


The Advent and Sabbath Review Herald



GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 111, No. 33

Takoma Park, Washington, D. C., U. S. A., August 16, 1934

One Year, \$2.50

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

A "Review" Reader From Nine to Ninety-three

By C. F. STEVENS

HAVING noticed in the REVIEWS of recent dates, statements by Elders Andrew Mead and E. H. Gates as to the length of time they have been readers of our church paper, the REVIEW AND HERALD, I thought I would like to add my statement to theirs.

I was born in the town of Paris, Maine, April 11, 1841, and was nine years old when the first number of the *Second Advent Review and Sabbath Herald* was published in that town in the fall of 1850.

My father was a constant reader of the paper as long as he lived, and from that time to the present the REVIEW has been a constant visitor to our home. So I can say that I have been a reader of its pages ever since it was first published, now about eighty-four years; and I prize it above any of the many periodicals to which I have access.

It is appreciated not only for its spiritual counsel and uplift, but as an educational factor. The reports that come to us through its columns from our foreign missionaries, who are unbiased by political influence, and who write of what they see and know for themselves, give us reliable first-hand information in regard to the locality, climate, soil, and products of their fields, as well as the character and habits of the natives among whom they labor.

These are a few of the many reasons why I think our good church paper should be read and valued by all who wish to be reliably informed regarding the history and present progress of our work in all the world. This information is not to be obtained through any other periodical.

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

The Spirit of True Confession

In Two Parts—Part One

CONFESSION is heaven's appointed way of getting rid of sin. It is an evidence of genuine contrition. It is made willingly, and not of compulsion, by the true penitent. He sees the wrong that he has done to God and to man, the evil it has wrought in the influences it has set in operation; and seeing this, he is filled with an earnest desire to make the wrong right.

Such sorrow of heart is far and widely apart from the sorrow of the world. The hardened criminal regrets his wicked course when his crimes have brought him within the toils of the law. He has no sorrow for the sin itself. Indeed, as soon as he has paid the penalty, or if he has succeeded in evading it altogether, he continues his life of crime.

But if he finds the new life in Christ Jesus, if he listens to the voice of the Spirit speaking to his heart and decides to forsake the service of Satan, then he sees sin in its true character. He cries out in his anguish, "Who shall deliver me from the body of this death? how shall I break the bonds of sin and escape from the pit into which I have fallen?" He is sorry, not alone for the sins in his life that have been opened to his fellow men, but for the sinful propensities in his life known only to God, and with a spirit of true repentance he sets about to make every wrong right.

The enunciation of this principle of godly sorrow is found in the following words from the apostle Paul:

"Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:10, 11.

And in the following words we find stated the principle of confession:

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

Confessing Specific Sins

In genuine confession the true penitent does not seek to save himself. I have seen some who have sought to

do this. They confessed in a general way that they were sinners. They asked their brethren and sisters to forgive them in case they had done them any injury. They evidently sought to maintain their dignity and respectability. They were guilty of specific sins. They had done injury to their fellow men, but they considered that a blanket confession would take care of these wrongs.

"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as only to be brought before God; they may be wrongs that should be confessed before individuals who have suffered injury through them; or they may be of a general kind that should be made known in the congregation of the people. But all confession should be definite, and to the point, acknowledging the very sins of which you are guilty."—*"Testimonies,"* Vol. V, p. 639.

The Extent of Confession

To how many should the confession be made? I believe a safe rule applying here is that the confession should be as broad as the knowledge of the sin. If one has sinned against his brother and it is known only to the two, then the confession belongs to God and to the brother alone. If one has sinned against his family, then the confession belongs to the family. If one has sinned against the church of God, if he has publicly defamed his brethren, parading before others their sins and weaknesses, brought discredit upon the cause of Christ, then the confession belongs to the entire church.

As to the manner in which sin should be confessed, the following sensible observations are made by the messenger of the Lord:

"I have been shown that many, many confessions should never be spoken in the hearing of mortals; for the result is that which the limited judgment of finite beings does not anticipate. Seeds of evil are scattered in the minds and hearts of those who hear, and when they are under temptation, these seeds will spring up and bear fruit, and the same sad experience will be repeated. For, think the tempted ones, these sins cannot be so very grievous; for did not those who have made confession, Christians of long standing, do these very things? Thus the open confession in the church of these secret sins will prove a savor of death rather than of life. . . .

"There are confessions of a nature that should be brought before a select few, and acknowledged by the sinner in deep-

est humility. The matter must not be conducted in such a way that vice shall be construed into virtue, and the sinner made proud of his evil doings. If there are things of a disgraceful nature that should come before the church, let them be brought before a few proper persons selected to hear them, and do not put the cause of Christ to open shame by publishing abroad the hypocrisy that has existed in the church. It would cast reflections upon those who had tried to be Christlike in character. These things should be considered.

"Then there are confessions that the Lord has bidden us make to one another. If you have wronged your brother by word or deed, you are first to be reconciled to him before your worship will be acceptable to Heaven. Confess to those whom you have injured, and make restitution, bringing forth fruit meet for repentance. If any one has feelings of bitterness, wrath, or malice toward a brother, let him go to him personally, confess his sin, and seek forgiveness."—*"Testimonies,"* Vol. V, pp. 645, 646.

There is danger, however, that one will seek to quiet his conscience by confessing open sins against the entire church to only a few of his brethren. I have known through the years of a number of instances where this has been done. Some brother has done a grievous wrong to the church and to the cause of truth in the community in which he lives. He has committed some outbreaching sin. He has brought discredit upon the church, causing the enemies of the Lord to blaspheme. The church has properly withdrawn from him the hand of fellowship. Then this brother has moved to another community. He has seen, in part, the error of his way. He unites with another church, perhaps upon profession of faith, but he makes no effort to make right the wrong he has done in the first church to which he belonged. He is not burdened to recall the evil influences which he has set in operation. And some of his former brethren, when they learn that he is again enrolled as a member of the denomination, question seriously the genuineness of the experience which led him to take this second step.

And I am frank to say that, in my humble judgment, such a brother's experience is a superficial one. He has not gotten down to bed rock in building again his foundation. He has made a respectable sort of confession, seeking to save his own dignity, and he is in great danger of repeating his former experience.

The spirit of sincere confession will lead us to confess to God the inmost sins of our hearts, and to our fellow men those sins of which they have knowledge. A genuine repentance will never glorify sin. It never makes a hero of the sinner in his own eyes

(Continued on page 5)



Doctrinal and Practical

AMONG a number of erroneous notions abroad in the world, including the church, is the idea that religious teaching should be confined largely, if not wholly, to practical instruction, saying little about doctrine.

But how can the practice of virtue be inculcated, and indulgence in wrong be rebuked, without drawing a distinct line of demarcation between that which is good and that which is evil? This the doctrines of the Bible do. We have said doctrines of the Bible, for there are false as well as true doctrines, and it is a sad fact that there is often a failure to draw the line between the true and the false, the good and the bad.

Webster defines doctrine as "what is taught." It follows that there are false as well as true doctrines. Now how shall we distinguish between the true and the false, unless we accept the testimony of the word of God?

In His earthly ministry, Jesus said much about doctrine, enforcing the true and exposing the false. The scribes and Pharisees had built up an immense system of rules and regulations, which they had come to believe were essential to godly living, and these rules they tried to impose upon Christ and His disciples. This effort Christ uniformly and firmly resisted, insisting always upon the Scriptures as the only valid authority. In Matthew 15:1-9 we find a pointed example:

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth,

and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men."

Again, in Mark 4:2 we read of Christ that "He taught them many things by parables." The parables themselves were not doctrine, but served to illustrate or make plain the truth or doctrine taught.

It is important that we recognize the doctrine, or, in other words, the truth of the word of God, for therein is divine power. For His disciples Jesus prayed: "Sanctify them through Thy truth: Thy word is truth." John 17:17. But we can be sanctified by the truth only as we receive it in the love of truth.

Of the Old Testament, Paul wrote to Timothy: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The Scriptures, of which the great apostle to the Gentiles affirmed so much, were the foundation of the gospel that he preached. It was from the Jewish Scriptures that Paul drew his proof texts. By them he proved that Jesus is the Christ, and by their authority he called upon men everywhere to repent; and in this he was only following the example of the Master, who declared that in refusing the message of John the Baptist "the Pharisees and lawyers rejected the counsel of God against themselves." Luke 7:30.

And so, today, to set at naught any

point of divine truth is to reject the counsel of God. And this is what many are doing. To reject the doctrine of the second coming of our Lord; the investigative judgment of Daniel 7:9, 10, and Revelation 14:6, 7; the message to the Laodiceans in Revelation 3:14-21; spiritual gifts, and other truths, is to reject the counsel of God, not only for this generation, but for every individual in this generation to whom the message comes, whether by the living preacher or by the printed page.

The New Testament detracted nothing from the Old. It released no man from any moral obligation. When one versed in the Jewish Scriptures asked Jesus, "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

These words are sound doctrine, for they are the words of the Master Himself, who threw out this challenge to the Jews: "Which of you convinceth Me of sin?" John 8:46. And again He declared to His disciples: "I have kept My Father's commandments, and abide in His love." John 15:10. And this He did that in Him we, too, may keep those same commandments and may abide in Christ, loving Him even as He loved the Father, and in so doing bring forth the fruits of righteousness.

This is sound doctrine, for in yielding fully to Christ we honor both the Father and the Son. And our reward is everlasting life in the eternal kingdom.

C. P. B.

Studies in the Book of Daniel

The Prophet and His Message

STANDING near the pinnacle of worldly honor, as prime minister of the great empires of Babylon and Medo-Persia, Daniel was given views of world events reaching to the close of time. It was fitting that one in Daniel's position should receive such a clear vision of the political, as well as the religious, history of the great

kingdoms of the world. The keen interest of such a man would naturally aid him in giving the vivid description of the symbols and events of thrilling import revealed by inspiration. Daniel saw in striking symbol the rise and fall of great universal kingdoms; he saw the heavy hand of oppression laid upon the people of

God; he witnessed the majestic, yet solemn scenes of the great judgment day; he beheld the everlasting kingdom of God destroy and supersede the kingdoms of earth; and he left on record for the people of the last days these clear lines of prophecy reaching down to their time. How diligently and earnestly we should be studying the prophecies of Daniel at this time!

"As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures."—*"Prophecy and Kings,"* p. 547.

Not alone does the study of the books of Daniel and the Revelation enlighten the mind as to what is coming upon the world, but it deepens the Christian experience of those who diligently study these prophetic works. Says the servant of the Lord:

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."—*"Testimonies to Ministers and Gospel Workers,"* p. 114.

While the book of Daniel contains prophecies especially for the last days, yet it contained lessons and information for the people of God through the ages. The Saviour enjoined its study upon the early Christians of that age. He said:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains." Matt. 24:15, 16.

It would be well for those who seek to discredit the book of Daniel, or who consider it as impossible of understanding, to consider these words of the Master Himself: "Whoso readeth, let him understand." At the same time the Saviour distinctly called the writer "Daniel the prophet." What more valid testimony could we have for the authenticity of this book?

Before delving into the thrilling events, the vivid symbolisms, and the grand climaxes of the book of Daniel, let us consider the author himself.

The Prophet Daniel

The youthful Daniel was one of the princes of Judah, of royal seed, and had been given an excellent training

in the schools of the kingdom. He must have been an outstanding young man in physique as well as in learning; for upon the capture of Jerusalem in 606 B. C., Nebuchadnezzar chose him among other young men to be educated in the palace at Babylon. The scripture describes Daniel and his companions as "children in whom was no blemish, but well favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans." Dan. 1:4.

King Nebuchadnezzar appointed these Hebrew youth a three-year course of training, and made provision for them to eat "of the king's meat." Nothing essential to their development and training was to be neglected. It was in the providence of God that these youth should be brought into this world center, where they could witness to the true God.

The first real test of Daniel's loyalty to God was in the king's meat which was provided. The meats and wines offered to and consecrated by Babylon's deities, but forbidden of God, called forth the unwavering loyalty on the part of Daniel to his God.

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Verse 8. Well would it be for the youth of this age to show such fidelity to the principles of God's word.

At the close of the three years' training provided by the king, Daniel and his companions were found to be, "in all matters of wisdom and understanding, . . . ten times better than all the magicians and astrologers that were in all his [the king's] realm." Verse 20.

At about this time Daniel was brought into great prominence by making known and interpreting the king's dream, a narrative of which is given in the second chapter. Thus the young man, only about twenty-one years of age, entered upon his prophetic work. The true spirit of the prophet is seen in his interview with King Nebuchadnezzar. Let us read a part of this remarkable message to the king: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. . . . But as for me, this secret is not revealed to me for any wisdom that I have more than any living." Dan. 2:28-30.

The prophet took no glory to himself for the revelations that God made through him, but gave all the glory

to the Source of all knowledge. After his exaltation to the rulership of the province of Babylon, he having been made chief of the governors, we find him the same humble, respectful, tactful man of God.

Perhaps in no other instance was the tact of the prophet manifested more than when he was called to interpret the dream of the great tree (chapter 4), in which the humiliation of the king was so graphically pictured. Rather than brusquely to confront the king with the judgment which was about to come upon him, the prophet remained in silence a whole hour; and when urged to make known the matter, he tactfully said, "My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies." Dan. 4:19.

And yet it was not for fear of the king that this man of God so considerately and respectfully dealt with the king; for on a later occasion he was brought into the presence of Belshazzar, and uttered the most scathing rebuke to that dissolute prince:

"Thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Dan. 5:22, 23.

Following the deliverance from the lions' den, the prophet Daniel is again exalted to the position next to the king in the Persian realm. But the interest of this mighty man of God was not in the honor and glory conferred upon him, but his heart was with his people in captivity, and he was yearning for the restoration of the house of God. We find him, as recorded in the ninth chapter, praying for the desolate city of Jerusalem, saying: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments." Verse 5. And again he says: "Whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel." Verse 20. There is no boastful claim to personal perfection and holiness here, but an earnest, humble confession of sin. This has ever been the spirit of the true child of God. The nearer one comes to God, the less he sees in man to exalt. And this

aged prophet, perhaps about eighty-six years of age, was a devout servant of God. As is shown by his repeated allegiance to right, he would not stoop to sin. But he did not lay claim to that holiness and perfection which alone belong to God.

The fame of Daniel had gone throughout the realm. Ezekiel, the prophet to the captives by the river Chebar, classed him among the great in Israel's history. "Though Noah, Daniel, and Job, were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter." Eze. 14:20. Furthermore, Daniel was proverbial for his wisdom. Addressing himself to the archdeceiver, Ezekiel could find none wiser than Daniel for his comparison. (See Eze. 28:3.) It is good that we have this unquestionable testimony as to the historicity and time of the prophet of Babylon.

The curtain is rung down on the prophet Daniel in the twelfth chapter, at the close of the remarkable vision by the river Hiddekel, in the third year of Cyrus, or about 534 B. C. In this last prophecy there had been traced before Daniel the history of the world from his day to the "time of the end;" he had been permitted to see the rise and fall of kingdoms; he had followed the movements of vast armies; he had beheld the great spiritual conflicts of the papal period; he had seen the "time of the

end" ushered in with the clash of arms, the increase of knowledge, the running to and fro of earth's millions; and yet this aged prophet was not satisfied with his knowledge of the prophetic word. "Then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." Dan. 12:8, 9. The knowledge that the prophet was fasting and praying that he might receive, has been unsealed and opened to us in this the "time of the end." Is it not strange that there is not more earnest, diligent seeking after the truths that these great lines of prophecy contain?

To Daniel the angel said: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13. The prophet rests, and awaits his inheritance, but his last-day messages speak volumes to us at this time. We shall soon see the setting up of the kingdom of Christ, and the consequent crash of the kingdoms of earth. If faithful, we shall share in the inheritance of the saints of God, when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27. T. M. F.

The Advance of Modernism

MODERNISM, so called, represents that subtle, insidious honeycombing of the Christian faith which we see today in many Christian lives. It may be couched in different terms than the rabid, blatant infidelity of the past, but it is even more pernicious and deadly in its influence. Masquerading under Christian guise and employing oftentimes Christian terminology, it gains foothold in the lives of many who would repel more open advances.

Recently George H. Betts, of the Northwestern University, Chicago, sent to a number of the pastors of the various denominations a questionnaire designed to show the beliefs which pastors wish to have taught to their Sunday school pupils. The results of this questionnaire we give from the New York Times of February 11:

"One of the questions, 'Did Jesus make the world?' rocked the early Christian church for generations. Sixty per cent of the Episcopal clergymen answering said Jesus did not, while 84 per cent of Chicago's Lutheran pastors affirmed that He did.

"Concerning the existence of the devil, all of the Lutheran pastors replying to the question asserted that such a creature did exist. But 44 per cent of the Congregationalists, 45 per cent of the Episcopalians, 70 per cent of the Methodists, 59 per cent of the Presbyterians, and 24 per cent of the Baptists declared the devil nonexistent.

"Some Denials on Heaven"

"The Lutheran pastors indicated by their answers that they were certain of the existence of heaven. The gravest doubt was expressed by the Congregationalists, 44 per cent saying heaven as a place did not exist. Twenty-six per cent of the Episcopal pastors, 35 per cent of the Methodists, 28 per cent of the Presbyterians, and 22 per cent of the Baptists agreed with the Congregationalists.

"As to belief in a burning hell, the Congregationalists' virtually unanimous disbelief was matched by 96 per cent of the Episcopalians. Lutherans, on the other hand, accept the existence of a burning hell by a majority of more than two to one. The Baptist vote was nearly 50-50, while Presbyterian pastors voted 85 to 15 and Methodist ministers 92 to 8 against belief in a fiery hell.

"The Congregationalist pastors were 99 to 1 in the belief that keeping away from amusement on Sunday was unimportant. They denied belief in a day of

judgment by 94 per cent. Lutheran pastors affirmed their belief in that day with 99 per cent of unanimity. Other denominational leaders showed substantial divisions of opinion.

"Episcopal clergymen, by a ratio of 94 to 6, denied that 'everything the Bible tells about really happened just the way it was told.' Eighty per cent of the Lutherans, 63 per cent of the Baptists, 20 per cent of the Presbyterians, and 9 per cent of the Congregationalists answered this query in the affirmative."

The Spirit of True Confession

(Continued from page 2)

or in the estimation of others. It never leads him, as some popular revivalists are teaching today, to get together in some select circle of his friends, and confess to them the evil motives and purposes that have possessed him, the impulses that have swayed his life, the fleshly desires which he must continually fight. These sins of the heart belong to God, and should be confessed neither to priest nor to prelate nor to closest friends, but to God alone.

The spirit of true confession belongs to the preacher as well as to those to whom he ministers. If a leader in the church of Christ has done wrong, has had differences with his brethren, then he should be first and foremost to make the wrong right. No false conception of his own dignity or position should deter him from doing this. Some years ago I was holding meetings for the workers in one of our institutions. I found there a prominent institutional worker who had had a quarrel with his stenographer, and as a result there was much bitterness between the two. I talked to both, and while evidently both had done wrong, I felt that upon the leading worker rested the responsibility of making the first move in reconciliation, and expressed this to him, earnestly and sincerely. I was met with this rejoinder: "Do you expect me, in my position, to humble myself and go to that stenographer and make confession?" His was an entirely wrong estimate of his own dignity. There is nothing so undignified in the world as to commit sin, and there is nothing so dignified and noble as to make the sin right. And the leader in the work of God should be the foremost in doing this.

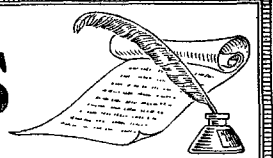
❧ ❧ ❧

If the judgments of God and the mercy of God won't touch men's hearts, nothing will.—Harold Varney.

❧ ❧ ❧

"THE earnest expectation of the creation waiteth for the revealing of the sons of God." Rom. 8:19, A. R. V.

GENERAL ARTICLES



Why the Christian Denominational College

BY WALTER IRVINE SMITH

THE earliest colleges in America were founded and maintained by Christian churches. Harvard had its beginning in 1636 and was made possible in 1638 through the munificence of a minister of the gospel. The spirit of the founders is beautifully expressed in the "Massachusetts Historical Collection" in these words:

"After God had carried us safe to New England and wee had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship, and settled the civill Government; one of the next things we longed for, and looked after, was to advance learning and perpetuate it to posterity; dreading to leave an illiterate ministry to the churches, when our present ministers shall lie in the Dust. And as wee were thinking and consulting how to effect this great work, it pleased God to stir up the heart of one Mr. Harvard (a godly gentleman and a lover of learning, then living among us) to give the one half of his estate (it being in all about £1,700) towards the erecting of a colledge, and all his library. After him another gave £300; others after them cast in more, and the publike hand of the State added the rest."—*Volume I, p. 242.*

Of the founding of Harvard we read in Boone's history of education in the United States:

"The very foundation idea of the college was theologic want. . . . These early settlers waited not for affluence, for days of peace or even domestic concord. Neither narrowness of territorial limits, nor fear of savage enemies, nor scanty subsistence, nor meager population; neither religious dispute, nor uncertain abode, nor lack of leisure, restrained their unbounded zeal for an education that to them seemed not so much desirable as necessary, that the light of learning might not go out, nor the study of God's word perish."—*Page 21.*

Concerning this first American college which he called the glory, not of Cambridge only, but of New England, Increase Mather, a graduate of Harvard in 1656, wrote as follows:

"The ends for which our fathers did chiefly erect a college in New

England were that so scholars might there be educated for the service of Christ and His churches, in the work of the ministry, and that they might be seasoned in their tender years with such principles as brought their blessed progenitors into the wilderness. There is no one thing of greater concernment to the churches, in present, and after times, than the prosperity of that society. *They cannot subsist without a college.* There are at this day not above two or three churches but what are supplied from thence."—*"Magnalia Christi Americani," Book IV, Part I, p. 6.*

Expressing a similar appreciation of the newly founded college, Cotton Mather, son of Increase Mather, and also a graduate of Harvard, wrote as follows:

"The primitive Christians were not more prudently careful to settle schools for the education of persons to succeed the more immediate inspired ministry of the apostles and such as had been inspired by the apostles, than the Christians, in the most early times of New England were to found a college wherein a succession of learned and able ministry might be educated. And, indeed, they foresaw that without such a provision for a sufficient ministry, the churches of New England must have soon come to nothing; the other hemisphere of the world would never have sent us over men enough to have answered our necessities; but *without a nursery for such men among ourselves*, darkness must soon have covered the land and gross darkness the people."—*B. B. Edwards, in "History of American Colleges," American Quarterly Register, Vol. III, May, 1831, p. 263.*

The charter of 1650 dedicated the college to "the advancement of all good literature, arts, and sciences," and "the education of the English and Indian youth, . . . in knowledge and godlyness." In the second building of the college, erected in 1654, it is believed the translation of the Bible, 1661-63, by John Eliot into the language of the Indians was printed.

"The history of the college from 1673 to 1725 was exceedingly troubled. One episode in the struggle was

the foundation of Yale College by conservatives of New England as a truer 'school of the prophets' after they had failed to secure control of the government of Harvard. In 1792 the first layman was chosen to the corporation; in 1805 a Unitarian became professor of theology; in 1843 the Board of Overseers was opened to clergymen of all denominations; in 1886 attendance at prayers ceased to be compulsory. *Thus Harvard, in response to changing conditions, grew away from the ideas of its founders.*" —*Encyclopedia Britannica, art. "Harvard University," Vol. II, p. 229.*

William and Mary College, the venerable mother of the University of Virginia, was started in 1693. After premising the want of able and faithful ministers and the improbability of constant supply from the home country, the Enabling Act passed by the Virginia Assembly declares:

"That for the advancement of learning, education of youth, supply of the ministry and promotion of piety, there be land taken up and purchased for a College and Free School; and that with all convenient speed there be buildings erected upon it for the entertainment of students and scholars."—*B. B. Edwards, in "History of American Colleges," American Quarterly Register, Vol. III, May, 1831, p. 263.*

Beverly, in his history of Virginia, says, "It was a great satisfaction to the Archbishops and Bishops, to see *such a nursery of religion founded in that new world*; especially for that it was begun in an Episcopal way and carried on wholly by zealous conformists to the Church of England."

A college was attempted at New Haven as early as 1654. It experienced many vicissitudes. In 1700 a petition originating from an increasing demand for educated and pious ministers and from a sincere desire "to uphold the Protestant religion by means of a succession of learned and *orthodox men*," was signed by a large number of ministers and others and presented to the legislature. A charter was granted by the General Assembly in 1701. A rector, Abraham Pierson, was chosen, who was ordered, among other things, "to ground the students well in theoretical divinity, . . . and in all ways to make it his endeavor to promote the power and purity of religion and the best

edification of these New England churches." Not until 1717 did the institution become permanently located and receive its name of Yale College. Weak administration from within and loose opinions on morals and religion freely expressed without, exerted their pernicious influence on the school. But in spite of vicissitudes and dissensions, continued through many years, the college prospered and exerted a wholesome religious influence. In 1831, the junior editor of the *American Quarterly Register* wrote as follows:

"Yale College has frequently enjoyed special manifestations of the divine influence, and has exerted a very great and happy influence on the state of morals and religion throughout the country. It has been for some years, in point of numbers, the first college in the country."—*Id.*, p. 273.

Princeton, which started in 1746 from Tennant's Log College, taught that "without education piety would cease to be intelligent, and without piety the desire for education would be lessened."

"In the language of the earliest official account of the college published with the imprimatur of the board of trustees in 1752, six years after the founding, it owed its existence to the zeal of 'several gentlemen residing in and near the province of New Jersey who were well Wishers to the Felicity of their country and real Friends of Religion and Learning, and who had observed the vast increase of these (Middle) Colonies with the Rudeness and Ignorance of their inhabitants for want of the necessary means of Improvement.'" —*Varnum Lansing Collins, in "Princeton."*

King's College, now Columbia, was founded in 1754 by the Episcopalians. Of its establishment, Cubberley writes as follows in his "Public Education in the United States:"

"In the advertisement published in the New York papers announcing the opening of King's College 1754, it was stated that: 'The chief thing that is aimed at in this college, is to teach and engage the children to know God in Jesus Christ, and to love and serve Him in all sobriety, Godliness, and Richness of Life, with a perfect Heart and a Willing Mind; and to train them up in all Virtuous habits, and all such useful Knowledge as may render them creditable to their Families and Friends, Ornaments to their country, and useful to the Public Weal in their generation.'" —*Ellwood P. Cubberley, in "Public Education in the United States," p. 201.*

Brown University was established

in 1764 by the Baptists; Rutgers in 1766 by the Dutch Reformed; Dartmouth in 1769 by the Congregationalists. The only college founded before the nineteenth century that was not the creation of the church or of individual ministers, was the University of Pennsylvania, which had its beginning in 1755. However, though granted a charter by the lieutenant governor, the institution subsequently received only irregular appropriations from any source, and by neither the proprietors, the king, the city, nor the legislature was responsibility for control assumed. The Anglican Church early secured a dominant position in the affairs of the institution, and the college must therefore be classified as under church control.

Up to the time of the American Revolution nine colleges had been established in the whole country, each of which in its origin was closely associated with the church.

"But religion fell upon evil days in the quarter of a century following

the Revolution. Due to the influence of Rousseau, Voltaire, and others of the French School, and because of the disorganization which followed the war, religion was at a lower ebb in our colleges than it had been at any other time. In many institutions which registered one hundred and fifty or more students there were scarcely a dozen communicants, and faculty joined with the student body in expressions of skepticism and contempt of religious matters."—*Herbert E. Hawkes, "Religion in a Liberal Education," The Effective College, edited by Robert Lincoln Kelly.*

Between the years 1797 and 1804 a great revival of religion took place in these colleges. It produced a profound effect upon the religious interests of both students and teachers, with the result that during the first thirty years of the nineteenth century from one third to one half of the entire number of graduates went from the colleges into the ministry.

(To be concluded)

God's Way of Dealing With Sin Jesus' Ministry in the Heavenly Sanctuary

BY W. E. HOWELL

At Pentecost Jesus entered upon His work as "minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man." Heb. 8:2. He does not come into the presence of God "with the blood of others" (Heb. 9:25), but with His own "precious blood." 1 Peter 1:19. As He did not make His offering "year by year continually" (Heb. 10:1), as did the Levitical priests, so He does not enter into the most holy place every year, as they did. But as He was "once offered to bear the sins of many" (Heb. 9:28), as "once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (verse 26), so "He entered in *once* into the holy place (verse 12).

The question naturally arises in this connection, After the transaction at the cross, and after His ordination to the priesthood, in what does Jesus' ministry in the heavenly sanctuary consist? A little review of the service in the earthly sanctuary will help us find the answer.

The deficiencies in the type and its consequent inability to represent fully the perfection in the antitype, have already been touched upon. These must be kept clearly in mind in seeking a right understanding of the true service. In the type the priest could not be his own offering in the

daily service. Hence an animal served as substitute for the guilty sinner who deserved to die. The animal substitute could not rise from the dead and minister its own blood in the sanctuary. The priest could so minister. Hence, when the blood of the animal had been shed in death, the priest took the shed blood, and sprinkled it upon the brazen altar or upon the golden altar and before the veil. So he did from day to day throughout the year, as sin was confessed from time to time upon the head of the animal.

On the Day of Atonement in the yearly service, the high priest could not be his own offering in making final atonement for the sins of the people. He therefore laid these sins upon the head of the Lord's goat, took its life, and bore its blood, shed because of "the uncleanness of the children of Israel . . . in all their sins" (Lev. 16:16), into the most holy place of the sanctuary, where he sprinkled it upon the mercy seat. By this act he completed the ministry for the sinners which he had been carrying on all the year.

From this brief review, we learn—

1. That under the Levitical priesthood, instead of one offering, as in the true, there were many offerings from day to day throughout the year and from year to year.

2. That instead of one service for all, there were many services from day to day and from year to year.

3. That instead of one priest, there were many priests from time to time throughout the years.

4. That if the typical service had been a perfect representation of the true, it would have been necessary for the high priest himself to be without sin, to die as his own sin offering, to rise from the dead, and to minister his own blood in the sanctuary. Since sin made this impossible, it was necessary, not only to provide a sin offering for the priest himself, but to provide also a symbolical representation of the heavenly service which was as close a reproduction of the work of our High Priest in heaven as human and earthly limitations would permit.

What shall we conclude from these observations on the typical ceremonies recorded for our learning?

1. That the promise held out to the penitent sinner was forgiveness of sin. "The priest shall make atonement for him as concerning his sin, and it shall be forgiven him." Lev. 4:26. (See also verses 20, 31, 35, etc.)

2. That when by faith the penitent had met the condition of forgiveness by making confession, expressed in the offering of his sacrifice, the guilt of his sin passed from the sinner, and the sinner went free—forgiven of his sin.

3. That the priest's work was to carry the blood of the sin offering as evidence of the confession made by the sinner, and of the death of the substitute, and register it in the sanctuary by sprinkling it upon the golden altar of prayer or petition, or register it on the horns of the altar of burnt offering, and eat the flesh of the offering in the holy place. There the case was to remain until the Day of Atonement.

4. That on the Day of Atonement, the priest killed the Lord's goat, carried its blood through to the most holy place, and sprinkled it upon the mercy seat of pardon. On this day the people who had been faithful were all called together to be made finally and forever free and clean from all their sins before the Lord.

How shall we apply these conclusions to the ministry in the true sanctuary?

In the true service, the promise held out to the sinner is that "if we confess our sins, He is faithful and just to forgive us our sins." 1 John 1:9. This is the promise that drew Adam and Abel to the gate of Eden to bring "of the firstlings of the flock" as a sin offering, as an outward means of expressing their confession

of sins and their faith in the promise of forgiveness. So did the promise of forgiveness upon confession draw patriarchs and prophets and kings and people to the altar of sacrifice and confession until Shiloh came. So has that same promise drawn disciples and apostles and prophets and people to the foot of the cross in confession through the centuries from Calvary to the present hour.

How could such a procession of penitents through the ages become possible? The answer comes: "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. How could Adam and Abel be included in the "all men"?—Because the "I" who is speaking is "the Lamb slain from the foundation of the world." Rev. 13:8. Though not lit-

erally slain at the foundation of the world, He was slain by promise, and God "cannot lie." It was faith in that promise which drew all men to confession, before the Lamb was slain in fact, and every man who was drawn to confession obtained forgiveness.

Was that forgiveness actual or only provisional? It was actual and absolute for the penitent. How could it be so when Jesus had not yet died? Ah, God is not slack concerning any of His promises. (See 2 Peter 3:9.) When He promises forgiveness on confession, He keeps His word. When Adam and Abel and all their descendants expressed outwardly their faith in the promised forgiveness through Christ, they were forgiven in fact, and their guilt passed to the



The Trysting Hour

BY GEORGE CLARENCE HOSKIN

THE trysting hour is here.

The day is almost done. The lowering sun,

Sinking away in the west, its course has run

For this, another day.

The fast dimming shadows linger

Only briefly to caress the fading forms

And silhouetting beauties that adorn

The enchanting evening vista.

The trysting hour is here.

The last faint, fascinating glow of light
Is dispelled, disclosing the wondrous sight

Of God's vast starlit dome.

That distant glow of entrancing beauty,
Dazzling afar in yonder boundless space,

Urges us on to our evening trysting place,

To be alone with Him.

The trysting hour is here.

Linger not! The time will glide away
So fast, lest we may fail to keep, today,
This heavenly appointment.

These evening moments thus are sacred.

The quiet, restful shades enhance

The cloister. Come now, perchance

We may somehow neglect.

The trysting hour is here.

This is the time when heaven's bower
Closets the trusting soul for one short hour

In a merciful quietude.

Penitent and submissive, in converse

Friendly and assuring, comes the consciousness

Of an unction, buoyant with tenderness,—

A comforting, helpful fellowship.

The trysting hour is here.

The urge to pray is not of earthly bent

Or call. The impulse is Heaven sent,

A delightful privilege.

Cherish this time of contrite reminiscence.

His graciousness will exceedingly compensate

In loving assurance. Nor will He e'er abate

This precious heritage.

The trysting hour is here.

Solace sweet and contentment fills the heart

Of the suppliant who thus comes apart

In reverent meditation.

The occasion is not for somber reverie

Or apprehension. Anticipate, in confidence,

A consolation, incomparable to all else,
With Majestic Companionship.

The trysting hour is here.

A humbling sense of need and abnegation,

With thankfulness and heartfelt intercession,

Brings a boundless recompense.

This passionate appeal for Heaven's aid

To meet the daily hazards of the way,
is bold

To claim the blessing that He'll not withhold,

In inexhaustible supply.

The trysting hour is here.

A tranquillity that does not depreciate
Rewards the diligent. Nor can they evaluate

This compassionate bestowal.

All too quickly fleets away the time,

Leaving soulful memories. May this impress,

Ever cheer, each trysting one, who'll ne'er digress,

To his eternal home.

great Sin Bearer, who was the Lamb slain from the beginning. Those who lived before the cross, bear exactly the same relation to the Sin Bearer as do those who have lived since the cross, with only the difference that the former obtained forgiveness by faith in the unfulfilled promise of the Lamb slain, while the latter obtained theirs, as we all do now, by faith in the fulfilled promise of the Lamb slain on the tree.

Marvelous provision of grace! Wonderful Mediator between the sinner and God! Patient and faithful Sin Bearer from the hour of confession till the last hour of probation! Majestic Lord when He comes bringing the reward of faith with Him to bestow upon all His children at the same time at His coming!

The question, In what does Jesus' ministry in the true sanctuary consist? has been answered only in part. The study will be continued in our next.

To sum up:

1. Unlike the Levitical priest, Jesus needs to go in and out of the sanctuary only once for all, to accomplish His work as our Mediator.

2. In preparation for His ministry, Jesus brought only one sin offering—Himself.

3. In the typical ministry there were deficiencies that fell short of perfectly representing the antitypical, such as—

a. The animal that dies as substitute for the sinner, could not rise from the dead and minister its own blood.

b. The priest could not die for the sinner, and rise from the dead to minister his blood.

c. Hence it was necessary to have two offerings of blood, one in the daily and one in the yearly service.

d. Instead of one priest throughout the typical period, there were many priests, one succeeding another.

e. One year's round of service in the type represented the entire period of service in the antitype.

4. In the type there were a preparatory service and a concluding service, the former concerning the individual, or congregation as a whole, the latter concerning all who had confessed and remained faithful.

5. In the service in heaven the basis of dealing with sin lies in the promise of forgiveness on confession by virtue of the one Lamb slain.

6. Since the Lamb was slain by promise from the foundation of the world, forgiveness of the first sin was obtained on confession by faith in the one Lamb to be slain. That forgiveness was actual.

7. From Adam to the cross it was the same, and from the cross till the end of probation it is the same, except for the one difference that forgiveness is now obtained by faith in the Lamb slain *in fact*.

8. Jesus is the great Sin Bearer for all mankind, and the great High Priest for every penitent son and daughter of Adam. His ministry in the heavenly sanctuary, which began at Pentecost, was efficacious for all before the cross who confessed their sins and exercised faith in the Saviour and High Priest to come, and has likewise been efficacious for all who have lived since the cross, who,

confessing to Him their sins, have exercised faith in a Saviour who has come and a High Priest ministering in heaven.

Jesus does not complete His great work of atonement until He lays down His scepter of mercy at the end of probation.

The riches of His grace are amazing and immeasurable. They are offered to all, and are available in every walk and every experience in the daily life, and at every hour of the day and night. Jesus *ever* liveth to make intercession for us. Why should we live longer in poverty of spiritual power and grace?

Burning Incense to Satan

BY WESLEY AMUNDSEN

It is sad to note that here and there are those professing to be waiting for the coming of the Lord Jesus, yet who are saturating their bodies with the nicotine of tobacco. Some even excuse themselves by saying that there is nothing in the Scriptures directly condemning this evil. We are constrained to refer them to 1 Corinthians 3:16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

God is not a man, that He can be mocked. No one can with impunity alter God's word to meet his own mind, and open the door for such evils as he desires to practice, feeling that because the Bible does not say definitely "tobacco," therefore there is no condemnation. God does say, "If any man defile the temple [body], him shall God destroy." That should be sufficient warning to any user of the weed. The following statements from the Spirit of prophecy give us

even greater light on this subject:

"As I have seen men who claimed to enjoy the blessing of entire sanctification, while they were slaves to tobacco, spitting and defiling everything around them, I have thought, How would heaven appear with tobacco users in it? The lips that were taking the precious name of Christ were defiled by tobacco spittle, the breath was polluted with the stench, and even the linen was defiled; the soul that loved this uncleanness and enjoyed this poisonous atmosphere must also be defiled.

"Men professing godliness offer their bodies upon Satan's altar, and burn the incense of tobacco to his satanic majesty. Does this statement seem severe? The offering must be presented to some deity. As God is pure and holy, and will accept nothing defiling in its character, He refuses this expensive, filthy, and unholy sacrifice; therefore we conclude that Satan is the one who claims the honor."—"Counsels on Health," p. 83.

"Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. Those who use tobacco in any form are not clear before God."—*Id.*, p. 81.

"Slaves of tobacco, claiming the blessing of entire sanctification, talk of their hope of heaven; but God's word plainly declares that 'there shall in no wise enter into it anything that defileth.'"—"The Great Controversy," p. 474.

May God help this people to be a purified and holy people, not yielding the body to the uncleanness of the fleshly lusts; rather let us seek to have restored in this body the image of God, without which we shall not see Him.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

To Win a Soul

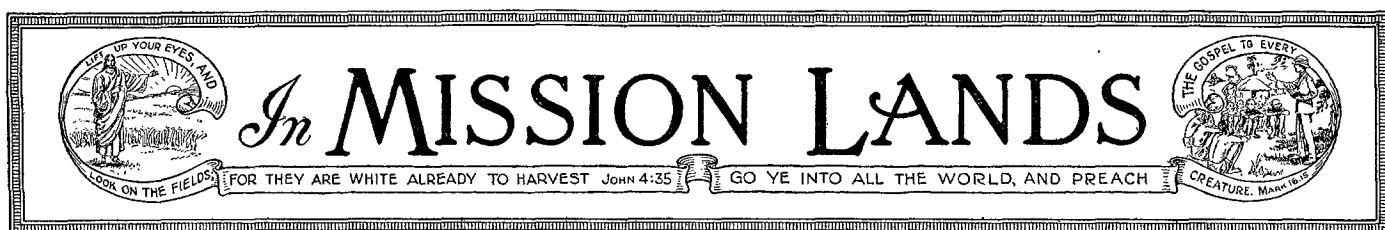
BY HARRIETT B. SCHROEDER

To win a soul
Means much to thee.

"Go, search for those who long I've sought,
To make them whole.
This do for Me,"
Said Jesus, "for they know Me not."

To win a soul,
What joy 'twill bring!
Go, help save even one for Him
From sin's dark toll,
Heaven's song to sing,
And with the ransomed enter in.

To win a soul,
'Tis valued dear,
Christ gave His life on Calvary;
Let's make the goal
Within this year;
He did so much for you and me.



Evangelism in South Africa

BY B. W. ABNEY

THE writer, with his corps of workers and the faithful members of the Elsie's River church, began a series of meetings on Sunday night, October 1, 1933, in a suburb of Cape Town, known as Elsie's River. The first two nights the attendance was not very large, but by the end of the first week the building was filled. Elsie's River is thickly populated with people who are largely Afrikaans-speaking, while on the other hand there are many who are bilingual, speaking both English and Afrikaans. Some of the meetings during each week were conducted entirely in Afrikaans, even the singing; and other nights the services were in English. Our Bible workers are bilingual; hence they could easily care for the needs of both classes.

The Holy Spirit was manifested in the meetings in a marked way, and souls were converted. Truly the gospel is "the power of God unto salvation" to them that believe it. But to those who do not believe, it becomes a "witness against" them. In this effort we are glad to say that three whole families and a number of others accepted the message. There was also seed sown which may not spring up at once, but will in after years bring forth fruit. In these perilous times we find that people are more willing to listen to the proclamation of the message.

Last year, after the close of the Wynberg (another suburb of Cape Town) effort, we started a Bible workers' training class, so that we might train the new members, as well as the older ones, to go out and win others. Things learned in childhood are fixed in the memory better than those learned in after years; so it is in spiritual things. We wish the new ones to learn in childhood, spiritually speaking, the importance of service. If they are started right, it will be easier for them to keep right. Some of them are giving as many as three and four Bible studies a week, besides attending to their other duties. The Lord is blessing their efforts, and souls are being influenced and brought into our bap-

tismal classes for final studies, preparatory to the ordinance of baptism.

As a partial result of the effort in Elsie's River and the baptismal class conducted in Wynberg, the writer baptized twenty-six on March 25.

A Newcomer in Nigeria

BY M. WHARRIE

It is often said that a person can write and talk more about a country during the first year of living in the place than people who have been there for many years, and I suppose it is for this reason that I have been asked to write on Nigeria after being in the country for only about three months. I presume the novelty does wear off after a time, and the wonders and things of vital interest to the newcomer become matter-of-fact and commonplace; but it seems rather presumptuous for such a new arrival as I am to hope to do justice by this land which is so very Eastern, as we think of the meaning of the word, and yet is Western in its geography. I have seen two thousand miles of Nigeria, and have been over the Niger River twice since my arrival. I will do my best to record how it has impressed me, but if some old Nigerian reads this article and does not agree with me, I am willing to be corrected.

Millions and millions! That is the first impression I received in Lagos, the port of entry into the country. The shops are not shops at all to the Western mind; rather they resemble warehouses. No imposing façades and marble entrance halls here, but large buildings, built for airiness and protection from the sun, with no time wasted on architecture. Doubtless almost everything can be bought in them, at a price, but the cry of being tempted by the display in the windows could hardly be an excuse for any lady. The streets are thronged everywhere with Africans. The dark skinned and lighter ones, smartly dressed, over dressed, simply dressed, and with little dress on at

That these may be faithful to the end and become instruments through whom many others may be won to Christ and His truth, is the earnest prayer of the writer.

By the time this is read, we shall be engaged in another effort in Port Elizabeth, which is on the east coast. Please remember us in your prayers daily. We are all well and enjoying our work in this field.

all,—they are all here. Pushing and jostling, yelling and screaming, or standing about talking, talking for endless ages; or, again, vacantly gazing at nothing in particular, and not caring how the time slips away. Everywhere and anywhere the black man is ubiquitous. On the roads into the interior it is just the same. Crowds walking, others riding motorcycles with loads on the back large enough for any motor car to carry, motor lorries packed with humanity fuller than safety warrants, and motor cars owned and driven by Africans. It is indeed the "black man's country."

Nigeria has a population of over twenty-two million, and these people range from some of the most highly educated people—graduates from Oxford and Cambridge—to the lowest type of humanity to be found on any part of the earth's surface.

The roads are good for travel. The tropical growth is prolific. Some of the scenery is magnificent, but in other places the lack of any attractive feature in nature is painful to the eyes. Animal life seems to be scarce, and one looks in vain for the lovely gazelle and other antelopes of the eastern and southern portions of Africa.

The Nigerian's taste in architecture is varied. Modern bungalows of Western design grace the large cities; Ibadan has a marvelous structure in its Council Hall; but almost facing these works of art are mud huts with corrugated-iron roofs. In the country, huts of mud, grass, and reeds are seen in varying formation according to the tribal area through which one is passing.

The humidity of the atmosphere is very marked, and makes exertion something to be avoided, as perspiration flows freely on the slightest provocation. It is because of this that the African in the town appears in a loose garment resembling pajamas. In the country a covering of leaves around the waist is worn by the women, and a girdle is used for the men. The children are exempt from even this burden, and go about unconcernedly with perhaps just a ring on a finger or a few beads around the neck.

There is a very sparse white population because of the enervating climate; but there are many tribes and many languages among the Africans. This adds to the difficulty of the work. The missionary learns one language, and then finds that outside of a very limited area he cannot get into close contact with the natives because they do not understand what he is saying. Try talking for a little while through an interpreter when you do not know how much of what you have said he has grasped, and you have not the slightest notion what he is telling the hearers as to the message you are giving them; and you will realize that in addition to the climate there are many other things to make one exhausted.

In spite of the fact that malaria is prevalent everywhere, few of the houses are screened. Glass windows are very rarely seen. All the white people take quinine daily. They would fear greatly should they forget for any length of time their daily dose of this antidote against the dreaded fever.

The credit system of payment is a curse to this part of Africa. Most of the black people are in debt. If they are not, then their relatives and friends will soon see that they are; for a feast must be given for every important occasion—a birth, a death, or a marriage.

Our hope of an earth made new cannot be realized until this as well as every other part of Africa has been given the message for these days.

The town people are lulled to a sense of security, but the bush tribes, with little or no education, are restless with an eagerness to know something. They are unable to tell just what they long for; but we know that it is the work of the Spirit of God according to the promise of Joel. The joy of soon having a harvest of souls to lay at the feet of our Lord and Saviour, will be ours if we are up and doing now, for God is to make a short work in these final days.

Remember that we are but eight paid white workers, with six hard-

working wives to augment materially our small force, and we have a work to do among many who cannot even read or write and have no earthly possessions, not even a garment. Methods that would work well with a white audience are not always successful with a black one, and much care, ingenuity, and leadership are required.

Will you not make your prayers on behalf of Nigeria more earnest and heartfelt in the days that are to come? for the "fervent prayer of a righteous man availeth much;" and with your prayers will come the power to enable us to lift Him up who has promised to draw all men to Himself. "I, if I be lifted up, will draw all men."

Problems of Mission Work in Old Mexico

BY C. E. MOON

OUR membership in this country has increased in the last ten years from 350 to a Sabbath attendance of between 6,000 and 7,000 believers. We are grateful to the Lord for this remarkable gain, but we are meeting grave problems in getting well-trained workers. With no church schools of any kind, and with a school at this place which was closed for several years and then opened again, but with only room for a few students and no way of supporting the school, the prospects for trained workers are not very encouraging. We have lacked a well-organized school in the country, where the students might help pay for their training by their labor, and where we could accommodate fifty or more students at a time, and give them the proper mold, away from the larger centers.

Until recently we have lacked an institution where we could give even a limited training along medical missionary lines, and prepare our Mexican youth to take an active part in these useful lines that tend to give prestige to the work among the better class of people. We now have

public is at Cuernavaca, which is some thirty-five miles from Mexico City. To this place and the surrounding country are flocking thousands of people each year, but as yet there are no sanitariums or hospitals of any note there. It seems only reasonable to think that our own medical work could find its center amid these pine forests and in the wonderful climate that this place affords. With only a small institution at first, but with a good physician at its head, as we now have in this country, we would be in a position to receive the very best people, besides the ever-growing tourist trade, which always brings those who are looking for the rest our sanitariums afford. There is no more suitable place for a medical unit than Cuernavaca for this center of health education, and no place perhaps where it would be easier to obtain a beautiful location, for only a few thousand dollars. Buildings could be erected and a work carried on according to our own system of treatments.

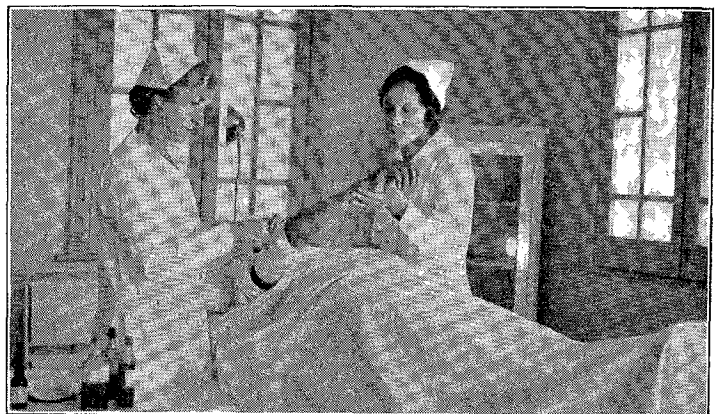
Until this time comes we are making the best use of what we have. We

.....



A Clinic in Mexico

.....



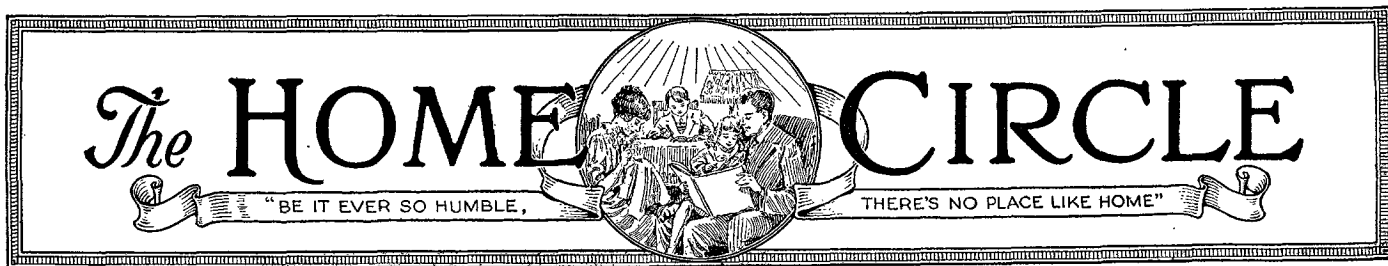
three medical units, and several more are in view, where we can carry on some kind of clinical work for the sick.

Dr. I. S. Ritchie will connect with this line of work, and train the young people to go out into the remote places, treating the sick and carrying the gospel message.

The great health center for the re-

are building up the work with the medical units. We trust that all our people will remember in their prayers this important line of work, that has been neglected for so many years.

I AM in the best of services for the best of Masters and upon the best terms.—*John Williams.*



Conducted by Promise Kloss

A Beautiful Picture *Fruits of Christian Education*

BY R. L. BENTON
President, Southwestern Union

WHILE it is interesting to watch the processes in the development of an apple from the time the bud first appears until the apple is ripe and ready to pick, yet unless the apple has use after it is picked there is little value in these processes of development. The real human interest centers in the apples after they have left the orchard, and go on their way through various methods of distribution to the individual consumer. As we study them from this point onward, we think in terms of kind, grade, keeping quality, flavor, and general practicability. We are annoyed with bruises, spots, worm holes, and irregular shapes.

So it is with the fruits of Christian education. We find it intensely interesting to watch our boys and girls from the day they enter the primer class until they come out of college with their degrees. Volumes could be written dealing with the processes involved during these years. But the question that will eventually be asked by all is, What about the product as it goes on its way through the various distribution facilities? If the boys and girls come out of our schools just as boys and girls come out of other schools, having cost us more to bring them through this way; if they have the same ideals that worldlings have, and relate themselves to life in a general way as worldlings do, then what can be said in favor of the fruits of Christian education? But we know that this is not generally true.

Having pursued their studies in the atmosphere of Christian purpose, these boys and girls have a different outlook on life, and hold entirely different standards from those of the world. They come from our schools with a clear vision of the fact that man was made to glorify his Maker; that true pleasure and joy are found in unselfish service; that our worth is measured not only in terms of

"here" but of "hereafter;" that the things we do here are not just for the present, but for the future. Our boys and girls have as a background for their knowledge in history and mathematics and physiology a clear understanding of God's plan for His people as pictured in the Bible and the writings of the Spirit of prophecy.

At the Door

Of course she knows you love her
When you work hard as you do,
In all kinds of rainy weather,
Just to build a nest for two.
But she longs to hear you say it,
So just wait a minute more,
And tell her that you love her
As you leave her at the door.

You used to call her "sweetheart"
Before she was your wife;
You used to whisper fondly
That you loved her more than life;
And she never had to coax you
Just to wait a minute more,
As you bade a fond farewell
And you left her at the door.

Could you know the anxious waiting
When your coming's somewhat late,
Or the wild heart throbs of gladness
When she hears you at the gate,
And your step upon the threshold,
You would wait a minute more,
And tell her how you love her
As you greet her at the door.

Could you know how it would brighten
All the long and dreary day
When you are plodding onward
And she alone must stay,
With just her thoughts for company,
You would surely, as of yore,
Just tell her that you love her
As you leave her at the door.

Then remember how she loves you,
How she's always waiting there
In the little home to greet you,
Where the roses bloom so fair.
Do not wait to make her happy
Till you see her there no more,
But tell her that you love her
When you leave her at the door.

—Lloyd Burke.

They know that the world is now spending its last century, and that its teeming millions must be warned of the soon appearing of the coming King. This gives them an entirely different outlook on life. They have come up through a missionary atmosphere, and it is practically second nature with them to think in terms of missionary endeavor. They have learned to know the sacredness of their bodies, and the value of observing the laws of their Creator. They know something of the terrible effects of the dissipating life of many worldly young people. They can visualize the cigarette smoker in his declining years. In fact, they have a clear and right understanding of values.

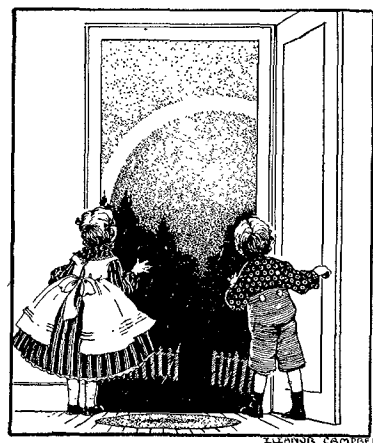
Boys and girls who are brought up in the atmosphere of Christian education are the type that we can trust with responsibility. They not only know how to accomplish their work, but they have the spirit of the enterprise. A great movement has developed that is now giving the gospel in more than four hundred languages, and for the most part it has grown under the efforts of our former youth who have finished their work in Christian schools. Out at the very ends of the earth we are intrusting them with great responsibilities, and they are loyal and faithful to this movement. At a time when practically everything else in the world is suffering defeat at the hands of the depression, this movement is going forward by leaps and bounds, reaching new heights each succeeding year. This would be an utter impossibility were it not for the boys and girls that have come up through our Christian schools.

The products of our schools are distributed as rapidly as possible to every nation, kindred, tongue, and people. There they prove their value. In every department of our work we lay upon them burdens in the heat of the day. And aside from our own organized work, the world recognizes the value of Seventh-day Adventist young people. Time after time we have had telephone calls from prominent people in large cities, asking if they could get a student from our school to take certain responsibilities

in their home. They are frank to tell us that the reason they call for our students is that they can trust them.

So if we would observe today the fruits of Christian education, we may look out over the highways where thousands of young men and women are going from door to door with the printed page; in our sanitariums, treatment rooms, and clinics around the world we see still other thousands ministering to the sick and dying, saving the lives of hundreds who otherwise would perish; in our church schools we see many of them faithfully teaching our younger boys and

girls; in hundreds of tent meetings held during the summer we see young men and women faithfully carrying out their parts, making definite contributions to a program that holds the interest of thousands of people while they hear the message for the first time; step down to the wharf and watch the departing steamers as they carry our young men and women on long journeys to far-distant lands, where they are to take on the burdens and responsibilities for the finishing of the work. It is a beautiful picture of the abundant fruits of Christian education.



Father Takes a Hand

BY JANET T. VAN OSDEL

As Mr. Bender entered the living room his ten-year-old son, Charles, left it with a furtive glance at his father.

"What mischief has the boy been in?" asked Mr. Bender as he stooped to kiss his wife.

"He's been telling me another untruth! I'm sick over it!" answered Mrs. Bender, her blue eyes filling with tears as she looked up at her tall husband. "I can't understand it in a son of ours."

Mr. Bender walked to the window and watched the boys at play. Nothing furtive about Charles now! He was leading a charge of small boys against a group of older lads behind a snow fort. Full front he took their missiles, scarcely troubling to dodge them, and went straight over the fortifications, putting to rout three boys twice his size.

"I'll try my hand with him," said Mr. Bender. "After all, some of it is up to the father!"

Several months later Mrs. Bender again spoke of Charles to his father as they sat alone after dinner.

"Robert, I'm so very happy to tell you that now I am sure I can believe every word Charles says. Since the night you talked to him he has never, to my knowledge, denied anything that he has done. Tonight he went much farther. He said that he had broken a window in a garage on the way from school, that he had told the people who owned the garage about it and said that he would pay for the window, but must first come home and get permission to take the money out of his bank. I've never asked what you said to him, and I'm not asking now, but I do wonder over such a complete face-about."

"It was simply this," said Mr. Bender. "As I watched Charles go after those fellows twice his size at

their snow game that afternoon, I saw that he did not lack courage, and was pretty sure that he was proud of it. So I put it up to him that it was generally true that a boy lied for one reason only,—he was afraid to take the consequences of an act. A brave boy would always stand by what he had done, and never try to lie out of it. You should have seen Charles's face, for I had struck a tender spot! He couldn't stand being called a coward. But after thinking it over for a minute, he agreed that a boy who lied to save himself must be one. I was certain then that, barring possibly a time or two when impulse leaped ahead of thought, there would be no further trouble."—*Issued by the National Kindergarten Association.*



(Concluded from last week)

AFTER finishing the dishes, Alice, Alvin, and Uncle Ray went out on the front porch, where they could hear the crickets chirp while they talked about dinosaur eggs.

"Roy Chapman Andrews," said Uncle Ray, "a scientist searching for fossils in Central Asia, found most of the dinosaur eggs now in existence. He found them in all stages of incubation, that is, some were fresh, others half hatched, and others ready to hatch, when they were all covered by the earthquakes and storms of the flood. And these through the slowly moving centuries have become solid stones for a witness to us."

"Well, I've often heard of and seen china eggs, but never a stone egg!" Alice laughingly exclaimed.

"Perhaps some day you will have the opportunity of visiting some museum of natural history, and there you may see many stone eggs," her uncle replied.

"Has any one ever found fossils of horses?" Alvin asked, as he is a great lover of that useful farm animal.

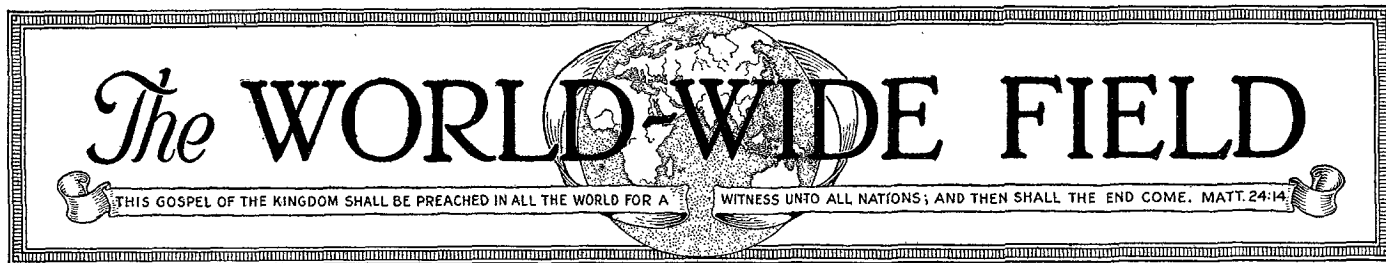
"Yes, Alvin, many of them, some much larger than those we see today, and others, multitudes of tiny ones about the size of a rabbit dog. Back in those days horses, large and small, were probably a pest like rabbits."

"I have heard that there are many herds of wild horses on the Western plains," said Alice. "Is that really so?"

"Yes, there are, but not so many as there once were. Fossil remains of great herds, more than there are living today, have been found buried, smothered to death by dust and sand storms which are common to the almost-desert regions of the West and Southwest. Herds of wild hogs have perished in a like manner.

"One sad little story has been dug up from the ruins of the past about one of the tiny horses of that bygone age. The fossil bones of one were discovered crushed beneath a tree, also of stone. It seems that this little horse had been grazing peacefully in the welcome shade of the very tree that crashed down upon it and killed it. Buried through the ages by earth and stone, the little fellow lay petrified (turned to stone) in a rocky tomb until uncovered by the hands of men these thousands of years since."

HE who helps a child, helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human life can possibly give again.—*Phillips Brooks.*



Czechoslovakia

BY I. H. EVANS

IN company with M. H. Wentland, president of the Czechoslovakian Union, I went from Berlin to visit churches in that historic field. Everywhere we went, there was a large assembly of our people, and, except at Prague, the halls were not large enough to seat the people.

After the first meeting at Reichenburg, Dr. Simon accompanied me and translated. The people seem loyal to the truth and deeply spiritual. They responded to the talks with close attention and hearty amens.

Somehow this truth makes one great brotherhood of the people of God. The handclasp, the warm greetings and farewells, and all the kind things they say, make one who cannot understand their words, at least appreciate the truth that has called us out to be the remnant people getting

ready for Christ's second coming.

The work is growing in Czechoslovakia. They have 3,300 members uniting in local missionary endeavor, and all this work for others helps to win the lost and lead them to find hope in Christ.

They have a good school outside of Prague, where a few students are in training for the Master's work.

I greatly enjoyed the meeting in Brother Wentland's field, where he is working hard to build a strong church for Christ. May the people in this field, where Huss did so much to kindle the flames that developed into the Reformation, and where that great Moravian missionary zeal, which burned so brightly, has been an example to Protestants to do more and more for Christ, find light and help in the third angel's message.

sired special help could feel free to go there for prayer. Those in charge of this tent reported that it was visited by scores of our people, and that often they had to remain for hours at a time to meet and pray with those who came. We believe that this feature of the meeting is worthy of emulation in all our camp meetings.

On the last Sabbath of the meeting, after a consecration service in which many took their stand to walk with us and others renewed their covenant relationship with God, an offering was taken for missions. This was done very quietly, by passing out pledge envelopes to all who were present, and asking that each one sign for some amount in this special offering. The amount of \$3,478.69 was contributed, which, with \$1,539.05 given in the Sabbath school offerings of the two Sabbaths, made a total of \$5,017.74 given for missions. Besides this, \$752.57 was contributed in the evening offerings toward camp meeting expense.

Much time was given in the meetings of the camp to a restudy of the fundamentals of our message, and this was much appreciated by those in attendance. Our people like the ring of the old-time message, and their faith is always strengthened by a re-examination of the foundations upon which it is established.

Those helping in the meetings from outside the union and local conferences were A. L. Ham, of China; C. E. Weeks, A. L. Baker, G. W. Casebeer, and A. W. Spalding; Elder and Mrs. John Oss, of China, and the writer.

We believe that these large annual gatherings of our people are conducive to great good. It is a distinct loss to any conference not to have a camp meeting when it is at all possible to hold one. Our brethren and sisters greatly need the inspiration and help they receive from such meetings. This will become increasingly true as we near the end and come more and more into the perils and trials of the last days. Thus we are admonished by the apostle Paul not to forsake the assembling of ourselves together as some have done, but to exhort one another, "and so much the more," he says, as we "see the day approaching."

Southeastern California-Arizona Camp Meeting

BY W. H. BRANSON

THE annual camp meeting for the Southeastern California-Arizona Conference was held June 14-24 on the campus of the Southern California Junior College, near Arlington, California. It had been three years since this conference had held a real camp meeting, and it was evident that the people were all hungry for the spiritual benefits to be derived from such a meeting. The attendance was excellent and constant. It was, of course, larger over the two week-ends, at which times it ranged from 4,500 to 5,000. On the Sabbaths separate meetings had to be held for the youth and children, as the large pavilion would not accommodate all who came. Out of the fifty-seven churches in the conference, fifty-two were represented in the meeting.

The work of the camp was thoroughly organized, and the entire program was carried out with order and dispatch. E. F. Hackman, the conference president, and his staff of laborers had everything well in hand,

and the carefully prepared program contributed much to the success of this large meeting. Two hundred eighteen tents were pitched on the grounds, and in addition there were about one hundred private tents.

One of the outstanding features of this meeting was the large number of conversions and reconversions. Scores also of those whose feet had been slipping and who came to the meeting discouraged and in many cases despondent, returned home with the joy of salvation fully restored to them. Seventeen were baptized at the meeting, and some thirty others returned to their local churches to be baptized.

Another interesting feature of this meeting was a "prayer tent." This was located in a prominent place, and the words "Prayer Tent" were placed at its entrance, where all who passed by could see. Announcements were made from the pulpit that one or more of the ministers would be in attendance, and that any one who de-

Ontario-Quebec Camp Meeting

BY F. D. NICHOL

THE 1934 camp meeting of the Ontario-Quebec Conference was held on the beautiful grounds of Oshawa Missionary College, Oshawa, Ontario, June 28 to July 8. As the name suggests, this conference takes in the two Canadian provinces of Ontario and Quebec. It is the largest in point of area and in population. Approximately two thirds of all of Canada's population live in these two provinces.

There were in attendance over the week-ends at the meetings in the large tent 500 people, besides the small children. Some members came as far as 500 miles to attend the meeting.

The first Sabbath afternoon two young men, Willard Dessain and J. A. Troop, who have been very successful in their evangelistic labors, were ordained to the gospel ministry.

One of the important features of the camp was a lay preachers' institute. Three meetings were held on the last Friday of the camp meeting, to discuss such important phases of lay work as the following:

- Place of lay preaching in the finishing of the work.
- Preparation of public addresses.
- Preliminary plans for lay efforts.
- Advertising that gets results.
- Music during the effort.
- Place of literature during the effort.
- Financing the effort.
- Personal work during the effort.
- Bible work and cottage meetings in connection with the effort.
- Bringing people to a decision.

Recently three laymen have held efforts in this conference, the results being as high as fourteen baptized from one effort.

A special service was held to promote the interests of the Oshawa Missionary College, and a fund raised to strengthen the college industries. This school is serving the whole of the eastern part of Canada, and is striving to provide as many opportunities as possible for students to earn a good portion of their school expenses.

On the last Sabbath afternoon, at the young people's meeting, an Investiture service was held. The platform was filled with mature young people who had taken various steps in the course of training that is offered to the Junior M. V.'s, the object in this being to develop what is known as the Big Brother and Sister movement. It was felt that if there is a group of older youth who have actually gone through the course for the Juniors and have received their pins, they will be able to give much better leadership to the Juniors. In

this Investiture service fifteen qualified as Friends, one as a Companion, two as Comrades, two as Master Comrades.

M. V. Campbell, who has successfully served as president of the conference for a number of years, accepted during the camp meeting a call to the presidency of the New York Conference. H. A. Lukens, president of the British Columbia Conference, was elected to fill this vacancy.

In addition to M. N. Campbell,

president of the Canadian Union, and his staff of union departmental secretaries, the following attended: W. A. Clemenson, president of the Maritime Conference; John W. MacNeil, president of the Potomac Conference, who is attending various camp meetings in the Canadian Union; and the writer of this report.

It was a pleasure to be with our Canadian brethren at this camp meeting. Many problems confront them in this far-flung country to the north. But they are of good courage, and are laying still larger plans for aggressive evangelistic labors in the future.

Southern New England Camp Meeting

BY A. T. ROBINSON

THIS meeting was held at South Lancaster, Massachusetts, beginning Friday evening, June 22, and closing on Sunday evening, July 1. Arriving in South Lancaster by train, the writer obtained his first view of the encampment from the car window as the train passed the grounds. The westering sun shedding a soft light over the two hundred tents, spread out over approximately sixteen acres of beautiful level ground, made truly a most pleasing picture.

At the setting of the sun a Sabbath stillness pervaded the encampment, at the opening service, when F. D. Wells, president of the conference, sounded the keynote of the services to follow, in a stirring address, based on the message of Revelation 14:6-14.

Besides 175 family tents, there were the large pavilion, 72 x 135 feet, the dining tent, 50 x 113, and fifteen other public service tents, ranging in size from 15 x 25 to 50 x 70.

The laborers from outside the union were W. A. Spicer, F. C. Gilbert, and L. E. Christman, of the General Conference, and J. W. Mace and F. D. Nichol from the Review and Herald.

The preaching services, conducted mostly by the general men, were of a deeply spiritual character, with Elder Spicer's 11 A. M. studies a marked feature in the daily program. The services on the two Sabbath days witnessed a great revival, a goodly number giving their hearts to the Lord for the first time, and a reconsecration of practically the entire congregation, first by giving themselves anew to the finishing of the work, and then by giving of their substance for that purpose. As nearly as the writer can remember the figures given at different times, the offerings for foreign missions and for work in the confer-

ence, on the two Sabbaths and at one other public call, amounted to between \$9,000 and \$10,000. Liberal offerings were also made to defray the expenses of the meeting. Twenty-one new converts were baptized at the close of the camp.

The meetings of the conference session were refreshing seasons, as the reports from various departments showed a marked growth during the biennial term. While there was a liberal response to the calls for foreign missions, the work in the home field was not overlooked. Plans were made for large, aggressive evangelistic efforts for the coming term.

A fund of nearly \$3,000 was raised for advance work in the conference. The large pavilion, never before used in field work, is to be erected in the city of New London, Connecticut, in which Elder John Ford is to conduct a public effort. Symphony Hall, one of the finest halls in the city of Boston, has been rented for thirty nights, beginning about the middle of October, when an evangelistic effort is to be carried on in that great storm center between the forces of good and evil. Many earnest prayers will ascend to heaven in behalf of these and other public efforts to be conducted during coming months.

It was a wonderful privilege for the writer to be present at this great gathering, meeting hundreds of old-time friends and some fellow laborers of former years. I was forcibly reminded of more than threescore years ago, when, under the leadership of S. N. Haskell, camp meetings in New England were first held. Also of later times when I succeeded Elder Haskell as president of the old New England Conference, prior to divisions of later years. In those earlier times, when our membership was con-

siderably less, camp meetings being more of a novelty, they were much more largely attended by the general public.

As we compare our work now with what it was in those earlier days, we are led to exclaim, "What hath God wrought!" We are living in a changed world, which calls for a change in some respects from the sim-

plicity of labor that characterized our work in former times; but as we look upon our greatly increased membership, we are led to question, Has the real spirit of love and devotion to this cause kept pace with the increasing membership? Translation day is now nearer than when we first believed. We must be ready for that glorious event.

ference laborers and W. E. Howell, C. S. Longacre, and A. R. Ogden, whose ministry was greatly appreciated.

The Upper Columbia Conference

The Upper Columbia conference and camp meeting were held at Granger, Washington, June 14-24. This meeting was held in connection with the Yakima Valley Academy, which is located at that place. The conference work was taken up early in this meeting, and the reports rendered indicated good progress in nearly all lines of activity. We were especially pleased to note the number of baptisms during the past two years. Upper Columbia has made a record in adding practically nine per cent to its membership during this period. The present membership of the conference is 4,629. Nine new churches were added to the conference at this session.

It was a great pleasure to note this decided advancement in the soul-winning work of this field, especially in a time of depression which has hit this section of the country as hard as any place. It is the great wheat field of the nation as well as an important fruit-growing country, both of which industries have been seriously affected during the time of depression.

The Upper Columbia Conference is composed of a part of three States, Washington, Idaho, and Oregon. It is a rather difficult field in which to administer and work, owing to the long distances. We are pleased to report, however, that excellent progress has been made, and we found our people of good courage and with a strong hope.

The reports rendered by the president, secretary-treasurer, and departmental secretaries indicated thoroughness in leading out in the various lines of work, even during the period

Hamilton, Ontario

BY O. D. CARDEY

It is now three years and six months since the writer came to Hamilton, Ontario, to begin evangelistic work. During this period of time two large theater efforts have been held, as well as two small hall efforts. As a result of these efforts, including one held in St. Catharines, over 170 candidates have been baptized. During the meetings that were held in the Palace Theater eleven Sunday nights, there was an average attendance of over 1,700 people at each service. The membership of the Hamil-

ton church at the present time is 162, compared with forty-five three years ago.

Sharing with me in this good report, is Miss Cora Bowers, who has labored faithfully and earnestly as a Bible worker.

We thank the Lord for what has been accomplished in Hamilton by way of winning souls, and we solicit the earnest prayers of God's people that we may be just as successful in St. John, New Brunswick, this coming winter.

North Pacific Union Conference

BY E. K. SLADE

The Idaho Camp Meeting

THE Idaho camp meeting was held at Caldwell, Idaho, June 12-18. The camp was pitched on the grounds of the Gem State Academy, and part of the academy buildings were utilized for camp meeting purposes.

The Idaho Conference includes the southern part of Idaho and a portion of eastern Oregon. The headquarters of the conference are at Boise. The conference now has a membership of 1,161.

A conference session was not held in connection with this camp meeting, but there was a good attendance of believers from all parts of the conference. It was a pleasure to meet so many of our people from this part of the North Pacific Union field, and we were greatly encouraged to observe the deep interest that was shown and the large attendance at the various meetings.

Attention was given to all lines of our work, and a call was made during this meeting for mission funds, resulting in the raising of \$375 in cash and pledges. Excellent meetings were held with the young people, and at the close of the meeting fifteen persons were baptized, with others recommended to be baptized at their home churches.

An ordination service was held

during this meeting, at which time M. J. Jackson was set apart to the gospel ministry. The workers of the Idaho Conference have faithfully applied themselves to soul-winning work during these years of depression. Nearly a hundred have been baptized in this field since the first of the year. The conference is growing in strength and in membership.

J. W. Turner and his corps of workers are leading out strongly for the advancement of the message in this interesting field. We were pleased to have with us the union con-



New Believers in Hamilton, Ontario

These are about half of those who have been baptized by O. D. Cardey during the last three and one-half years.

of great depression. Good advancement has been made in some lines. It was pleasing to notice that our educational work in the church schools and academy has been carried on strongly and with decided advancement during the two-year period.

A call was made for mission funds, resulting in a good response in cash and pledges.

M. L. Rice, who has acted as president of this conference for the past four years, has accepted a call to the presidency of the Washington Conference. At the conference session this vacancy was filled by calling C. A. Scriven of New York, who takes up his duties in the near future as president of the Upper Columbia Conference. H. C. Kephart has been called to take the secretary-treasurer-

ship of the Oregon Conference, and his place was filled in the Upper Columbia Conference by calling M. G. Dealy.

The attendance was fairly good at this meeting, with representatives and delegates from practically all the churches. The spiritual meetings were of a very helpful nature. The labors of the local and union conference workers contributed much to the helpfulness of the meetings.

We were very much pleased to have with us W. E. Howell, C. S. Longacre, A. R. Ogden, and J. H. Siebel. It is a pleasure to me to be able to report that the work is going forward in this important conference, and that there is seen on every hand an earnest desire to hasten the giving of the last warning message.

Things are astir in this conference with its many cities. In one city, where one of our Italian books was sold, it was reported twenty families were apparently leaving the Catholic Church to follow the light. The fields are ripe for harvest. F. D. Wells was reelected to the presidency.

In New York State, the camp meeting was at Union Springs, the conference headquarters. Here again we met many of the older believers, and many new ones. One new church was received. There was a change in the presidency, C. A. Scriven having accepted a call to the Upper Columbia Conference. M. V. Campbell, president of the Ontario-Quebec Conference, was elected by the New York believers, and was able to attend the latter part of the Union Springs meeting, where he received a hearty welcome.

These Atlantic Union meetings were good. J. K. Jones and his union associates gave an earnest lead in all departments of work. J. W. Mace and L. E. Christman, from Washington, gave strong help in all these meetings. The labors of L. H. Gardiner, president of the Leeward Islands Conference (West Indies), were also much appreciated. He was on furlough, having in former years been a student at the Atlantic Union College.

In New England and New York

BY W. A. SPICER

Looking back at camp meetings and conferences in New England and New York, I must say it was an inspiration to see the onward progress being made in these States where the advent movement began in the times of 1844.

The Northern New England conference was held in our church at Rochester, New Hampshire. The workers had five new churches to present, and the conference approved plans for new evangelistic efforts. "The message is coming east," said the conference president; "we can get a hearing anywhere." The brethren and sisters who came in to Rochester from Maine, New Hampshire, and Vermont, were in real earnest to join the conference staff in soul-winning efforts. W. H. Howard was elected again to the presidency.

In old South Lancaster we saw the evidence of growth in the Southern New England Conference. On Sabbaths it was estimated that 2,400 or more were under the big tent, and the attendance on week days was gratifyingly large. Looking up the *Review* the other day for the sailing date of J. N. Andrews, in 1874, I noted the report of a camp meeting in South Lancaster that year, held on the grounds where their annual meeting had been held for several years. It surely was not the broad meadowland where it was necessary to pitch camp this year. That report of 1874 stated that Sister White was present, also J. N. Andrews and G. I. Butler, and the attendance was about three hundred.

How the cause has grown! And greater things are before these ear-

nest workers and believers. Five new churches were received into the conference. I understand just over \$6,000 was pledged for missions; and last of all, \$3,000 for special evangelistic efforts. The book tent sold out all it had of several books. These believers ordered forty-two sets of the "Testimonies for the Church."

The Georgia-Cumberland Camp Meeting

BY F. C. GILBERT

In a beautifully wooded grove but a short distance from the campus of the Southern Junior College, Ooltewah, Tennessee, was erected this spring a wooden tabernacle by the Georgia-Cumberland Conference for the camp meeting session which convened May 25 to June 3. The attendance at this annual convocation of the people of God was most encouraging. There was an unusually large number of believers present at the first week-end meetings.

While the writer was unable to be present at the beginning of the meeting, he learned that on the first Sabbath there were present about 1,500 people. The Lord blessed His servants as they brought to the people of God the messages essential for these days.

The tabernacle was none too large to care for those who crowded into it, particularly during the Sabbath services. The attendance was also quite good during the week. If the people of God were only able to visualize the meaning and the importance of these days in which we live,

more, many more would deem it vital to be present at all these annual seasons of spiritual uplift, when the Spirit of God visits His children.

All phases of church work were given attention. The young people, the Juniors, and the small children had their own meetings each day. There was a fine spirit present among the people, and words of praise to God were heard from many lips.

Many believers secured a good supply of literature for their own use as well as for the use of their neighbors. It was encouraging to see the zeal expressed by the people as literature in large quantities was offered for sale, especially in the way they purchased supplies for missionary purposes. Many laymen are engaged in soul-winning work in their neighborhoods. We believe that precious souls received a new unction from on high, as the Spirit of God brought victory to their lives. The people were refreshed as they listened to the old-time message which made us a separate people.

May the servants of God continue to bring to the blood-bought heritage of the Son of God those precious truths which will feed their souls, and which will bring to them the assurance of the keeping power of Christ in these last days. The people of God need to be often told that the Saviour is soon coming. A great work of preparation must be accomplished in the lives of God's people in order that they may be ready for that day.

An excellent response was expressed in the gifts for world-wide missions. An offering of several thousand dollars was contributed on both Sabbaths of the camp meeting. The Sabbath school did nobly in presenting its gifts for the advancement of the work of God. There was no conference session at the time of the meeting; so the time was entirely devoted to spiritual interests. May the Lord richly bless His people in this field during the coming year.

foundland Mission, S. G. White, rendered a report of progress. He and his family have seen mission service in China, and are well prepared for carrying on work under difficulties. Newfoundland offers its problems, as does every field.

The mission membership is now 246, showing a gain of thirty-seven over last year. Of this number 189 belong to the St. John's church. The proposal of the union president, M. N. Campbell, that a strenuous effort be made to increase the membership by a hundred within another year, looking to organization as a conference, was well received, and plans for lay efforts were at once started, the young people of the church showing a special interest. One new church was received into mission membership at this meeting.

The tithe income has held its level even during the depression. Mission offerings are showing a fair increase. All current obligations have been met. Certain repairs have been necessary on the manse and school building, and these are being cared for.

One is impressed with the large number of young people and children seen throughout the island country. They are much in evidence in the congregation. The Newfoundland Junior Academy at St. John's is helping to prepare a number for wiser and better living and for service in the cause of God.

The report of the principal, J. G. Comben, gave the present attendance as well over 100, showing a consistent growth when compared with other years. Still there are about half as many more of our young people who should be in the school, but who are not able to attend. School attendance is not compulsory. There is no public school system, but the government gives some aid to church schools.

The report of the Sabbath school secretary for the mission, Mrs. S. G. White, gave a favorable account of attendance and offerings. The manner in which the St. John's Sabbath school was conducted gave evidence that good attention is being given to this phase of church work.

A very interesting report was given by the new interne worker, George Russell. He and his wife are located in a coastal section, working among the fisher folk. Deep-seated religious leanings and prejudices, as well as old customs, make it necessary to work with care and patience, but promising prospects are in evidence.

Another evangelistic worker, R. H. Cook, will soon connect with the field, locating at St. John's. The church has a radio broadcasting set, and Sab-

Two New Churches in Kansas

BY A. C. GRIFFIN

MRS. GRIFFIN, our little girl Josephine, and I left our home in Topeka last March and started a round of evangelistic meetings. Our first series was a short church revival, without additional help, at Lawrence, Kansas. At the close of these meetings eleven were baptized and the church was revived spiritually.

Our second effort was held at Florence, Kansas. The president of our conference, A. H. Rulkoetter, was with us for a part of the first week, and Brother Jensen was with us throughout the entire effort. I served as my own music director during most of this effort. By strenuous labor and the Lord's blessing we were enabled to organize a church of forty members after just six weeks of meetings. Thirty-six of these were newly baptized members, one was received into church fellowship on profession of faith, and three united by letter. Brother Jensen is still faithfully laboring in Florence, and since the organization four more have been baptized, making the present membership of the new church at Florence forty-four.

The latter part of May we started

an effort in the Jayhawk Theater in Salina, Kansas. For the first two weeks Alten Bringle assisted us as music leader. Then Ralph Browning took his place, and is still with us. Mrs. Maud Tegler, who is an experienced Bible worker, joined our company the third week. Our helpers have served faithfully during the hot days of this summer effort. Central Kansas has been the hottest place in the country; much of the time the thermometer has registered over 100. But the Lord has again blessed our labors.

Sabbath, July 7, we had our first baptism here, and rejoiced to see twenty-six go forward in the sacred rite of baptism. Elder Rulkoetter was with us for an all-day meeting. We organized a new church of thirty-two members. Another baptism is planned within the next few weeks.

By the Lord's blessing the writer has been enabled to lead seventy-eight souls forward in baptism within the last five months. Surely the Lord is reaching forth His hand in the finishing of His work in the homeland as well as abroad.

The Newfoundland Annual Meeting

BY L. A. HANSEN

THE Newfoundland annual meeting was the first of the series for the Canadian Union. For those who attend the whole series it means a trip of 4,800 miles, lasting from June 11 to August 12, not counting the time it takes to go to the first meeting and to get home from the last one. It seemed far enough and long enough for me to get to St. John's, Newfoundland, from Washington, more of a trip than to the Pacific Coast. It is a seven-day trip from the union office at Winnipeg.

The meeting was held in the St.

John's church, the largest of the four of this mission field. Meetings were held in the afternoon and at night, with two night services, and with full-day services on the Sabbath. All meetings were well attended, sometimes with a number of the men standing. Quite a few not yet united with us were present. While not emotional or overexpressive, the people were responsive. The general social meeting held one night brought many earnest testimonies of appreciation, courage, and enduring faith.

The superintendent of the New-

bath and Sunday night services are sent over the air. The set is to be improved by G. I. Stevens, considerably widening its reach.

The union field secretary, P. D. Gerrard, helped in the public meetings, and also conducted daily studies with a number of prospective colporteurs, including several from the academy.

As visitors, Elder Campbell, Brother Gerrard and I were shown most kind attention. There was cold and wet weather, but this was more than made up by the warmth of feeling, including the farewell attendance of a good part of the church at the station when we left. We shall not soon forget our visit to Newfoundland.

the South Dakota Conference at the time of the camp meeting. The committee, in counsel with the union men, invited J. H. Roth, of the Canadian Union, to fill the vacancy. Brother Oss leaves a large circle of friends, and he goes to his new field of labor with the confidence and prayers of the brethren.

The Spirit of God was manifest until the close of the meeting, and the people went to their homes encouraged and helped. A number were baptized on the last Sabbath.

The work in North Dakota is going forward along right lines, under the leadership of E. H. Oswald. He has the confidence of his workers and the people. In the face of drouth and hardships such as they had not known before, their love for missions was revealed by their gifts, amounting to nearly \$1,100. The last Sabbath thirty-one were baptized. In the afternoon R. R. Bietz was ordained to the gospel ministry.

The general, union, and local laborers joined in bringing helpful and encouraging messages to the people, and all were thankful to God for His manifest presence. The writer enjoyed the privilege of associating with the workers, and it was a pleasure to meet the children of God in these conferences.

* * *

N. H. KINZER, director of the Pacific Colombia Mission, writes of his appreciation of the REVIEW AND HERALD in these words:

"I have been paying special attention to the present REVIEW AND HERALD circulation campaign. I personally believe that if each family of believers in the homeland could spend some time in the mission field, there would be a much higher appreciation of our church paper. After reading the letters from home folks, the REVIEW is the next to receive our attention. May the Lord bless it and those who work indefatigably for its success in spiritually uplifting God's people."

* * *

If any one tells you that such a person speaks ill of you, do not make excuse about what is said of you, but answer, "He was ignorant of my other faults, else he would not have mentioned these alone."—*Epictetus*.

* * *

THE disciples were not to wait for the people to come to them. They were to go to the people, hunting for sinners as a shepherd hunts for lost sheep.—"Testimonies," Vol. VIII, page 14.

Evangelism in Prosser, Washington

BY J. M. NERNESS

BIBLE Chautauqua meetings started in Prosser, Washington, in the Yakima Valley, May 20, last year. By the end of July a church of forty-seven members had been organized in this little town of 1,500 inhabitants. An excellent church school, with an enrollment of twenty-three, is now conducted.

The Chautauqua company consisted of B. T. Senecal and the writer, with their wives. The writer had been in the work less than three years, and Brother Senecal was in the first year of his internship when the meetings were begun. The men took turns in speaking. Mrs. Nerness led the singing, and Mrs. Senecal played the piano.

A lot was furnished free by the county. The location was shady and central, and the carefully pitched tent was attractively decorated. Announcements and news write-ups were printed in the local newspaper. Handbills were taken from home to home in the town and also in the country.

People filled the tent night after night. A good interest developed. Eleven were baptized after eight weeks of meetings. By the end of July, thirty had taken their stand for the truth, and a church of forty-seven members was organized.

The next problem was a church home for the new company. Mrs. Allen, one of the new believers, was impressed by the Lord to give a lot upon which were two buildings. One, a small dwelling, was remodeled into a neat little schoolhouse. The other, an old broom factory, was torn down and the lumber used in building the church.

Twenty-five dollars secured the lot where the tent had been located, which was used for the church site. Under the supervision of one of the conference laborers, J. D. Nichols, a neat English type stucco church building was erected.

Very little was paid out for labor, as our brethren donated their time. The two lots and two buildings, completely finished, cost less than \$1,000.

Camp Meetings in the Dakotas

BY G. W. WELLS

THE annual gatherings of God's people are a source of strength and inspiration. When rightly conducted, they open the way to deeper spiritual life, to sweeter Christian fellowship, and the hearts of those assembled are filled with a holy joy as they are trained in more effective soul-winning service.

The meeting in the South Dakota Conference was held in Huron, June 8-16, and the North Dakota meeting was at Jamestown, June 16-23. In each place the meeting was well attended. Inasmuch as it was not a conference year, more time was allotted to prayer and Bible study. The people responded to the ministry of the word, and time and again clear evidence was given that God's Spirit was leading and blessing the people.

The departments received due consideration and time, and it was evident by the programs and reports given that they were advancing along right lines, building together to forward the cause of missions and to finish the work.

In each conference there was a large attendance of our people. A good spirit of cooperation was manifest every day. The people came to seek God, and many entered into a deeper covenant relationship with Him. Regardless of the drouth and the serious inconveniences it brought, the people were happy in the Lord and rejoiced in the truth and in the expectation of its final triumph.

Gorden Oss accepted a call to a conference in the Inter-American Division, and resigned as president of

Central Union Camp Meetings

BY W. B. OCHS

THE readers of the REVIEW are always glad to get the good reports from the work done at the camp meetings. It was my privilege to attend the meetings in Colorado, Wyoming, and Minnesota. The General Conference and the union provided excellent help for all the meetings; and the messages given by God's servants were very timely, having a spiritual, uplifting ring. Our people were made to feel the solemnity of the times in which we are living. In spite of the long drouth in the Middle West, the attendance at all the meetings was unusually large. The Adventist believers are determined not to let a spiritual drouth come into their experience.

The Colorado camp meeting was held at the beautiful Chautauqua grounds in Boulder, June 8-16. Boulder is an ideal place for such annual gatherings. On the first Sabbath more than 2,500 people were present, and on the second Sabbath there were still more. A sum of \$4,082 was given through the Sabbath school and in the offerings for missions. The people not only gave and pledged their means to the Lord, but they gave themselves in renewed consecration to the finishing of the work of God in all the world. A large number who made a start toward the kingdom were baptized in their home churches. Through the able leader-

ship of J. J. Nethery, the Colorado Conference is making progress in all lines of endeavor.

The Wyoming camp meeting was held in the church at Casper, from June 13-17. Wyoming is a mission field, with C. A. Purdom in charge. About 250 people attended the annual feast this year, and all were anxious to get the help God had for them. They showed their loyalty to the work by giving over \$40 in the Sabbath school and more than \$1,000 for missions. Surely this is a good sum for so small a number in attendance.

The Minnesota camp meeting was held at Hutchinson, June 20-30. This meeting place was selected so that the people of the conference might become better acquainted with the school and the work which it has done there. Here, as in other places, the attendance was very large. Our believers in the Minnesota Conference demonstrated by their faithfulness in offerings that they believe the work of the Lord is soon to be finished. They gave the sum of \$2,289. V. J. Johns, the president of the conference, with his force of workers, is leading the people in the field toward greater results, with the help of the Lord. It was very gratifying to hear the excellent reports of the workers, which showed that the Lord had blessed them with a rich harvest of souls during the past year.

regular church service on the Sabbath, and to meet and greet so many of the friends and fellow workers of former years. I noticed especially the evident spirit of cooperation on the part of the workers. Every one had a good word for the sanitarium and its management.

An Indian Woman's Sabbath Victory

BY ORNO FOLLETT

SHE made pottery during the week, and sold it on Saturdays to the crowds that throng the streets of Phoenix, Arizona, every week-end.

Then this Maricopa Indian woman heard the message, and believed it with all her heart. She knew it was her duty to "remember the Sabbath day, to keep it holy." But the custom of a generation past had led these Indian women to believe that pottery could not be profitably sold on any other day than Saturday. To our Indian sister's mind, her problem was a serious one. But listen to her testimony given at a large meeting held at the Reservation a short time after her baptism:

"I am so happy since I have learned to love and obey my Saviour. When I first heard this message, I thought I could not keep the Sabbath, because that is the day we always sell our pottery. But I felt condemned, and decided that I *must* obey, even if I could not sell my pottery. But since I made up my mind to obey the Sabbath commandment, the Lord has blessed me, and I have since then sold my pottery on other days at a better price than I formerly received on Saturdays."

Then followed an eloquent appeal to the members of her tribe to come forward and give their hearts to Jesus.

Dear reader, even though you might not understand the Maricopa language, your heart would have been touched by the earnestness of this humble Indian sister's testimony, and you would not have been surprised to see four more members of her tribe take their stand with the remnant people that night, and join the baptismal class. Those who have prayed long and given faithfully for the finishing of the work, can rejoice that God's special blessing is now falling upon many waiting souls among our North American Indians.

FIFTEEN were baptized at the close of the camp meeting held at Caldwell, Idaho. During the first six months of the year eighty-seven have been baptized in the Idaho Conference.

J. W. TURNER.

The New England Sanitarium and Hospital

BY A. T. ROBINSON

It was my privilege recently to spend a few days at the New England Sanitarium and Hospital, where I had formerly spent nine years as chaplain of the sanitarium and pastor of the church. I was impressed with the up-to-date appearance of the buildings and surrounding grounds. Many improvements had been made. The driveways and spacious parking grounds had been graveled, and the flower gardens are now beautiful and are a source of pleasure to the guests.

Several years of litigation over payment of taxes was settled a few months ago in favor of the sanitarium, the town of Stoneham being ordered to refund the amount of \$22,000 with interest. A compromise between the town and the sanitarium has resulted in a friendly and co-operative spirit. This litigation, which had been pending for years, and its favorable outcome, have

served to bring the institution prominently to the notice of the public.

The sanitarium is enjoying a good patronage. About one hundred guests during the present year have been enjoying its benefits. The retiring mayor of the city of Boston, now a candidate for the governorship of Massachusetts, recently spent several weeks at the sanitarium. While there, he was almost daily interviewed by the city newspapers, which served to give unusual publicity to the institution. He told the management that he read the book "Ministry of Healing" through twice during his stay. At a reception given in his honor on his return to Boston, he made a speech in which was favorable mention of the New England Sanitarium. In the address, heard over the radio, he used direct quotations from the book "Ministry of Healing."

It was a joy to me to preach at the

North American News Notes

WE are glad for the blessing which is attending our schools in the present economic crisis. The large attendance at our colleges and academies has been truly remarkable, and the manner in which our young men and women have been able to secure means to continue their school work, shows the rich blessing of the Lord upon their efforts.

Writing of the work in Union Springs (New York) Academy, Kenneth A. Wright, principal and manager, gives this encouraging word:

"The past school year has been one of encouragement from every angle. Financially the Lord wonderfully blessed us, for we were able to operate with a smaller enrollment and still make a gain of over \$5,000 as compared with the previous year. We had a loss, but it was considerably less than the amount set up for depreciation."

Appointments and Notices

PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: **Signs of the Times, Watchman, Review and Herald, Youth's Instructor, Little Friend, Present Truth, Good News, Life and Health, Health, Liberty, Life Boat**, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent **postpaid**, for use in missionary work. We cannot specify in calls for literature particular publications. In sending publications, care should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

Forrest Roper, Laird, Colo.

J. Gregory, Route 1, Box 307, Merced, Calif.

Miss Alice Harris, Minneapolis, Kans.

Dr. John W. Ford, Box 43, Bowling Green, Ky.

Mrs. Jessie C. Green, Box 146, Wilberforce, Ohio.

Mrs. L. W. Myers, 703 E. B Ave., Waurika, Okla.

Russell Colclough, 44 Admiral St., New Haven Conn.

Mrs. W. Arwood, Route 1, Box 103, Johnson City, Tenn.

Mrs. W. H. Haugh, 208 15th Ave., Charles City, Iowa.

Jacob D. Briston, Jr., General Delivery, Wichita, Kans.

Mrs. E. Mae Wilkinson, 20 High St., Wolfboro, N. H.

Mrs. Luke A. Roth, 1504 166th Ave., San Leandro, Calif. Also Spanish literature.

ADDRESS WANTED

Ira E. Porter, Westerly, Rhode Island, desires to obtain the address of Charles Arthur Stebbins, who attended Washington Missionary College about 1907 or 1908.

NORTH AMERICAN CAMP MEETINGS AND CONFERENCES FOR 1934

Central Union

Iowa Regional Meetings:
Davenport ----- Aug. 16-19
Des Moines ----- Aug. 23-26
Nebraska, Lincoln ----- Aug. 10-18
Kansas, Manhattan ----- Aug. 16-25
Missouri, Clinton ----- Aug. 24-Sept. 2

Columbia Union

Ohio, Mount Vernon ----- Aug. 9-19
West Virginia, Parkersburg ----- Aug. 16-26

Lake Union

Michigan, Grand Ledge ----- Aug. 23-Sept. 2

Pacific Union

Southern California, Regional Meetings
Central California, Local Meetings:
Fresno ----- Sept. 4-9

Southwestern Union

Oklahoma, Guthrie ----- Aug. 9-19
Texico ----- Aug. 16-26
Union Colored Camp Meeting, Shreveport, La. ----- Aug. 23-Sept. 2

ASLEEP IN JESUS

"Them also that are fallen asleep in Jesus will God bring with Him." "Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world necessitates a reduction of obituary notices to the simple recital of date and place of birth and death. **Photographs cannot be used.** Exceptions will be made as to length of obituary and use of pictures only in the cases of aged and well-known pioneer workers or others whose life and labors have made them known throughout the entire world field. Fuller notices should find publication in local papers.

DR. E. F. COULSTON

Elmer Floyd Coulston, eldest son of L. C. and Mabel Gage Coulston, was born at Los Angeles, Calif., Oct. 24, 1905; and died at Peiping, China, May 26, 1934. His early life was spent in Battle Creek, Michigan, where he attended our denominational church school and academy. Later he attended Emmanuel Missionary College, Berrien Springs, Michigan, where he finished his premedical course.

Having been born of Adventist parentage, there arose early in his life the desire to be a worker in God's cause. With the appeal of the mission field in mind, and that his training might be completed, he enrolled as a student of medicine in the College of Medical Evangelists, class of 1924. Shortly before completing his year of internship with the St. Mary's Hospital, Detroit, Michigan, there came the call for him to join the force of workers in the Far East. On August 17, 1930, he was united in marriage to Miss Leatha Wenke, of Kalamazoo, Michigan; and on August 30, the same year, they sailed through the Golden Gate, bound for service in needy China.

It is interesting to note the early connections of Dr. Coulston's family with the cause of missions. His grandfather, Elder W. C. Gage, a former mayor of Battle Creek, was one of the first pastors of the Battle Creek Tabernacle church. His uncle and aunt, the Doctors Paul and Linnie Gage Roth, were among our first missionaries to France. His great-uncle, C. H. Jones, operated the first power printing press in our denomination, and later was elected president and general manager of the Pacific Press Publishing Association, which position he has held for over fifty years.

In the minds of those who have been closest in touch with the work of Dr. Coulston, there is no doubt regarding his call to this field of labor. The first year of his term was spent in

language study. From the very beginning it was seen that the doctor revealed special talent in the study of this difficult Oriental tongue. He early began the study of the Bible in Chinese, and found in it his daily comfort and inspiration until the very last. After the year of study, he and his wife responded to the call of the North China Union Mission to connect with the new hospital then being opened at Kalgan, the gateway into Mongolia. Here together they served the people, whom they learned to love and for whom he so gladly gave his life.

Our brother was laid to rest to await the call of the great Life-giver, in the mission cemetery at Kalgan, beside the grave of their only child. We sorrow, but not without hope, "for so He giveth His beloved sleep." In this beautiful language, Mrs. Leatha Coulston, his beloved wife, has expressed the sentiments of all the relatives and many friends, "He has left us a life of happy memories to cherish and to bless us."

H. W. Miller, M. D.

MRS. C. H. PARKER

Mrs. Myrtle G. Parker, née Griffis, was born at Nina, Wis., June 16, 1867; and died at Los Angeles, Calif., June 6, 1934. Miss Griffis taught public school for a number of years in her early womanhood. During this time Elder O. A. Olsen held meetings in her native town, and she and her parents accepted the great Sabbath message. Later she was asked by the Minnesota Conference to teach in the conference school, which position she held for two years. During vacations, with a number of younger women under her charge, she spent the time in canvassing for our truth-filled books. Then she came to California, and connected with the Bible work in the Oakland City Mission, spending a number of years in this work.

In 1893 she and Miss Georgia Burrus, now Mrs. L. J. Burgess, were appointed as missionaries to India. They went together to Battle Creek to take a year's medical training. Here she was stricken with a serious illness, and her physician gave up her case as hopeless. She called for the elders to pray for her, and was healed. The next morning the physician examined her and pronounced her entirely free from the malady, but advised against her going forward on her mission to India.



Mrs. C. H. Parker

In 1894 she was married to Elder C. H. Parker, and they labored together some years in the Minnesota Conference. Then they were appointed by the Mission Board to labor in the South Pacific. They began work on Fiji in 1898. Elder Parker succeeded Elder J. E. Fulton as superintendent of the Fiji Mission.

After many years of faithful labor in this field, in which Sister Parker took a prominent part in laboring for the native women and children, they were given a furlough to Australia on account of their health. Here Brother Parker labored as conference president in two of our leading conferences.

From Australia Brother and Sister Parker were sent to the New Hebrides to do pioneer work. God blessed their labor. Sister Parker had no small part in the work there, many times being in grave danger from unfriendly natives. Altogether they spent thirty-five years of service in the South Pacific.

In December, 1933, weary with their toils, they returned to their homeland to recuperate; but Sister Parker soon began to show signs of rapid decline. Every possible care was given her by competent physicians at the White Memorial Hospital. Gradually her strength waned until her life ebbed out. Hers was a life of sacrifice; she lived for others, and has long been separated from relatives and friends. Resting in the hope of a blessed resurrection, she leaves to mourn a loving husband, Elder C. H. Parker, and a daughter, Mrs. Walter Langdon, of Los Angeles County Hospital.

J. E. Fulton.

Courter.—Mrs. Sarah Jane Courter was born at Walled Lake, Mich., July 19, 1846; and died at Palmetto, Fla., June 6, 1934. She was a charter member of the first Seventh-day Adventist church organized in Florida.

Brown.—Mrs. Emma R. Brown was born at Winnipeg, Canada, Sept. 8, 1878; and died at Vernonia, Oreg., June 15, 1934. As a trained nurse she gave her life in unselfish service for the needy and suffering.

Pierce.—Mrs. Minnie K. Pierce was born in Minnesota, Nov. 11, 1878; and died at Yakima, Wash., June 9, 1934.

Bryant.—Reuben George Bryant was born at Gainesville, Ga., April 28, 1910; and died at the same place, June 8, 1934.

Taft.—Mrs. Amanda F. Taft, née Whitus, was born at Marysville, Iowa, April 3, 1857; and died at Beaver City, Nebr., June 1, 1934.

Scott.—Charles William Scott was born at Baton Rouge, La., July 1, 1870; and died at National City, Calif., May 28, 1934.

Downs.—Geneva Gertrude Downs was born near Forest Grove, Oreg., Sept. 7, 1915; and died at Medford, Oreg., May 23, 1934.

Barrett.—Emma Hopkins Barrett was born in Madison County, Nebraska, June 8, 1885; and died at Canon City, Colo., March 26, 1934.

Powers.—Mrs. Nettie Powers, née Johnson, was born at Knoxville, Ill., April 17, 1872; and died at Denver, Colo., May 10, 1934.

Bunyard.—Mrs. Mary Elizabeth Bunyard, née Hunt, was born in Macon County, Missouri, Nov. 19, 1858; and died at Denver, Colo., May 30, 1934.

Hendricks.—Mrs. Reka Hendricks, née Schroder, was born at Grundy Center, Iowa, June 9, 1884; and died at Nevada, Iowa, July 2, 1934.

Olson.—Mrs. Galia Rose Olson, née Vaughn, was born at Simpson, Kans., April 1, 1899; and died at National City, Calif., June 3, 1934.

Weishaar.—Henry Hermann Weishaar was born in Kansas, in 1875; and died in New Mexico, May 6, 1934. He was elder of the Farley (New Mex.) church at the time of his death.

Denning.—Mrs. Mary Vivian Denning, née Walter, was born at Paton, N. Mex., April 8, 1890; and died at Peru, Nebr., June 10, 1934. She spent a number of years of faithful service as Sabbath school secretary of the Missouri and California Conferences.

Taylor.—Mrs. Alice Beaufay Taylor was born near Liverpool, England, April 17, 1864; and died at Pittsburg, Kans., May 18, 1934. She and her husband, who preceded her in death, were influential in organizing the Seventh-day Adventist church in Pittsburg.

Manton.—Daniel J. Manton was born at Lime Rock, R. I., June 9, 1856; and died at the same place, May 7, 1934. He was married to Patience E. Wickes, Oct. 2, 1878, and baptized into the Seventh-day Adventist faith Jan. 7, 1922. He is survived by his wife, two sons, two granddaughters, two brothers, and one sister.

Conway.—Mrs. Sallie Amelia Conway was born at Hallettsville, Tex., Aug. 2, 1839; and died at Banks, Oreg., May 15, 1934. Among the surviving children are Elder F. H. Conway, of Vancouver, Washington; Elder N. H. Conway, of Mount Eagle, Tenn.; Mrs. Sophia W. Adams, of the Philippine Islands; and Mrs. Elizabeth Griffin, of Ames, Iowa.

Royer.—Mrs. Mary Elizabeth Royer was born in New York City, Nov. 17, 1866; and died at Glendale, Calif., April 3, 1934. With her husband, D. K. Royer, she accepted the advent message in 1898. They began their long years of service in Battle Creek, and labored in the Atlantic, Columbia, Southern, Lake, and Pacific Unions, in which Brother Royer served as secretary-treasurer.

Wolff.—Samuel Calvin Wolff was born at Altoona, Pa., June 1, 1860; and died at Takoma Park, Md., June 14, 1934. Brother Wolff was known to his associates for the consistent life he lived, attesting to his belief in the third angel's message. He is survived by his wife, two children, six grandchildren, two great grandchildren, and three brothers.

H. L. Shoup.

Vercio.—Alfred Vercio was born in Sicily, Italy, May 13, 1905; and died at Omaha, Nebr., June 11, 1934. After accepting the truth in 1924, he entered the colporteur work, and also worked for the Pacific Press Branch Office for a time. Following his graduation from Shelton Academy in 1929, he was for three years a licensed minister in the Nebraska Conference, and proved to be a successful soul winner. He was attending Union College preparing for work among his own people in this country when his last illness overtook him. His wife and four children survive. G. E. Hutches.

Hertel.—William Hugo Hertel was born at Lindenau, Germany, Sept. 17, 1862; and died at Jefferson City, Mo., June 28, 1934.

Dye.—Rachel Lea Dye, infant daughter of Brother and Sister Joseph Dye, was born Jan. 27, 1934; and died near Ketchum, Okla., June 5, 1934.

Robinson.—Erle Dudley Robinson was born at Hanford, Calif., May 26, 1890; and died May 28, 1934.

Baker.—John R. Baker was born at Chariton, Iowa, in 1900; and died at Palmer, Ind., July 2, 1934.

Bird.—Mrs. Mema Leona Bird was born Oct. 5, 1900; and died at Los Angeles, Calif., June 27, 1934.

Zeigler.—John Zeigler was born in Germany, March 6, 1851; and died at Good Thunder, Minn., May 27, 1934.

Penfold.—James W. Penfold was born at Chicago, Ill., Oct. 5, 1849; and died at Denver, Colo., June 2, 1934.

Chadman.—Mrs. Mary E. Chadman died at Detroit, Mich., May 28, 1934, at the age of sixty-six years.

Kerr.—Mrs. Sarah M. Kerr was born near Merton, Wis., Feb. 8, 1848; and died at Wauwatosa, Wis., May 30, 1934.

Payne.—Mrs. Bessie Edith Payne was born in Fennville, Mich., Sept. 4, 1874; and died at Miami, Fla., June 3, 1934.

Scobey.—Mrs. Julia Scobey was born in Germany, April 15, 1880; and died at Hoquiam, Wash., June 14, 1934.

Howson.—Laurence Leland Howson was born near Yakima, Wash., Dec. 19, 1904; and died June 3, 1934.

Barrett.—Ernest M. Barrett was born in Iowa, April 7, 1880; and died at Canon City, Colo., March 21, 1934.

Smith.—Rose May Smith was born in Hood's Canal, Wash., Jan. 8, 1901; and died at Custer, Wash., June 6, 1934.

Ferguson.—Mrs. Mary M. Ferguson was born at Louisville, Ky., Nov. 6, 1862; and died at Denver, Colo., May 24, 1934.

Velhagen.—Mrs. Millie M. Velhagen, née Holbrook, was born Sept. 22, 1887; and died at Alamosa, Colo., May 2, 1934.

Hutchings.—Winnifred J. Hutchings was born in Maine, June 1, 1866; and died on Catalina Island, Calif., June 23, 1934.

Bancroft.—Mrs. Mary Anna Bancroft was born at Omaha, Nebr., Dec. 22, 1871; and died near Chowchilla, Calif., June 8, 1934.

Our Doors Are Always Open

Our doors are always open. The Home Study Institute is a school that carries on its work the year round, and is ready on any day to enroll pupils for studies that they need. We offer courses in Bible, English, History, Languages, Shorthand and Typewriting, and many other subjects. We also take pupils in the primary and intermediate grades. Students can pay at the rate of one or two dollars a month, and they can make rapid progress toward higher efficiency.

The work is not only thoroughgoing, but it is interesting and pleasant to carry on. Many of our students write that they find the hour or two given daily to study the most delightful part of the day.

Our credits are accepted in all our own colleges and in an increasing number of outside institutions who are acquainted with the character of our work. Some of the most efficient workers in our offices today were trained by correspondence. There are also Bible workers and ministers who owe much to the home study plan.

Interested readers of the *Review* are invited to write for catalogue and further particulars. Address:

The Home Study Institute,
Takoma Park,
Washington, D. C.



TWO STRONG NUMBERS ON THE LAW

Number 64 states the positive argument showing that the law was given by God Himself, that the New Testament teaches obedience to the ten commandments, and that the law and the gospel are in perfect harmony.

Number 65 answers the principal law objections, such as, "The law was nailed to the cross," "We are not under the law, but under grace," and, "Why preach the law when no one can be saved by obeying it?"

A letter received a few days ago says concerning PRESENT TRUTH, "May God bless the giver who subscribed a year for me and made me acquainted with the little magazine. I, too, gave two subscriptions this year."

Send PRESENT TRUTH to friends and loved ones. It is only 25 cents a year—four subscriptions for \$1. Subscriptions entered now will include all the numbers published this year.

Former numbers in bulk are available at low prices.

100 copies	\$.75
1,000 copies	4.75

Send orders to your Book and Bible House, or to the Review and Herald, Takoma Park, Washington, D. C.



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

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

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

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

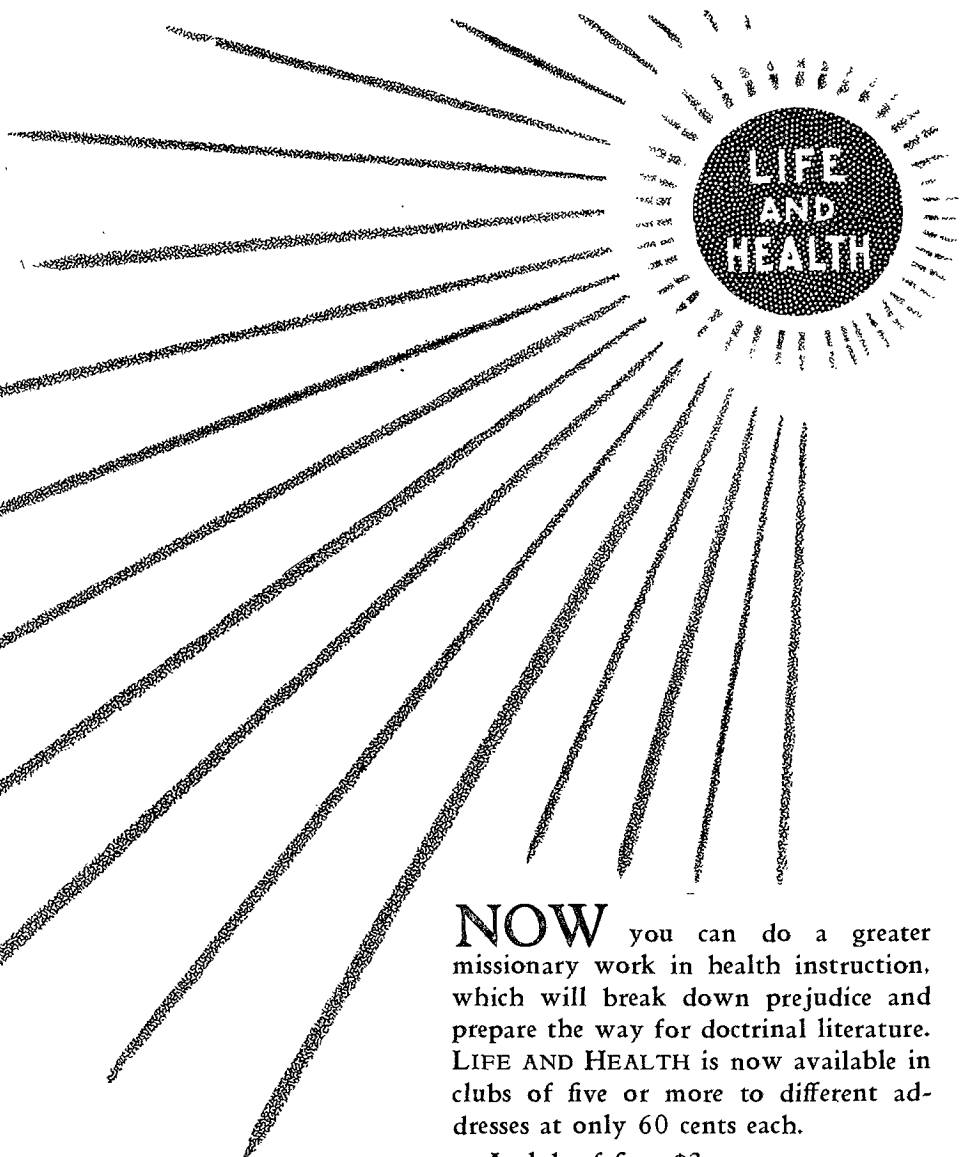
TERMS: IN ADVANCE

One Year	\$2.50	Three Years	\$7.00
Two Years	4.75	Six Months	1.40

No extra postage is charged to countries within the Universal Postal Union. Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C. In changing address, do not fail to give both old and new address.

Let **LIFE & HEALTH** Melt Prejudice

And Give You
Entrance
to Homes



NOW you can do a greater missionary work in health instruction, which will break down prejudice and prepare the way for doctrinal literature. **LIFE AND HEALTH** is now available in clubs of five or more to different addresses at only 60 cents each.

A club of five, \$3.

A club of ten, \$6.

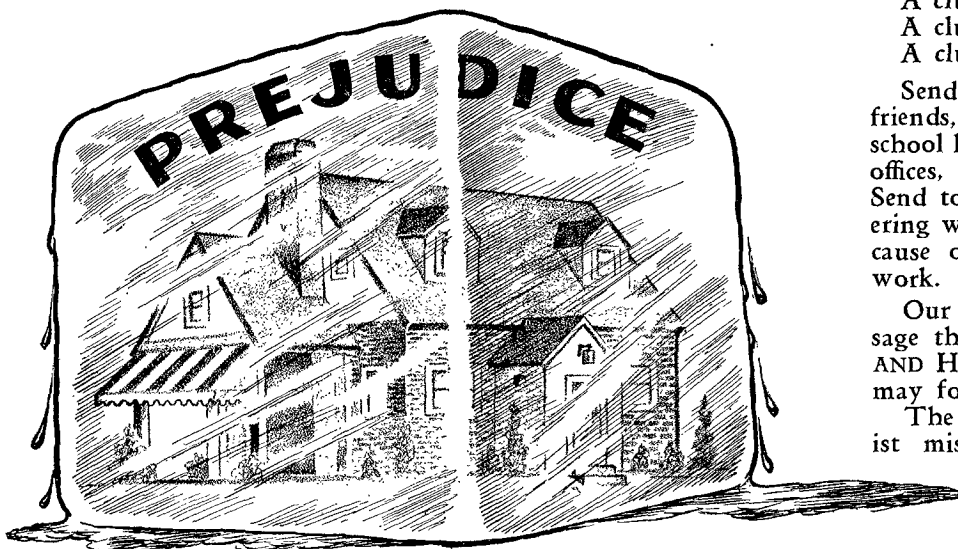
A club of fifteen, \$9.

A club of twenty, \$12.

Send a subscription to loved ones and friends, to reading rooms of public and school libraries, to doctors' and dentists' offices, and to hospitals and clinics. Send to people met in Harvest Ingathering work, for many of these give because of their interest in our health work.

Our own people need the health message that will come to them in **LIFE AND HEALTH**. Five or more members may form a club.

The 60-cent club rate is for Adventist missionary purposes. Colporteur discounts are allowed only on the \$1 rate.



IN CLUBS OF FIVE OR MORE TO SEPARATE ADDRESSES, 60 CENTS EACH

OF SPECIAL INTEREST

SENDING a report from William McClements of the work in Nigeria, which will appear soon, E. D. Dick, of the Northern European Division, says:

"Our work in Southeastern Nigeria is particularly encouraging. The Lord is really working in a marvelous way in this area, as this article well evidences."

❖ ❖

SOME of our readers will be interested to learn that the excellent series of articles, "Writing for the Press," by Miss Mable A. Hinkhouse, which appeared recently in the "Y" Department of the REVIEW, has been reprinted in a little booklet under the title, "Words to Writers." This may be secured from Miss Hinkhouse, Southern Publishing Association, Nashville, Tennessee, for 15 cents. The instruction given in this little booklet is very practical, and will prove of definite help to those seeking a preparation in writing for the press.

❖ ❖

A LETTER from R. M. Cossentine, Sabbath school secretary of the North China Union Mission, under date of June 17, accompanying a report for the REVIEW, gives the following interesting item:

"It was my privilege a short time ago to baptize a descendant of Confucius, also to visit the grave of this ancient sage of the East. I thought our people generally would be interested in knowing that the truth is making its way into the family of this great exponent of conservatism, and gathering out 'such as should be saved.'"

❖ ❖

SPEAKING in appreciation of our church paper, G. G. Lowry, of Northeast India, says:

"We greatly enjoy the good old REVIEW, which comes to us regularly every week. We have now been in the mission field twenty-five years, and it has been a regular visitor to our home every week. Sometimes our relatives and friends at home, because of the press of work and other reasons, forget to write to us, but the REVIEW never fails us. We appreciate the timely messages and interesting reports that come to us from time to time through its columns.

"Just now there is a campaign on in India to secure more subscribers for the REVIEW. I trust that many more will subscribe, for every Seventh-day Adventist surely needs the instruction that comes through reading our church paper."

❖ ❖

Early "Extra" Needed

THE custodian of the advent source materials of the General Conference lacks the REVIEW and HERALD Extra of March, 1855, which is essential to a complete study of documents of the period. Any person having such, from which a photostat copy could be made for retention by the General Conference, will confer a distinct favor by communicating with L. E. Froom, General Conference of Seventh-day Adventists, Takoma Park, Washington, D. C.

Death of Prof. C. W. Irwin

OUR readers will be made sad to learn of the death of Prof. C. W. Irwin, which occurred at his home in Takoma Park, July 31, 1934.

Through the years Professor Irwin was a strong and able leader in our work, both in this country and in Australia. The mold placed by him upon our educational work as teacher, college president, and secretary of the General Conference Educational Department, was far-reaching for good in its influence. In his teaching and in his practical school experience he was a true exponent of the principles of Christian education.

Simple in his Christian faith, humble in Christian living, noble in character, dignified in deportment, a loving husband, an exemplary citizen, a true friend, his death will be sincerely mourned and his loss deeply deplored by the denomination and by a host of friends throughout the world. Truly, "there is a prince and a great man fallen this day in Israel."

We extend to his devoted wife and other relatives our sincere sympathy.

❖ ❖

REGARDING the sale of our publications in the Northern European Division, J. J. Strahle writes under date of July 2:

"In my last trip through the Northern European Division, I was particularly impressed by evidences of God's blessing on the work of the colporteur evangelists. They are having extraordinary experiences which remind one of the apostolic days, as recorded in the book of Acts.

"I gathered some of the outstanding facts relative to the experiences our colporteurs are having. As I read these experiences I was amazed, and said to myself, 'What a wonderful work is being accomplished by the ministers of the printed page.' I could not help but refer to these experiences as providential manifestations.

"The results obtained from the ministry of the colporteur evangelists prove beyond all doubt that the literature work is ordained of God."

❖ ❖

The Cape Verde Islands

LAST year a brother from Angwin, California, passed through Lisbon on his way to visit relatives and friends in the Cape Verde Islands, the place of his birth. He said that the real purpose of his going there was to carry the message to his people. Now a letter has come from this brother, telling us that God has blessed his humble efforts so that he has quite a group of new believers who are meeting regularly on the Sabbath, and he appeals to us to send a minister to baptize the new converts, organize them into a church, and then remain there to follow up the good work that has been started.

Two years ago a Portuguese colporteur sold our books on the Cape Verde Islands, and ever since then we have desired to send a minister there, but have not been able to do so on account of limited funds. The time had come, however, for the inhabitants of these little islands to hear the message; and therefore, when we

seemed unable to send a worker, God moved upon the heart of one of His children in far-away California to go there. This brother must soon return to his wife and children, however, and consequently a worker must be sent out in the very near future, or all that has been gained may be lost. The worker can be found, but where to find the necessary money for sending and maintaining him and his family, we do not know.

If the islands were near by, this new interest could be taken care of for a time by occasional visits from a worker from Portugal, but they are located off the West Coast of Africa, a distance of eight days' sailing from Lisbon. A worker must be sent, and we ask the readers of these lines to join with us in praying that the way may open for one to go forward soon. One hundred fifty thousand people on the Cape Verde Islands are waiting for a missionary to settle among them for the purpose of making known to them God's last warning message.

A. V. OLSON.

❖ ❖

From the Philippines

THE following individual report of missionary work sent us by E. M. Adams, of the West Visayan Mission, Philippine Islands, who received it from a lay member in his field, shows that the spirit of missionary endeavor is strongly gripping the hearts of our brethren and sisters in that field:

"At this time I have resumed my work of visiting and giving Bible readings to the interested ones, and three have already been prepared for baptism. I have had sixteen interested persons before, but most of them have not continued because of the strong temptations that are sweeping them away. But by the help of the Lord I have found others interested in the truth.

"Sometimes I feel weary because of the distance between the homes of these people. It is three, four, and sometimes five kilometers. In one day I can give studies in only one home.

"My program now is to devote all my Sundays to work for the Lord."

❖ ❖

LUAN HSIAO MIN, a colporteur in the Shantung Province of China, at a recent institute said:

"When I think of the difficulty I have gone through the last year, I could weep; but when I think of the victories God has given me, I greatly rejoice.

"In one city I called on the magistrate. This official was strongly anti-Christian, and had not only refused to subscribe for the magazine, but had hindered my work in many ways. In spite of this, however, I continued to visit him. I went to his yamen, or official residence, two different times, but the magistrate refused to see me. I then made this a special subject of prayer. As I was kneeling in prayer and debating in my mind whether I should call again, a voice seemed to speak to me, 'Arise, and go now.' I immediately went, and through a strange coincidence met the magistrate. I spoke to him of the condition existing in China and in the world, and of what the gospel could do. God touched his heart. He not only subscribed for the *Signs* magazine himself, but gave me a letter of recommendation to the leading men in the city."