughout the field.

## Announcements

THE Autumn Council of the General Conference Committee is appointed to meet in the Tabernacle at Battle Creek, Michigan, October 18-26.

PROFESSOR W. W. PRESCOTT, one of the field secretaries of the General Conference, has accepted a call to act as head of the Bible Department at Emmanuel Missionary College, Berrien Springs, Michigan.

M. E. KERN.

## A Harvest Ingathering Caution

WE are in the midst of the most important Harvest Ingathering campaign in our history. This work is all the more important this year because of the serious drop in our funds. In spite of all our efforts in effecting economies in our work and in cutting missions budgets, there is great danger of a very serious deficit. If our Harvest Ingathering effort should fail, it would be ruinous. But it must not, it will not fail.

The fact that here in the United States we are confronted just now with a great temperance and prohibition issue, has caused considerable concern lest the energies of our people become divided at this critical time in our church activities. We commend our people for their enthusiastic determination to do their part in the great fight for national sobriety. But this effort for temperance and prohibition must not interfere with our Harvest Ingathering campaign. While doing what we can for the welfare of society, we must give first attention to the things that pertain to the finishing of the work of salvation on the earth.

From different quarters suggestions have come that our people should distribute temperance and prohibition literature in connection with the Harvest Ingathering effort. Since the beginning of this Harvest Ingathering work, twenty-five years ago, we have tried to keep the campaign free from all other issues. It is true that we have advocated the giving out of some small literature on the message to every one solicited; but to make use of the Harvest Ingathering work to promote prohibition, on which there are now such violent differences of opinion among the people, would, we believe, very seriously react against our Ingathering work, not only this year but in years to come.

The General Conference Committee urgently requests our people to push forward with all vigor to the finishing of the Harvest Ingathering work, and not stop till every individual church and conference goal is reached. If this is done, we may still have time to engage further

in the educational campaign with reference to temperance.

A story is told of a mother who wrote to a Christian worker, urging him to try to save her wayward boy. "O, won't you go once?" she asked, "won't you go twice, three times, a dozen times; won't you go till you get him?" Such mother love represents the spirit of earnestness that should characterize our people in this Harvest Ingathering campaign.

M. E. KERN.

## How Our Forces Are Measured

IN the Philippines our brethren told me of a visitor who was traveling by train through the northern island (where Manila is), and who inquired of some Filipino gentlemen about the religious bodies in the land.

"The Catholics," they said, "are most numerous; they are the old church. But," they added, "the Seventh-day Adventists are a new church here, and they seem to be growing so fast they may be the big church in time."

We know this cannot be. But it is always encouraging to see how the truth for this time impresses people as sweeping onward with a power that leads to exaggerated ideas as to our numbers. It is remarkable, however, in our own eyes, that within so short a space of time the believers in this message in the Philippines should number one in a thousand of the population,—a record about the same, I think, as in North America, where we have been working since 1844.

W. A. S.

## Far Eastern Colporteurs

WRITING from Manila, Philippine Islands, under date of July 7, J. H. McEachern says:

"Our courage is good out here in the Far Eastern Division. We are witnessing wonderful manifestations of the power of God in our behalf. This is especially indicated in our colporteur work. Each union shows an encouraging gain over the same period last year, making it possible for the division to show a 31-per-cent gain. And best of all, we are seeing very tangible results from our literature ministry in souls won to the truth."

## The Golden Rule in Harvest Ingathering

WORD is received from a conference home missionary secretary to the effect that "serious complaint is made because vacationists strike into Harvest Ingathering work at any place where they happen to be, and thus seriously interfere with organized districting and working of territory."

The local Harvest Ingathering worker is surprised, and justly disappointed, when he finds that his territory has been gleaned by some unknown fellow worker in the Harvest Ingathering cause, and he must either be content with a secondary crop or seek other pasture. Transient Harvest Ingathering workers would do well to apply the golden rule in their soliciting, and use caution in entering territory belonging to sister churches or conferences.

J. A. STEVENS.