

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 32

Christian Education

WE present in this number of the REVIEW a symposium on the subject of Christian education. Many excellent principles are expressed in these articles. We hope that every reader will take time to study the information which this discussion presents.

A solemn responsibility rests upon the leadership of this church in the education of our youth and children. The appeal of Elder Watson on page 2 should find a response in every heart. The burden of every one should be to "save our children," as urged by W. E. Howell. We believe, as expressed by Elder Evans, that our church schools should be operated upon a basis that would make them available to every Seventh-day Adventist child. The great dangers to our boys and girls in attending the schools of the world are graphically set forth in the articles from A. W. Peterson and W. E. Nelson.

You will be interested, as well, to read of the present status of Christian education in North America, as expressed in the articles from the union conference presidents and educational secretaries. And if for any reason your child is unable to attend one of our denominational schools, he may still find opportunity to continue his school work under the guidance of Christian teachers by enrolling as a student of the Home Study Institute, as set forth by M. E. Olsen.

Sensing the danger of worldly influence, and the opportunities afforded in our Christian schools, it becomes us, as suggested in the article by Brother von Pohle, to work decidedly and resolutely in doing all we can to enable our children to attend the church school best suited to their needs.



An Appeal in Behalf of Our Children

By C. H. WATSON

President, General Conference

To Our Pastors, Church Elders, Conference Leaders, and Parents:

WE have preached and taught the principles of Christian education for many years. There is no particular need of emphasizing these principles just now. The people know them well. But there is one great outstanding need that cannot be emphasized too much. That need is *action*.

Perhaps the most scathing denunciation the Saviour ever gave the religious leaders of His day, was, "They say and do not." It is not the purpose of this short article to utter a word that can be called scathing, or to denounce anybody or anything. Its purpose is to *appeal*. The appeal is not in behalf of a doctrine, or an institution, or an organization, but it is in behalf of our children, our homes, and our church.

To Our Pastors

The appeal is first to our pastors. A pastor is a shepherd, and the principal business of a shepherd is to feed the sheep, especially to feed the lambs. This is the Master's own definition of how a leader can prove his love for Him. "Lovest thou Me? . . . Feed My lambs."

You may be a pastor over one church or over several churches. Whether over one or more, do you know by actual count and by name just how many lambs are in the flock or flocks of which God in His providence has made you overseer?

Do you know in each case what the boy or girl of lamblike age is being fed? Is it on the husks of fairy tale and fabricated story, or is it on the milk and honey of God's truth? Next to the parent, you are responsible for what the lambs feed upon. In one sense you are responsible above the parent, for are you not the appointed teacher and adviser of parents? Is it not your part to take the lead in providing Christian education for every boy and girl of school age in your parish?

To Our Elders

You who are elders are different from pastors in the important particular that you are one of the flock and are ever with them. You know the life of your church members more intimately. You are neighbor to some of them, and enter by experience into the problems of all. You are the local leader, and to that extent you too are responsible even above parents for the spiritual welfare of the junior members of the household of faith under

your personal care. Is not your local church a large family, and you its head? Can you rest in spirit until you see every child in your flock provided with the protecting care and the spiritually nourishing bread of Christian education? Will you, like Job, search out the cause that you know not, and make sure that not one is overlooked? In this responsible and very important work, you will find willing-hearted brethren and sisters and good advisers among your membership to help you. The all-important and urgent thing just now is to arise and do, that the sunset of life or of the world may not settle down upon an unfinished task, and you not be able to give account of your stewardship.

To Conference Leaders

You who are conference leaders and workers are a bit farther removed from the immediate task of providing the bread of heaven for our children, but you are not a whit less responsible for the spiritual care of our boys and girls than are the pastors and elders. In fact, you are more responsible as being chosen to a higher post of authority and leadership. You sit at the helm to steer the spiritual ship, and you are clothed with authority to provide the motive power. Should every pastor and every elder fail at his appointed task, the initiative lies with you to remedy the failure. Do you really know, through some constructive means, how many of the boys and girls in your conference are actually provided with the privileges of Christian education, and how many are yet being fed on the husks and tainted viands of what is called education? Can you feel at ease till every boy and every girl in your large parish is brought into the cities of refuge God has purposed to provide them in our schools? Have you unearthed every possible source of revenue to maintain an adequate number of schools to house and bring up for God all the children of the churches under your care? In this great task, you will find wonderful helpers in our loyal-hearted people when you provide the leadership.

To Our Parents

You who are parents, and you who are church members but not parents, have read the earnest words that have just been addressed to your leaders. You have perhaps agreed with all that has been said. But there remains one thing to be said yet that is most important of all: Your leaders can do

nothing without you, absolutely nothing, unless it be to arouse you to a sense of your high privilege and responsibility to arise and do what God calls for in behalf of our children.

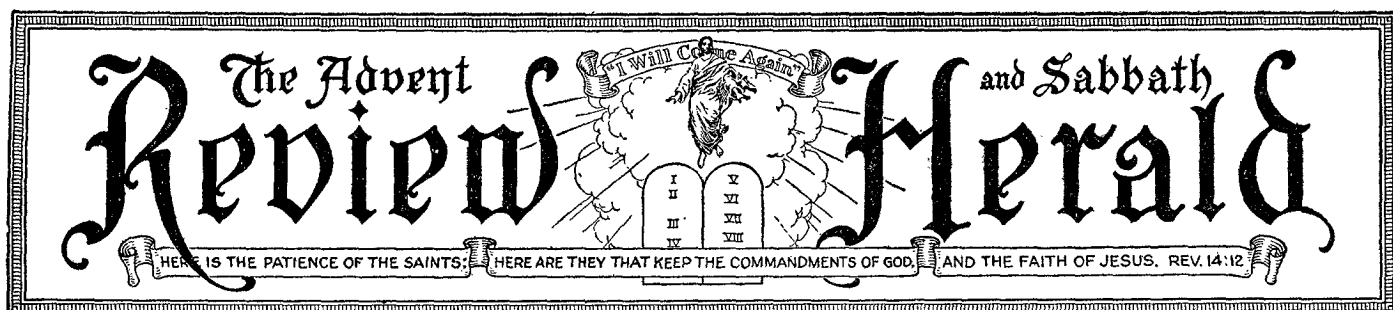
Be assured first of all that God will not fail to do His part that we cannot do. He has declared His part in terms that cannot fail to be understood: "I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25. How wonderful is this great promise! It represents the love of God at work. It represents action on God's part. It implies diligent action on our part. What our part is, is made equally clear with God's part: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children." Deut. 6:6, 7. "All thy children shall be taught of the Lord." Isa. 54:13. "All our youth should be permitted to have the blessings and privileges of an education at our schools." "As far as possible, all our children should have the privilege of a Christian education."—"*Counsels to Teachers*," pp. 44, 158.

God claims the children as His: "Lo, children are a heritage of the Lord." Ps. 127:3. You have for years heard your high responsibility as parents and church members expounded from pulpit and platform and printed page. Your duty and high privilege to bring up your children in the nurture and admonition of the Lord, can hardly be made clearer to you than it has been. We do not need more instruction or more exhortation. The one thing needed now most of all is *action*.

To Leaders and People

For well-nigh a generation we have preached the finishing of the work in all the world. We still preach it in every pulpit and write it in every periodical. We ought to keep on doing so, but in all our earnest preaching and writing, let us not forget the very important fact that we can never finish the work of God in all the earth until we finish it in the local church. One great unfinished task in the local church is that of gathering all the boys and girls of school age into our own schools. This is God's own prescribed way of saving them to the church and training them for service in His cause. The report is that we have not yet gathered in half our boys and girls into our denominational schools.

Shall we not arise and do this Heaven-assigned task? Shall we not lay aside every weight that hinders,—pleasure, ambition, luxury, even necessities if need be,—and denying ourselves all worldly lusts, arise and finish God's work for our children?



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Separation From the World in Education

By ALFRED W. PETERSON

SEVENTH-DAY ADVENTIST parents can well afford to pause and give themselves time to think of the implications in the threefold message as recorded in Revelation 14. The great warning in the three angels' messages is a warning against false teaching. "The great sin charged against Babylon is, that she 'made all nations drink of the wine of the wrath of her fornication.' This cup of intoxication which she presents to the world, represents the false doctrines that she has accepted."—*"The Great Controversy,"* p. 388.

Doctrines are those precepts which are taught for truth, and which, when learned, constitute the background of thinking which is the basis of decision. We need to be reminded again that those who "drink of the wine of the wrath of her fornication," and who thereby become confused in their thinking so that they make wrong decisions regarding their relationship to God and His truth, must drink of "the wine of the wrath of God, which is poured out without mixture." Not only is God calling men and women out of the churches of the world where false doctrines are taught, but He is calling our youth out of the schools of the world where false doctrines are also taught.

"When the truth for these last days came to the world in the proclamation of the first, second, and third angels' messages, we were shown that in the education of our children a different order of things must be brought in."—*"Testimonies,"* Vol. VI, p. 136.

"Satan has used the most ingenious methods to weave his plans and principles into the systems of education, and thus gain a strong hold on the minds of the children and youth."—*Id.*, p. 127.

Seventh-day Adventist parents who hope to see their children saved in the kingdom of God, would do well to ponder the meaning of this last passage. Even now the call of that mighty voice from heaven is swelling into a loud cry: "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. The doctrine of separation is a doctrine of the message.

Travel in Direction of Thinking

The doctrine of separation from the world in education assumes a new importance when we remember that children and young people travel in the direction of their thinking; that is, they go with the world if the world is directing their thinking; or they go with the church if the church is directing their thinking. Students of human behavior are emphasizing more and more the influence of the social environment in the development of human nature or personality. One writer has summed up this principle in these terse words: "In and through the group, the nature of the individual finds expression and develops into what is commonly called human personality." What the author is saying is that the appreciations, attitudes, knowledge, and habits of thinking of the individual are developed as the result of his experience in his social environment.

Perhaps there are no greater influences in the life of our children and youth than the face-to-face contacts in the school and on the playground. Of many children it may truthfully be said: "They live in the world, and only visit the church;" whereas they should live surrounded by the atmosphere of the church and be protected by its institutions.

This is not placing an emphasis upon isolation, but rather emphasizing the necessity of building up an adequate Seventh-day Adventist environment wherein Seventh-day Adventist youth may grow up, saturated with Seventh-day Adventist ideals and principles, so that they may develop those Seventh-day Adventist attitudes and appreciations and habits of thinking which are so necessary in a time like this.

Chapman and Counts put it this way:

"If religious instruction is to be effective, the entire life of the school must be penetrated through and through with the religious spirit. This spirit must be reflected in the classroom, on the playground, in the formal curriculum, and in the freer activities of the school. . . . In story, history, biography, and music the child should live through and identify himself with the finest religious experiences and aspirations of men. He should be led to see in its fullness the struggle of the race through its prophets and seers for a clearer perception of the meaning of life."

Seventh-day Adventists who hope to save their children in the kingdom of heaven must remember that children and youth travel in the direction of their thinking; they go with the world if the world directs their thinking, or with the church if the church directs their thinking.

Mixture of Truth and Error

There are some underlying principles in worldly education which are destructive to the Seventh-day Adventist spirit. "In the thought of today, education is regarded as a method of adjustment." This quotation sets forth a modern conception of education that is a curious mixture of truth and error. Guided by this theory, that education is a method of adjustment, the worldly school sets out to "socialize" the student, that is, to bring him into harmony with his social environment, an environment which is worldly in spirit and full of iniquitous practices.

At a recent youth's conference, an Adventist boy who was attending a junior high school asked me this question: "What am I to do when our school puts on 'mixers' and the teachers urge me to dance?" Clearly an Adventist student in the worldly school which has for its purpose the adjustment of its students to a worldly environment, faces a problem of adjustment indeed. This philosophy of education as adjustment has far-reaching results, because the student who has been mastered by the doctrine of adjustment will not be likely to put himself out of joint with

society later on by keeping the Sabbath or observing principles which set him off from the world.

Another modern conception of education is that education is synonymous with organic, psychic, and social evolution. Says one writer:

"Since education in the school . . . is but a continuation of the evolutionary process beginning with the remotest ancestor of the child, the foundation of a science of education must lie in a knowledge of this process from beginning to end, that is to say, in a knowledge of the organic, psychic, and social evolution of man. . . . Biology, psychology, and sociology are the sciences which are devoted to the study of these three phases of evolution. They are, therefore, the sciences which provide the necessary data for a science of education. They are the foundation stones upon which any permanent science or philosophy of education must be erected. . . . The theory of evolution, then, we repeat, is the fundamental basis of a science of education."

This quotation from a textbook on education commonly used in teachers' colleges explains why the doctrine of evolution has permeated the teaching of the schools of the world from the kindergarten to the university, and why the professional training of teachers in the schools of the world includes a thorough grounding in the doctrine of evolution. The result is that the teachers and the textbooks of worldly schools are full of evolution.

Evolution Permeates Primary Grades

One quotation from a textbook will serve to show the type of material which is being taught to children of the most tender years. This textbook on home geography for primary grades, in discussing the subject of birds, says:

"Ever so long ago their grandfathers were not birds at all. Then they could not fly, for they had neither wings nor feathers. These grandfathers of our birds had four legs, a long tail, and jaws with teeth. After a time feathers grew on their bodies, and their front legs became changed for flying. These were strange-looking creatures."

What chance has a Christian child who sits under this kind of teaching to grow in spiritual stature and power, and develop that living faith which is the "victory that overcometh the world"? This kind of teaching is no preparation for the "impending crisis" before every child who, if he lives his natural life, must face the problem of taking his stand with God and His truth at the peril of his life, or receive the mark of the beast.

Moreover, there is a type of "scientific thinking" which is being taught in the schools of the world that puts a premium on doubt and unbelief. This "scientific thinking" places great emphasis upon the test tube, the laboratory balance, the micrometer,

Where Is Your Boy Tonight?

BY L. D. SANTEE

LIFE is teeming with evil snares,
The gates of sin are wide,
The rosy fingers of pleasures wave,
And beckon the young inside.
Needs are many, and duties stern
Crowd on the weary sight.
Father, buried in business cares,
Where is your boy tonight?

Pitfalls lurk in the flowery ways,
Vice hath a golden gate,
Who shall guide the unwary feet
Into the highway straight?
Patient worker with willing hand,
Keeping the home hearth bright,
Tired mother with tender eyes,
Where is your boy tonight?

Turn his feet from the evil paths,
Ere they have entered in;
Keep him unspotted while yet you may,
Earth is so stained with sin.
Ere he has learned to follow wrong,
Teach him to love the right.
Watch, ere watching is wholly vain;
Where is your boy tonight?

Send him to school where the truth is taught,
Molding the eager soul,
Leading the youth, whom the Saviour bought,
To yield to His mild control,
Where there is virtue, and words of love,
Teachers that lead aright,
Where they are trained for the life above;
Where is your boy tonight?

and the vacuum tube; and yet "by an act of scientific faith" it concludes that the organic world has evolved naturally from the inorganic. It ridicules faith, and prides itself in the doctrine that learning proceeds most rapidly in an atmosphere of doubt. Nothing is so devastating as ridicule, and nothing as cruel as pride, to blight the tender plant of faith in the heart of a child. In choosing a school for the education of their children, Seventh-day Adventist parents do well to remember that "whatever weakens faith in God, robs the soul of power to resist temptation."—*Counsels to Teachers*, p. 378.

Three-Point Program

What is God's program for the education of our children and youth in a time like this, when we must prepare them for the "crisis" that is coming upon the world?

1. Establish church schools. "Wherever there are a few Sabbath keepers, the parents should unite in providing a place for a day school where their children and youth can be instructed."—*Testimonies*, Vol. VI, p. 198. "Workers in new territory should not feel free to leave their field of labor till the needed facilities have been provided for the churches under their care. Not only should a humble house of worship be erected, but all neces-

sary arrangements should be made for the permanent establishment of the church school."—*Id.*, p. 108.

2. "Gather the children." "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."—*Counsels to Teachers*, p. 166.

3. "Let all share the expense. It is high time for Sabbath keepers to separate their children from worldly associations, and place them under the very best teachers, who will make the Bible the foundation of all study."—*Testimonies*, Vol. VI, p. 109.

"The Lord would use the church school as an aid to the parents in educating and preparing their children for this time before us. Then let the church take hold of the school work in earnest, and make it what the Lord desires it to be."—*Counsels to Teachers*, p. 167.

A Praying Mother

It is said that a minister of the gospel, while calling at the homes of his people, was met at the door of one home by a little girl, and he asked the child if her mother was home. The little one replied, "Are you sick?" "No," was the answer. "Are you hurt?" "Why, no, little one; I came to see your mother."

Then the child asked the minister if he had come to see her mother about any one who was sick or injured, and when told that this was not his mission, she said, "Then you can't see mother, for she prays from nine to ten o'clock." It was then twenty minutes after nine, but the minister sat down and waited forty minutes to see and talk with this praying mother.

At ten o'clock she came into the room, her face radiant with the divine presence; and then the minister knew, without any further explanation, why that home was so bright, why the two sons from that home had entered the theological seminary, and a daughter was in the mission field. In commenting on this experience the minister said, "All hell can't tear a boy or a girl away from a mother like that!"

ALONE and crushed, his enemies close by,
With hasty speech, Peter denied his Lord.

Yet safe and careless, with light laughter, I
Denied Him with the small, unspoken word.

—Ethel A. McNion.

THE TESTIMONY OF JESUS

"The testimony of Jesus is the Spirit of prophecy." Rev. 12:17 and 19:10.

Teachings of the Church in Recent Years

WE come now to a later period in the history of the church. Have the leaders of the church continued to hold the same faith regarding the subject of spiritual gifts and the manifestation of the gift of prophecy as did those early leaders who have passed from the stage of action? We answer, They have. Mrs. E. G. White died July 16, 1915. Funeral services were conducted at the Tabernacle in Battle Creek, Michigan, July 24, 1915. A report of these services was published in the REVIEW of August 5 of that year. From the paper of this date we take the following quotation from a statement made at the funeral regarding the work of Mrs. E. G. White, by A. G. Daniells, president of the General Conference for twenty-one years:

"Her life of full surrender, obedience, and unceasing prayer for divine help was rewarded by the bestowal of the gift of prophecy, one of the choicest of all the gifts of the Spirit.

"In December, 1844, the Holy Spirit gave her a revelation of the second coming of Christ. In this vision of the future there was given a view of the glorious reward that awaits the redeemed and the terrible fate that will come to all who refuse to serve their Lord and Master. This view of the destiny of the human family made a profound impression on her. Here she received her appointment as a messenger of God. She felt that God was commanding her to give this message of light and salvation to others.

"This was a great trial to her. She was but seventeen years old, small, frail, and retiring; but after a long, severe struggle, she surrendered to the call of her Lord, and then she was given strength for her life work.

"Following this surrender and victory there came to her a series of remarkable spiritual experiences, unmistakably genuine, and regarded by her associate workers of that day as a manifestation of the gift of prophecy promised by Christ to the remnant church. Those who have been associated with her through all the years that have passed since that time, never have had occasion to alter their conviction that the revelations which have come to her through the years have come from God. . . .

"No Christian teacher in this generation, no religious reformer in any preceding age, has placed a higher value on the Bible. In all her writings it is represented as the Book of all books, the supreme and all-sufficient guide for the whole human family. Not a trace of higher criticism, new thought, or skeptical, destructive philosophy can be found in any of her writings. Those who still believe that the Bible is the inspired, infallible word of the living God, will

value most highly the positive, uncompromising support given this view in the writings of Mrs. White.

"In her teaching, Christ is recognized and exalted as the only Saviour of sinners. Emphasis is placed upon the bold and unqualified announcement of the disciples that 'there is none other name under heaven given among men, whereby we must be saved.' The power to redeem from the power and effects of sin is in Him alone, and to Him all men are directed.

"Her writings hold firmly to the doctrine that the gospel, as revealed in the Sacred Scriptures, presents the only means of salvation. None of the philosophers of India nor the codes of morals and ethics of Burma and China are given any place whatever with the gospel of the Son of God. This alone is the hope of a lost world.

"The Holy Spirit, the third person of the Godhead and Christ's representative on earth, is set forth and exalted as the heavenly teacher and guide sent to this world by our Lord to make *real* in the hearts and lives of men all that He had made *possible* by His death on the cross. . . .

"The church instituted by our Lord and built up by His disciples in the first century is set forth as the divine model. Its prerogatives and authority are fully acknowledged, and all its ordinances and memorials are observed. Strong emphasis is placed on the value of gospel order and organization revealed in the Scriptures for the efficiency of the church in all its world-wide operations.

"Through the light and counsel given her, Mrs. White held and advocated broad, progressive views regarding vital questions that affect the betterment and uplift of the human family from the moral, intellectual, physical, and social standpoint, as well as the spiritual. Her writings are full of instruction, clear and positive, in behalf of a broad, practical Christian education for every young man and young woman. In response to her earnest counsels the denomination with which she was associated now maintains a system of education for all its children and young people.

"Her writings present the most comprehensive views regarding temperance reform, the laws of life and health, and the use of rational, effective remedies for the treatment of sickness and disease. The adoption of these principles has placed the people with whom she worked in the front ranks with others who are advocating sane temperance reforms, and working for the physical improvement of mankind.

"Nor is the social status of the human family lost sight of. Slavery, the caste system, unjust racial prejudices, the oppression of the poor, the neglect of the unfortunate, are set forth as un-Christian and a serious menace to the well-being of the human race, and as evils which the church of Christ is appointed by her Lord to overthrow. . . .

"As we survey the whole field of gospel

truth,—of man's relation to his Lord and to his fellow men,—it must be seen that Mrs. White's life work has given these great fundamentals positive, constructive support. She has touched humanity at every vital point of need, and lifted it to a higher level."

Was Not a Dictator

In the REVIEW AND HERALD of July 29, 1915, I. H. Evans, at that time president of the North American Division Conference, and later one of the vice-presidents of the General Conference, gave this expression as to his faith regarding the work of Mrs. E. G. White:

"Sister White was in the first advent movement of 1844, and tasted all the bitter disappointment of those who looked for the second coming of Christ at that time. She with others, suffered all the reproach cast upon that movement by the scoffers of that day. While many became confused, and in their disappointment gave up their belief in the 1844 movement, she with a few faithful associates searched the Scriptures till light came to them, showing the error in their prophetic interpretation.

"When the new light came to her and her husband, Elder James White, they gladly received it, and at once began preaching it to their disappointed brethren. Little by little God lifted the curtain of darkness; and as they saw rays of light, they followed on to know the Lord, and more and more they were led to acknowledge the hand of God in leading them all the way. As time passed, the message grew both in its doctrines and in its scope and world-wide proportions. Neither Sister White nor any of the believers in that early day comprehended the greatness of the work set before them. Still the message has grown till it has attained its present proportions, and now encircles the earth.

"During those early years of development, much depended upon the unity and faith of the believers. On many occasions when the little companies were uncertain in their course, or were divided in their councils, Sister White presented what God had shown her in dream or vision, and plainly marked the way this people should go. The church has ever tried and intended to follow this instruction; because of it strong men have changed their viewpoint; policies have been modified to harmonize with it, that unity might prevail. Here and there from time to time some have broken from the denomination, under the leadership of those who refused to accept the instruction given; but all this breaking away has come to naught, and most of those who departed from the light given have made sad shipwreck of their faith.

"Sister White has never claimed to be the leader of the Adventist Church. Again and again she has defined her work as merely a voice,—a messenger bearing a message from God to His people to bring them to Christ. She has never assumed the role of dictator to the church. She has publicly and in her writings proclaimed Christ as the head of His church on earth, and always urged the people of every communion to make Him their counselor and guide.

"The influence of Sister White on our denomination has been marked and strong. She continually so called the church to a deeper consecration, so urged

the ministry to a more holy life and active service, and so exalted Christ as the mediator between God and man, that she was a great spiritual factor in holding the church to a spirit of sacrifice and missionary endeavor. Her voice ever called for advance moves. . . .

"Her Christian life was marked by deep personal piety; she had great faith in prayer, and was zealous in her spiritual devotions. Her charities were liberal beyond her means; she was ever impoverishing herself by her gifts to the cause she loved and by her care for the poor and needy."

"A Supernatural Manifestation"

W. A. Spicer, at that time president of the General Conference, prepared in 1929 a volume, "The Certainties of the Advent Movement." On page 202 and onward he speaks of the work of Mrs. E. G. White, as follows:

"In earliest times and in the extreme youth of the human agent called to the exercise of this gift, the very use of the gift carried the credentials of its genuineness. The gift was for practical service. It was a time of religious tension and confusion of thought among the large Adventist body in New England following the disappointment of 1844. Out of that disappointment was to come the definite movement of the prophecy bearing its message to all the world.

"Just there it was that the hand of God was revealed through this gift pointing the way. As we have seen, Miss Harmon's first vision, in December, 1844, was a description in miniature of the progress of the movement from 1844 to the city of God. With the relation of the experience and the vision, conviction came to sober, earnest hearts that God was sending messages to men. The duty was pressed upon this young woman to go from company to company, directing minds to patient searching of the Scriptures and holding on to the hope of Christ's second coming. Fanaticism began to come in and every wind of doctrine was blowing. There it was that a young girl of seventeen, unused to public life, shrinking from the thought of presuming of herself to instruct others, was called to stand beside gray-haired ministers of God, or to stand alone bearing the message which she dared not withhold. . . .

"It was not a natural thing, but a supernatural manifestation as the voice of the youthful messenger bore counsels on questions of order and government and organization. Rich as were the later years in instruction to the Adventist people, no years seem more marvelously to manifest the divine origin of this gift than those early years, when a young woman at seventeen and eighteen and onward was bearing messages that stand to this day as strong counsels in the matter of organization and the conduct of religious work, and above all emphasizing the necessity of a spiritual experience rooted in a living Saviour and in the living word of God. . . .

"Through all the years the agent chosen was faithful to the task. Human, fallible, often bearing witness to her own need of forgiving grace and keeping power, the instrument did yield itself for service. There was nothing in the life strained or unnatural, though the working of the gift itself and the fruitage of it bore constant witness to

the supernatural. Like many another, Mrs. White was in personal life a good mother in Israel. There was no lifting up of self, no assumption of leadership in the movement, but a faithful bearing of messages as the Lord sent counsel and light."

Speak the Words of Truth and Righteousness

The last statement we shall give regarding the position of the church on the subject of spiritual gifts is the action taken by the General Conference Autumn Council, held in Battle Creek, Michigan, October 18-26, 1932. There were present at this meeting the members of the executive committee of the General Conference resident in North America, including leading officers, the presidents of foreign divisions, and a number of other representatives from foreign fields, mostly missionaries on furlough, the North American local conference presidents, and a number of representatives from leading institutions in North America. There was prepared for adoption by this council a letter addressed to the church in Europe, its statement adapting in part the words of an early pioneer, Uriah Smith. After unanimous approval by the delegates, this letter, signed by C. H. Watson and C. K. Meyers, president and secretary, respectively, of the General Conference, was sent to our believers in Europe. We quote from the REVIEW of November 24, 1932, in which this letter was published:

"We also believe that the Holy Scriptures, which constitute the ground of faith and practice for the church, teach that spiritual gifts will continue to be manifested in the church until 'that which is perfect is come.' (See 1 Cor. 13:10; Eph. 4:13.) Our faith in this doctrine is confirmed by the assurance given through the apostle Paul to the advent people when he said, 'So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.' 1 Cor. 1:7, 8.

"We believe that the writings of Mrs. E. G. White were given to the church through the manifestation of the gift of the Spirit of prophecy, not as a substitute for the Holy Scriptures nor as a new rule of faith, but for the spiritual uplift of the church, for instruction, for warning, for reproof, for admonition, and for the special guidance of God's people through the perils of the last days. This was the belief of the pioneers of this movement, and it is our abiding belief today, for the reason that both their faith and ours is founded on the teachings of the Scriptures.

"The writings of the Spirit of prophecy always lead us to the Bible. They set forth that book as the inspired and infallible word of God. These writings exhort us to take that word as the man of our counsel and the rule of our faith. As evidence of this we quote from the first bound volume given to this people through this gift as follows: 'I recommend to you, dear reader, the word of God as the rule of your faith and practice. By that word we are to be judged. God has, in that word, promised to give visions in the last days, not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth.'—*Christian Experience and Views*, ed. 1851, p. 64.

"The fruit of these writings is such as to reveal that their origin is of God. They lead to the most perfect standard of morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass on our way to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have protected us from fanatical and unreasonable men and movements. They have exposed hidden iniquity, and have brought to light concealed wrongs, laying bare the evil motives of the false-hearted. They have repeatedly aroused the church to greater consecration to God and to more zealous efforts for the salvation of the lost and erring.

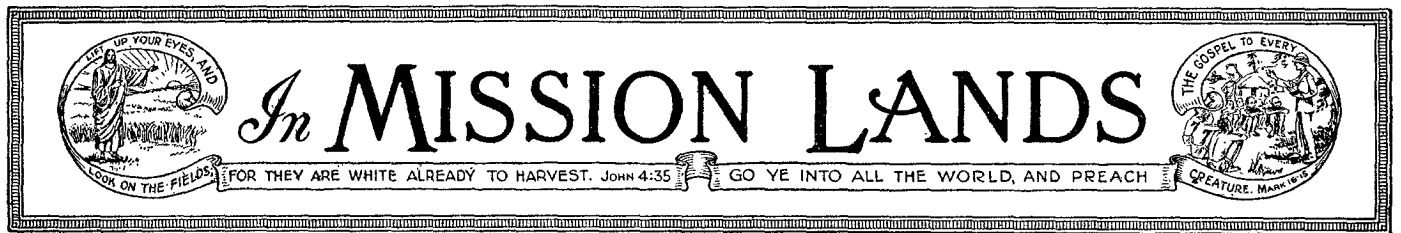
"They lead us to Christ. Like the Bible, they set Him forth as the only hope and only Saviour of mankind. They portray before us in living characters His holy life and His godly example, and with irresistible appeals they urge us to follow in His steps.

"They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. We believe that no person with an unprejudiced mind can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say, These writings do verily 'speak forth the words of truth and soberness.'"

F. M. W.



To follow Christ as his example is man's highest duty.



"The Trial of Your Faith Worketh Patience"

By H. M. SPARROW

SINCE our last report to the REVIEW a number of changes have taken place in our experience. It was at the Southern African Division meeting in December that the call came to us to connect with the Southeast African Union as superintendent to relieve Elder Giddings, who is now on furlough in the States. This meant a move for us from Choma, Northern Rhodesia, to Blantyre, Nyasaland. It has been a great pleasure to unite with the faithful workers of this union and help finish the work.

We had been here just two months when our sons, Rae and Charlie, were both taken ill with malaria. Charlie was soon better, but our dear Rae became worse. In six days he passed away, and on April 19 we laid our thirteen-year-old boy in his grave beside Elders Pond and Watson in the Malamulo Training School Cemetery. What a tragedy, what grief and sorrow it has brought to our hearts! Twelve years ago we followed our dear daughter to her grave in the Solusi Training School Cemetery. Her death was also caused by the dreaded disease malaria, which has laid to rest so many of our missionaries in foreign lands.

Why this must be we cannot understand. When missionaries bid farewell to the loved ones at home, they have no assurance of return. Surrounded by heathenism and battling with dreaded diseases, they remain at their posts to give this last message to a needy people. At such times one must live by faith, and pray for strength and grace to stand the test. Though this experience has been bitter, we can only say, "Thy will be done," and that the trial of our faith may work patience. The resurrection morning is more real than ever before, and we look forward to the time when we shall meet our dear ones again. In a great many of the messages of sympathy from our dear people all over the Southern African Division the statement has been made, "It will not be long; the end is near." This was never more true than it is today.

Just a few weeks ago we received a message from the General Conference, notifying us that we are to plan on a 15-per-cent cut in our budget.

While this is perplexing, we are not at all surprised. Brethren and sisters, this means a hardship to many in the mission field, but it is not a discouragement. We must not let ourselves be surprised, for have we not been preaching about these very times for the last thirty years? We have been talking about these times which were coming, and now that they have really come, we act surprised. The time has come when every man must practice the strictest economy in the Lord's work as well as in the family budget. How many times we have been warned by the Spirit of prophecy that this work was begun in sacrifice and it will end in sacrifice. You may be called upon to give every cent you have, or to lay your loved ones, one by one, in their graves while in the mission field or at home, and possibly become a martyr for this cause; but, my brother, you have not yet paid the price that it cost heaven. How thankful we should be that the promise is made to those who are willing to sacrifice, that they will be gathered into the kingdom.

One of the greatest signs of the end is the preaching of this message in every land. Here in Nyasaland, the paramount chief has asked us to open work in his district, not because he has no schools, for he has; but because this message has found its way into his home. With cut budgets and failing funds it will be very hard to an-

swer this call now, but we must do it.

A few days ago Brethren Davy and Stevenson returned from a trip near the Portuguese border. They tell of many calls from the Portuguese country where we have no workers. No less than fourteen calls were placed before them to "come over and help us." "It is nothing short of the latter rain," said Brother Davy. What can we do? It is beyond us. It is nothing we have done; it is the Spirit of God being poured out on all flesh. Surely this is true evidence that the end is near.

Recently, Brother and Sister Webster have been sent into that field, and today they are busy selecting our first mission station in that needy land. It is the last country to be entered in this Southern African Division. This is another evidence of the end.

A few weeks ago it was my pleasure to assist Elder Wright in the dedication of our first leper church at the Malamulo Mission leper colony. This is the first leper church in the division; in fact there are not many of its kind in the whole world.

Let come what may, let us stand loyally by our post of duty. If it is sacrifice, let it be sacrifice; if it is death, let it be death; but always remember the promise to us, "Be thou faithful unto death, and I will give thee a crown of life." Our courage is good, and with you we want to consecrate our lives to the finishing of the work. May the Lord help us to be faithful, and soon we shall join our loved ones and hear the words, "Well done," spoken to each one of us.

Seeking God in China

By O. B. KUHN

WHILE itinerating in the northern part of Kiangsu Province, some time ago, we noticed in the country, a neatly constructed brick shrine upon which were written the characters, "Fu deh djeng shen," meaning, "The blessed, virtuous, upright god." Visiting a large city in the southern part of the province recently, we saw in a restaurant, candles and incense burning in a small shrine made of paper with a bamboo frame and thin board bottom, fastened high up on the wall. On this also were written the same characters.

These words express the desire of the worshipers that the god, who himself is blessed, virtuous, and upright, may bestow upon them blessing, virtue, and uprightness, and that he may cause these spiritual and moral characteristics to prevail in the lives, associations, and relationships of men.

Although the Chinese as a nation have for thousands of years been without the knowledge of the true God, as He is known through the gospel of Jesus Christ, yet their ancient classics reveal spiritual aspirations, virtuous longings, and moral influences. Con-

temporaneous with Moses, Solomon, and Daniel,—ages before the introduction of idolatrous Buddhism,—Chinese sages made prominent the merit of righteous conduct. They emphasized the need of benevolence, justice, virtue, and uprightness, and admonished the people to cultivate these characteristics.

In Jesus Christ, the light of the world, whose rays, though unrecognized by them, shone in a measure upon China's ancient sages and emperors, many today find, not only the

blessed, virtuous, and upright God, but also the God of love and mercy—the Saviour from sin, and the hope of eternal life.

Jesus Christ is the “unknown God” whom, through the centuries of the past, many in China ignorantly worshiped, and for whom they unwittingly sought. (See Acts 17: 23-27; Rom. 2:13-15.) He is the God and Redeemer whose knowledge is proclaimed through the gospel message, and whose name is now being written on the shrine of men's hearts.

at the close of a trip lasting eleven and a half hours, we reached a little mud hut with a nice fire in the center of the floor. Homely and filthy as it was, it seemed good to me. The dirt floor, with a cowhide for a mattress, and as many blankets as I could gather, made a welcome bed for that night. The Lord kept me from having even the slightest cold after having actually stood in water for two days.”

These paragraphs from Brother Westphal's letter give an insight into some of the hardships which our faithful missionaries endure as they travel from place to place visiting interested believers. They also indicate what large opportunities there are for the spread of the message and how few are the workers to enter these openings. Let us pray the Lord of the harvest that He will send forth reapers into the ripened harvest fields.

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It's All Right

BY ORNO FOLLETT

OUR young Indian friend had taken his stand for Christ, and desired to be baptized. Strange as it may seem, the father did not object to his keeping the Bible Sabbath, but he opposed his son's being baptized.

But the good old gray-haired mother stood loyally by her son. As she paced the room, clasping her hands for very joy, her answer to every argument was: “It's all right. It's all right. He be baptized. My boy be good boy now. He be baptized; he follow Jesus. It's all right. It's all right.”

And so our young friend was buried with his Lord in baptism. Now he is studying the Bible diligently, for he says, “I want to learn how to teach my people about Jesus.”

We are looking forward to the time when this young man, with God's blessing, may become a local elder in an Indian church. As he works on his little farm and studies his Bible, let us remember him in our daily prayers. But there are more than three hundred thousand other Indians in our country who have not yet had opportunity to hear the last warning message. Shall we not also remember them in our prayers and by our offerings, that many of them may also learn to love Jesus, and be prepared for His soon coming?

Phoenix, Ariz.

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“COME unto Me, all ye that labor and are heavy laden, and I will give you rest.”

Great Gains in Colombia

By H. H. COBBAN

WHILE I was in Colombia, South America, last winter, Chester E. Westphal, director of the Upper Magdalena Mission, told me of having received letters from groups of believers in widely separated districts, appealing for a minister to visit them. Some had never seen a Seventh-day Adventist minister, but had learned the threefold message through reading our literature. One group had been appealing for help for many months, but the expense involved and a lack of help had prevented the call's being answered.

In a personal letter to me, Brother Westphal tells of his experience in visiting this last-mentioned group, and I feel sure the readers of the REVIEW will be interested in the following quotation from his letter:

“In the first days of March I left Bogotá for the plains on the eastern side of Colombia. I mentioned this place to you, while you were in Medellin, as the place from which we had received urgent calls for over two years. One letter came with twenty-six signatures. To reach this group of believers required traveling by train one day, by automobile three hours, and on muleback five days. It is a long, long trip, especially when one has to travel all alone. Of course, I had a native boy with me, but he meant very little as far as companionship was concerned. The trails were terrible, not only because of their steepness, but also because of the precipices on each side. It is a common sight to see the drivers of loaded mules coming down these trails holding on to the animals' tails to keep them from turning somersault. The mule carrying my luggage was caught between rocks twice and fell down once, but fortunately not off the path.

“The interest found at the end of the journey was worth all the hardships of the trip. Every town in the plains is open to the gospel, but we

have no worker to send them. When the news spread that I had arrived at Moreno, the people came from far and wide to receive instruction. Many had been keeping the Sabbath for some time, and needed only to be instructed in minor points of the message. Others were still undecided, owing to the propaganda of our enemies. I was able to organize two Sabbath schools with a membership of about sixty, and thirteen persons were baptized at the close of my almost three weeks' stay.

“We have the favor of all the town authorities. The judge was baptized, and the mayor and treasurer wanted to be. The officials of the neighboring town are members of the Sabbath school, and the man who has always been the leader in every way in that town is a baptized member. A wonderful people and a wonderful opportunity for us, but whom shall we send? It costs a lot of money to make the trip, and I am losing the only native helper I have in this mission.

“We chose a much better road for our return trip, but unfortunately the rainy season had begun. In spite of the fact that this is a tropical country, it has some cold spots. It rained steadily for two full days, and my shoes were wet and my stomach was almost empty (for these native porridges do not tempt me very much) when we came to the top of the ridge which we had to follow for more than six hours. The rain continued to fall. The path was muddy, and the wind blew mercilessly from the direction of a snow-capped mountain a few miles away. How I wished then that I were down on the old Magdalena River, where it is always warm! I remained on the mule until I thought I could sit up no longer. Then I would walk until I thought I could do that no more, and again mounted my mule. Thus I changed back and forth, until

A Four Months' Trip Through Our Antillian Mission Field

By A. R. OGDEN

EARLY in February, in company with Meade MacGuire, of the General Conference, I left our union mission headquarters at Havana for an extended trip through the union. Elder MacGuire left us March 30 for the continuation of his trip through other fields of the division; so we were left to follow up the work with the local mission workers. I remained in Porto Rico for some days, and visited each of the other fields on my return trip, spending some time in each.

Eight Buildings in 1933

During this trip of four months eight church buildings have been completed and dedicated. Three of these were in the Jamaica Conference, one a second very neat chapel building in Port au Prince, Haiti, three in Porto Rico, and the last the new church building in Havana, the metropolis of our field, which has a population of over half a million people. This great city, with its hundreds of thousands of people, up to the present time has had no suitable representative building. We are glad, however, that since the city condemned further use of the old building a few months ago, a new and more representative building has been erected, and will be dedicated the coming week. The new building will accommodate a congregation of three or four hundred, but will soon be far too small to care for the growing congregations in our metropolis of the West Indies. The new building, however, is a commendable step toward better representing our great and growing work in the capital city of the Cuban Republic.

Other Buildings in Porto Rico

I might speak in detail of other buildings, but can mention specifically but one or two, the others being very humble structures for worship. I should mention the new building at Rio Piedras, Porto Rico, which was made possible by the special help given by the General Conference, owing to the complete destruction of the former frame structure by the hurricane of last September. Rio Piedras is the university city out just a few miles from San Juan, the capital of Porto Rico. Two smaller country churches were dedicated during our short visit in Porto Rico. One of these was erected by one brother alone, who, with his family, accepted the truth about four years ago by reading a copy of "The

Great Controversy" (Spanish). Having a large family, thirteen in all, this Brother Chacon dedicated a piece of land on his farm and erected this little building for a place of worship for his own family and the neighbors who would attend. O that many others would follow the worthy example of this brother in making the house for God's worship equal to their own personal interests.

Three buildings have been completed and dedicated in the Jamaica Conference during the first five months of 1933. It was the writer's privilege to assist at the dedication of two of these, one at Ocho Rios and the other at Marchtown.

While our people in the capital city of Haiti were meeting in a little room 18 x 28 feet four years ago, now the two church buildings are filled to capacity. It can readily be seen that to accommodate our rapidly growing membership—there having been more than five thousand baptized during the last five years—it is necessary to provide places for worship. This we believe is in harmony with the counsel given to us by the Spirit of prophecy, and is building solidly and for permanency, in caring for the thousands of new believers coming into our ranks.

Havana, Cuba.

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Experiences in the Congo Union, Africa

BY C. W. CURTIS

LAST year I was out in the interior holding a local camp meeting with a group of about one hundred baptized members and more than that many believers besides. We had a good camp meeting. There was not a tent on the grounds; we all lived in the open, sleeping between fires because of the wild beasts in that part. Meetings began at sunrise and finished with an evening meeting by large camp fires. There was a baptism of about thirty at the close. One of the most encouraging features was that out of a church of about ninety members away back in the bush and scattered in many villages, we found it necessary to discipline only two members. They do not have even a native ordained minister to shepherd them, but just the native village school teachers. It may be asked, Why do we not give them better attention? The answer is, Be-

cause we have not enough workers.

Following this camp meeting, we visited some of the most important villages where interest had been awakened, and from which there were coming calls for help. We were riding bicycles on this trip, and when our native guide broke his wheel, I assumed the position of guide, as I had been through that particular part some three years before. We lost our way, and did not know where we were going to land. We came to a village, and asked the way to our next point. We were told that we were far off the trail, but there was a man in the next village who was looking for us and expecting us to visit him. We could not understand this, as we had made no plans to visit in that section.

When we came to the village we found the chief to be one of our Adventist brethren. He had been at the camp meeting, but we did not know that he was a chief, nor did we know where he lived. He had the finest, cleanest, and most prosperous village we had visited in all our travels.

On this trip we found several small groups of people that had been keeping the Sabbath and holding a little village Sabbath school weekly. They had not come in contact with one of our European missionaries for three years. It is marvelous how this message does hold people when once it has gripped them. In some of these villages the priests had been trying to force their teachers on the people, but they would not have them, declaring that they were Adventists.

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Confidence

BY C. L. MAGEE

As we travel down life's pathway,
With its sorrows and its joys,
With its pleasures and its heartaches,
And the trial that annoys,

What a joy to feel God watches
O'er His children day by day,
Plans and marks the path before them,
Lest their feet should go astray.

So we trust His greater wisdom,
Though the pathway may seem drear;
And when earthly things are ended,
What looked dim will then be clear.

We will learn just why He led us
O'er the rugged mountain steep,
While beneath us in the valley
Calmly fed His other sheep;

Why the storm beat hard about us
Till we nearly lost our way,
While another's path was tranquil
From the dawn till close of day.

So to Him who doeth wisely,
We commit our every care
Till we gather in His kingdom;
Then we'll understand, up there.



Conducted by Promise Kloss

Father's Way

JUST because he says, "God bless them,
They were made to make a noise!"
People say that dad's peculiar
In his bringing up of boys.
"They don't understand boy nature,
That's the trouble!"—dad, says he.
"Reckon that they've quite forgotten
All about the used-to-be.

"When my boys break loose and holler,
I break loose and holler, too,
Just to show they do no different
From the way we used to do.
When they want to go a-swimming
I find time to go along;
Show 'em how to dive and side stroke,
What is right and what is wrong.

"Take them hiking and out camping,
Join them in a game of ball,
Teach them how to find a muskrat,
And to know the plover's call,
Laugh at all their trifling mishaps,
Let them laugh in turn at me;
Take their 'dares'—from jumping fences
Round to shinning up a tree.

"So we're jolly boon companions,
Best of chums—my boys and me,
Bond between us can't be broken;
Triple woven!"—dad, says he,
"Better lead a boy than drive him;
It's by far the better plan.
Then you need not fear the future
When he grows to be a man."

—Author Unknown.

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I Write Unto You, Fathers

BY ARTHUR W. SPALDING

WE moderns make a great deal of the rôle of mother: we quote the proverb, "The hand that rocks the cradle is the hand that rules the world," we appoint a Mother's Day, we write poems and sing songs celebrating mother, we teach children to lavish their affection upon mother. And on the other side, we lecture to mothers about their responsibility, their influence, their methods. We make mothers almost the sum and substance of home and the sole arbiters of children's fates.

Against much of this I have no protest to make. The mother has the most important part to play in the formation of her young children's lives and characters. The unborn child is influenced by her physical and mental states; the babe is normally dependent upon her for sustenance and care; the little child is mostly under her influence and is most vitally

affected by her training. Esthetically, motherhood is beautiful. The ideal mother is admirable for her qualities of character and adorable for her wealth of love. Men need to give true reverence to womanhood and to motherhood, more even than they do. We need, indeed, to guard against maudlin sentiment which would glorify all mothers alike; for there are as many grades and types of mothers, good and bad, as there are of women. But of rightly conceived and rightly directed appreciation of motherhood we have not too much.

An Appreciation of Fatherhood

What we lack is an equal appreciation of fatherhood and an equal insistence upon the necessity of fathers' devoting themselves to the duties and privileges of their fatherhood. In praising the mother and offering her our varied assortment of helps and nostrums, we have almost lost sight of the father who is to stand at her side in primary power and responsibility and with equal concern for the success of their children. When we say that the mother has the most important work in the world, we must not lose sight of the fact that in this the father stands with her and behind her as a co-operator and supporter. Through the early life of the child the mother is not the only but the most immediate factor in the child's welfare and training; but the mother is dependent upon the father. Without the father she could not be the mother; without his support she cannot give the needed time and attention to the child; without his assistance she cannot govern as she should; and without his companionship and leadership she is deprived of due strength, courage, and resource.

Children Dependent on Father

The children, likewise, are dependent upon their father. He is, equally with the mother, their parent. He has, typically, qualities of strength, vision, and courage which he needs to impart to them. And as the children grow older, they come to need in greater proportion the influence and power of those qualities in which

the father is typically superior to the mother. In their adolescence, boys grow almost out of the mother's province, and need particularly the sympathetic understanding and guidance of the father. Girls in their adolescence, while more closely bound to the mother by their common womanhood, also need the molding influence of the father's character to orient themselves in masculine society. It is not too much to say that while childhood is the major, though not sole, responsibility of the mother, adolescence is the major, though not sole, responsibility of the father.

But how far fathers are from a realization and assumption of this responsibility! Along with the mothers, most of them seem utterly lost and helpless when faced with the problems of their youthful sons and daughters. The crude and senseless force with which many sires meet the growing independence, and perchance insubordination, of their adolescent children is at once an advertisement of their ignorance of the states and problems of the age and an insurance that they will wreck the lives of the children whom they have failed to understand and train up to this point. We have, in fact, a far greater degree of faithfulness in parental duties on the part of mothers than of fathers. Mothers, all mothers, have much to learn; but fathers, we may almost say, have everything to learn. And in view of the fact that adolescence is the greater responsibility of the father, the high proportion of mismanaged and ruined youth is in far greater degree chargeable to fathers than to mothers.

But, fathers, you cannot neglect your duties as the guides and teachers of your little children, and expect them to assume successful charge when adolescence comes. The success of adolescent training is dependent primarily upon right training and relations in childhood. The intimate confidences between parents and youth so necessary to right guidance will be present only if an intimate companionship has been maintained throughout childhood. Fathers as well as mothers must be the constant companions in mind and heart as well as person through all their children's

early experiences if they would have, in those children's adolescence, the advantage of being admitted to their confidences and of counseling and guiding them through this period.

The art of child training must be mastered by fathers. They, with the mothers, must be students of child nature and of principles of teaching and government. In these times mothers are, on the whole, far more concerned and active than fathers about the home education of their children. Mothers need not to be less interested and active. No; rather must more mothers be brought to realize their responsibility. But fathers are far behind in this. Fathers must be aroused and made to see that they cannot leave to the mothers the whole business of training their children.

"The husband and father is the head of the household. The wife looks to him for love and sympathy, and for aid in the training of the children; and this is right. The children are his as well as hers, and he is equally interested in their welfare. The children look to the father for support and guidance; he needs to have a right conception of life and of the influences and associations that should surround his family; above all, he should be controlled by the love and fear of God and by the teaching of His word, that he may guide the feet of his children in the right way."—*Ministry of Healing*, p. 390.

I appeal to you, fathers of the Seventh-day Adventist Church, to awaken to a greater sense of your responsibility. I appeal to you to become active, persistent students with your wives, the mothers of your children. Leave the traditional attitude of the condescending male who dismisses to the women, with a contemptuous wave of his hand, this petty business of "bringing up the kids," who finds a shabby satisfaction in making cheap jokes about mothers' societies and feminine peculiarities, and who stalks his peacock way through life sublimely unconscious of the sorry spectacle he is making of his manhood and of the judgment which awaits him as a father before the great throne of God.

Men are needed who will be fathers in the truest sense of the word, who will study to understand the needs of their children, and who will respond with all a father's love and care. When we begin to have more of such fathers, not only will this church keep the thousands of its youth whom it is now losing, but the adult men of this church will show themselves nobler, more competent, more devoted, and we shall see the close of God's great work because the hearts of the fathers have been turned to the children, and the hearts of the children to their fathers.

The Tree's Counsel

BY MRS. DON H. DODGE

"DEAR tree by my bedroom window,
So stately with branches bare,
What has become of the dress of yellow
That proudly you used to wear?"

"Does the wind as it plays about you
Make you shiver and ache with cold?
Dear tree, are you not unhappy
At the loss of your robe of gold?"

It seemed that the tree made answer,
"The lot that has fallen to me
Is common to all life's mortals,
Not merely the fate of a tree."

"Each little flower that opens
Unfolds but for a day,
And in the arms of Mother Earth
Is snugly tucked away

"Till winter's night is over,
And the morn of spring once more
Bathes hill, and plain, and forest
In verdure as of yore.

"Thus I, whose ugly branches
Through the long, cold night are seen,
Will stand in spring's glad morning
All dressed in living green."

Faint not, dear heart, though changes
come;
When earth's dark night is o'er,
You'll wear a robe of glory bright
In heaven, forevermore.

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She Taught Father, Too

BY MRS. D. W. HINDS

MR. DORAN had come home to lunch. After placing his hat on the piano he threw his summer overcoat across a chair and went to the kitchen.

Mrs. Doran did not seem to notice this carelessness; she went on speaking as though nothing unusual had happened.

Returning from the kitchen, Mr. Doran asked, "Mother, where are Junior and Alice?"

"They are out playing house," replied Mrs. Doran.

"Well, I'll put these away then," said Mr. Doran, gathering up his hat and coat. After hanging them in the hall closet, he went out to find the children.

"Why did he do that?" I asked.

Mrs. Doran looked surprised. "Do what?" she asked.

"Why did he throw his coat and hat down carelessly, then put them away after learning the children were not in?"

Mrs. Doran smiled. "He does that occasionally," she answered, "to teach the children. He believes in teaching by example. He often throws things down as though he had forgotten, then when the children are watching him he picks them up. 'I'm too big to leave my clothes there for mother to pick up,' he will say, and

then he puts them away carefully while the children watch him."

"How did he become so interested in helping the children to form right habits?" I asked.

Just then, Mr. Doran came in smiling. "Mother, what do you suppose I heard Junior say?" he asked proudly. "They had been using the hammer out there, and Junior wouldn't play until he had put it back in its place. 'I'm too big to leave it here,' he said, and he made the others wait for him."

"Is this the first time you have heard that?" Mrs. Doran asked her husband. "I hear it often. You call them in now, daddy; lunch will soon be ready."

I could hardly restrain myself during lunch; I wanted to hear more about these orderly children. How had the father's co-operation been gained? I felt that what one woman could do, another could.

"How did you do it?" I asked, after Mr. Doran and the children had gone.

Mrs. Doran knew at once to what I referred. "I began early," she said. "When Junior was six months old I realized something must be done. Daddy was careless, and it took so much time picking up after him and caring for Junior that I was always worn out. What should I do when Junior began playing with blocks, or when another baby should come? I knew if I nagged daddy about his carelessness, it would only make him bitter; so I got him interested in child development instead."

"Was it difficult?" I asked.

"No." She continued, "I subscribed to many parent magazines, and when I found anything of interest to men, I would show it to him. Later, I suggested that a father could teach many things better than a mother. I asked him if he wouldn't like to teach Junior to care for his toys and clothing."

"And he never suspected?"

"No," replied Mrs. Doran. "The responsibility has given him a keen interest. As soon as Junior began playing with blocks, daddy, without making an issue of it, taught him that putting away the blocks was just part of the fun.

"He did the same with Alice. And he began very early to teach them how to care for their clothing. He has put up hooks for them within easy reach, and he always thinks to set a good example. His co-operation with me in their development has been invaluable to the children and a delight and comfort to me."—*Issued by the National Kindergarten Association.*

Christian Education

Denominational Responsibility in Educating Seventh-day Adventist Children

By I. H. EVANS

General Vice-President of the General Conference

CHRISTIAN education belongs to the church. The public or national educational policy in the United States provides for and insists on the education of every normal child, so that he may become an intelligent citizen of a great commonwealth, capable of and trained in self-government.

The education of the youth and children of a nation constitutes a major question with the ruling authorities. It becomes a great problem financially. Buildings and equipment must be provided, teachers well qualified must be employed, and often books and even transportation to and from school are all a public charge. This is met by taxation on property. Nothing is left to the option of the individual; all is governed by law. Schooling is supplied for poor and rich alike, as far as the public schools of the United States are concerned.

Now if the government is willing to do so much toward educating its children and youth, in order to have intelligent citizens in later years, is there not a duty resting upon the church, as such, to see that every child of Seventh-day Adventists shall have the privilege of obtaining an education in a Christian school? Thanks to our wise and liberal government, the church is permitted to conduct Christian schools at the expense of the church. It may teach its own denominational Bible doctrines in such schools. Does the church have less responsibility to educate its own children than has the nation?

When our boys and girls attend our own schools, they generally become stronger in our teachings than before entering our schools. It is reported that more than 75 per cent of our young people between fifteen and twenty-five years of age are not in our schools. A great number of these are lost to the church. Those who attend our schools generally remain with the church, and a large per cent of them become workers.

Our denominational schools are not like the public schools. They are not fashioned after them, nor do they have the same objective in view. The

denominational school seeks to give an education superior to the public school in many ways. Its requirements are equal to those of the public school in general education, while it seeks to mold character and right conduct in both private and public life. Seldom are the graduates from our schools bad citizens. They need no prisons nor homes of detention or reform for the boys and girls trained in our schools.

When it comes to our own people educating their children, most of them greatly favor our denominational schools, not because the public schools are not well fitted to educate children to become honorable and respectable citizens of the country, but because the public schools cannot teach religion satisfactorily nor are they allowed to teach Christian doctrines. This is right. Not so with our own schools, which not only give the general schooling obtained in the public schools, but also give a religious training which develops Christian character, builds up Christian experience, inculcates faith in the Bible as the inspired word of God, and guards the morals. In our denominational schools conduct is a matter of discipline, Christian habits are fostered, morality is inculcated, and faith and prayer are encouraged.

Every Seventh-day Adventist child ought to have the privilege of securing an education in one of our own schools. The duty of educating the child belongs primarily to the parents. The child had no volition in its birth, and it has none in its early education. It has no knowledge concerning the value of an education, no opinion of the importance of a Christian training, no way to judge the comparative importance of being educated in a denominational school as compared to being trained in a worldly school. The parents are the guide to the child, and to their wish and will the child is amenable. If the parents are indifferent to the child's best interests, the fault lies with them.

It is difficult for the church to interfere when parents are indifferent

and careless about the education of their children. The State can interfere and compel children to attend the public school. Seldom can poverty long stand in the way, preventing a child's attending a public school. There is no church law compelling the follower of Christ to send his children to the church school. The believer may or may not send his children to a denominational school; but if he does not voluntarily send his child to the church school, then the civil law compels the child to go to the public school.

There is a great tendency for our youth to lose their Christian experience and to drift toward the world. The church ought to have a policy that children of Seventh-day Adventist parentage shall have the privilege of attending our own schools. The State permits and often encourages this; but the State does not leave it optional with either the parents or the child whether or not the child goes to some proper school. The State says to the parents, Your child must attend some suitable school regularly. To the child it says, You must attend school regularly. It punishes truants and delinquents. Now this is not the case with the church school. The church provides the buildings, the teachers; it supplies the facilities and invites patronage; it urges its members to send their children; but it offers no compulsion, either to parents or pupils. All Christian duties must be cheerfully and willingly performed.

In most cases, the expense is one reason that hinders believers from patronizing the church school. They are anxious that their children attend; often they are distressed because of their financial inability to send their children to the denominational school. Then what is the duty of the church membership in such cases? The State supplies the funds for the public school, and says to the parents, "We cannot afford to have your children grow up in ignorance, which means citizens unqualified to promote the best interests of the State. You must send your children to school." The Catholic Church generally provides the means enabling the children of its faith to attend its own schools. The poor are enabled to patronize the parochial school the same as those who have more means. Should not this denomination pro-

vide some way by which all our people can educate their children in our denominational schools?

The education of our children is a major proposition with us as well as with the State. Do we not have a responsibility as a denomination to make it possible for every loyal Seventh-day Adventist to educate his children, all of them, in our own schools?

At present we do not have such a policy, but the day must soon come when the importance of such a policy cannot be ignored. It is one of our great major unsolved propositions. When this is solved, we shall have done an important work in holding our young people in the church.

Some say that we have too many

schools; but if we could help our poor people to send their children to our schools, they would be filled to the limit. Perhaps if we made as great an effort to help our poor believers to send their children to our schools as we do to meet operating deficits on our schools, we could not only meet the deficits, but also educate our own children. Every parent who has children to educate ought earnestly to seek the Lord to enable him to place his own flesh and blood under conditions favorable to a Christian education. Ofttimes their very salvation is at stake. We can afford to do all that is necessary to save our young people and children. Our schools offer us the best solution to this question.

obliged to admit that in practice Seventh-day Adventists much less than half sense the high privilege and the imperative obligation of educating their children after God's order and for His use.

We talk about finishing the work in all the world, and it will be finished, and finished on time. But I believe with all my heart that "the world" includes the Seventh-day Adventist local church, and that finishing the work in the local church means nothing short of preparing its children and youth to meet God, and that they can be prepared in only God's way. His way is, "All thy children shall be taught of the Lord." Notice the *all*. Notice the *kind* of teaching. How much are our children taught of God in the worldly school today?

The battle of saving our children is our battle. But it is not ours alone. The battle is the Lord's. Does He not assure us that in waging our battle, He will give victory? "I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25. But He does not save them in spite of us, but through us. He visits "the iniquity of the fathers [and mothers] upon the children." One of the greatest iniquities the fathers and mothers in any church can commit is to allow innocent, helpless boys and girls in their families to go unprovided for in their preparation to meet God. That preparation is a *daily* work, and must be provided for in the daily school, not alone in the Sabbath school once a week. Only when we work on God's plan can we claim the unspeakable blessing, "I will save thy children." Only when we finish God's work in the local church can we finish His work in all the earth.

Fathers and mothers, bachelor brothers and maiden sisters, widowers and widows, in the church, what shall we do to save our children, to save *all* our children? What can we deny ourselves for their sake, whether they are our own flesh and blood, or whether they are only our spiritual kin?

Pastors and elders, conference officers and workers, what *shall* we do to revive ourselves in all our churches to meet the mind of God in behalf of the children of the church? What *can* we do, what *must* we do, to prepare our boys and girls to meet God, and to act the part He has chosen for them when the way is hedged up for older workers?

In answering these searching questions, let us not forget one great outstanding fact: God is not using the depression to hinder His work, but

Save Our Children

By W. E. HOWELL

Secretary to the President of the General Conference

SEVENTH-DAY ADVENTISTS say they have a threefold message to give to the world. So they have, in very truth. There is no other message like it in the Bible. No other such message has ever been given to mankind in the history of time. No additional message is to follow it. The effect of giving it now is to ripen the harvest of the earth for the great ingathering by Him who is coming quickly in the clouds of heaven, with a sharp sickle in His hand.

In the giving of this message, a threefold necessity is laid upon us, summed up in the simple but significant phrase, "Prepare to meet thy God." First, prepare ourselves. Second, prepare our children. Third, prepare the world. In this logical trinity of preparing to meet God, let it be carefully noted that our children occupy the center of preparation. Their interests lie at the heart of the question of getting ready to meet our God.

I do not want to say any untoward thing about Seventh-day Adventists, for I am one of them and expect to be one of them to the end. I share their high privilege. I share their responsibility. I share their culpability. What I say about them, I say about myself. What I want to see them sense and do, I want to share in sensing and doing.

What it is on my heart to say, because I believe it to be absolute truth, is that we do not yet half sense the place our children are to occupy in the closing work of our message. Why do I say *half* sense? One strong reason is that we have not yet brought as many as half of our own boys and girls into the place of blessing where

we are instructed to bring them *all*—our own schools. Facts and figures bore out the truth of this assertion as long as four years ago—in the time of business prosperity, before the depression set in. Now the graph of attendance at our schools, especially the elementary and secondary, has been turning downward a thousand and more a year. The proportion now is considerably less than half.

Another reason why I say we do not yet half sense our obligation to our children in the matter of their education, is the way I see us spending what money we do have in these hard times, while our children are being turned back in increasing numbers to the secular schools. We go on enjoying comfortable if not luxurious homes, own and drive our cars at our inclination, and buy new ones, keep up with the fashions, eat and drink more than we need, go on expensive pleasure trips, and indulge in speculation for profit—many of us, not all. Yet where are our children—the children of the church, the natural increase God has given us, those He has chosen to use in the speedy finishing of the work?

It is a serious question. Make a canvass of your local church and find out the facts for yourself. How many of the boys and girls of school age in the families of your communion are in a Seventh-day Adventist school? How many are left out in the cold world to get their schooling under influences that alienate three fourths of them from the saving truth in these times of unsurpassed moral perils? You will be astonished at the facts you learn. You will be

greatly to advance it. Our aggressive soul winning has never brought such large fruitage in the history of the message, as it is doing right now. O that we might be making equally marked advancement in gathering our own precious boys and girls into our own schools! God is not pleased with our backward slipping here,

even if times are hard. It is just as much a soul-winning work to save our own children, bearing our own likeness, dependent upon the participation of *every* church member for their spiritual care, as it is to save adults of any standing, race, or color. God help us to arouse and save our own children, and save them all.

Christian Versus Secular Education

By W. E. NELSON

President, Pacific Union College

A NUMBER of years ago there appeared in one of the leading magazines of America a series of articles by Harold Bolce, which placed before the American public his personal observations concerning what was being taught in a number of prominent universities in regard to the Christian religion. The following paragraph is part of the summary of these articles:

"Those who are not in close touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of classrooms it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; that democracy is a failure and the Declaration of Independence only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress."

The words of instruction given us by the messenger of the Lord have always been applicable, but in the face of such a condition they surely apply in every particular and with emphasized force. Previous to the appearance of these articles, which shocked the Christian people of that day, there was sent out to this denomination much instruction as to our duty in the matter of Christian education. The following excerpts from "Counsels to Teachers" are significant:

"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. Upon every Christian parent there rests the solemn obligation of giving to his children an education that will lead them to gain a knowledge of the Lord, and to become partakers of the divine nature through obedience to God's will and way."—Page 205.

Our only safety lies in heeding instruction similar to that which follows:

"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."—*Id.*, p. 167.

In the light of Bible truth we can look for no improvement in the conditions outlined by Mr. Bolce. We know that reverence, love for God, and regard for His commandments, are comparatively uncommon in these days.

Desiring first-hand information regarding the current opinion of teachers in leading colleges and universities, I sent out a questionnaire from the Department of Psychology of Pacific Union College, mailing copies of it to the heads of psychology departments of one hundred and forty colleges and universities throughout the United States. The following table is a list of the questions, with the per cent of each of the three answers received from seventy-one schools:

1. Do you believe in the doctrine of the Trinity?
Yes, 30%; No, 56%; Undecided, 12%.
2. Do you believe in the virgin birth of Christ?
Yes, 20%; No, 72%; Undecided, 8%.
3. Do you believe in the Biblical account of the origin of the world?
Yes, 22%; No, 76%; Undecided, 2%.
4. Do you believe in the Biblical account of the origin of man?
Yes, 15%; No, 79%; Undecided, 6%.
5. Do you believe in the origin of sin as recorded in Genesis?
Yes, 15%; No, 79%; Undecided, 6%.

6. Do you believe in the atonement of Christ?
Yes, 34%; No, 62%; Undecided, 4%.
7. As presented in the Bible, do you believe in a God who takes cognizance of daily acts?
Yes, 35%; No, 55%; Undecided, 10%.
8. Do you believe in the inspiration of the Bible? All? Part?
Yes, 40%; No, 58%; Undecided, 2%.
9. Do you believe the ten commandments are binding today? All? Part?
Yes, 60%; No, 36%; Undecided, 4%.
10. Are we accountable to God for the deeds of life, and shall we be judged by Him for the same?
Yes, 45%; No, 49%; Undecided, 6%.
11. Do you believe in specific answers to prayer?
Yes, 34%; No, 64%; Undecided, 2%.
12. Do you believe that as the result of prayer natural laws may be set aside?
Yes, 10%; No, 86%; Undecided, 4%.

Most of the answers in the affirmative came from colleges in the Southern States. A few returned the questionnaires, stating that these questions are no longer an issue among thinking educators. In answering question No. 9, many stated that the ten commandments are merely good ethical standards that have been accepted for the good of society, and that they are not divine commands. The answers indicate clearly that faith in God's word is not in the minds of most college teachers.

The result of such education as is referred to in Harold Bolce's articles and of such an attitude toward the word of God as the questionnaires indicate, is seen in the great number of divorcees and the disruption of the home. It is to be expected that crime and lawlessness such as are reported by our present-day press will follow the breaking down of faith in the ten commandments as the divine, unalterable law of Jehovah and the teaching that prayer is merely a psychological reaction on the individual who prays. May we who are parents, teachers, or church leaders be aroused to our responsibilities and do our duty in encouraging our young people everywhere to plan carefully and choose wisely in their efforts to make the most of their educational opportunities.

Christian Education in the Canadian Union Conference

By M. N. CAMPBELL

President, Canadian Union Conference

"ALL thy children shall be taught of the Lord; and great shall be the peace of thy children."

The Canadian Union Conference is fully committed to the principles of Christian education. In both the eastern and western portions a junior college operates. Each conference is doing its best to maintain schools of lower grades, some of them reaching up to academic dignity.

More and more, as the schools of the world are drifting into scholastic atheism, the rank and file of the move-

ment are impressed with the need of private schools, where Christian principles are recognized, and moral character is built on religious foundations. The products of our church schools remain faithful to the message, as a rule, and the presence of such a school in the community seems to strengthen the church which maintains it. While all the youth trained in our schools are not absorbed into conference or institutional work, those not so used become strong workers in the local churches, and thus

the influence of the schools is projected into the churches and surrounding neighborhoods. Practically all our present working force in this union have had their training in our denominational schools. The youth who enjoy this privilege seem to have a world vision and a willingness to respond to calls from any part of the world field.

This is in striking contrast to the situation among other religious bodies. In a large convention of missionary representatives held recently, speakers declared that they were compelled to send middle-aged people to the mission fields because the young people in their theological seminaries were so honeycombed with skepticism and the teachings of evolution, that they saw no reason for going off to heathen lands to save peoples who in the natural course of events would work out their own salvation. They believed in letting nature take its course.

Our own youth, as a result of their training in our Christian schools, stand ready for service anywhere. Youth trained in outside schools are wholly disqualified for service in our work as preachers. Our message is reformatory. It calls for a special training to prepare those who proclaim it. It requires an unshakable faith in the Bible, a familiarity with the teachings of the Spirit of prophecy, and a transformed character. None of these qualifications can be secured in the schools of the world. All of these are available in our schools. There is a divine imprint placed on the youth who secure their training in Christian schools and yield to the influences and ideals set forth in those institutions. There is a most decided contrast between the youth who have for a number of years breathed the wholesome atmosphere of our educational centers, and those who have breathed the polluted atmosphere of doubt, and even positive evil, in worldly schools. The Canadian Union rejoices in the influence which has been brought to bear on the young people of our churches, who have attended our denominational schools. They are a strong feature in our church work.

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The Clock of Life

THE clock of life is wound but once,
And no man has the power
To tell just when the hand will stop,
At late or early hour.
Now is the only time you own;
Live, love, toil with a will;
Place no faith in tomorrow, for
The clock may then be still.

—Winona R. Jewell.

The Foundation of Our Work

By W. H. HOLDEN

President, Lake Union Conference

IN the Lake Union Conference there are some ten thousand children and youth in Seventh-day Adventist homes. Most of them are in public schools, and many have not yet given their hearts to God, but year by year, through the influence of Christian education, these young people are being won to God, and we feel confident that Christian education is the means most effectual in the salvation of our children and youth.

The conversion of our young people through the influence of Christian education is a great joy to our constituency. As boys and girls progress in our many schools, their parents rejoice, and graduation day is a great inspiration to them, especially when their children have appointments to fill in the work of God.

The workers in the Lake Union are largely the product of our own schools, and Christian education means much to us in the manning of our field with strong young men and women to bear the burdens now falling from the

shoulders of our aged workers, as they are obliged to retire from service.

Our schools train workers for the field, and thus Christian education becomes one of the greatest means ordained of God for the winning of souls and the building of our constituency.

In our churches we find many young people from our schools standing as leaders in Missionary Volunteer Societies. Some are elders and church officers. We believe that Christian education means much to us in the manning of our churches for active missionary service, as well as inspiring our believers to give cheerfully of their means for the education of others, not only in the Lake Union, but in all the world.

In fact, Christian education is a great inspiration to our conference organization in general, and it is being demonstrated that it is in deed and in truth the foundation of all our work, without which we would soon crumble and go into decay.

Christian Education in the North Pacific Union Conference

By E. K. SLADE

President, North Pacific Union Conference

It was the opinion of some of the pioneers in this movement that we would never have a separate educational plan of our own, but that we would rely upon the State institutions and the State educational system for our educational work. It was thought that time was short, and our specific and all-absorbing work would be quickly to sound the definite message of the soon coming of Christ.

We are now acquainted with what the Lord has outlined to us in the Spirit of prophecy concerning this important matter. It becomes very evident to us now that our early conceptions were very narrow. The fact that the Lord has seen fit to speak to us and outline to us so fully His purpose and His plan and His program for our educational work should greatly emphasize its importance in our minds. Not only were we to have a plan of our own, but it was to be a plan leading to a great educational reform movement, the benefits of which would be as different from the ordinary educational program as are the vital truths of our message different from what is popularly believed and taught.

It was my privilege a few days ago to attend the annual meeting of the alumni of Walla Walla College. I thought at the time of what the alumni from our various colleges mean to our work in the homeland as well as to the entire world field. We have within the borders of the North Pacific Union Conference probably over three thousand young people, including the younger grades. It is difficult to estimate the loss and even tragic results to this army of young people if we were at the present time relying wholly upon the educational plan provided by the world.

The fact that a large per cent of these young men and women are to receive a training in our church schools, academies, and college means more to our people and to the work that we are trying to accomplish than it is possible for one to estimate. Our schools are not perfect. We may not have followed the pattern with the utmost faithfulness. We have made mistakes, and we are sometimes disappointed with the results as we observe some of our youth, but what would the consequences be had we no

such plan as this which the Lord has given to us?

It is a rare thing to find a worker in any of our conferences or institutions today who has not received his training in our educational institutions. Almost without an exception those who are selected and sent abroad from our field have had such training. Not only are those who are engaged in public work thus trained and prepared, but when we go into the ranks of our church mem-

bers, we find the fathers and mothers in the home, the officers in the church, and our people in general, have, many of them, received help and training in our educational work. I am convinced that as we advance more and more into the times of perplexity and darkness, we shall realize the greater advantages and help provided in our educational plan. It is definitely a part of this great world message that we are seeking to carry to the people.

lead scores to yield their all to the Master. The development along spiritual lines in the lives of these youth constitutes the greatest possible recompense for the investment made in buildings, equipment, and training.

Graduates from Washington Missionary College, both young men and young women, who have dedicated their lives to God in soul-winning endeavor, are found throughout the entire union. Its graduates are found in all parts of the world field, advancing the interests of the work of God. The student body in 1932 gathered \$1,200 for missions. This is an excellent testimony concerning the spiritual atmosphere prevailing in the college. The theological department during the past six years sent out more than fifty graduates. Most of these young men and young women are doing excellent work in evangelistic lines.

Christian education in the Columbia Union for 1932-33 means that 2,409 children and youth escaped erroneous teaching, were shielded from the corrupt associations of this "unfortunate age." These children and youth were given special study in the word of God, with special emphasis upon the truths of the third angel's message. Their hearts and minds have thus been prepared for the proclamation of the message, and best of all, for the soon coming of our blessed Lord.

Christian Education in the Columbia Union Conference

By H. J. DETWILER

President, Columbia Union Conference

CHRISTIAN education is still the embodiment of all that is best in life, a synonym of the highest ideals, character building, purity of faith and morals.

"Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. . . .

"He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and molding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe; an education that cannot be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above."—"Education," pp. 18, 19.

The foregoing quotation is a synopsis of what Christian education has accomplished for the youth of the Columbia Union Conference.

During the school year 1932-33, there were enrolled in the college, academies, and intermediate and church schools, 2,409 children and youth. One hundred seventy-five teachers devoted all their time to their training and development.

Eighty-three elementary schools, with an enrollment of 1,722, were conducted in 1932-33, under the direction of 110 Christian instructors. The value of these schools is inestimable. Here the precious lambs of the flock received daily instruction in the word of God. The Bible, the living word of God, was made plain to them, and in response many yielded their youthful hearts to its molding, purifying, and transforming influence, thus becoming witnesses for Jesus.

In 1932 the church schools, under the direction of consecrated teach-

ers, gathered for missions \$4,686.36. Many of these dear children are baptized annually, and from their ranks workers are being prepared for the proclamation of the message.

The intermediate schools and academies have also accomplished a great work for our youth. The atmosphere prevailing in these schools has been most helpful and uplifting. How different from the atmosphere prevailing in the ordinary worldly school. These schools are indeed cities of refuge to our boys and girls. Here they are protected from many of the vices that everywhere prevail, and surrounded by influences that

Christian Education in the Atlantic Union Conference

By J. K. JONES

President, Atlantic Union Conference

THE Lord's system of education is as different from that of the schools of the world as day is from night. The importance of Christian education is best expressed in the following words found in the book "Education," page 13:

"True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."

Knowing as we do that the schools of the world scoff at the Bible doctrine of Christ's being the Creator of all things (substituting for this the idea of evolution), and that such false theories are leading the youth of our land into skepticism, also that sins of all sorts are being practiced

by worldly youth who attend these institutions of learning, I have come to the place where I regard Seventh-day Adventist schools, whether church schools, academies, or colleges, as cities of refuge and life-saving stations to our young people. These schools are places of refuge where they can run and be saved from the temptations that lurk in the world.

Many of our parents make a serious mistake when they merely regard our schools as ordinary places where a boy or girl is taught to master certain subjects. Adventist schools are not to be considered as competitive institutions with the public schools, high schools, or colleges of the land. If that is the only conception we have of our own schools, it is indeed a narrow one. Seventh-day Adventist schools are God's own institutions where the children of Adventist parents can not only acquire all the studies that are

worth while in the public schools, but where they are safe from the moral pollution in the world, and where they are trained for the kingdom of heaven.

When we think of the many large cities of the Atlantic Union and consider the fact that we are located in a part of the United States that is conservative, and where high intellectual standards prevail, we must of necessity in this union regard Christian education as absolutely necessary to our welfare. I regard Christian education in this field as the life-blood of all our endeavor to carry the message to these unwarned millions. Our schools are the heart of this advent movement. To weaken these schools in the Atlantic Union, either by cutting down in their number or by not properly supporting those that remain, is a slow but sure

method of suicide to our denominational work. We must exert ourselves to strengthen that which remains, and put forth the required effort to establish new schools wherever possible, as rapidly as conditions permit.

If the church schools, academies, and the college in the Atlantic Union were taken away, it would mean not only a retarding and ultimate collapse of the giving of this message to these vast populations, but it would also mean that we would be abandoning our own children and youth to the wolves of temptation and sin that are all about us in the world. I appeal to our parents and church members, to make the supreme financial sacrifice that will make it possible for the young people in every church to have the advantages of a Christian education.

strong, reliable workers, and every community will be blessed with homes where God is honored, His law revered, and His gospel made known.

The difference in the two above-stated programs, is the difference between a union conference where Christian education is strongly believed in and promoted, and a union conference where Christian education is a secondary consideration, or perhaps no consideration at all, which is little different.

When we are in a time of depression, with a world in great trouble, facing an unprecedented need for strong leaders in the home and society at large, is not the time to cut the family budget by leaving the children to the mercy of a system of education that, as a New York grand jury has said, "pays little attention to how to live or how to govern—that affords only weak and inadequate instruction in the American principles of government, and no practical instruction in the philosophy of living or in morality, so that the pupils are not made conscious of their relation to society, of the rights of others, or of respect for law and order and for the properly constituted authorities."

Christian education at the present means progress and soul saving in the future in the Southwestern Union, and I am glad to say that our working force in every conference advocates it, and many of our faithful parents believe in and support it.

Christian Education in the Southwestern Union Conference

By R. L. BENTON

President, Southwestern Union Conference

WITH a membership of nearly nine thousand, the Southwestern Union Conference has a large number of children and young people who must be educated and trained. If these youth are left to obtain this education and training in the schools of the world, we can but expect they will emerge from these schools with the stamp of the world more or less fixed upon them. Statistics reveal that a large number thus trained leave the faith of their fathers, and accept the views of the world. The final outcome that can be expected is that they will lose eternal life; their influence for good will be lost in the home and to the church; their life will discourage others, and at once we have permitted to be set in motion a drifting away from God, a disintegration, at a time when there should be a drawing together, a building up, a forward-moving program to utilize all our forces quickly to evangelize the world.

If trained in our own schools, after the order of the Master Teacher, these same children and young people will largely acquire an increasing confidence in God, the church, and the home; and the most of them will emerge from the schools real Christians, with a vision and purpose that give effectiveness to the faith of their fathers. They will be candidates for that life that is to be "more abundant." Their influence will be helpful to the church as well as the home. Their lives will encourage others, and

we shall thus have set in motion a great ingathering movement, saving our own youth, they in turn being utilized to win others. They will properly take their places as home makers, colporteurs, school teachers, Bible workers, and ministers, and thus our ranks will be filled promptly with

Christian Education in the Southern Union Conference

By S. A. RUSKJER

President, Southern Union Conference

THE cause of Christian education lies close to the heart of both workers and lay members in the Southern Union Conference. Our members are sacrificing year by year in order to keep open the church schools which have already been established, and in order to establish new schools. Eternity alone can tell the whole story of the good accomplished by the self-sacrificing church school teachers who labor on faithfully day by day in their work of training the boys and girls placed under their charge. These teachers are often very much underpaid, and very often they have many discouragements to face, but there is no more important work being carried forward by any class of workers.

Because of the elements of destruction that are at work, not only in

the schoolroom, but also on the playground of the public schools of today, it is very unsafe for Seventh-day Adventist parents to expose their boys and girls to these influences. No more important work has ever been committed to the church than that of saving and training the children, thus enabling the church to take its youth all the way to the kingdom. It is unfair to the boys and girls to expose them to the influences that will surely surround them in the public school.

Adventist parents cannot afford to lessen their children's chances for eternal life by permitting them to be subjected to influences that are not conducive to spiritual growth and development. We are very thankful for the hundreds of teachers who are laboring so untiringly to maintain high ideals and high standards while they

do a deeply spiritual work in behalf of the boys and girls that have been intrusted to their care.

The churches that fail to operate church schools are subjecting their young people to a tremendous disadvantage, and need not be surprised if they grow up to disbelieve the very existence of God. Statistics show that the average age at which the boys of the United States form the cigarette habit is eleven years. Thousands are forming the cigarette habit long before they are old enough to realize the havoc that habit will work in their lives. Many form this evil habit because of the influence of their playmates in public schools.

What a fearful responsibility parents and churches take upon themselves when they fail to give their children the privilege of attending one of our Christian schools. A leader of one of the large denominations in North America recently made the statement that if his church failed to support the church school, in four years it would lose 25 per cent of its members, and in twenty years the denomination would cease to exist. Of all denominations, Seventh-day Adventists have the greatest reasons for faithfully sounding the rally call which will result in bringing all our boys and girls into our own Christian schools.

call may come to different members of the family, or to different families of the church, there is the same spirit of inspiration and gratitude to God that our young people can join the ranks of workers and spend their time in soul-winning endeavors; whether it is in teaching, preaching, or the medical lines, it matters not. And that is the purpose of our schools, and it pays us well as fathers and mothers to sacrifice even our home comforts, our stock, our produce, to send our young people either to the academy or to the college, and then to support them, not only by our means, but by our prayers. How confidently we can go to our heavenly Father with such texts as Isaiah 49: 25, "I will contend with him that contendeth with thee, and I will save thy children," when we have done all that we can to protect their faith in the truth.

Fathers and mothers, let us do everything in our power to give our young people the benefit of a Christian education. Begin to plan now that they may attend college, or the home conference academy, and the younger children the church school. The Lord will bless you and help you if you seek Him with your whole heart, and render faithful obedience to His instructions.

"A Heritage of the Lord"

By J. F. PIPER

President, Central Union Conference

THE psalmist declares that "children are a heritage of the Lord," and it is our heavenly Father's plan that we shall bring the children of our homes to Him, that they might be preserved for the heavenly kingdom.

I know of no safer way for the protection of our children from the enticements of sin and the pleasures of the world, such as are condemned by God, than having our young people obtain their education in our own Christian schools. We have all heard so often the large percentage of those faithful to the truth who have received their education largely under the influence of godly men and women teachers.

We are indeed pleased to see the interest in Christian education in the Central Union Conference. It has been a real inspiration to those of us who have had more or less contact with our college, academies, and church schools throughout this large field, especially the past year, to see the goodly number of young people and children that have given their hearts to the Lord, and the interest that they take in the study of the Bible, and their desire to fit themselves for a part in the work of God.

I think that one of the greatest thrills that comes to the hearts of fathers and mothers is to see their boys and girls complete their education in one of our Christian schools, and then to learn that the foreign field is calling for their services. Can you not imagine such a scene in the old home church when the last Sabbath arrives and your boy or your girl is answering the call to a foreign land? Not only do you as parents feel the great satisfaction of knowing that your children are prepared to carry on in the work of God

in the winning of souls, either in the foreign field or in the homeland, but how gladly the entire church joins in prayer that our heavenly Father may use them in a large way in carrying forward His work; and while it is with sadness you think of their separation, yet you willingly yield them to answer the call.

It matters not how many times the

Every Child of Every Seventh-day Adventist

By E. A. VON POHLE

Educational Secretary, Atlantic Union Conference

TIMES of depression like this bring about great difficulties and raise up obstacles in the way of the accomplishment of the purposes of God, one of which is that the children of Seventh-day Adventists shall be given a Christian education in our own schools. Satan is making a very definite attempt to hinder and restrict the cause of Christian education by depression and by emphasizing other matters. This is really acting as a stimulant to our endeavors to reach our goal of "Every Seventh-day Adventist boy and girl in our own schools."

The four conferences of the Atlantic Union have felt the depression, and during the past school year we lost a number of children from our church schools. As we have studied the conditions and observed the obstacles raised, the effect has been to stir up the strength and energy of those interested in the children. There is beginning to be seen a very definite awakening among our people and workers concerning the dangers to which our children are being exposed by attending worldly

schools; we note a spirit of revival taking place throughout our field, and a determination that every child of every Seventh-day Adventist shall, as far as possible, be in our own schools.

The New York Conference educational superintendent just wrote us, saying:

"We are keeping the matter before our churches in a very definite way every Sabbath. We are visiting every parent in some churches in an attempt to get a school started. If we are not successful this year, we will continue our efforts through the year, putting their pledges into a fund for the next year. We are carrying on a campaign in every church in this conference where there are enough children to warrant a church school. This is carried on by a committee. During the past year we have had children trudging four miles to school and four miles home again each day. Just today a mother talked to me and wept bitterly over her inability to keep her children in our Christian schools."

This is the spirit we notice growing among our people in the Atlantic Union.

In Northern New England, where we have had only two regular church schools for a number of years, we are expecting to open about six schools

this coming school year. The enemy of all children has tried to restrict our educational work in that field, but it is having the result of causing more energy and strength to be manifested in behalf of the principles of Christian education, and is bringing about an enlargement of that work.

The superintendent of the Southern New England Conference is working day and night to keep before the people the principles of Christian education, and assures me that this field will probably maintain all its schools, with more of the children in attendance than this year.

Our Greater New York Conference offers some of the greatest obstacles to overcome. There all children are required to go great distances on elevated, surface, and subway trains. Some of them must change cars a

number of times, and be a long time on the way. Yet our people, scattered over every part of this great metropolis, have faith enough in God to follow His instruction, and are trying to keep their children in our own Christian schools.

We of the Atlantic Union Conference feel that in addition to a definite faith in God and in the principles of Christian education, three things are necessary to accomplish our goal—every child of every Seventh-day Adventist home in our own Christian schools. The first is work! the second is *work!!* The third is more *WORK!!!*

"Work as if you were working for your life to save the children from being drowned in the polluting, corrupting influences of the world."—*"Testimonies,"* Vol. VI, p. 199.

Rallying to the Cause of Christian Education

By G. R. FATTIC

Educational Secretary, Southwestern Union Conference

THE members of the Southwestern Union Conference have been Christian education conscious for many years. As one visits the churches through the Southwest, facts undeniable stand out to prove the loyalty of these people to the cause of church education. Particularly during these times of depression has the test come. It is a wonderful thing to be able to report growth and development instead of losses in enrollment and closed schools in a time like this, yet we are able to do just that.

In some cases drastic changes in plans of management have been necessary, but our people and the teachers who have been sent to them have stood by, and our schools have remained open and our enrollment has kept up in these schools.

In one church the community is organized under a pecan shelling industrial plan. In every home one visits, a room is set aside and hours arranged for shelling pecans. One brother who has a truck hauls the shelled meats to market in Kansas City and St. Louis and other places, disposes of them, and brings the returns to the school treasury for the support of the cause of Christian education. In this way a school offering a hundred young people the privilege of Christian education has lived through this last winter and spring and closed the school year with its three teachers paid in full.

Another school, when money became so scarce it could not raise funds in sufficient amounts to pay the teachers, concluded arrangements to accept tuition in foodstuffs, and the teachers accepted these at the established market

value as cash, and met the situation further by taking rent in lieu of cash; and with only a few dollars in cash outlay and the co-operation between the three teachers in this school and the patrons, the school operated to the date of closing, which had been fixed in September, nine months before.

In another place, the principal organized the children and families of the church into a baking organization, the parents baking and the children distributing the products on regular routes each evening after school. They supplemented the baking program by establishing a cracked-wheat industry and market. These two industrial projects saved the school from closing, and it operated nine months to the day.

One of our large secondary schools kept from closing by hiring out in

relay groups to plant and later chop cotton, and by putting out ten acres of garden truck of its own.

We have seen demonstrated the great wisdom of each school's having its own teacherage, or residence for its teachers to live in. Where this has been the policy it has resulted always in encouragement, and the teachers and the school have solved the problem of the teachers' boarding place. Schools with a plot of land have fared to advantage because they could raise a part of the food for their teachers, which could be accepted in lieu of cash.

This brief summary is intended to cite incidents as proof that where there is a will there is a way to sustain the cause of Christian education.

I wish before I close to pay a tribute of respect and appreciation to our teaching staff in the Southwest for their devotion, loyalty, and the sacrifice which has been so cheerfully and understandingly made in behalf of Christian education. None have deserted their posts in all this wide area, not even when they have been unpaid and poorly fed.

We believe that the future, in the hands of such a personnel of staff, and backed by the devotion of our people, is assured. We think it will be measured by success, and to this end consecrate to the cause of Christian education our interest, our time, and what ability God gives us.

We believe that the benefits of Christian education, which values are fixed and determined, should be made available to all our children in all our churches, and experience dictates that it is possible, not because of resources which may be at hand, but because of a settled conviction as to its value and a determination on the part of parents and church officers to see that it is offered the children of our people in our churches everywhere.

Available to All Our Children

By H. G. LUCAS

Educational Secretary, Pacific Union Conference

THIS summer the union and local conferences of the Pacific Union Conference gave the cause of Christian education the right of way. At the regional meetings held this summer our educators presented this important subject at a time when we had the ears of a large number of our people. We usually gave a symposium on Sabbath afternoon.

On one Sabbath in June we occupied the three o'clock hour at the Southgate Tabernacle, 9000 Long Beach Boulevard, Southgate, near Los Angeles, California. The taber-

nacle was crowded with our people. W. E. Nelson and C. E. Weniger, of Pacific Union College, E. E. Cosentine and K. J. Reynolds, of the Southern California Junior College; the writer, as union conference educational secretary; G. A. Roberts, president of the conference; W. L. Avery, local superintendent; W. S. Potts, principal of Long Beach Academy; and R. B. Prout, principal of Los Angeles Academy, took part in a symposium, discussing the value of Christian education.

This plan was followed at the Glen-

dale regional meeting, and at the meeting held at the Hoover Street Tabernacle, in the city of Los Angeles.

The other conferences co-operated also; in fact, the union conference committee passed an action requesting that the conferences in their general meetings put on an educational symposium on Sabbath afternoon.

At the meeting for Arizona, held at Phoenix, in May, the Sabbath afternoon was given to Christian education. Out of the 352 new converts to the faith in Phoenix, about eighty young people and children were present who were encouraged through this effort to find their way into our own schools. At the Riverside, San Bernardino, Santa Ana, and San Diego regional meetings, Sabbath afternoon educational symposiums were held. One conference president told us that this work was so important that he would not hesitate, if necessary, to devote the morning hour at our regional meetings to the cause of Christian education. We replied that the afternoon rally would be better for us.

In our rallying work we prepared articles and experiences on Christian

education to appear for publication from week to week in our *Union Recorder*.

In addition to the publication of special articles on education from week to week, a special number of the *Recorder* has just been printed. Each of the colleges and academies was represented in this advertising feature. The superintendents wrote for the church schools.

July 8 was Educational Day throughout our field, and the week of July 8-15 was Educational Week, when workers and ministers devoted their time to visiting parents to help them to make the great decision to send their children to our own schools instead of to the schools of the world. In addition to all this, the conferences allowed their superintendents and principals of academies to devote the summer to campaigning for students for our schools.

All of these plans were proposed by the union conference, which stands as a unit in fostering our educational work throughout the field. We believe that if we wish to save our children and youth, we must help them find their way into our own schools.

Glendale, Calif.

number of our church members have given careful study to school needs as they have planned necessary moves, and have located where they can live inexpensively and join other families in establishing schools. Experienced, self-sacrificing teachers have moved their families to such strategic places, and we believe permanent, successful schools will result.

"Where there's a will, there's a way." If local church leaders would determine to have every child connected with their churches enjoying Christian school privileges, and would study with conference officials ways and means to bring this about, in most cases it could be accomplished.

"I Will Send Elijah"

BY F. R. ISAAC

Educational Secretary, Lake Union Conference

ONE of the signs of "the coming of the great and dreadful day of the Lord" is the Elijah message being given, with the result that "the hearts of the fathers" are turned to the children. It is a most cheering event today to see the workers in the Lake Union Conference, and especially the conference presidents, make Christian education one of their main objectives. Truly they are giving the Elijah message to the parents, and the parents are working and praying as never before to make it possible for their children to be trained by godly teachers.

It almost seems that the Lake Union has felt the effects of the depression more than other parts of the country. Because of many factories being closed on one side of the lake, and the extremely low prices of agricultural commodities on the other side, it required supreme efforts on the part of school boards as well as parents and students to make it possible for the young people to continue their training in our own schools.

During the year, 3,135 students were enrolled in all grades of schools. Four hundred fifty-one entered college courses, 834 academic, and 1,850 were in the elementary grades. Although it is difficult to tell how many students gave their hearts to the Lord as the result of school influences, parents' and teachers' hearts are often made happy to see groups of six, or ten, or fifteen step into the watery grave and come forth to live a new life in Christ Jesus. About two hundred students were baptized during the last school year.

Two hundred four boys and girls finished the eighth grade, and are thus ready to enter the academies.

A Way Where There Is a Will

By C. W. MARSH

Educational Secretary, Central Union Conference

WHILE we are far from having even a majority of our young people of school age in the Central Union territory in our own schools, there are many factors which encourage us. The response to the efforts of superintendents and other workers at our camp meetings and in the churches indicates a growing recognition that our own schools are the only safe places educationally for our children.

It is encouraging to report that in every case where our school work, both elementary and advanced, has been apparently forced into comparison with that of secular schools by official visitation and by examination, the results have been definitely to the credit of Christian education. We find also practically no objection to the church school being voiced on the grounds of inferior teaching and poor equipment, as sometimes in the past. The problem seems now to be not so much one of impressing the importance of establishing our own schools as of finding ways and means of financing them. We feel that this is a hopeful condition.

In solving this problem, we like the budget plan, as adopted by many of our city churches. With the annual

church school expense budgeted with all other expenses of maintaining local work, and apportioned to all church members according as they are able, the burden does not fall heavily on any one. This plan is, of course, administered so as to recognize the primary responsibility of the parent for the school expense of his own children, while also fulfilling the counsel from the messenger of the Lord, "Let all share the expense."

Among other successful financing plans we would mention the value of enlisting the adult members of our churches to help our young people earn their own tuition. Several of our churches have organized so that odd jobs within the capabilities of the young people are solicited and turned over to them, and many of them are learning the value of self-reliance in finance, while solving their own tuition problem. This plan is capable of indefinite expansion. In our city churches certain of our young people are doing well in the regular sale of our denominational magazines to meet their school expense.

We are glad to report an increasing number of schools in rural communities, made possible by the fact that a

One hundred forty-four were graduated from academic courses and sixty-five from the different college courses. Some of these plan to enter higher courses, and others are ready to answer calls to enter the ministry, the Bible work, teaching, or whatever the Lord may have for them to do.

Interest in education is rapidly increasing. Judging from the present inquiries, we should open at least twenty more church schools this fall, and the enrollment in the colleges and academies should be considerably higher than last year. Pastors enjoy giving a large portion of their efforts to the upbuilding of the church schools, so that the lambs of the flock may be rightly fed. A frequent ex-

pression is that we cannot afford to neglect Christian education if we expect our work to be permanent.

Prophecy also states that the hearts of the children will be turned to the fathers, no doubt with a longing desire to draw nearer to the Lord and earnestly seek the preparation necessary to enable them to stand in battle in the day of the Lord. The desire on the part of the young people of today to attend a Christian school fulfills this prophecy. Whatever it is that prompts them to want to be under Christian teachers may be a question, but so far as the children are concerned the promise of Isaiah, "All thy children shall be taught of the Lord," could come true today.

were cutting of the staffs and extension plans had to be done. But we succeeded with a feeling of thanksgiving.

Steps were taken to give our college recruiters a short course of instruction before they go out into the field this summer. The union educational department, under the advice of the president, prepared an instruction bulletin in which every phase of recruiting work was touched upon.

Hundreds of schools in Canada have been closed, and thousands of others received large sums to keep them going. Not one of our church schools had to be closed for lack of funds. As far as I know they are all going ahead with new plans for another year. Some conferences are planning on opening schools in new places. Surely God is back of our educational program.

Hard times present new problems. They also give us new opportunities to sound out with new force and faith our confidence in every phase of our message. And it is wonderful what God will do for our youth when they put themselves to the task.

Parents and churches are willing to go to the limit to help young people through school when they see them moved with a thirst for education and a burden for the lost.

Like other unions, Canada is going ahead with her educational program.

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Every Child in Our Schools

BY GEORGE S. BELLEAU

Educational Secretary, North Pacific Union Conference

"EVERY Seventh-day Adventist child in our denominational schools," is our aim in the North Pacific Union. As I travel from church to church, I find that the church that has a church school sends its youths to the academy and the college. The number of Juniors and young people in its pews each Sabbath indicates that God blesses such churches.

"In the English House of Lords some time ago, a bill to provide for preventive work among unfortunate children was being debated. It was called the 'Young Person's Bill.' The discussion revealed a deep interest among the 'noble lords' in everything that affected the moral and religious training of boys and girls. They even dipped into their memories to give incidents both on the good and the bad side of the ledger.

"Viscount Snowden, late of the Labor party and government, as usual made one of the most vivid contributions to the debate. He recalled a book in which a woman, who had resisted all efforts to reform her from vicious ways of life, said reproachfully to those who wanted to help her, 'Why didn't ye catch me when I was a kid?'

"It is recorded that the sentence leaped

Why We Should Rally Our Forces

By B. G. WILKINSON

Educational Secretary, Columbia Union Conference

WE are facing a crisis in education. One million public school children are deprived of their previous opportunities for training through the closing of public schools, while 20,000 public school teachers are without employment.

In addition to the crisis precipitated by economic depression, there are those high in the educational circles of the nation who claim that one weakness of education in the United States is due to other causes than financial ones. They aver that powerful secret influences, hostile to the best interests of this country, have paved the way for this situation. Is not this in harmony with the forecasts of prophecy? Does not this arouse us as lovers of Bible truth to save our children from such dangerous influences? God has promised that His people will have strength enough to rise above the prevailing "fear" if they will move forward in faith. Said the servant of the Lord, "The Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth."

There is an urge in all countries not only to doctor up the textbooks of all schools, elementary and higher, but also to "fix up" encyclopedias, reference books, and other sources of knowledge.

Do not these things show us that we should strive to maintain the church schools we now have and to open new ones wherever possible, while earnestly seeking to place in our academies and colleges all our youth who should be there?

In another article will appear the figures on the educational strength of the Columbia Union. In this ter-

ritory efforts are being made to bring home to our brethren the seriousness of the situation. As an illustration, on one of our week-end trips we visited seven churches, where the salary of the church school teacher was in arrears from \$75 to \$400. Appointments were announced well in advance, and the church was assembled when we arrived. After a sermon on the crisis in Christian education, we met with the school board. It is encouraging to state that in each case the arrears of the salary were made up. A vote was taken to go on with the school next year; the teacher was hired and plans were laid to meet the salary the ensuing year. This same spirit is permeating our camp meetings.

After thorough study, Washington Missionary College is being reorganized into the academy, junior college, and senior college. Mount Vernon Academy has been accredited by the State of Ohio, while the State of Virginia has done the same for Shenandoah Valley Academy.

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Going Ahead

BY D. E. REINER

Educational Secretary, Canadian Union Conference

At our April union board meeting broader plans were laid for the extension of our educational work. Prof. W. I. Smith, of the General Conference, and Prof. J. E. Weaver, of Walla Walla College, were with us and gave us good counsel.

The attendance at our two junior colleges was exceptionally small last year. In order to prepare a balanced budget with such meager income, se-

into the chamber and ran around it like a flame. So it will do with us who deal with the precious stuff of growing life. We are doing much, but are we doing all that we can to 'catch' them while they are 'kids'—for Christian living?"

We are happy to report that we expect all our schools to reopen in September, and some with additional teachers. Our conference presidents and workers have been working to further the cause of Christian education, and as a result we will have more than a 10-per-cent gain in enrollment this fall.

At our camp meetings I will use the illustrated lecture to interest our people in this important department. We

will show the strong industrial program that our college and academies are putting on. Then we will throw on the screen quotations from the Spirit of prophecy on Christian education.

We are happy to know that our schools are seeking to do exactly what God planned for them.

The trouble with the youth of today is that religion and God have been left out of their education. In this way, education has become one of the strongest allies of the devil. Let us give our youth their right to receive a Christian education in a Seventh-day Adventist school.

Home Study Institute; but he would not do it so well. Evangelistic work calls for conscientious preparation. The layman who is too indolent to apply himself earnestly to the acquiring of skill and accuracy in the use of the mother tongue, is hardly worthy of being a worker together with God. Correspondence study is especially fruitful in helping the student to improve his style of writing and speaking; it also strengthens the memory and the reasoning powers.

It is a privilege to minister to the spiritual needs of our young people.

"I had been reared in an Adventist home," writes a young man to the Missionary Volunteer secretary of his conference; "but I did not care much for religious things until I was about sixteen, when I took academic Bible doctrines by correspondence during the summer. It was this course more than anything else that helped me to take my stand for the faith of Christ. So you might attribute my decision to the Home Study Institute."

Leaders of our Missionary Volunteer Societies tell us that their studies in the institute help them greatly in making a success of their work, and teachers in the Sabbath school say that our Bible courses inspire them to strive earnestly to reach higher standards as soul winners. "There is a special gift of the Spirit accompanying these Bible lessons," writes an appreciative pupil, "an added power and inspiration which I want to hold on to forever and use by His grace to win souls. . . . If there is not another study to keep me in touch with your school, . . . I shall lose something very precious, very helpful to me."

Isolated believers are coming to realize that the Home Study Institute can do a great deal for them. "I live forty miles from the nearest Seventh-day Adventist church," said one of our pupils. He went on to tell of the comfort and help received from the courses given by the institute. One really cannot be lonely when one is in weekly touch with a real Bible teacher, and is using the knowledge thus gained to enrich the lives of one's neighbors and friends.

Our missionaries in many lands are taking courses themselves and enrolling their children and young people for correspondence work. A carefully planned daily program and a few words of encouragement at the right time go a long way toward helping these junior correspondence students to make a success of their work. Even children in the primary and intermediate grades are proving

(Concluded on page 24)

The World for Its Campus

By M. E. OLSEN

President, Home Study Institute

OUR resident colleges and academies serve the interests of their respective sections, and, taken all together, they minister to the educational needs of a very large number of promising young people. But there is also in our denomination an educational institution of a somewhat unique character which may be said to have the world for its campus. It "follows us," as W. A. Spicer has said, "to the ends of the earth," and it numbers its students by thousands.

This school, known as the Home Study Institute, offers, moreover, a wide range of studies. Elder Spicer goes on to say that as he travels about, he finds many taking what might be called postgraduate work, others going on with courses they began in our resident schools, "and all enthusiastic over the help they receive through this institution of ours which is contributing so strongly to increasing the efficiency in service of workers in this cause."

The Home Study Institute does its work in close co-operation with our excellent resident schools and colleges. It extends the helping hand educationally to a large number of young people who are temporarily hindered from attending a resident school. As one of our pupils puts it, "All young people should study, and the H. S. I. is a wonderful help to those of us who are getting ready for college, but cannot go just yet."

While these young people are studying with us, they are usually earning money and saving the greater part of it in order to go back to the resident college or academy. Writes one of our wide-awake young women in the Middle West: "The H. S. I. has enabled me to go to Union next year to finish my college work. . . . You

see, the correspondence school enabled me to study and make money at the same time. . . . It certainly has been a benefit to me both mentally and spiritually."

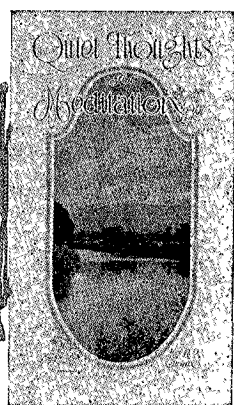
Besides the young people who study with us for a time, and then go back and take their degrees in a college, we have many older students who must depend solely on the institute for their educational program. They are just as eager to learn as the younger pupils, and they make good grades, too. Thus a lady writes from one of the Western States, asking particulars concerning the Bible courses. "I am a very busy woman of nearly sixty," she says; "but I have some time each day that I would like to devote to a systematic study of the Bible." Time devoted to Bible study under the guidance of a good teacher, brings rich returns. It is a pleasure to see these older students develop talents that their best friends did not know they had.

A few years ago a man enrolled for our course in journalism in the hope that he might do some acceptable writing for the press. He finished the course in due time without neglecting his regular duties. Now his name is often seen in our periodicals. In fact, he has written one or two books, and he gives the institute credit for having started him on a successful writing career.

One of our church elders who has brought a number of persons to a saving knowledge of Bible truth, writes that not a week passes but he is definitely using the knowledge he gained through the H. S. I. course. Besides his work on the farm, this brother is conducting Sunday night meetings. He could do this, to be sure, without the training received through the

When Selecting a Gift

DO NOT FORGET the list of beautiful booklets published by the denomination, which will carry a real message to the heart of the recipient. Cards are used extensively for this purpose, but while they bring momentary pleasure, they soon become soiled and are tossed away, while a little book will be treasured for years to come, and its message may sing in the heart and appear in the life. Here is the list that we know you will be interested in:



Quiet Thoughts for Meditation

For years the compiler of this beautiful booklet has been carefully selecting gems of thought from the Bible and the writings of Mrs. E. G. White, and beautiful hymns and poems, and this is the result. It will bring peace and joy and rest to troubled hearts.

The Light in the Valley

A beautiful study that brings to the heart of the reader the blessed message of the shepherd psalm, with its hope, its comfort, its quietness to the troubled spirit, its assurance and trust even in the dark valley of the shadow of death.

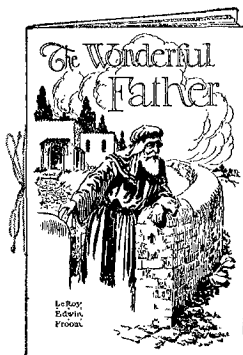


The Wonderful Father

The author of this book presents some convincing lessons from the parable of the prodigal son—lessons clothed with beautiful language that will appeal to all those who read.

The Mountain Top

"By the grace of God I will live on the mountain top, above criticizing, above repining, discouragement, and resentment." There is a height to gain and to retain. With beautiful cover.



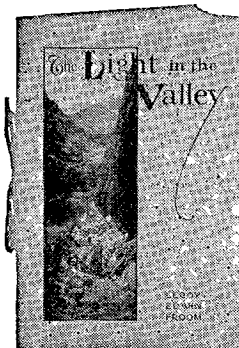
The Supremacy of Love

First Corinthians 13 is the wonderful love chapter of the Bible, and this little booklet tells the meaning of love as written by the pen of inspiration.



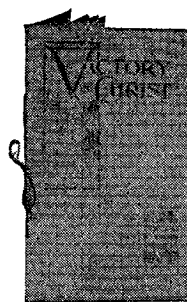
Eternity's Wise Men

"He that winneth souls is wise." Other wisdom amounts to nothing. Experiences are given to illustrate this great truth, and the joy of winning souls for the eternal kingdom.



Victory in Christ

Ten little heart-to-heart talks on the real vital effect of Christianity. A booklet that speaks from the heart of the writer to the heart of the reader in language that all can understand and appreciate. It contains a wonderful appeal.



Each booklet in a glassine envelope to prevent soiling. Price, postpaid, only 25 cents, the price of a card, but the value of a real message.

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THE Publishing Department reports to us that the 3,142 colporteurs in the world field reported orders valued at \$171,704.64 taken during June, which is a gain over June, 1932, of \$24,490.47.

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The Spirit of the Field

It was the privilege of the editor to attend the greater portion of the camp meetings recently held in Union Springs, New York, and South Lancaster, Massachusetts, and the regional meeting held in Richmond, Maine. He was impressed with the spirit of earnestness and reaching out after God which he found at all of these gatherings. The times in which we live, the thickening perils on every side, marking, as they do, a fulfillment of the prophetic word, are stirring our people as never before to a sense of the nearness of the coming of the Lord. Realizing this, they are reaching out for a deeper experience in the things of God.

The brethren and sisters of these older conferences have shown through all the years the spirit of loyalty to this movement. It was in these conferences we visited that this movement was born and cradled in the early days of its history. And the same spirit of loyalty and faithfulness characterizes the believers of the present day. Although many were out of employment and others were receiving a greatly lessened income, they answered the appeal of the present crisis in our missions with a spirit of genuine liberality. In no place in the world are there found more loyal, sincere believers than are found within the confines of the Atlantic Union Conference.

We were able to greet with much pleasure many whom we had known in former years. It was comforting to look into their faces and to hear them express their old-time ardor for the advent message.

We visited several places associated with the early history of this movement. We found the Atlantic Union College entering upon a new program in its educational work. Through the generosity of Elder E. E. Miles, a fine science building was being erected, and other important improvements were being made for the coming year. Prof. O. M. John and his associates are prepared to welcome to new and enlarged facilities the student

body for next year, in their preparation for lives of usefulness. This school has rendered excellent service to this movement through the years in giving to many men and women that training which has made them strong burden bearers in the work of God. We rejoice that this school has now received legal senior accreditation and is thus placed in a position to accomplish even greater work.

During the days we spent in the Atlantic Union Conference, it was a real pleasure for us to associate with Elder J. K. Jones, the president of the union; with Elders C. A. Scriven, F. D. Wells, and W. H. Howard, the presidents of the New York, Southern New England, and Northern New England Conferences, and their associate workers. God is blessing these brethren in their labors. The spirit of evangelism is seen everywhere in the field, and we look for added strength and power to attend the labors of these workers in coming days.

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Remember August 19

A MOST appealing need for more literature in several languages caused the General Conference Committee to designate *Sabbath, August 19*, as a day set apart for a special offering for the *Foreign Translation Fund*.

The writer has just returned from a three months' visit among the foreign churches in the Eastern States and provinces. In several places the church members and workers have told of the scarcity of literature in their respective languages, and have pleaded for more. These dear people are anxious to work for their nationals, but they need the help of our truth-laden literature.

In other places our English workers have expressed the wish that certain tracts, pamphlets, and small books could be had in the languages of different nationalities residing in their districts. In some places I have spent time with these workers, visiting peoples whose tongue I could not speak, and at other times visiting people to whom neither of us could speak except through an interpreter. How we then wished that we had had literature on certain subjects to leave with them, but in some of these languages there is scarcely any literature on present truth to be had.

While writing this I have before me letters from a number of places, urging the translation of a number of English books and tracts. The Bureau of Home Missions Committee has recommended the translation of some of these, but the work is delayed because of the lack of funds, as the publishing house cannot take the whole financial responsibility.

Interests have sprung up in places among the Syrians, and workers are in need of literature. All we can supply in Syria is two small tracts, the retail price of one copy of each of these being three cents. In the Arabic we have a larger supply. One copy of each of the small books and the tracts we have in the Lithuanian language can be purchased for only forty-three cents at the regular retail price. There are languages such as the Lettonian and Slovenian and others in which we have no more literature than in the two mentioned. In other languages there is a greater variety, but not enough to meet the demand. Right now there are urgent requests for certain tracts or books in Serbian, Polish, Italian, Portuguese, Croatian, and Rumanian.

Recently an Italian Lutheran minister secured a copy of the English book, "Alone With God." He translated this into Italian and used the material for a series of studies in his church. The audience was so impressed with it that the minister feels it should be printed in the Italian language. But even though a book or tract is translated, there is a heavy initial expense in printing it which must be provided by these special offerings.

After a service in Hamilton, Ontario, June 3, a Bulgarian man came to me, asking what literature he could obtain in the Bulgarian language for his nationals. With sadness of heart I had to tell him that we have nothing in this country.

The situation described constitutes a mighty challenge to every loyal Seventh-day Adventist. We greatly appreciate the liberality our brethren have shown in response to similar calls in past years, but there is a danger that we weary in well doing before the work is finished. We therefore plead for a liberal offering Sabbath, August 19.

H. O. OLSON,

Assoc. Sec., Bureau of Home Missions.

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The World for Its Campus

(Concluded from page 22)

themselves fully capable of getting a thorough knowledge of the common branches in this way, and often the services of missionaries of long experience can be retained in the field beyond the usual limit because of the educational facilities furnished their families by the institute.

Christian education is a comprehensive thing. It has to do with fathers and mothers as well as with sons and daughters. Often the best way to inspire our young people to study the Bible with zest and interest is for the parents to enroll for a course and begin in good earnest to spend the time now given to the newspaper and the radio in obtaining a fresh knowledge of those great truths that are of eternal interest and importance. The institute was founded to do just such a work as this, and it is safe to say that the young people who grow up in Adventist homes that are alive with the spirit of study and self-improvement will be able in time to continue their education in one of our excellent resident schools.

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CAMP MEETINGS FOR 1933

Canadian Union

Newfoundland, St. Johns ----- Sept. 7-14

Central Union

Kansas, Enterprise ----- Aug. 11-19
Nebraska, College View ----- Aug. 11-20
Missouri, Clinton ----- Aug. 18-26
Iowa, Nevada ----- Aug. 24-Sept. 3

Columbia Union

Chesapeake, Catonsville, Md. ----- Aug. 3-13
Ohio, Mount Vernon ----- Aug. 18-27
West Virginia, Parkersburg ----- Aug. 18-27

North Pacific Union

Oregon, Portland ----- Aug. 3-13
Washington, Auburn ----- Aug. 11-20

Southwestern Union

Texico (Regional Meetings)
El Paso, Tex. ----- Aug. 7-10
Albuquerque, N. Mex. ----- Aug. 10-13
Oklahoma, Guthrie ----- Aug. 10-20

Pacific Union Regional Meetings

Central California Conference
Mountain View ----- Aug. 9-13
Modesto ----- Aug. 30-Sept. 3