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The Real Test of Christian Experience

BY G. W. WELLS

GENUINE love expresses itself in action. "If a man love Me," Christ said, "he will keep My words," and "He that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14:23, 21.

It is becoming and right for one who loves God to give expression to that love in words. When sincere love is implanted in the heart, it naturally and beautifully finds expression on the lips and is revealed in the life. God has ordained that His followers shall pledge to Him their faith and love, not in words alone, but in the universal language of obedience. It is the divinely ordained method of expressing before men and God our faith in Jesus Christ.

He whom Christ saves from sin will love Him, and his love will be shown by obedience. All true obedience comes from the heart. Our acts of obedience do not purchase the love of God, but they reveal that we possess that love. The perfection of character, the fullness of blessing on mind, soul, and body, the rich blessing of God on home and children, His blessing for this life and for the life to come, are promised to us only through obedience.

God has set before us the glory of His purpose for the church. He designs that through obedience that purpose may be fulfilled. When men take upon themselves the solemn covenant of church membership, they pledge themselves to receive and obey the word of God. This promise of obedience they may appear to fulfill when this involves no sacrifice; but when self-denial and self-sacrifice are required, they often draw back. The test of our sincerity is not in words, but in deeds. No value can be placed upon words unless they are accompanied by appropriate deeds. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

The Spirit of True Confession

In Two Parts—Part Two

THE spirit of genuine repentance will lead one to confess mistakes in judgment as well as sins of the heart, particularly where those mistakes in judgment have been of a character to lead others astray. I am prompted to this statement by a letter which came to me recently. My correspondent, an earnest Christian brother, and one whose own life, so far as I know, is above reproach, printed some years ago a pamphlet in which he felt called upon to point out sins existing in the church, and the failure of the leaders in rebuking these sins. This pamphlet was sent broadcast throughout the field. Although actuated, no doubt, by the best of motives in what he did, the author now sees that this was a wrong way of correcting the evils which he believed existed. He sees now, too, that this pamphlet has been used by the enemies of this movement to serve their unholy ends, and its writer has appeared in the minds of some to be sympathetic with the work of apostates who are seeking to draw away disciples after them. He endeavors to correct the mistake which he made, and in doing this he recognizes the underlying principles of genuine repentance and restitution. He is not content to make his acknowledgment to a select few, to some local church, but feels that so long as this work on his part was widespread in its influence, he should make acknowledgment to the entire denomination. This, I believe, is the spirit of true repentance, the proper way to make wrongs right.

Through the years, at various times, misguided brethren have made serious mistakes in feeling that they were called upon to bring about a revival and reformation in the church. In doing this, they have been led to get out printed documents, tracts, pamphlets, and papers, in which, in a spirit of self-righteousness and censoriousness, they have enumerated the sins of Israel, pointed out the evils in leadership, and called upon their brethren and sisters to repent. Some of these would-be reformers are among the last whom we naturally would expect God to choose for this important ministry, because the record of their own lives shows that they themselves need reforming

and are guilty of some of the very sins that they point out in the church.

False Messages

I have a collection of nearly two dozen such documents, and they constitute a medley indeed; but all possess the same earmarks, the same general characteristics. Even this very morning I received word from one of our Book and Bible House secretaries, telling me of another book of this class which had just come to him. With it there came a request that he place it on display with his other books for sale. In this book, the same as in most of its predecessors, the author takes evident pleasure in the recital of the sins of Israel, and sets himself up as the one divinely appointed of God to call the people back to truth and righteousness. He distorts and misconstrues and misinterprets the writings of the messenger of the Lord to prove his unwarranted claims. He applies to the church today statements made many years ago, without reference to their historical background, the times in which they were spoken, or the special conditions then existing.

Such subversive teaching does great violence to the writings of the messenger of the Lord. It gives to the "Testimonies for the Church" a setting of error. Against such works of deception the servant of the Lord has borne this definite testimony:

"It will be found that those who bear false messages will not have a high sense of honor and integrity. They will deceive the people, and mix up with their error the Testimonies of Sister White, and use her name to give influence to their work. They make such selections from the Testimonies as they think they can twist to support their positions, and place them in a setting of falsehood, so that their error may have weight, and be accepted by the people. They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God. Those who receive the Testimonies as the message of God, will be helped and blessed thereby; but those who take them in parts, simply to support some theory

or idea of their own, to vindicate themselves in a course of error, will not be blessed and benefited by what they teach. . . . By this misusing of the Testimonies, souls are placed in perplexity, because they cannot understand the relation of the Testimonies to such a position as is taken by those in error; for God intended that the Testimonies should always have a setting in the framework of truth. Those who advocate error will say, 'The Lord saith,' 'when the Lord hath not spoken.' They testify to falsehood, and not to truth."—*Testimonies to Ministers*, pp. 42, 43.

Surely none of our Book and Bible Houses would give their influence to the circulation of such documents. And I may add this, that no true-hearted, intelligent Seventh-day Adventist will give his support to the circulation of literature of this kind, which acts the part of the accuser of the brethren and creates distrust and confusion, even though it may be written under the specious plea of seeking to bring about a revival and a reformation.

Lessons From the Past

I recognize that evils exist in the church of Christ today. They have existed through all the centuries. The one who would forsake his faith because he sees some brother in high position lowering in his life the standard of Christian integrity, has read in vain the history of the church through the centuries. He forgets the great apostates, Korah, Dathan, and Abiram, and the two hundred fifty princes in Israel who raised the standard of revolt against God's leadership in His church. He forgets the great sin of David, the king of Israel; the base treachery of Judas, one of the chosen twelve; the weakness of the apostle Peter, and the experiences of others prominent in the church of Christ who failed to live up to the standard of truth and righteousness.

"Nevertheless," declares the apostle Paul, "the foundation of God standeth sure." The failures of men do not affect the divine purposes of God, nor the integrity of His truth. They reveal the weakness of poor, fallible humanity. And glory redounds to the gospel of Christ in that it can take such poor, weak, fallible human beings, and transform them into men and women of might and power, of righteousness and holiness, making them, in many instances, martyrs for their divine Master.

It is one thing to point out sin in the church in the spirit of helpfulness, recognizing God's presence in the midst of His people, His divine

(Continued on page 6)



Studies in the Book of Daniel

"What Shall Be in the Latter Days"

It was in the second year of the sole reign of Nebuchadnezzar, he having reigned two years with his father Nabopolassar, and in the fourth year of Daniel's captivity, that the dream of Nebuchadnezzar was given and interpreted. The four Hebrew captives had completed their three-year course of training, and had been found "ten times better than all the magicians and astrologers" "in all matters of wisdom and understanding." It was soon after this examination by the king that Daniel was brought into prominence by his making known the dream recorded in the second chapter, and by giving the interpretation.

The purpose of God in giving Nebuchadnezzar this dream is stated thus: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Verse 28. Whatever reference or use may be made of this prophecy, the outstanding purpose of the dream is definitely stated by inspiration to be a revelation of what is to be in the latter days. That was its lesson to that ancient king, and that is the lesson for us today. In the midst of international turmoil and strife, the burning question settled by this line of prophecy is what shall be the outcome of present world events.

The king's heart was set upon establishing a kingdom that would be perpetuated throughout succeeding generations, and would be made secure for his posterity. To this end he would spare no means in making Babylon, the capital of his empire, impregnable to the attacks of neighboring nations. It was while thus planning for his kingdom, doubtless, that he fell asleep and was given the dream. To make the dream more impressive, it was taken from the king, leaving him in suspense, not only with reference to the interpretation, but concerning the dream itself. The wise men, who claimed ability to reveal hidden things, were called in to make known the dream and its interpretation to the king. But the falsity of their claim was exposed by their inability to make known the dream; and they were forced to pay homage

to the great God, though but dimly comprehending His character and His plan through the incarnation of His Son to save a perishing world.

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. . . . And there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." Verses 10, 11.

The decree went forth for the wise men to be slain. Daniel and his companions were sought out. Though not having shared in the honor of being called before the king, they were now to share in the wrath of the ruler. But there was even a providence in this experience. In man's extremity God's power and wisdom are made all the more manifest. In the tense atmosphere of the king's court, the revelation of the dream and its interpretation through the prophet of God, gave great emphasis to the truths made known.

Having called attention to the inability of the wise men to make known the dream, Daniel proceeded to exalt the God of heaven, and to give the purpose of the dream. With confidence and assurance he related the dream as follows:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. . . . And the stone that smote the image became a great mountain, and filled the whole earth." Verses 31-35.

The symbol, the image, was used of the Lord to impress this idolatrous king. To see his god stand before him, straightway broken to pieces, and disappearing from his view, must have deeply stirred his spirit.

Proceeding with the interpretation, the prophet Daniel said:

"This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, . . . art this head of gold.

And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Verses 36-39.

It is evident from these verses that this metallic image is a representation of the great kingdoms of earth, one succeeding another, down to the time of their final destruction and the setting up of the kingdom of Christ. And it is a simple matter to trace the history of earth's kingdoms in fulfillment of this prophecy.

Babylon as the Head of Gold

To the king the prophet declared, "Thou art this head of gold." How simple the interpretation of this part of the symbol! Babylon is represented, then, by the head of gold. Nebuchadnezzar represented that kingdom; for the prophet continues, "After thee shall arise another *kingdom*," not another king, but another kingdom.

The kingdom of Babylon was fittingly represented by the gold of the image. Its great wealth, the splendor of that Eastern court, the massive palaces, the beautiful hanging gardens of the city,—these all aptly harmonize with the symbol used of the Lord. The historian Rawlinson says: "Babylon, the capital of the Fourth Monarchy, was probably the largest and most magnificent city of the ancient world."—"*Five Great Monarchies*," Vol. II, p. 510.

Another striking feature of that renowned city was its defenses. "According to Herodotus, an eyewitness and the earliest authority on the subject, the *enceinte* of Babylon was a square, 120 stades (about 14 miles) each way—the entire circuit of the wall being thus 56 miles, and the area inclosed within them falling little short of 200 square miles."—*Id.*, pp. 511, 512.

The walls surrounding the city were 85 feet thick and 335 feet high, according to the same writer. With its walls on four sides of the city and along the river Euphrates, which ran through its confines, its massive gates, and the moat outside the walls, Babylon presented a fortress which no army of those ancient days could have taken by direct assault. It is also stated that the city could have withstood a siege of twenty years. But God declared that Babylon should fall—"after thee shall arise another kingdom." Verse 39.

Succeeding Kingdoms

The kingdom succeeding Babylon was Media and Persia. The capital city was taken during the feast of Belshazzar, 538 B. C., by Cyrus, who had already defeated the armies of Nabonidus in the field, leaving only this last stronghold unconquered.

Persia was inferior to Babylon only in wealth and the splendor and magnificence of its court. As silver is stronger than gold, so the Persians showed greater strength, not only in conquest, but in administering their great domain.

The "third kingdom of brass, which shall bear rule over all the earth," was that of Greece. Verse 39; 8:20, 21. Greece under Alexander the Great conquered the territories of Persia in the years 333-331 B. C. The fate of the Persian Empire was settled on the battlefield of Arbela, where the Greeks, though outnumbered twenty to one, were the conquerors. Alexander then marched his troops from there to India and back to Babylon. The reign of this prince was of short duration. While attempting to rebuild Babylon, he died in a drunken debauch, leaving his dominion to his generals.

"The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

What a remarkable picture of the great Roman Empire! Rome succeeded Greece. Through the constant conflict of the successors of Alexander's kingdom, those territories were weakened until Rome stepped in and conquered the whole. Macedon was subdued in 168 B. C. at the battle of Pydna. It is interesting to note here the comment of Gibbon on this fourth great world power:

"The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the *images of gold, or silver, or brass*, that might serve to represent the nations or their kings, were successively broken by the *iron monarchy* of Rome."—"The History of the Decline and Fall of the Roman Empire," Vol. III, p. 634.

This is a remarkable example of how the historian unwittingly fills in the prophetic picture in recording the events.

Great and powerful as was the iron monarchy, the divine word called for the breaking up of that vast empire. "Whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." Verse 41. The Roman Empire was overrun and divided by the invading

barbarian peoples of the North and East between the years 351-476 A. D. Historians place the fall of the empire at the time of the resignation of the Emperor Augustulus in 476 A. D.

From the divisions of Rome we have the nations of Europe today. Some of these powers are strong, while others are weak, as foretold by the prophecy. "The kingdom shall be partly strong and partly broken." Verse 42.

The Divided State of Europe

"Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43. This is a wonderful prophecy in the light of European history. "They shall not cleave to one another." Again and again attempts have been made to weld Europe into a vast empire or into a confederacy, but every effort has failed. Charlemagne, the Frankish king, sought to reestablish the Roman Empire, but his kingdom fell to pieces upon his death. Napoleon conquered the greater part of Europe, but failed to cement his conquered territories. It is quite certain that ambitious plans were made for establishing a great European empire during the World War, but the divine prediction again held true. Recent plans have been put forward for forming the United States of Europe, but what do we see? Instead of harmony, with trade barriers broken down, with progress toward disarmament, with a growing spirit of peace and good will, there is the most bitter hatred manifested everywhere. The nations are rapidly arming for another great conflict, while a strong spirit of nationalism is fostered in every country.

The prophecy pictures one other effort toward unifying these remnants of the iron monarchy. "They shall mingle themselves with the seed of men." Some have supposed this to mean a mingling of royalty with the commoners, but, it is said, "they," the kings, would "mingle themselves." The Hebrew word for mingle is a *hithpael* verb, that is, not active,

but reflexive. The kings are acting upon themselves. "With the seed" of men tells how this is done. The prophecy clearly pictures the intermarriage of the kings in an effort to maintain peace and good will. But how miserably the family relationships failed in preventing war. When the World War broke out, the king of England, the kaiser of Germany, and the czar of Russia were all first cousins. The war was said to be a great family squabble.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44.

We are living "in the days of these kings," when the God of heaven will set up His kingdom. The present powers of Europe exhibit the very picture of conditions that God said would exist just before the setting up of His kingdom. The tread of Europe's vast armies, the clash of arms, the unsettled state of her capitals, the terrible fears that have taken hold of the multitudes, the superhuman efforts toward peace, with their consequent failure,—all these, in the light of the prophetic word, should lead us to hope for the immediate setting up of the kingdom of Christ.

We have traced the fall of Babylon, the rise and fall of Media and Persia, the decline of Greece, the breaking up of the Roman Empire, and the inevitable conflicts of the nations of Europe. Just as surely as the prophecy has been fulfilled in these respects, just so surely shall we see its complete fulfillment. Soon the kingdoms of earth will be ground to pieces by the stone cut out without hands, and God will take out from earth's multitudes a people to be citizens of that kingdom that shall stand forever. What a blessed hope amid the confusion and perplexity of this hour! May we become Christ's now, experiencing His forgiving grace and His saving power, so that we may share the citizenship of that kingdom that shall know no end.

T. M. F.

Lowering the Church Standard

It is sad, as we look around us in the Christian world, to see going on a gradual and persistent lowering of standards. Many pride themselves on their growing spirit of liberalism; but they mistake license for liberty. There was a time when a number of the religious denominations took a consistent, Scriptural stand against

worldly sports. Dancing was prohibited among their members. Theater-going was either prohibited or discouraged. But little by little the standard is being lowered, and more and more these churches are approaching in their practice the ideals of the world around them. There are some, we are glad to say, who

deplore this spirit of laxity, and are raising their voices against these evil tendencies, but they seem powerless to prevent the process of spiritual disintegration.

We were reminded of this anew by the last number of a religious journal which, through the years, even more than many of its contemporaries, has stood for conservatism, a journal which represents a church consistent in other vital respects in its stand for important Bible doctrines. This journal contains a report of the commencement at one of its church colleges. The president in his annual statement says:

"A change in the official college attitude in regard to dancing has taken place this year. Previous to 1929, dancing was forbidden, but not entirely prohibited. From 1929 to 1934 dancing was forbidden except to those who had written permission from parents or guardians. But since there were only about a half dozen students whose parents refused this permission, the change to faculty-supervised dancing on the campus was not so great as might at first appear. It may also be mentioned that 97 per cent of the students signed a petition asking that dancing be allowed, and that a ballot of the alumni taken by mail in 1931, showed a three-to-one vote in favor of such a change. Most of the faculty were in favor of granting the petition of the students. I may say that personally I have not come to agree to the change without some misgivings; but the system of the last five years was proving unsatisfactory, and to go back to the system of many years ago would be to come into opposi-

tion to practically all the students, to three fourths of the alumni, and to a similar proportion of the faculty. This, it seemed to me, would be going back to the system already rejected by most Christian colleges, at too great a cost."

Will the Seventh-day Adventists follow this same road? Will this church succumb to these sinister influences which are seeking entrance into its membership? Will the time come when we shall lower our standards in order to curry favor with the world or in the hope of thereby holding our own young people?

We have faith to believe that God will enable us to resist these encroachments, and to maintain our simplicity of faith and Christian experience; otherwise we have no excuse for an existence separate from the churches around us. But the standards of the church can be maintained only as they are maintained in individual lives. The church as a whole can never rise above the plane of spirituality upon which the majority of its membership live. It falls, then, to you and me to elevate the standard in our own lives, to contend for the faith once delivered to the saints, to preserve unsullied the banner of truth that has been committed to us, to demonstrate that there can be at least one church where the conservative standards of the past, standards recognized by the teachings of the Divine Word, shall continue to be recognized.

F. M. W.

stand out most sharply, above everything else. Of course, it may properly be observed that, in the last analysis, the work of the Lord is not dependent on money, and that some of the greatest advances in the history of the church in former centuries—for example, the apostolic church—were made amid direst poverty.

God Uses Consecrated Giving

This is true. We have no desire to minimize it. But it does not make any less real the fact that God has seen fit to use consecrated, sacrificial giving as a mighty means to the advancement of His work. If the early disciples had had a considerable portion of this world's goods, and retained it, we should not have such a record as we read in the book of Acts. It is not so much the amount that is given as the amount that remains, that determines whether there has been a sacrifice, and thus whether God can bless the gift to the enlargement of His work. The book of Acts does not record how *much* the disciples brought to the feet of the apostles when they sold all that they had, because that was not the important part of the story. The significance of the giving lay in the fact that they gave all that they had, and with their whole heart.

So, while it is true that times of financial adversity should not in themselves constitute any reason for our feeling that the work of God will be hampered, it is equally true that such times of financial stress are a challenge to every one of us to inquire individually of our own souls: Am I making the sacrifice that I should, in view of this crisis in God's work? Until we have answered this question rightly, it is vain for us to pray God for the protection and advancement of His work in these troublous days. It is true in this matter, as in all others, that we must cooperate with our prayers. God does not rain bread from heaven on the hungry man who makes no effort to work. He does not work miracles of healing on the sick who make no effort to conform to the laws of health that they already know. Such ones pray in vain, when they do not cooperate with their prayers. Even so it is when we pray for the movement of which we are a part, but fail to do all within our power to advance its interests.

There are three ways of contributing to the cause that immediately suggest themselves. What is our relation to them?

The Tithe

Take first the tithe. We have the statement of the Spirit of prophecy

Two Contrasting Facts

A Day of Great Opportunity, and of Great Financial Crisis

Two very important facts stand out today in the program of the advent movement. The facts are closely related, but in sharp contrast. The first is: This is the day of greatest opportunity that the cause has ever known. The reports from mission fields everywhere tell the same story of the outpouring of God's Spirit that is bringing conviction to multitudes who have been in heathen darkness. More progress is being made now in one year in many fields than formerly seemed possible in a decade. At the home base the troublous conditions in the world bring a desire to many to know the meaning of the times, and this is a great aid to us in getting the ear of the public with our message of prophecy. Besides this, we have found favor in many places and with many classes of people—a cumulative result of years of faithful living out of the principles of this truth. Beyond doubt, we live in the time of the greatest opportunity for the enlargement of the work.

The Other Half of the Picture

But this is only half of the picture, for the second striking fact is this: Never before has God's treasury been so embarrassed as now. Sources of revenue have shrunk over a period of years. International complications have added their perplexity, and finally the depreciation of the dollar in foreign countries has come as an almost overwhelming climax. There was a time when all the business affairs of the denomination could be carried about in a satchel. But today the movement has spread until it stretches to every corner of the earth, and encompasses a fair-sized army of men whose sole work is to care for the business aspects of the Lord's work. Millions of dollars are required to care for the different interests of the cause throughout the earth. Thus any weakening of the financial framework causes great perplexity.

It is these two facts—the greatness of the opportunity and the magnitude of our financial embarrassment—that

that if a faithful tithe were paid by all, there would be no dearth in the Lord's treasury. Are you paying a faithful tithe? or have you perhaps been remiss, excusing yourself on the ground that times are hard? There are those who declare with some show of boldness, though we doubt whether they feel bold in their hearts, that they must meet their expenses, they must balance their budget. We agree that budgets must be balanced, but would add immediately that no one can hope really to balance his budget by skimping on his account with the Lord.

If we are faithful tithe payers only in the days of prosperity, and because there seems to be a surplus, what kind of Christians are we? Adversity affords the real opportunity to prove our loyalty to God, to develop our faith in Him. Satan charged that Job served the Lord only because God was bountiful to Him. As we read that charge, we think how black was the accusation of Satan, how unfounded. But if Job's actions in adversity had supported Satan's charge, how low would have been our estimate of the patriarch of Uz.

In a minor sense, the test of Job is coming to a great many today. Satan is still the accuser of the brethren, even though cast down. All heaven watches with interest the outcome in each particular case. Our faithfulness in paying an honest tithe to God is one of the tests of whether we really serve God from the heart and from a high sense of duty, or whether we are ready to forget Him and His claims upon us when we find ourselves in distress. The book of Job would be an excellent volume for many to read today, when they are examining their own souls in relation to honesty in tithe paying.

Freewill Offerings

Then comes that source of income to the cause described under the general head of freewill offerings. While our exact duty to God is marked out in the matter of tithe, the area of offerings is left wholly to our own spiritual vision of the measure of generosity and sacrifice we should display toward God and His cause. No man can tell another how much he should give in offerings. Our sense of gratitude to God for His mercies, coupled with a conviction of responsibility to help meet the financial crises in His cause, should be the determining factors in our giving. We may properly pray God to enlarge our realization of the greatness of His gifts to us, and of the greatness of the present crisis.

Harvest Ingathering

Third, there is the Harvest Ingathering, one of the very prominent features in our financial program. It has proved its worth over the years, not simply as a source of revenue for the cause, but as a means of bringing the truth to many right in the homeland. If every member of the church felt a personal responsibility to take some definite part in the Harvest Ingathering work each year, what a mighty aid this would prove to the impoverished treasury. Those who do go out receive a blessing; they come back happy that they have had a part, and often they tell of some personal experience that has greatly heartened them, some soul who has made inquiry concerning the truth. The amount obtained by any one member may not be large, but the total that finally comes to headquarters from the little amounts in every corner of the country is a most heartening sum.

It is easier, we know, to sit at

home and let others go up and down the streets and the stairways. But the work of God has never been advanced by considering our own ease. Perhaps you have some physical handicap that makes it difficult for you to take an aggressive part. We know of those who, confined to their beds, have carried on Harvest Ingathering work from there. If there is the will to do something for God, it is remarkable how many are the ways that can be devised.

There lies before us right now another Harvest Ingathering campaign. It comes as an annual challenge to the spirit of devotion and sacrifice of this people, the sacrificing, perhaps, of comfort and ease, the sacrificing of a spirit of self-esteem because of rebuffs that may confront us. But sacrifice is written large across the pages of the history of God's cause. It must also be written across the pages of the closing chapter in this last generation.

F. D. N.

The Spirit of True Confession

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leading in the movement, the operation of His grace through leaders, even though they are fallible; and quite another thing to point out sin in the spirit of the accuser of the brethren, with no such recognition of the divine leading of God. The message of correction in the first instance tends to heal wounded hearts, bind up broken spirits, and strengthen the faith of the weak in God's divine leadership. The correction of sin in the second instance tends to destroy confidence, create dissension, and develop the spirit of apostasy.

It was this spirit of condemnation which the enemy of all righteousness sought to exercise through Balaam in the cursing of Israel. But against this spirit of railing accusation the Lord rose to the defense of His people, and turned the curses of Balaam into blessings. This man, speaking by divine inspiration, gave expression to one of the most remarkable statements found in Holy Writ:

God's Defense of His Children

"Behold I have received commandment to bless: and He hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." Num. 23:20, 21.

In this statement is revealed the

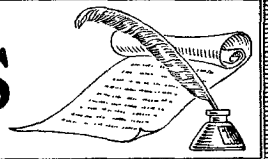
wonderful mercy and tender love of the compassionate Father. Many a time He had taken it upon Himself to correct Israel, and yet when wicked Balak sought to bring upon the chosen people a curse, the great heart of God overflowed in pitying tenderness. Like a mother who, though cognizant of the waywardness of her children, flies to their defense against the wicked charges of some unjust neighbor, so God arose to the defense of Israel.

Let us remember this when we are prone to curse the Israel of today, when we are tempted to bring against our brethren a railing accusation, when an impulse seizes us to portray before others the sins of leadership and to weaken the confidence of our associates in this movement and organization. I say, let us remember the experience of Balaam, and the defense that God made of His wayward children. There is in this a great lesson for us as we study the principle involved in this historical incident.

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EVERY other sin hath some pleasure annexed to it, or will admit of some excuse; but envy wants both. We should strive against it, for if indulged in, it will be to us a foretaste of hell upon earth.—Burton.

GENERAL ARTICLES



Why the Christian Denominational College

(Concluded)

BY WALTER IRVINE SMITH

By 1800 the colleges and theological seminaries in the United States numbered twenty-four. The following table, Table I, sets forth the order in which these institutions were founded, according to Donald C. Tewksbury, in "The Founding of American Colleges and Universities Before the Civil War," with other information concerning them. The total undergraduate enrollment was under two thousand students. The instruction at Harvard was conducted by the president and three professors, assisted by a few tutors, who received only class fees. The graduating classes seldom exceeded forty. No one of the twenty-four colleges admitted women in any way to its privileges.

According to Cubberly there were thirty-six colleges started during the

first three decades of the nineteenth century.

Beginning about the year 1830, activity in the founding of denominational colleges greatly increased, partly due to the stimulation of religious revivals and partly to the great territorial expansion into the Middle and Far West. From 1830 to 1850 more colleges were organized than had been established in the entire two hundred years previous, and the rate of starting new colleges continued to be high until the close of the nineteenth century, as shown by Table II. During the period before the Civil War approximately one quarter of the forty thousand graduates of American colleges whose records had been studied became ministers. This statement reveals in a striking fashion the dominant theological charac-

ter of the college education of that time.

Table II. Showing Colleges Founded up to 1900 (Approximately Correct)

Before 1780	10
1780-89	7
1790-99	7
1800-09	9
1810-19	5
1820-29	22
1830-39	38
1840-49	42
1850-59	92
1860-69	73
1870-79	61
1880-89	74
1890-99	54

494

Beginning to attract attention during the third decade of the nineteenth century and trending in the opposite direction from the denominational college in so far as religion was concerned, the free public school system, culminating in the large State universities, interposed a strong nonsectarian and nonreligious influence into the American educational picture. The popularity of higher education, the interdenominational and undenominational patronage of public educational institutions, the inclusion of divergent religious interests in the sources of support, were factors that complicated the problem of tax-supported education in relation to religion, so that as early as 1875 it became a campaign issue. President Grant clearly stated the duty of the State in the education of its children when he said:

"Encourage free schools; resolve that not one dollar appropriated to them shall go to the support of any sectarian school; resolve that neither State nor nation shall support any institution save those where every child may get a common school education, unmixed with any atheistic, pagan, or sectarian teaching; leave the matter of religious teaching to the family altar, the church, and the private school, supported entirely by private contribution. Keep church and state forever separate."—*Address at Des Moines, Iowa, 1875.*

The principle stood like granite. It stands like granite today. After President Grant gave the idea to America, ten new States were admitted. Each one was required by Congress to provide in its constitution that no public money should be appropriated for sectarian instruction, and it became the aim of all State institutions to get this idea embedded in their State laws. "No

TABLE I. ESTABLISHMENT DATES, DENOMINATIONAL AFFILIATION, AND LOCATION OF COLLEGES TO 1800

Date of Founding	Name of College	Denominational Affiliation	Location	First Degrees
1636	Harvard School, or College	Congregational	Newton, Mass.	1642
1693	College of William and Mary	Episcopal	Williamsburg, Va.	1700
1701	Yale University	Congregational	Killingsworth, Conn.	1701
1746	Princeton (College of New Jersey)	Presbyterian	Elizabethtown, N. J.	1748
1754	Columbia (King's College)	Episcopal	New York, N. Y.	1758
1755	University of Pennsylvania (College, Academy, and Charitable School)	Episcopal, then Presbyterian	Philadelphia, Pa.	1757
1765	Brown University	Baptist	Providence, R. I.	1769
1766	Rutgers University (Queen's College)	Dutch Reformed	New Brunswick, N. J.	1774
1769	Dartmouth College	Congregational	Hanover, N. H.	1771
1782	Washington and Lee University (Liberty Hall Academy)	Presbyterian	Lexington, Va.	1785
1783	Dickinson College	Presbyterian, then Methodist	Carlisle, Pa.	1787
1783	Hampden and Sidney College	Presbyterian	Hampden-Sidney, Va.	1786
1783	Transylvania College	Presbyterian, then others	Lexington, Ky.	1790
1783	Washington College	Episcopal	Chestertown, Md.	1783
1784	St. John's College	Episcopal	Annapolis, Md.	1793
1785	Charleston College	Episcopal, then Municipal	Charleston, S. C.	1794
1789	University of North Carolina	State	Chapel Hill, N. C.	1798
1791	University of Vermont	State	Burlington, Vt.	1804
1793	Williams College	Congregational	Williamstown, Mass.	1795
1794	Bowdoin College	Congregational	Brunswick, Me.	1806
1794	University of Tennessee (Blount College)	Presbyterian, then State	Knoxville, Tenn.	1806
1794	Tusculum College (Greeneville College)	Presbyterian	Greeneville, Tenn.	1794
1795	Union University	Presbyterian and others	Schenectady, N. Y.	1800
1800	Middlebury College	Congregational	Middlebury, Vt.	1802

SUMMARY

Presbyterian	8
Congregational	6
Episcopal	6
State	2
Baptist	1
Dutch Reformed	1

public money for the teaching of creed," or, expressed in other words, "No sectarian tenets shall be taught in the public schools." With the elimination of sectarianism also went religion, for "in the mind of the time, religion did not rise above or exist independently of sectarianism."—*R. L. Kelly, in "Religion in Effective College."* Consequently, for almost fifty years the State universities and privately endowed colleges have done very little to include religion in their educational plans or in the offerings to their students. During the same period, the denominational colleges have struggled against a rising tide of secularization, keener competition in educational standardization in the face of relatively decreasing patronage, until today the status of the denominational college is, generally speaking, precarious.

On the other hand, the need for the Christian college was never more real and urgent than it is today. As shown in "World Survey by the Interchurch World Movement of North America," Volume I, page 25, more than half of America's population of 130,000,000 has no membership in any church. The growth and multiplication of cities have been accompanied by changes in the forms of social organization which have challenged the ability of the church to survive. As cities increase in size, it has become increasingly difficult for the churches to maintain themselves, and the percentage of their membership has declined.

Said the late President Calvin Coolidge, in an address delivered before the New York State Convention of Y. M. C. A. at Albany, April 13, 1923: "It was because religion gave the people a new importance and a new glory that they demanded a new freedom and a new government. We cannot in our generation reject the cause and retain the result. If the institutions they adopted are to survive, if the government which they founded is to endure, it will be because the people continue to have similar religious beliefs."

Roger Babson, in writing in the *War Cry* in April, 1933, made this striking comment: "The need of the hour is not more factories and materials, not more railroads and steamships, not more armies and navies, but rather more education based on the plain teaching of Jesus."

In the period before the Civil War it is stated that approximately one in four of the graduates of American colleges whose records had been studied had become ministers. The college education of that time was dominantly theological in character, and

a missionary or ministerial career on the frontier held for many the attraction of a life of individual achievement, and even of adventure in the service of a great cause. Today, "while the denominational colleges are devoting themselves as best they may to maintaining and promoting their own faith, the State universities and many of the privately endowed colleges are doing almost nothing in religion."—*"Religion in a Liberal Education," by H. E. Hawkes, p. 201.*

With more than half of America's population of one hundred thirty millions of people not members of any church; with twelve millions of un-

churched homes; with more than thirty millions of children and youth not in any Sabbath or Sunday school; and with an unchristian world population equal to ten times the population of the United States, there is abundant need for the continued maintenance of the Christian denominational college.

Sensing this world situation and the present American college trend, the founders of the Adventist colleges have, with courageous hearts and indomitable spirits, launched their institutions with the charge to prepare missionary and evangelistic workers for all the world.

God's Way of Dealing With Sin

Jesus' Work as Intercessor

BY W. E. HOWELL

THE purpose for which Jesus came into the world is summed up in a few sublime monosyllables: "The Son of man is come to seek and to save that which was lost." Luke 19:10. The "lost" includes the earth itself, groaning heavily under the curse of sin, the one lost world among the multitude in the universe. It must be reclaimed and restored from the blight of iniquity to its Edenic perfection and beauty.

More especially, "that which was lost" has reference to intelligent beings created in the image of God, commonly called sinners. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. In order to make it possible to save sinners, Jesus paid the penalty of sin upon the cross. Having paid this penalty, He became the Intercessor between the sinner and God. "No man cometh unto the Father, but *by Me.*" John 14:6. Every man must come to God through the Intercessor.

This majestic truth is supported by another of equal magnitude: "He ever liveth to make intercession for them." For whom?—for them "that come unto God *by Him.*" Heb. 7:25. He is the only means of access to God. But, marvelous to say, the Intercessor is always accessible. Risen from the tomb, "He ever liveth," and constantly gives Himself to interceding in our personal behalf. Before His death, likewise, He was always ready to minister grace to the sinner. "By faith Abel . . . obtained witness that he was righteous." Heb. 11:4. Noah, also, "found grace in the eyes of the Lord." Gen. 6:8. Yea, in the days of Moses we hear the voice of Him that guided Israel in the wilder-

ness, declaring: I "will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (Ex. 33:19)—to patriarch and prophet and people of old. Verily, "no man," in any age, "cometh to the Father but *by Me.*" The faith of every penitent has always centered in the cross, and every penitent has always obtained forgiveness by virtue of the cross, whether he lived before or after the great transaction on Calvary's hill.

The only difference between the ministration of grace now and in the old dispensation, is that the Desire of the ages, to whom the faith of men looked forward for centuries, has now come and provided in fact the sin offering and the priestly ministry promised from the beginning. Consonant with that, He has been "made a priest forever," and has entered upon His work of intercession in the glorious light of a *de facto* cross. We must try to understand better what that work really is.

Though we know Him from the beginning of time as "the Lamb slain," and though He is still "the Lamb" in the earth made new (Rev. 21:22), we want to contemplate Him just now as our Intercessor. It is in the rôle of Intercessor that Isaiah climaxes his eloquent and inimitable characterization of Christ: He "made intercession for the transgressors." Isa. 53:12. With prophetic instinct, Isaiah pictures iniquity at its zenith among the people, and the Lord "wondered that there was no intercessor." Isa. 59:16. But, thank God, "we have . . . a great High Priest," there is an Intercessor "that has passed into the heavens, Jesus the Son of God." Heb. 4:14. More than that, "He ever liveth to make intercession" for us.

Heb. 7:25. He is not only alive, but He is living for the exalted purpose of occupying every golden hour of probation in interceding for those "who shall be heirs of salvation." Heb. 1:14.

Intercession! Let us contemplate it. Through the deceitfulness of sin, we were alienated from Christ, "having no hope, and without God in the world." Eph. 2:12. While we were in this helpless estate, Jesus interposed by the sacrifice of Himself, that He might make intercession for us. The typical service will again help us to understand the meaning of this gracious work. The sinner brings his offering and sheds its blood in confession. Helpless to go farther, he comes to the priest, who, bearing the proof of the sinner's confession, intercedes for him in the prayer room of the sanctuary, mingling with his petition the incense of sacrificial merit. Thus he accomplishes his work of intercession in the holy place.

So we come to Jesus in our helpless estate, in captivity to sin. We hear the gracious words: "If thou shalt confess with thy mouth the

Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:9. Our hearts respond, "Lord, I believe; help Thou mine unbelief." Mark 9:24. Verily, "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10.

But here the sinner is helpless to go farther. His Intercessor interposes, and bears his petition with "much incense, that He should offer it with the prayers of all saints upon the golden altar which was before the throne." Rev. 8:3. This is the work of our Intercessor in the holy place of that sanctuary which the Lord pitched.

In the service of the holy place in the earthly sanctuary, the priest interceded for each individual as the offerings came in from hour to hour and from day to day. The sacrifice for each sinner was valid for only that sinner. Pardon for sin was based on that particular sinner's offering. In the heavenly, one offering is valid for all sinners, and Jesus makes His intercession for every re-

pentant individual by virtue of that one offering.

In the earthly sanctuary service the symbols used made it necessary for the priest to do his work of intercession *at the time* the offering was made. In the heavenly, the intercession is in no sense dependent on the time the offering is made. Jesus could have respect to Abel's offering centuries before He bare Abel's sins in His own body on the tree. He can minister grace to you and me centuries after He poured out His soul unto death.

A conclusion of far-reaching importance may be drawn from the fact just stated. It was no more necessary for Jesus to be formally inducted into the priesthood at the beginning of His extension of grace to the sinner following the fall of man, than it was for Him to die on the cross before men could obtain salvation. As the Scriptures state plainly that "once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26), so also, subsequent to that great event, hath He appeared once in the end of the world to be "made a priest forever," to be made our Intercessor.

In fact, as the sacrifice on the cross was at the beginning of the "end of the world," so also was the induction of Jesus into the priesthood timed at the beginning of His closing work in the reign of sin. If in the end of the world He could die for Adam and Moses and Daniel, so in the end of the world could He do for them the special work of intercession represented in His priesthood.

Reverting now to further comparison of type with antitype, we may observe the work of the intercessor in the culminating phase of his ministry. Attention was called in the previous article to the two phases of service in the sanctuary,—first, the preparatory in the holy place, which was distinctively confessional and supplicational in nature; and second, the concluding one in the most holy place, which in addition to confession and supplication, provided also for the cleansing of the sanctuary. We have drawn a brief parallel between the work of type and antitype, in the holy place, and must now notice it briefly in the most holy place.

On the Day of Atonement in the type, the ministration was not for the individual alone, each with his own offering, but for all the people in one service and with one sin offering (apart from the one the priest offered for himself). That offering was the Lord's goat, so designated, doubtless, to call the attention of the people more definitely to the one true

"David Encouraged Himself in the Lord His God"

1 Samuel 30:6

By T. H. JEYS

ALL of Ziklag was in ashes; all a smoking, smoldering heap.
David's men were wildly weeping till they had no power to weep.
Every man was sorely troubled, for his household was no more;
Every voice with sobs was sounding, every heart was sick and sore.

These strong warriors, trained to hardships, used to warfare's stern alarm,
Wept like women as they pondered of their wives, exposed to harm.
Wept, and darkly meditated of their leader. Thought of stoning.
For the soul of every soldier with his own great grief was groaning.

Angry glances told the story, though not yet in words expressed.
David's heart, like theirs, was troubled; like them, too, he was distressed.
His house too, like all the others, was but ashes 'neath their feet,
And the common loss and sorrow was their common lot to meet.

Dreadful was the dismal picture, dark indeed the shadows fell,
Hid was every human favor, no man near to wish him well.
Did the soul of David falter? Did he yield to dire despair?
Did the God in whom he trusted leave him in his trouble there?

Nay; the hour's demands are answered "by the coming of the man."
Human acts are really only part of God's eternal plan.
Angels watch to give men succor, if on God they choose to wait;
Heavenly agencies are active when men but cooperate.

So in this sad hour of trial, overwhelmed with human woe,
Foes and friends both turned against him, he knew not which way to go;
Hard beset by strong temptation, feeling keen the chastening rod,
Turning from all human helpers, David encouraged himself in God.

Son of sorrow, pain, and grief,
Sighs thy sick soul for relief?
Thine the path the psalmist trod;
Encourage thy sad soul in God.

Lamb that taketh away the sin of the world. The singleness of the one offering for all centered the minds of the people upon Him who was to die "once for all." The high priest, too, conducted only one service for all, the final one of the year. The day is called "the Day of Atonement" (Lev. 23:27); "on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Lev. 16:30.

This designation of the day, and this definition of its purpose, make clear that while the phrase "make an atonement" is used frequently in directions for the daily service, no other day of the year than the tenth day of the seventh month is ever called "the Day of Atonement." This does not mean that when the penitent brought his offering in the daily service, and the priest was directed to "make an atonement for him," and the promise was made that his sin "shall be forgiven him," that he did not obtain forgiveness at the time of his offering. He did. But the reason he did, lies in the simple fact that the priest became sponsor for the validity of the penitent's offering and confession in the court of final appeal. Why, then, should not the petitioner be forgiven at the time of his offering? His whole act of confessing and offering was a matter of faith in a Redeemer to come, and he received forgiveness in response to his faith. If he continued faithful, his faith was finally confirmed on "the Day of Atonement," in the most holy place. On the other hand, if he again embraced his sin, and on the Day of Atonement neglected or refused to manifest his contrition, he was cut off from among his people.

Turning now to the parallel in the true service, we may apply the same reasoning. The sinner confesses with his mouth out of his heart the Lord Jesus, and petitions for forgiveness. If he lived before the cross, his petition rested on faith in the Redeemer to come. If he lives after the cross, his petition rests on faith in the Redeemer who has come. In no other sense does time enter into the question, any more than it did in the type whether the petition was made on the first or the three hundredth day of the current year or on any day of the following year. It always looked forward to the Day of Atonement. Since it is altogether a matter of faith and not of time, forgiveness comes as the response to faith whenever the petition is made, in both type and antitype.

In the antitype, as in the type, the Intercessor intercedes between the

sinner and God, and he also intercedes between the time of the petition and the time of the atonement. If I confess to Jesus today, He assumes the guilt of my transgression at once, and in response to my faith grants me forgiveness at once. Sponsoring my faith till the judgment day, by virtue of the penalty He paid on the cross, if I abide faithful in Him, He confirms my salvation at the judgment hour, and I am granted complete and eternal absolution from sin.

Dealing with sin is exactly the same in the case of Noah or Abraham or Solomon before the cross, as in your case or Luther's or Paul's or mine since the cross. It is not a matter of time when the confession is made or when the price for sin was forever paid. "The just shall live by faith" from the first till the last day that sin survives. "He that shall endure unto the end shall be saved." Matt. 24:13. In the most holy place, as the judgment sits and the books are

Nothing Further

BY KATHLEEN DAVIS

THERE'S nothing further to desire,
When perfect love we've found;
Perfection that doth so inspire
In our Saviour doth abound.

In Him we find complete content;
When we ope the heart's shut door,
The promised Comforter is sent,
And our cup it runneth o'er.

His peace divine flows in the heart;
He sweetens everything;
There's nothing further to impart
When we have God's offering.

opened, the salvation of every individual who "endures" is confirmed. This is the work of atonement in the most holy place of the heavenly sanctuary, in which our great Intercessor is now engaged.

O the length and the breadth, the height and the depth, of the love of Christ! O the majesty and the sublimity, the touching tenderness and the ineffable grace, revealed in contemplation of Him who maketh intercession for the transgressors!

To sum up:

1. Jesus said: "No man cometh unto the Father, but by Me."

2. "He ever liveth to make intercession for them" "that come unto God by Him."

3. No man from the entrance of sin to the end of probation is left without an Intercessor, for in the purpose of God the Lamb was slain from the foundation of the world.

4. No man ever made confession from the heart in any age who did not obtain forgiveness in response to his petition by faith.

5. The element of time does not enter into the efficacy of Jesus' intercession for the sinner, in relation to either the transaction of the cross or the induction of Christ into His priesthood. It is the element of faith that counts.

6. Time does not enter into the matter of forgiveness, except that forgiveness is received immediately on confession.

7. Whether the individual made his petition for forgiveness before the cross or since, if faith in his Saviour continued till the close of his life, confirmation of his salvation comes in the final work of atonement.

8. Our Intercessor not only intercedes between the sinner and God, but also intercedes from the time of the petition for forgiveness until the final reward of faith.

9. As "the Lamb slain from the foundation of the world," Jesus has always been also our Intercessor, but He did not enter formally upon His work as our High Priest till after the cross and His induction into the priesthood.

10. In the type, no day of the ministry in the holy place was ever called "the Day of Atonement," and the term "make an atonement" in connection with the daily service was used in only a preliminary sense, looking toward the finishing work at the end of the year.

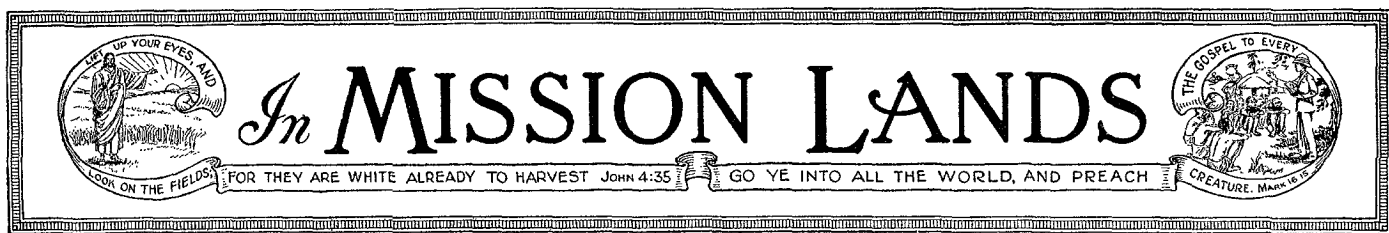
11. In the type, forgiveness was obtained when the offering was made, but in the most holy place on the Day of Atonement the faith exercised in confession and petition for forgiveness was confirmed in behalf of all who continued contrite and faithful.

12. In the antitype, forgiveness is obtained when confession is made, at any time in the period of sin, but the salvation of the individual who continues faithful to the end is confirmed in the final work of atonement.

God has gathered "in one all things in Christ." Eph. 1:10. Whether I am the first sinner, or the last sinner, or the chief of sinners, I find summed up in Christ everything I need now or shall need in the day of judgment. How can I go on in weakness when such wealth of grace is within my reach? One prayer is answered immediately and always, the prayer for forgiveness. Forgiveness opens the door to all the riches of His grace.

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THE life of one that laboreth and is contented, shall be made sweet.—*Ecclesiasticus.*



Progress in the South Brazil Union

BY E. H. WILCOX

IN this union we have at the present time eleven ordained ministers, three licentiates, sixteen holding missionary credentials, and eighty-five canvassers. God is blessing this faithful group of workers to the end that souls are being won to the Lord Jesus.

We thank the Lord for the fruit He is giving. During 1933 we baptized 636 people in the union. This is 200 more than in any previous year. Five strong evangelistic efforts were carried on during the year. In places where we had a Sabbath school of from eight to twelve members, by the end of the year we had sixty-five to eighty members. In the churches and groups, we organized in the first part of the year baptismal classes, and taught the leaders how to conduct them and how to give the studies.

In certain churches where there had been no baptism for several years, classes were formed. This brought new life to the believers there. Our faithful colporteurs contributed their part to the winning of souls, and as a result a good many were baptized. All were carefully prepared before baptism. We pray that they may remain faithful till Jesus comes.

Good Financial Gains

During 1933 we made a gain in tithe of thirty-six contos. This was not because of any great increase in income to our members, or because of higher prices or higher wages, but as a result of more faithfulness on the part of our members, also faithfulness of the new members. Our Sabbath school offerings increased five contos during 1933. This shows that our members have a real desire to see the message go to the uttermost parts of the earth, ushering in the glad day when Jesus shall come.

We are thankful for the loyal Seventh-day Adventists of the South Brazil Union. They are a fine group of people, and God is preparing them for living in His eternal kingdom. We, with them, hope to be prepared for the coming of Jesus and the great reunion, in which the believers in all

the earth will be gathered together.

The Harvest Ingathering campaign of 1933 showed that all have an interest in that campaign. Many were doubtful whether it would be possible to reach our goals. Every field, however, went over its goal, with twenty-seven contos more than in 1932. We again thank the Lord for what He has done, and take courage. This is the Lord's work, and it is going to march on triumphantly until God's people shall be gathered home.

Good Prospects Ahead

We are now well started on the year 1934. We are rejoicing in that we see the same desire to do the Lord's work and to carry it forward that we saw in 1933. The first three months show a gain in tithe of twenty-two contos and also a good gain in offerings over 1933. The Harvest Ingathering campaign is now begin-

ning, and from the reports received, apparently we will reach all goals and in less time than last year. Many hands make light work. Our members are willing and glad to help give the message. May God help every loyal Seventh-day Adventist to be a true missionary, and to have a real burden for souls.

Associated with our loyal members we have a loyal group of workers who are real missionaries, willing to go anywhere or to work in any part, and anxious to save souls from eternal perdition. They are working day and night that God's kingdom may be advanced. They need your support and your prayers. As you, dear reader, study this humble report of progress, will you not dedicate yourself anew to service? And may we pray one for another, working as never before to save souls and to advance the kingdom of God. Christ is coming soon. Signs foretell that the day is very near. Our greatest aim should be to give the glad news.

Experiences in Inter-America

BY J. L. MC ELHANY

THE writer greatly enjoyed the opportunity of making an extended visit to some of the fields in the Inter-American Division. After spending a little time at the headquarters at Balboa, in company with E. E. Andross, president of the Inter-American Division, C. E. Weaks, of the General Conference Publishing Department, and several other members of the Inter-American Division staff, we visited the republic of Colombia. A number of days were spent in counseling over the various interests of the work at Barranquilla. Reference has already been made through the columns of the REVIEW to the wonderful soul-winning possibilities in Colombia. Large interests are springing up in many localities. One of the outstanding reasons for this is the efforts of our faithful colporteurs in circulating our literature.

After finishing our work in Barranquilla, Elder Andross and the writer visited Costa Rica, where we spent several days in counsel with W. E. Baxter and other brethren connected with the work in that field.

We were particularly pleased with the visit to the Spanish-American Training School, near San José. A fine country location has been secured for this school. With the limited funds available, the brethren have built simply but substantially. The needs, however, are still many before the school can function properly. With an increase of membership in the various Spanish-American countries, the need of a strong, well-conducted school is very evident. The growing need for workers makes such institutions absolutely indispensable to the success of our work. We earnestly pray that this school may develop and increase in its influence and usefulness to the cause of God throughout all Central America.

Following the visit to Costa Rica, we again returned to Panama, where we had the opportunity of visiting a number of our churches. Following this we made our way to the field of the Antillian Union. General meetings were held in Porto Rico, Santo Domingo, Haiti, Jamaica, and the Bahamas. A. R. Ogden, superin-

tendent of the Antillian Union, was with us in all these meetings. In Porto Rico the workers and many of the believers under the leadership of L. J. Borrowdale, assembled in our church at Santurce, and we had a good meeting. The work is making good progress in that field. Many providential experiences have opened fields of opportunity for our workers. We were deeply impressed with the warmth and sincerity of our people in the Porto Rican field.

Our next appointment was at Santo Domingo City. The work in that field is under the direction of Peter Nygaard. Associated with him is an earnest group of workers, and their efforts are bearing fruit in the salvation of many precious souls. Several years ago our church at Santo Domingo City was destroyed by a terrible hurricane. It has been replaced by a commodious and well-built structure of concrete. This building was filled on a number of occasions during our general meeting, as believers from all over the Santo Domingo Republic came in to attend.

One feature of the work that impressed us as being particularly noteworthy is that carried on by the Sabbath school in the Santo Domingo church. On Sabbath afternoons the teachers of this Sabbath school hold branch Sabbath schools either in their own homes or in the homes of neighbors or friends. As a result of this program, about fifty-six such efforts are being conducted weekly. R. G. Jones, secretary-treasurer of the field, serves as pastor of the Santo Domingo City church. He is constantly employed in filling appointments for evangelistic services and meetings with those who are interested.

The next meeting was held for our Haitian believers in Port au Prince, the capital of the Haitian Republic. Our principal church in Port au Prince is housed in a good building that does great credit to our work there. It is simply constructed and well adapted to the needs of the congregation. Many extra seats were placed in the auditorium, but at no time, and especially at the night services, could the crowds be accommodated. The building was filled so that standing room was at a premium. The doors and windows were crowded. Large numbers gathered outside in the yard, and on some occasions people were seated on adjacent fences and roofs of near-by houses. A great interest was manifested to hear the truths of this message presented. A number of men prominent in the government circles attended our services. The Lord has certainly gone before the brethren in Haiti,

and opened many doors of opportunity for the preaching of the truth. A rapid increase in membership has resulted. J. A. de Caenel and his fellow workers are tirelessly laboring to build up the interests of the cause in the Haitian field.

Our next general meeting was held in Kingston, Jamaica. This was preceded by a publishing convention and a union committee meeting held at West Indian Training College, at Mandeville. This school is situated back in the mountains about sixty miles from Kingston. The location is most delightful from the standpoint of climate and scenic beauty. This school has been a wonderful factor in forwarding our work in Jamaica. The loyal support of the brethren and sisters in this field must continue to play an important part in the success of the school.

The general meeting in Kingston was very largely attended. The meetings were held in our principal church on North Street; and although it provided accommodation for about 600 people, there were as many assembled outside as were seated inside. The earnest, devoted attitude of our Jamaican believers is very evident.

Celian E. Andross has recently taken up work in this field as president of the Jamaica Conference. Associated with him is a staff of earnest workers, whose untiring efforts on behalf of the cause are bearing much fruit, as shown by the constantly increasing membership.

Our next appointment was at the city of Nassau in the Bahama Islands. This is a large, far-flung field—scores of islands reaching from the shores of Florida almost to Haiti. The methods of transportation are somewhat meager. The attendance at the general meeting in this field was not

so large as in the others; but we were very happy indeed to greet the brethren and sisters who had come, in some cases from far-distant points, to attend this meeting. Our contacts with the workers and believers in this field were enjoyable indeed. R. J. Sype is in charge of the work in the Bahama field. As we sailed away from Nassau, we were greatly encouraged and cheered as we thought back over the ringing testimonies to which we had listened, and the evidences of the sincere faith and devotion of our believers throughout the entire Inter-American field.

During the last few years the membership of this division has doubled. The increase has been but little less than phenomenal. We can attribute it to nothing else than the outpouring of the Spirit of God upon the hearts of the people. The rapid increase in our membership adds to the problem of leadership. These people must be trained and led in Christian experience and in lines of service. This, of course, creates a great problem for the thin line of workers who are valiantly attempting to carry on throughout these fields. In many cases they are hard pressed to take care of the growing interests of the work. Occasionally, under the stress and strain of it all, they break in health. Because of the variety of languages prevalent, it is often difficult to shift workers from one field to another. The constantly increasing number of young people creates an educational need which is difficult to meet because of the meager facilities and means available.

We are thankful for every hour spent in this field. We invite all our brethren and sisters to join us in praying for the work, and for the workers and believers in the Inter-American Division.

First Sabbath Keeper in the Falkland Islands

BY J. L. BROWN

THE Lord says to His people, "Fear not: for I am with thee," as they seek to carry the seeds of precious truth to the distant places of earth.

Roy Chamberlayne crossed from Magallanes to the Falkland Islands early this year to pioneer the way for the message. These islands are situated about 300 miles east of the Strait of Magellan. Their entire area is estimated at about 7,500 square miles, with over 3,000 inhabitants. In 1833 Great Britain took possession of the island group, and it became a Crown colony. The chief town of the colony is Stanley, with a population of nearly 1,000.

Again the minister of the printed page opens up work in a new spot on the map. We thank the Lord for the good word that comes from Brother Chamberlayne. He says in his letter of April 26:

"Since I arrived in Port Stanley the Lord has greatly blessed my work. Just a little while before my arrival a man who belongs to another organization sold books here. His work was not appreciated by the people. This made it harder for me. In spite of this apparent difficulty I have been able to place a number of large books and more of the smaller ones.

"I am staying in the home of an

elderly widow. She bought some of my books, and now it gives me pleasure to tell you that she has begun to keep the Sabbath. . . . She obeys the truth as far as she understands it, and by the Lord's help will be a faithful Adventist sister."

As far as we know this widow is the first to accept the truth in the Falkland Archipelago, although Brother Chamberlayne found some copies of "The Great Controversy" in the homes of the people. These books

had been sold about forty years ago, he says. We pray that the seed that has been cast "upon all waters" will in due time bring forth its harvest for the Master.

The word of the Lord continues to speak: "I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth." Isa. 43:5, 6.

pour in the "oil of joy for mourning." How many souls there will be in the kingdom who have been cheered and encouraged on by the colporteur.

The other experience is that of an atheist in the state of Paraná, Brazil, who found a torn page of our missionary magazine, *O Atalaia*, on which he read: "O Atalaia Responde" (the watchman answers). He carried this piece of paper about with him for a long time, hoping to find a magazine similar to the one from which this scrap had been torn. Finally he came to the state of São Paulo, and there he came across a copy of *O Atalaia*, but by this time he had forgotten just what the scrap had on it. He read the magazine almost through before he discovered that the paper had the same heading on one of the last pages as the one he had seen on the torn page. He read on; later conversion took place in his life, and today he is a colporteur in the state where he first came in contact with *O Atalaia*.

Could the eyes of the colporteurs be opened, as were those of the young companion of Elisha, to see the far-reaching results of their work, they would be more faithful in scattering the pages of truth than they have ever been. If our lay members recognized fully that more *Atalaias* going out to the people mean more converts coming into the church, they would be far more zealous in the distribution of our magazines and smaller books. We pray in their behalf, as did the servant of old, that God may "open their eyes that they may see."

Angels Help the Colporteurs

BY J. BERGER JOHNSON

THE Lord's blessing is resting on the canvassing work in the Brazilian field. He is helping His messengers to place more literature in the homes of the people this year than was sold last year.

In a letter received today from Benedicto Silveira, field missionary secretary of the East Brazil Union, he tells me that his coworkers are of good courage, and that their sales for the first three months of this year exceeded those of the first quarter of last year by over \$1,000. In the same mail comes the news letter, "The Wings of the Message," colporteur organ for the South Brazil Union, which indicates that the sales in this union are \$1,860 over those of last year's first quarter. The report shows a healthy increase in the value of books and *Atalaias* sold, orders taken and actual deliveries made by the colporteurs. So it should ever be. This good increase was made in spite of a decrease of seven colporteurs from the number they had last year.

An incentive to resident colporteur work is found in the paragraph that reports the sale of \$13,000 worth of books in the city of Santos during a period of seven years. Would that we had more such colporteurs to place in the great centers of this republic!

It is evident that God's angels are camping close by the faithful colporteurs as they carry to the people this salvation-laden literature. Two experiences from the News Letter above cited will serve to show this to be true. The first is reported by Adelina Fontes Niz, wife of our pioneer colporteur in the state of Matto Grosso. She says:

"I succeeded with great effort in entering a certain house and giving my canvass to two ladies, who, after hearing my canvass, refused to give an order. Among other things, they told me that they did not find pleasure in anything in this world, for one

had recently lost a son and the other a nephew.

"After listening with sympathy to their lamentations, I took my Bible, which I always carry when I am canvassing, and showed them some of the promises about the resurrection and the coming of the Lord. They wept as I did this, and gathering courage, they gave me their order for the book I was selling. When I delivered the book they laid it in the hands of the eighty-six-year-old mother, who reads without the use of spectacles. She said to me: 'I have lived long, and I do not know why the Lord still keeps me alive.' 'To read this book,' I replied. Nearly all the people here believe in the coming of Christ."

What a high calling is that of the Christian colporteur! As he comes in intimate contact with bruised, bleeding hearts, he is permitted to

Progress in Nicaragua

BY FRANK H. FLETCHER

I AM sure that the readers of the REVIEW AND HERALD will welcome a word of cheer from the east coast of Nicaragua. Many people all along the coast are yielding to the invitation of the closing message of salvation and are entering the "ark of safety."

It was the writer's privilege recently to make a missionary tour, visiting four places and holding a short series of meetings at each place. The chief mode of travel here is by boat, as almost all the towns and villages are connected by rivers and lagoons. I left home on the 5th of April and returned on the 29th of May, having been away almost two months.

I first visited a small town at the mouth of the Rio Grande. At this place resides a dear Indian sister

who has been faithfully upholding the torch of truth for several years. She is a home department member of the Sabbath school, and has faithfully adhered to the truth in the face of antagonism and persecution. Together with another sister residing there, and some of the members of her family, she has conducted a little Sabbath school. Her greatest desire was to see a monument to the glory of God erected in this place. With the help of friends she raised over \$200 for the erection of a church building. This amount she kept for five years, hoping against hope that some day she would be able to augment the amount and erect a house of worship. A few months ago she had the great joy of seeing her hopes realized. Her husband, who is a prominent member of the community

and now deeply interested in the truth, took the matter in hand, and has erected a fine little building, fully representative of the truth.

I had the privilege of paying my first visit to this place a year ago, when I remained a week and conducted meetings. Some persons were interested. Upon this, my second visit, I was able to remain two full weeks. I conducted an evangelistic meeting every night in the new church building, also a Bible class every evening, and visited the people in their homes. A baptismal class of seven was organized, and by the time the meetings closed six others gave their names for the Bible class. A Sabbath school of over twenty was organized. We expect soon, by the Lord's help, to have a flourishing little church in this place.

In the town of Bluefields, where is situated a church with a membership of about thirty, I remained a few days, holding meetings and visiting with the brethren. There are some here who are expecting soon to connect with the church by baptism.

Over forty miles up the river, on the banks of a beautiful lagoon, is a small town where some years ago we had a flourishing little church. After a time some of the members took up residence elsewhere, and others drifted away from the fold, until only one sister remained faithfully holding to the truth. Our little chapel in this place is many years old and is on the verge of collapse.

This was my first visit here, and I was greatly encouraged by the interest shown in the truth. I conducted meetings in the little chapel for twelve nights, with an excellent attendance and interest, many standing outside at every meeting. The Spirit of the Lord was present in a marked manner. I received fourteen names for the Bible class. Some have already begun to keep the Sabbath. A Sabbath school of twenty has been organized. My plan is to return in the near future for a more extended stay. May God help us to restore the old landmark in this place.

My next visit was to picturesque Corn Island, an islet situated about forty miles from the mainland, where we have a thriving little church of about thirty-five members. I remained with them for nine days, conducting evangelistic meetings every night, with an excellent attendance and interest, and many standing outside of the building. We expect to have a good ingathering of souls here in the near future. Many are deeply interested and are studying the truth. It is interesting to note that forty-

seven converts were baptized on the coast last year. The work of God is progressing here in a very marked manner. There is "the sound of a going in the tops of the mulberry trees." If the interest in each place is properly followed up, we should baptize more than forty persons on the coast in the near future.

The Mosquito Indians

No mention has yet been made of the bright prospects for the Indian work in Nicaragua. Our faithful, self-supporting worker, Charles Brooks, has a special burden for the Mosquito Indians of the coast. He said to me the other day, "When I accepted present truth several years ago, my first impression was to go among the Indians with the message."



The First Four Spanish-Speaking Believers to Be Baptized in Nicaragua

This brother has steadfastly adhered to his resolution, and has had the privilege of bringing several of the Indians into the truth. He speaks the Mosquito Indian language fluently and labors among them untiringly.

He was instrumental in raising up the Yulu Wawa Indian church. The church building in this place is an evidence of the earnestness and sacrifice of this brother, who is poor in this world's goods, yet rich in faith. It was erected with lumber which he had purchased for his own dwelling house. And he has not been able since to erect a house of his own.

Another church building is in process of construction in an Indian village some miles from Yulu Wawa, where we have over sixteen members. The mission maintains two Indian schools in these villages, taught by

sons of Brother Brooks. May God bless this faithful brother.

I must relate an incident which illustrates the faithfulness and earnestness of these dear children of nature when they accept the light of present truth:

Some time ago, during a visit to the village of Yulu Wawa, I met a dear old Indian sister about seventy years old. As I spoke with her through an interpreter, she expressed her gratitude to God for bringing to her the blessed gospel of salvation and of her determination to be faithful to the end. In concluding she said, "I am getting old, and will soon rest in the grave, but I hope to meet you at the resurrection morn." She is very poor, but her faithfulness and sacrifice are an example to many in better circumstances. Though she lives chiefly upon charity, she never fails to give to the Lord a portion of that which she receives, if only a few cents. On one occasion, when she was in dire need, I gave her a small amount of money; afterward I learned that she carefully put it away, and on the following Sabbath presented it all to the cause she loves so dearly. I am told that she has done this upon several occasions. Such instances occur in mission fields all over the world.

I had the privilege of being connected with L. V. Finster, the home missionary secretary of our division, during last year in an effort at Puerto Cabeyas. As a result of this effort over thirty-eight have been baptized and added to the church. The membership of this church now stands at fifty-two.

As we review the work in Nicaragua, we have every reason to praise God for His providences, and to give ourselves anew to Him in a deeper, fuller consecration. May He enable us to play our part more efficiently in the closing scenes of the great conflict between the forces of Emmanuel and those of Satan.

Puerto Cabeyas, Nicaragua.

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A FEW experiments will soon convince us that there are few pleasures in the world so reasonable and so cheap as the pleasure of giving pleasure.—A. C. Benson.

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HEAVEN lies within, in kindness, in humbleness, in unselfishness, in faith, in love, in service. To get these in, get Christ in.—Henry Drummond.

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NINETY per cent of the crime of England is due to indulgence in strong drink.—Lord Chief Justice of England.



Conducted by Promise Kloss

Flashlights on Zenana Work as an Evangelizing Medium

BY VERA CHILTON

ZENANA work is in itself unique, and its joys, sorrows, perplexities, and problems are also unique. As it is usually conducted, zenana work is done here by a European woman missionary and a band of native Bible women under her supervision, who do most of the teaching in the zenanas. The European woman generally conducts a review or examination at the end of each month. Perhaps to the uninitiated this may seem an ideal plan, but I am sorry to say it does not always seem to work, for there are many things to militate against it.

As I do not have a band of Bible women, I have the great privilege of doing house-to-house work myself along lines which appeal to me as being, perhaps, more productive of lasting good, and I feel the line of work I am doing might be more correctly named "home-evangelization work."

In such a brief article I do not have scope to enlarge upon methods of work. I can only say my main object is to get right at the hub of things and to evangelize the *home*. Other branches of missionary work, as school work and preaching, take different members of the home *out of the home*, as it were, to Christianity, whereas zenana work, or home evangelization, takes Christianity right into the home to enlighten, to cleanse, to break down prejudice, and to unify.

How many an earnest Indian man has studied Christianity and believed, and yet has been held back either by the thought of the opposition of the women in the home or by the actual opposition itself. Though the women may be degraded to the very lowest rank in the home, yet they are the most important factors in all its workings, especially its religious customs. All the superstition, forms, and ceremonies which constitute the main part of their religion are fanned and kept alive by the women of the home; and when the women are evangelized so as to forsake these forms,

it naturally follows that it is not long until their religion crumbles and decays, for it has no life-sustaining power in itself.

In this home-evangelization work I have found that children and youth constitute a very strong call to earnest effort. It is astonishing at what a tender age the very babes in the homes will lisp that Name that is above every name, and point out the loved every name in the Bible pictures with their tiny baby fingers. They are not willing to allow a Bible lesson to go by till they have seen Jesus, and sometimes they will call to memory the lesson after I have left the home. "Out of the mouth of babes and sucklings hast Thou ordained strength."

Then there are the youth. How often do the youth, fresh from school, gather round the Bible pictures and rehearse the different Bible lessons they have heard in the mission schools, while the mothers listen with proud pleasure and baby brother and sister with childish awe.

Can you not get a vision from this of

the work of breaking down prejudice against Christianity and building up strong, favorable impressions that can be brought about by this home evangelistic effort? Then when the father comes in contact with the message, either in the outer world or by reading, he finds his home in harmony with him, and prepared for the new order of things.

The great object of this home-evangelization work is that a fresh, strong, energizing, life-giving gospel current should flow continually through these wretched homes, and that the life of the worker may be such that by her truthfulness, her love, her constancy, patience, forbearance, and self-sacrifice, she may in some humble measure translate the life of the Master into a language so powerful and eloquent, yet so simple, that the most ignorant can understand.

Though not recognized as such by many, I believe this home-evangelization work carried on by earnest, surrendered, self-sacrificing Christian women, could become one of the most potent factors in mission work.

Two Pictures

Before passing on to a more personal report of the work, I should like to speak a word about the confusion that often exists in people's minds with regard to the progressive movement among the women of India.

Much is made of the great modern strides the women of India are making. But I am sad to say these strides often mean the Westernizing of Indian women rather than the evangelizing of them. By two vivid word pictures, taken from real life, I would bring the two phases of progress before you, and ask you to make your own deductions as to which is likely to lead to the ultimate progress of the women of India.

FIRST ILLUSTRATION: *Scene*—Hazrat Ganj. A large, fine car is swinging easily along. Within is an Indian begam, if you can recognize her as such. Her face is thickly besmeared with powder, her cheeks are red with rouge, her lips vermillion red. Her head is thrust out of the window, and as she gazes quite boldly at the passers-by, she puffs leisurely at a cigarette. She is on the way to some social function.



Mohammedan Begam (Lady), India

Of course there are many very fine educated women among Mohammedans and Hindus who do not follow the foolish Western fashions to such an extent as I have just cited, but can there be any real lasting progress without evangelization?

SECOND ILLUSTRATION: *Scene*—An Indian house in the heart of the native quarters in the city. It is midnight, and two girls in Mohammedan garb are talking earnestly together by the dim light of a small lamp. They have been searching the Scriptures together, and now they are having a little testimony meeting, rejoicing in their newly found Saviour. Reverently they offer prayer, full of calm, strong faith; then lovingly taking leave of each other, they go quietly to rest.

Results of Zenana Work

When any branch of missionary endeavor is under discussion, the question naturally arises, "What is the fruit?" For many reasons zenana work does not help very materially to swell statistics. Perhaps most of the fruit of zenana work is hidden with Him who keeps that which we commit to Him till that day.

There are many things which effectually deter a Mohammedan woman from forsaking all and stepping out into Christianity. If she is under sixteen, she is a minor and cannot legally do it. If she is a married woman, she cannot legally leave her home without the permission of her husband, who will probably sue her if she does. When you take into consideration that the age of sixteen or younger is considered the most suitable for marriage, you will understand that there is a very small percentage who can take this step without getting into legal difficulties themselves and also involving us. Another fact, which makes it harder now for missionaries to bring out women from their homes, is that offices, such as that of civil magistrates, etc., formerly held by Europeans, are now in the hands of Indians, and naturally when any trouble arises over a woman leaving her home on religious grounds, the officers are not backward in favoring their own religion and people.

It is a great joy to me to think how many of my readers who have confessed Christ have been quietly called to their rest in death, as though God tenderly spared them from the almost unbearable conflict they would have to meet.

Our Work in Lucknow

You would perhaps like to hear a little of the progress of the work in Lucknow. Into many homes the gos-

pel has been brought. The name of Jesus and the thought of His soon coming are very precious to many, and the women often speak of their loving Saviour in a very different way than of their own prophet. Many have been taught to read for themselves.

The women also learn to write and study simple subjects, among which are very elementary health hints. Line upon line, precept upon precept, here a little, and there a little; and as the constant dripping of water finally has an effect on the hardest stone, so results are seen in these people de-

O Happy Home!

O HAPPY home, where Thou art loved the dearest,
Thou loving Friend and Saviour of our race,
And where among the guests there never cometh
One who can hold such high and honored place.

O happy home, where each one serves Thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto Thee!

O happy home where Thou art not forgotten
When joy is overflowing, full and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to Thee,—

Until, at last, when earth's day's work is ended,
All meet Thee in the blessed home above,
From whence Thou camest, where Thou hast ascended,
Thy everlasting home of peace and love!

—Carl J. P. Spitta.

scended through generations of sin and vice.

I feel I cannot do better than conclude with a few thoughts culled from the experience of those who know about conditions in India.

One of the most influential members of the Moslem community in North India, a man who has devoted the greater part of his private means and practically his whole time to promoting the cause of family education, writes thus:

"The Mohammedans of India should aim at transforming themselves into a more organized community, and should concentrate their individual and collective efforts upon useful enterprises. In the term 'Mohammedan' I include *women*. Any scheme or organization of Mohammed-

ans in which women are ignored is against nature, and therefore doomed to failure. Biologically they play an important part in the maintenance and preservation of the race; sociologically they are the foundation of family life, and furnish one of the strongest motives for the development of the altruistic virtues which play a prominent part in the progress of nations."—*Quoted by Miss A. de Selincourt, in "A New Era for Moslem Women."*

"Until the gospel replaces the Quran, Muslim women will remain much as they were, in spite of all reform movements."—*Miss Annie Van Sommer, Ramilah, Egypt.*

"In the estimation of those working in Moslem lands, the subject of the development and education of *women* is considered the most *vital* one in the whole Moslem question, while the Moslem question is conceded to be the most important one before the Christian church today."—*"A New Era for Moslem Women."*

"It is true, absolutely true, that the fight is an uphill one. With all my might would I emphasize this fact. India has not yet been won. . . . The citadels of Hinduism and Mohammedanism frown down on our desultory attacks. What then? Shall we say, like some of Nehemiah's builders when difficulties loomed ahead, 'The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall?' Or shall we not rather say, with grand old Nehemiah himself, whose courage only rose with danger, 'Be not afraid of them; remember the Lord which is great and terrible, and *fight*'?"

A Call to Prayer

Among the many important resolutions passed by the Conference on Missions to Moslems, convened at Lucknow, 1910, there is none of greater importance than this call to prayer:

"This conference, being convened that the present apparent inability of the Christian church to deal effectively with the great problem of the evangelization of Mohammedans is due above all else to the weakness of the prayer life, alike in the home churches and the branches of the church which are springing up in foreign lands, calls urgently upon Christendom to have far larger recourse to the weapon which has been put into her hands by our High Priest, and to endeavor largely to increase the number and devotion of those remembrances of the Lord, who will give Him no rest till He establish and till He make Jerusalem a praise in the earth."



Sung From the Heart

BY EUNICE GRAHAM

THE missionary had finished the pictorial story of gospel advance in his field. At the close another scene was projected—jagged, glistening peaks, with the line below, "From Greenland's icy mountains." Out of the darkness came the sound of the organ, majestic music to accompany the thought. The congregation sang from their hearts, stirred by the feeling that inspired the hymn writer.

The song is more than a century old. Reginald Heber, recently returned from Calcutta, was visiting at his wife's former home. Preceding a day on which an appeal for missions was to be made, the young man was asked to write something for the people to sing. He went to another part of the room, and in a few minutes had written three stanzas, which he read to the others. "There, there, that will do very well," his father-in-law said, but Heber asked to write one more, and added the stanza beginning, "Waft, waft, ye winds, His story." This still did not seem complete to him, and he begged to write only one more, but was dissuaded.

The song was sung in church the following day, and presumably forgotten forever. But that hymn, which was intended for one service in a small village, and for a specific purpose, has become more and more popular until it is used oftener than any other missionary hymn. The original still has the hole made by the hook on which the printer hung it; there is only one difference between it and the present version,— "savage" has been changed to "heathen" in the verse, "The heathen in his blindness."

The tune to which the words are sung was composed as spontaneously. A woman living in Savannah, Georgia, received a copy of Heber's words a few years after their composition. Having heard of a young bank clerk by the name of Lowell Mason, who had some musical ability, she sent the words to him by a messenger. In half an hour the boy returned, bringing with him the music.

Practically all the hymns of whose compositions we have record were written as quickly. Take, for ex-

ample, "My faith looks up to Thee." Few who sing this know the unique story connected with it,—that Ray Palmer was only twenty-two and in poor health when he wrote it; that being accustomed to writing poetry, he used this medium to express his feelings one evening as he sat in the quiet of his room, and wrote a few stanzas in a little notebook; and that the poem remained hidden two years.

One day Dr. Mason met him on the street. Knowing something of his work, he asked the young man if he had anything that could be used in a hymn book on which he was working. Ray Palmer produced these words, and together the two men stepped into a near-by store, where a copy was made and given to Mason, who put it in his pocket and went home. On re-reading the words, he was so impressed by them that he immediately wrote for them the tune "Olivet." Several days later he met Palmer on the street, and without waiting for an ordinary greeting said, "You may live many years and do many good things; but I think you will be best known to posterity as the author of this hymn."

An old man had come nearly to the end of his day of life. Around him the shadows of illness were darkening, and he was told he must leave for a warmer, drier climate. Henry Francis Lyte, frail and sensitive, had lived almost a quarter of a century among the simple, hardy Devonshire fishermen, ministering to their spiritual needs, and was reluctant to leave his surroundings and his flock. Against the protests of friends, he preached one more sermon, and at its close those present mingled their tears with the sacraments. That evening he walked once more by the sea, which he loved so well. When he went home, he shut himself up in his room for a while, and later joined his family, holding in his hands some words he had just written, beginning, "Abide with me; fast falls the eventide." Indeed, the eventide fell for him before many days, and he died with the words on his lips, "Peace! Joy!"

When the poem was first made

public in its entirety, it was preceded by the notice, "For reading only," perhaps because there was no tune that seemed to fit it. But while compiling a hymn book, Dr. William Monk noticed this, and within ten minutes he wrote the music that has been associated with Lyte's words ever since.

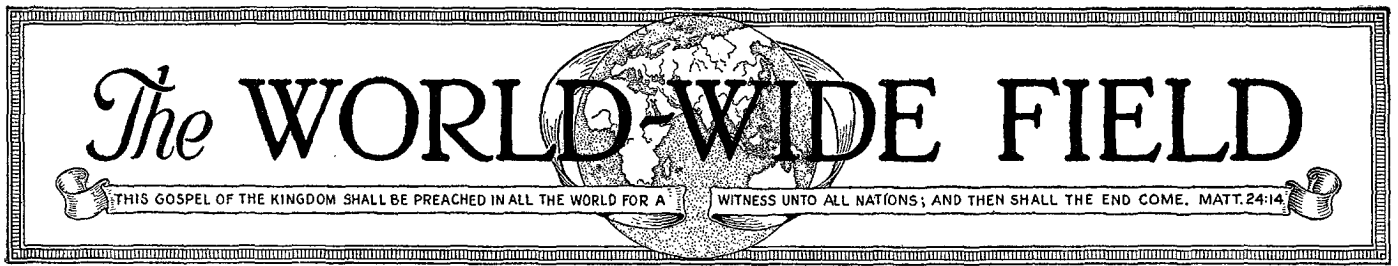
Several years ago a country-wide poll was conducted by the *Etude Magazine*, and this hymn was declared the favorite by popular choice.

There is a real Rock of Ages, known as that because it was in its shelter that Augustus Toplady wrote his well-loved hymn. It is related that one day he was walking through Burrington Combe, England, when he was suddenly overtaken by a shower. He was near a great rock, probably familiar to him, in which was a cleft where he found refuge.

A tempest within marked the writing of some of the most beautiful hymns of the English language. William Cowper, due to early influences, had recurring periods of insanity. Yet his poems express his desire for fellowship with God and his trust in Him. Nothing can surpass the pathos of his simple lines which begin, "O for a closer walk with God!" And the tune by Haydn could not be more fitting if it had been designed for the poem. Less known, perhaps, is "God moves in a mysterious way."

Probably his most effective hymn in soul saving is, "There is a fountain filled with blood." The story is told of a very talented but irreligious actor who was playing in St. Louis, Missouri. One Sunday night the theater was closed, and this actor went with several friends to church, jesting about the "evening's performance." The sermon affected him not at all, but when the congregation sang, "There is a fountain filled with blood," he burst into tears, and accepted the invitation to give his heart to Christ, later becoming a minister.

This hymn has been called improper, because of the figures it uses, "a fountain filled," and washing in blood. However, it can have a deep spiritual meaning to us who live in the days of the miracle of blood transfusion. It is not only the sacrifice on Calvary that brings new life to the child of God, but the daily infusion of Christ's life in the heart.



The Drys on the Offensive

BY C. S. LONGACRE

THE drys have been scoring some victories of late through the exercise of the franchise in referendums and through the local option system. Recently the States of Mississippi and North Dakota held State-wide wet and dry referendums, and the drys won out by a majority vote in both States by a ratio of 2 to 1. A number of other States will hold similar referendums in the near future.

Wet Newspapers Turning Dry

One of the most encouraging omens for the drys is the fact that some of the most ardent wet newspapers of this country, which favored the repeal of national prohibition, are now turning dry. Recently the Los Angeles *Times*, in its editorials, has given a striking example of this change of attitude. In an editorial of June 24, under the caption, "Dangerous Criminals," the *Times* had the following to say:

"Since with the repeal of the Eighteenth Amendment we have to accept a nationally legalized traffic in intoxicants, are we on that account supposed to acquiesce complacently in the dangers to life and limb that have resulted from the adoption of the Twenty-first?"

"Does the alarming increase in the number of motorcar accidents due to the larger consumption of liquor make drunken driving less of a crime than it was under prohibition? Is the fact that it is becoming more common a sufficient reason for reducing it from a felony to a misdemeanor?"

"One would suppose the extra hazards imposed on sober citizens by the acts of the not strictly sober motorist would bring heavier penalties on the perpetrators of these crimes against the innocent and the unoffending. But apparently in this respect the public is indifferent, and the courts seem to take little notice of the traffic accident returns.

"The police know better than the private individual how leniency in dealing with the crime of drunk driving is making our streets and highways a Roman holiday for the irresponsible bacehanalians of the new deal in temperance. Once in a while a conscientious law-enforcement officer raises his voice in protest against this state of affairs. But as a rule the law lags behind the wheels of the drink-crazed speedster.

"From the city of Long Beach, Chief of Police McClelland has written Judge Wallace, presiding jurist in the Municipal

Court, a vigorous letter demanding more drastic punishment for drunk drivers. If it does not move the courts to action, it should at least open the eyes of the public. In his communication McClelland says:

"If every judge who handles a drunken-driving case, whether reduced to a misdemeanor or not, could only accompany my night detectives who answer accident calls and help pick up the dying and the injured from the scene of an accident that was caused by some drunken driver smashing into innocent victims and then fleeing from the scene, they would undoubtedly hand out sentences that would make the public realize that this particular law must be obeyed. The violator of Section 112, C. V. A., takes human lives and wrecks human bodies, and rarely if ever goes to jail."

"In Los Angeles, according to official figures, drunk-driving arrests since repeal have increased 40 per cent. If there were any way of obtaining a total of the number of drivers 'under the influence,' we should find an increase of probably forty times forty. And until the public is more insistent, the police more active in making arrests, and the courts less satisfied with utterly inadequate sentences, the record will grow blacker and bloodier as the liquor tax returns grow bigger and better.

"Under the law the drunk driver is a felon in the same category with the burglar and the robber. He does not, it is true, set out deliberately to kill or injure his fellows, and in his sober senses may be a respectable citizen. But whenever a man or woman—and unhappily women are no longer exempt—after surrendering their senses to the paralysis of alcohol, takes control of the wheel of a possibly death-dealing machine, he or she, by that act, becomes a potential killer.

"Human life is too valuable to be left at the mercy of those who would control a ninety-horsepower car, and yet are incapable of controlling their own one-man-power appetites. There is only one way to deal with them. They must be made to realize that in the eyes of the law they are felons. And the courts must not adopt an apologetic or conciliatory attitude toward them when they are convicted and brought up for sentence."

In the same newspaper of July 8, an editorial appeared under the caption, "Local Option," from which we take the following excerpts:

"With repeal seven months in effect and the promises which its progenitors held out still unfulfilled, the drys are preparing to do something about it. . . .

"It has been decided that the first step in the process of 'beating back' should be

the attempted reestablishment of local option. . . . The principle of local option is sound. It is probably the best method, next to enforceable prohibition—if there is such a thing—yet devised for control of the liquor traffic. It centralizes the issue and segregates the community wherein dry sentiment predominates from domination of a larger area not yet convinced. With such a constitutional provision, concentration of effort becomes possible, ammunition is conserved, initial skirmishes may be won near home, and intrenchments prepared against more important battles to come.

"It is unreasonable, through such general provisions as now fail to function, to require communities which do not want liquor dispensaries within their borders, to endure them. . . .

"It is not a little disappointing to those who really expected, or fervently hoped, that repeal would actually perform some of the miracles prophesied for it. There was to be, we were told, a restoration of respect for and obedience to law. Crime would abate. Money would flow in never-ending streams to our public coffers. Taxes would be lower. The saloon would be definitely out of the picture. Minors would be protected. The bootlegger would be no more. Thousands of new jobs would help solve the unemployment problem. Halcyon days were to come again.

"What happened is quite a different story, and one which application of local option would go far to correct. The backbone of local enforcement would naturally be strengthened in exact proportion to the determination of the community to enforce it; and while it is admittedly difficult to control individual importation from wet territory, still the menace of the open saloon, which now means nearly every corner store, would be in large measure removed. Certainly there is no evidence, under existing conditions, that increased revenue from liquor manufacture and sale is taking country, State, or city out of the red.

"It is proper, then, that there should be such a concentration of effort as is now under way to reestablish local option in the State constitution. Every city and county is entitled, as a matter of equity, to exercise within political and municipal subdivisions its prerogative to regulate, tax, or eject the liquor traffic from its boundaries; a right which should not be passed on to a board of equalization or other outside jurisdiction not having under consideration or interest the will of segregated communities."

Local option has made great gains in winning back dry territory in recent months in many communities. It affords the drys an unparalleled opportunity to carry on a campaign of education against the evils incident to the use and sale of intoxicating beverages.

Let us enter into this campaign with new courage and vigor, and use the temperance literature that has been prepared for this purpose by the American Temperance Society of Seventh-day Adventists. The new pamphlet, entitled, "A Divine Indictment of the Liquor Traffic," published by the Southern Publishing Association at Nashville, Tennessee, is now ready. You can order it through your Bible House for 5 cents a copy. The Southern Publishing House makes a special offer to each Seventh-day Adventist who orders a package of fifteen copies of the above leaflet at 5 cents each, to inclose in the package another leaflet free, entitled, "An Appeal to Seventh-day Adventists—Their Duty in Temperance Work." This latter leaflet is composed of quotations from the pen of Mrs. E. G. White, addressed to our people, concerning the importance of carrying on a vigorous campaign of education against the evils of the liquor traffic and the use of liquor.

A sample copy of each of these leaflets is being mailed by the Southern Publishing House to every church pastor or elder, with a letter of explanation.

The American Temperance Society has also prepared two illustrated lectures on the scientific aspects of alcohol and the practical results of temperance: No. 1 is entitled "The Great Destroyer;" and No. 2, "Alcohol and Man." These two illustrated lectures are for use in connection with the Still Film Projector. Any who are interested and would like to rent or purchase these Still Film Projectors, together with the two illustrated lectures, of sixty film slides each, can obtain information by writing to the American Temperance Society, Takoma Park, Washington, D. C. Other illustrated lectures will be ready soon, which are now in preparation. We never had a better opportunity than the present to educate the public and to aid the cause of true Christian temperance.

come to naught. All the blood of my honored forebears rose up in me against failure to meet an honest obligation, much more a pledge made to the Lord.

Yes, He surely knew that my money would be cut off, but He also knew how that pledge could be met. In His hands are ways and means of which we know not. He could easily fulfill His part, but *could I fulfill mine?* I determined to trust Him and go forward.

I talked over the matter with a long-time friend, whose faith and hope were and still are of the highest. To my great astonishment, for I had no thought of receiving financial help from her, she said, "I have a little money saved up to bury me, and I can let you have it until such time as you can redeem it."

I paid the pledge at once, for the need was urgent. Soon after, upon telling another friend how God had worked to extricate me from such difficulty, the latter said, "She cannot afford to let you have that money. I will let you have it, and you can take your time in returning it." And, later, as if touched by the loving spirit of the one who had planned to help me out with her little, she, out of her abundance, *gave* me the entire amount.

Thus is God able to fulfill His promises. Such are the multiplied blessings of taking God at His word. God is at the helm. He cannot fail. The only fear is that we shall fail because we fear to trust Him, thereby losing both the experience and the blessing. God's great need is not for means, but for men. Let us trust Him. He is our Father and our Friend.

"He That Swareth to His Own Hurt, and Changeth Not"

BY MARTHA W. HOWE

SOME years ago a lad not long from the darkness of heathenism, upon being asked how he managed to memorize so many verses of Scripture, replied, "First, I read him, then I learn him, then I do him, and *then I have him.*" Thus God's words, which have become a part of our lives by our "doing" them, become ours forever. Many have proved this, and the little sketch of one such experience may be of encouragement and good cheer to some soul who is in a hard place.

Under the influence of a strong appeal, I made a pledge. The amount was somewhat larger than that which I usually thought I could afford, but I had a salary, and with a little self-sacrifice it did not seem hard to meet it. Almost immediately afterward, however, my work and my salary vanished suddenly, and I faced the problem of meeting the obligation without visible financial means. A few months would intervene before the date for paying the pledge, and I hoped in some way to be able to obtain it, but in vain.

The time came when I was called upon to bring in the money, but, alas! I had no money. During the time since my salary had disappeared, the following sentence from Psalms 15:4, came very forcibly to my mind: "He that swareth to his own hurt, and changeth not." Here is a blessing

pronounced upon the one who should change not, even though he had pledged to his own hurt. I had pledged honestly and sincerely, with the money fairly in sight, but it had turned out to my exceeding great "hurt." I longed to prove this promise. But *did I dare?* Why had God allowed, or rather, impressed me, as it seemed, to make such a pledge? Surely He knew that my salary would

Interesting Experiences

At the Seventh-day Adventist Exhibit at the Chicago Century of Progress Exposition

BY J. C. THOMPSON

As we are in the last half of July, the attendance at the Chicago Exposition is probably at its peak. In our latest count, 1,700 persons were passing by and through our exhibit per hour. A few of these are our own people, who delight in our attractive display facing on the central rotunda of the Hall of Religion. The Fair visitors come from all parts of America and from foreign lands.

A party was here yesterday from the Hawaiian Islands. They purchased literature, and had us mail a book to a gentleman in the Department of Public Instruction of the Islands. A few days before, a very

friendly newspaper publisher from Trinidad, who is acquainted with our workers there and who is sympathetic toward our work, especially with the vocational aspect of our educational program, paid us a long visit. We explained our world-wide activities and something of our belief, and gave him some literature. He confessed that he had often wondered why any one should keep the first day of the week for the Sabbath, as it had long seemed to him from his reading of the Bible that the seventh day is the only day therein recognized as possessing unusual merit. He promised to study carefully the literature he took.

Another newspaper publisher paid us a cordial visit. He is a Burmese from Rangoon, Burma. Being a graduate from Oxford University, he speaks English perfectly. He evinced familiarity with our work in India and Burma, inquired after certain of our missionaries with whom he has been acquainted out there, and spoke of his friendship for our people and workers. The nursemaid for their child, dressed as she was in native Burmese costume, attracted a great deal of attention as she looked around in our booth.

Among the most interested spectators of our globe are people from far-away lands. They enjoy looking at their native countries and the lights which our globe shows therein. Occasionally they challenge the accuracy of our showing; or they ask for information as to the location of our institutions, headquarters, or churches in their homelands. This was recently true of men from Persia, others from Afghanistan, Alaska, and Hawaii.

Among the most interested and friendly visitors to our exhibit are the Jewish people. They come in large numbers, and usually they stop to visit and ask questions. They inquire as to how we keep the Sabbath, and their faces register satisfaction as we explain that we do it according to the Old Testament order, as well as that of the New. Frequently they state frankly that we keep the Sabbath more strictly and consistently than they themselves do. They often inquire if it is true that we observe the Old Testament distinction as to clean and unclean meats, if we really desist from the use of pork and other unclean foods. Many are the extended and frank discussions which we have with members of this race. One dear soul, evidently distressed in mind, came to us and asked directly the way to life eternal, stating that she was seeking earnestly after God, and was willing to accept the Messiahship of His Son. We talked with her, gave her literature, and invited her to come back. Another Jewess, an announced Christian Scientist, lingered about for some time, discussing her religion and ours.

One Friday evening just after sunset a fine-looking Jew with his party of four stopped at the globe. He inquired, "Do you folks keep the Sabbath?" We replied, "Yes, we do. The sun set fifteen minutes ago, and we regard the subsequent twenty-four hours as being sacred, and we try to conduct ourselves accordingly." He evinced keen familiarity with the Old Testament Scriptures, and an animated discussion took place. The

group remained for considerable time, and upon leaving promised to return. We have since heard indirectly from this prominent Chicago business man, the son of an Orthodox rabbi, and in a most complimentary manner he was expressing his desire to return to see us.

A Jewish woman who stated that she was independent in mind and was seeking after God in a more acceptable manner, has been to see us three times. Each time we have given her considerable literature, and she says that she has read it all.

I was surprised to observe how familiar a Mohammedan newspaper man was with our work. He had been in New York City for some time with a theatrical magazine. I met him in the publicity section of the Administration building. This fair is a great melting pot; exhibitors and visitors from all parts of the world are here in profusion.

Numerous people express admiration of our large exhibit, which cov-

ers one thousand square feet of floor space. The customary remark made by those who study the large revolving globe with its 800 lights, is, "I had no idea you people were as numerous and your work as large as it is." Many visitors pay us tribute, or express admiration for the loyalty of Adventists whom they have known. A good many of these are ministers of the gospel of various persuasions.

J. W. Christian recently visited us and related the following observations: In walking a short distance from the Hall of Science toward the Hall of Religion, he observed a man walking along reading one of our folders. That impelled him to watch to see how many people had one or both of our free folders. He counted 132 carrying the leaflets, and seventeen sitting and reading them. Very few were noticed on the road or otherwise thrown away.

Pray for the success of this exhibition of the belief and work of Seventh-day Adventists!

Found---A "Review and Herald"

BY JOHN NICHOL

It was in the year 1896, while my wife and I were living in a little log cabin in the eucalyptus woods of Australia, that I saw my first copy of the REVIEW AND HERALD.

While gathering mushrooms one day after a heavy rainstorm, I picked up a paper, wet and soggy, folded as it had come from the mail, but minus the wrapper. I threw it into the buggy and carried it home. After drying it out we found a very interesting front page article written by a Mrs. E. G. White. We both agreed that we had never read anything like it outside the Bible, and we wondered where we could find any more of her writings. (Today we have every procurable book written by her.)

In the body of the paper was an article on tithe paying. When we read that article, we felt satisfied that the people who believed in paying a tenth of their income for the spreading of the gospel were genuine Christians, and we longed to find out something more about them. We told a neighbor who lived some distance from us in the "bush" about finding the paper, and some of the new things that it seemed to teach; and to our surprise he informed us that he had a friend who belonged to those people, and that they called themselves Seventh-day Adventists. He said that he expected a visit from this friend in the near future, and that as soon as he came he would send him over to see us. And he kept his promise.

A few weeks later, about four o'clock one Sunday afternoon, a patriarchal-looking gentleman called upon us, and introduced himself, explaining that he was calling upon us at the request of our neighbor.

For the next eight hours, or till after midnight, we studied the prophecies, with the result that we kept the following Sabbath and began paying tithe. And after thirty-seven years' experience we can testify that God's promises are a safe foundation for our faith.

My wife had just been converted from Catholicism, and we both were earnestly praying for more light, that we might be able to serve God more faithfully and acceptably. We had become intensely interested in the second coming of Christ through hearing a few sermons on that subject by an Anglican clergyman.

But the fuller light of the second advent, as well as the additional light on kindred Bible prophecies, as we found it in the REVIEW, greatly cheered our hungry souls. It was not long after this until we were able to have the REVIEW as a weekly visitor; and we soon found out how limited was the knowledge of our theological friend on the subject of Christ's second coming in particular, and Bible prophecy in general.

Nearly forty years have passed now, since I read that old water-soaked copy of the REVIEW, and I have almost unfailingly been a reader dur-

ing the intervening years. Today I wish to bear my testimony to the help that it has been to me during that time, with its spirit of "reprove, rebuke, exhort with all long-suffering and doctrine," and its unflagging effort to hold up before the denomination the principles that the blessed Christ gave His life to have the priv-

ilege of implanting in the human heart. With this personal experience as to the divine approval of our literature, I never feel free to destroy even an old Sabbath School Lesson Quarterly, but always place them among other missionary literature for distribution.

Glendale, Calif.

A Colored Laymen's Effort

BY W. H. HECKMAN

A FINE company of new believers has been formed in Mount Vernon, New York, raised up entirely by laymen with the Lord's blessing. Its history is interesting.

In the summer of 1932, Sister Wor-now, of the City Temple church in New York City, asked Thaddeus Wilson, of the New Rochelle church, to study the Bible with a couple in the town of Mount Vernon. After he had worked with these people for four months, they separated temporarily, and naturally Brother Wilson felt very much disappointed, especially since he had long before promised God to do some work in Mount Vernon and had looked upon this opportunity as an entering wedge for giving the message.

The following Sabbath he and James North decided to do house-to-house work in Mount Vernon, beginning that very evening, December 3, 1932, with *Present Truth*, with the hope of starting a Bible class. They met a good response, and then asked the Lord if He would inspire some one to open his home for studies. Inside of two weeks their prayers were answered. The attendance at this Bible class ranged from ten to twelve each week. About this time Ellen Downing, a colporteur of the Ephesus church in New York City, helped to start another Bible class, and worked with Brethren Wilson and North.

Soon it was decided to hold a tent effort, and while preparations were being made for this, 100 copies of *Present Truth* were distributed each week for twelve weeks in order to create an interest. The mayor of Mount Vernon was told of the tent effort plans, and he assured our brethren that he was behind them 100 per cent.

Personal friends who are not church members and relatives were solicited for financial help before the meetings began, and \$87 was raised; this, with \$80 received during the effort, made a total of \$167. The expenses amounted to \$166.90, leaving a balance of ten cents and making this effort self-supporting.

After holding meetings for eight weeks, several persons were ready for baptism, and meetings continued in a hall in the business section of Mount Vernon. A young girls' sewing and cooking class was conducted by the daughter of one of the converts who is a civic worker of Mount Vernon.

Sixty *Signs of the Times*, some of which were sold, are received each week. The Dorcas Society is very active, also.

We expect that this fine beginning will continue to grow. Another tent effort is being conducted by these brethren this summer, and we trust that the results may be even more gratifying.

sat down and she began to tell me of the dream.

She said that in this dream she saw a church building, and a large group of people in attendance. She saw the platform and the decorations, and they were identical with those used in our building. She heard them sing the very songs which she actually heard as she attended the meetings. In her dream, before she had visited the tabernacle, she had seen me come out from a side door and go onto the platform; and the moment I stepped up on the platform she recognized me as the one she had seen in her dream. After I had given the message,—which that evening was on Japan and the Oriental situation,—she said she had already heard that sermon in her dream.

After this woman had told me her dream, I invited her to return to the meetings faithfully every night if possible, and she promised that she would come and bring her husband, children, and friends to listen to the messages. Some of her friends who came with her that night could not understand very much English, but after the testimony of the Portuguese woman they knew that it was God's meeting, and they were glad to attend, whether they could understand English or not.

After a few more meetings she came to me again and said that she had had another dream. (Up to this time I had been presenting topics on the prophecies and a few general points of interest to awaken interest on the part of our hearers, and had not presented any of our more important doctrines.)

In this second dream she saw in her front yard a tree, and noticed that the leaves of the tree began to wither and die and drop off. She asked me what this meant.

Of course, I knew what it meant, for I could see that she was being shown by a symbol what she must do to become a child of God,—that the things of this world must die and fall away.

Then she went on to say that she saw in front of the tree on the ground a large figure "7," and asked me what it stood for.

I knew what the number "7" stood for. It stood for the seventh-day Sabbath. However, fearing to explain it so quickly, I did not tell her that night, but invited her to keep coming to the meetings, and promised her that I would tell her in my sermons what it all meant.

Enthusiasm continued to grow in her heart and in the hearts of her family, and she began to tell her neighbors about her dreams, and soon

The Truth Revealed Through Dreams

BY JOHN E. FORD

I THOUGHT it might be of interest to our brethren throughout the field to hear of the marvelous ways that God used to reveal the principles of our truth to one of our new believers in the city of New Bedford, Massachusetts.

When we went to that city to hold a series of evangelistic meetings, we noticed, after a few nights, a certain lady occupying the same seat every night near the front of the tabernacle. With her were a man and two boys, and apparently a number of friends

who were seated on the same bench.

After a few meetings she came up to speak to me, and with tears in her eyes told me of a dream she had had. As she began to speak, I noticed that she was a Portuguese woman, and did not speak English very clearly, yet I could understand her quite well. Naturally, I was a little reticent about listening to the dream, but still I wanted to be kind to her, and so I told her that after the audience had passed out she might tell me of her dream. After the people had left, we

Portuguese people began coming to the meetings from all directions. Some of them could hardly understand a word of English.

After a few more days, the woman stopped me at the close of a meeting one night and told me that she had had another dream, and asked me to explain it to her. In this dream she said that she and her family and many other people were standing by a river. Soon she said I beckoned to them to come down into the river, and they kept on until the water completely covered their heads. She asked me what that could possibly mean.

Of course I knew that it meant baptism for herself, for her family, and for her other friends, but inasmuch as she had heard so little of our message, and, having been a Catholic, would not comprehend the meaning of baptism, I thought it best not to explain it to her that night, but told her I would explain that dream to her in one of my lectures. I urged her not to miss a single meeting, and told her that I fully believed that God was revealing the truth to her through dreams.

As a result of her faithfulness, she and her husband and two sons were baptized at our first baptism, along with many of her Portuguese friends. Some of them were unable to read a word of English, but under the careful instruction of J. F. Knipschild, our associate worker, who speaks Portuguese, they were prepared for baptism. In fact, more than half of the 127 baptized in the New Bedford effort were from among the Portuguese, and I feel that many of them came because of these definite demonstrations that God had made to this woman in dreams.



North American News Notes

WITH the strong leadership of Wesley B. Lindsay we have built up our little church in Wilmington, California, from forty-eight to around sixty in the last six months. Elder Lindsay is an old evangelist, now on sustentation, having labored about twenty years in the Eastern States as well as in Canada and California. On the second of June we were made happy when a family of three, together with two others, followed their Lord in baptism, making twelve who have been baptized by him here this year. EUGENE HICKOK, Deacon.

SENDING an article to the REVIEW regarding the work in his field, A. Orville Dunn, of Fort de France, Martinique, French West Indies, says:

"We are indeed thankful to the Lord for the many signs of His blessings in the various activities of the work here.

"I want to express my appreciation for the REVIEW AND HERALD. We look for it with as much pleasure as for a letter from home. The articles carry a ringing note of courage and triumph, and the news from the world field cheers our hearts. We are all alone here in this island field, but the REVIEW keeps us in touch with the work as it progresses in other fields. May the Lord richly bless our good church paper in its weekly visits around the world."



THERE will never be a second Saviour to atone for the guilt of rejecting the first.—Wardlaw.

Appointments and Notices

NORTH AMERICAN CAMP MEETINGS AND CONFERENCES FOR 1934

Central Union

Iowa Regional Meetings:

Des Moines	-----	Aug. 23-26
Kansas, Manhattan	-----	Aug. 16-25
Missouri, Clinton	-----	Aug. 24-Sept. 2

Columbia Union

West Virginia, Parkersburg	-----	Aug. 16-26
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Lake Union

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

Southern California, Regional Meetings
Central California Local Meetings:

Presno	-----	Sept. 4-9
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Southwestern Union

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

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.

"Life and Health"

AN AID IN MISSIONARY ENDEAVOR

"The circulation of the health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man."—"Counsels on Health," p. 447.

Our health message will not only benefit physically those who receive it, but will open the way for the giving of the third angel's message to many who would otherwise refuse to listen or read.

It is now proposed to make *Life and Health* available to church members for a great missionary work. The regular subscription price is \$1. *Life and Health* will be sent to separate addresses for one year for only 60 cents, when orders are received in clubs of five or more. Join with others in making up a club at this low rate. Friends and loved ones will appreciate the helpful messages in *Life and Health*, and will be glad to read other literature.



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

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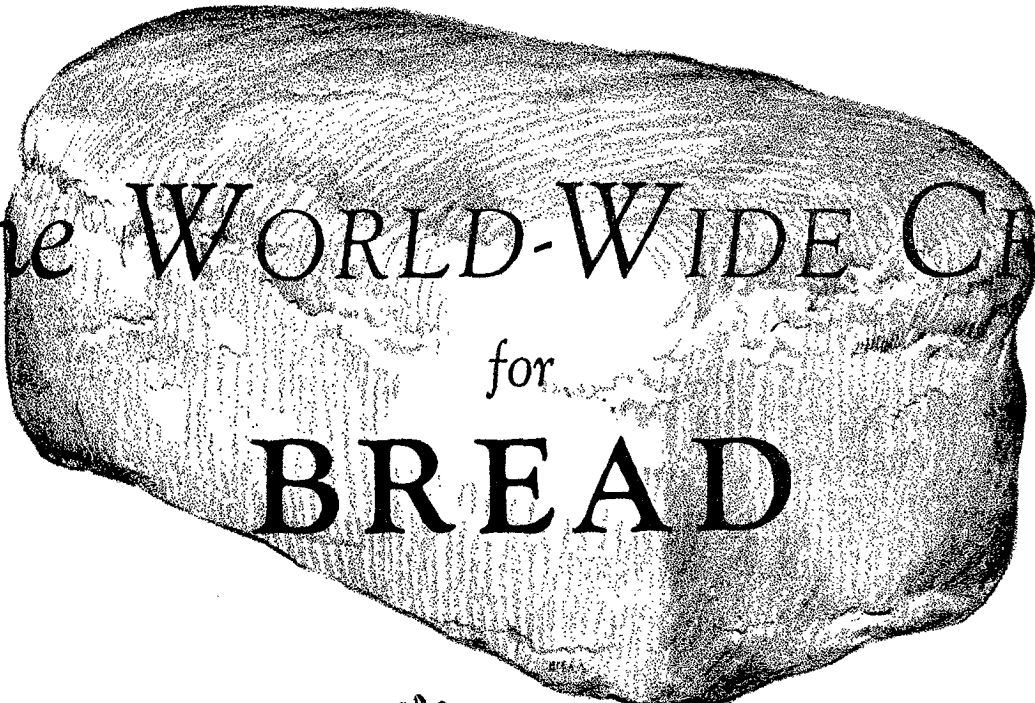
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Vol. IX

TELLS WHAT THE BIBLE TEACHES

No. 54



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OF SPECIAL INTEREST

A LETTER just received from S. M. Konigmacher, of the Southern African Division, says that owing to the serious illness of his wife, the authorities sent an airplane to Liumba, where he was laboring, to take Sister Konigmacher to the hospital at Bulawayo. While in the Bulawayo hospital she revealed serious heart trouble, and was advised by the physician to seek a lower altitude. So later Brother and Sister Konigmacher went to Cape Town.

Brother Konigmacher says that this experience of being forced to leave the mission field, with an uncertain return, has been a keen disappointment to him and his good wife, particularly when camp meetings were being arranged for, with thousands of natives in attendance.

Brother and Sister Konigmacher were the pioneer workers in three mission stations, and they have spent twenty-six years in the mission field. Their address for the present is Grove Avenue, Claremont, Cape Province, South Africa.

Let us pray that the Lord may restore Sister Konigmacher to health and strength, so that she and her husband may return to the needy mission field to which they have devoted their lives.



The Advanced Bible School

OF the work being done in this school now in session at Pacific Union College, a student who has taken his master's degree in a university, says:

"The ideas and expressions presented in classes show that there is need of just such a school as this, where we may become more closely united in our teachings, thus presenting a united front to our young people as they pass from school to school in their education. My regret is that all our teachers and principals cannot be present to feel the spiritual atmosphere here. I believe it would mean much to our educational work.

"May our hope be realized, that this session may be a means of swinging away from so many university references and standards, and a turning toward a greater love for the truth and the standards God has given us.

"I trust this first session of the Advanced Bible School is only a beginning, and that it may enlarge and take in other departments. I feel like Peter on the mount, 'It is good for us to be here.'"



Interesting Figures

THERE has been much written and said about the need of Christian education, and what it means to the church to have its children in a Christian school. We are spending hundreds of thousands of dollars each year on our schools, and where well-trained, devoted teachers are employed, the results in the conversion of our children and youth are most gratifying. For three years, beginning with the school year 1930-31, there was a serious falling off in attendance, notwithstanding substantial increases in our membership. We are glad to report that last year there was an increase in attendance in all grade divisions of our schools, and one half of

our loss of the two previous years was made up.

The following table gives some very interesting data on the student enrollment in the various unions of North America, showing the number of elementary, academic, and college students per hundred constituency. These figures include the schools of nursing and the medical college.

Union	Elementary	Academic	College
Atlantic Union	6.2	2.7	2.1
Canadian Union	4.9	2.3	.7
Central Union	7.1	3.8	1.3
Columbia Union	13.1	3.3	2.3
Lake Union	9.7	4.3	2.1
North Pacific Union	10.5	5.0	2.5
Pacific Union	13.9	5.5	4.6
Southern Union	17.2	4.1	1.2
Southwestern Union	16.1	3.4	.9
Average	11.1	4.1	2.2

W. E. NELSON.



A Statement and Confession

To Whom It May Concern:

About fifteen years ago I wrote a pamphlet entitled, "A Study on the Laodicean Message and a Call for a Revival of the Straight Testimony."

I wish to state that I believe with all my heart that the Seventh-day Adventist Church is the true and last church of God; that God has made no provision for any other church or organization, and there is to be no drawing away from it. I believe in the organization, that it is of God; that there is to be no tearing down or weakening of this organization that has been so solidly built up by God, to protect His people in such a time as this, when there is a spirit abroad to tear down and bring in confusion.

I feel that I made a mistake in publishing this tract. The reason I have come to this conclusion is that for years I have received letters from apostate Seventh-day Adventists all over the world, who quote from this tract as they do from the "Testimonies," to substantiate their apostasies and to tear down and destroy God's church.

I believe God will correct within the church whatever needs correction. I have ever felt that this organization would continue until the work is done.

I believe we need a revival and a reformation, and I pray that it may begin in my heart, as well as in the hearts of all others; to the end that the latter rain may be poured out in its fullness upon our people.

No one has asked me to write this letter, but lately I have received several letters from Oregon and other places, and I feel it my duty to make this public statement, as I do not wish to lend my influence to any apostate individual or organization that is fighting God's people.

Sincerely,

H. F. TINDALL, M. D.



The Halfway Mark

WE have passed the halfway mark in our work for 1934, and as we take a retrospective view of our sales reports, we are encouraged to see steady progress recorded for each month. There is an in-

crease in every item of the summary—number of colporteurs at work, hours reported, and sales. The sales for the first six months of this year in North America represent a gain of 39 per cent as compared with the corresponding period of last year. The monthly reports are as follows:

Month	Colporteurs	Hours	Sales
January	701	49,914	\$89,835.47
February	877	54,563	46,421.83
March	877	65,161	57,344.74
April	913	71,176	61,301.88
May	919	75,821	71,821.46
June	1,192	86,914	84,322.75

During the month of June the following conferences had one or more weekly reports surpassing the \$1,000 mark in sales: East Pennsylvania, Arkansas-Louisiana, Oklahoma, Texas, Northern California, Southern California, Georgia-Cumberland, and Carolina. In the Southwestern Union three conferences, for the week ending July 14, passed the \$2,000 mark in their sales. Crops are burning up in many sections of the West and Southwest, but the Lord is helping the colporteurs and opening the way for them to advance. In a dry section of Oklahoma one colporteur sold \$345.50 worth of books in sixty-five hours, and another sold \$321.75 worth in sixty-four hours.

We feel grateful to God for His prospering hand in our colporteur work.

E. E. FRANKLIN.



General Conference Treasurer and Evangelism

IT will be of interest to our people to learn that Elder J. L. Shaw, treasurer of the General Conference, and his son, Horace, have recently conducted a successful evangelistic effort in Pleasantville, New Jersey.

Elder Shaw is perhaps one of the busiest men in our ranks. He has been especially pressed with work during the recent depression years, often laboring beyond his strength to keep funds coming in and flowing on to the needy mission fields. It is, therefore, all the more gratifying to know that because of his great interest in the movement for "greater evangelism," he has made time to go into the field for a number of weeks to engage personally in soul-winning work. Of this effort Elder Shaw writes:

"The attendance at the meetings held up until it was necessary for my son to go to camp meeting and take the equipment for use there. We really ought to have had another month, as I believe it would have made for larger results. As it was, fifteen people were baptized after careful instruction, and a number of others are keeping the Sabbath, bringing the total up to about twenty. Others are in the balance, and with some further effort following the camp meeting, the total should be brought up to from twenty to twenty-five.

"I wish also to say that the collections paid all the expenses of the meetings, such as advertising, hall rent, and literature used. My son sent literature to every one who gave us his name. We would tell the people at the close of the service that we had literature on the subject of the evening, and those giving in their names would receive it. This proved to be a very good way of keeping up the attendance and in getting the people to read the message."

W. H. BRANSON.