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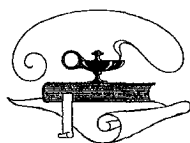
Takoma Park, Washington, D. C., U. S. A., August 22, 1935

No. 34

Take Thou My Torch

By

MAY COLE KUHN



Take Thou my torch, lest I should let it fall,
For I have run my race and hold the flame
In readiness for younger, stronger hands.
Grasp well, my son, the beacon, as the call,
"Go forward," echoes, and One calls thy name;
Bear it with honor into darkened lands,
Or keep it burning where the pleasant tones
And happy accents of thy fathers sound.
Take thou my torch, and with it light the fire
That kindles thine own hearthstone. May the moans
Of those who cast their signals to the ground
Ring in thine ears, shouldst thou grow lax or tire.
Run well thy course unto the glorious end,
Nor falter at discouragement and woe.
Hold fast! The goal is just before thine eyes;
The Master is thy judge, thy guide, thy friend;
In confidence and faith and courage, go!
And win eternal life, the victor's prize.

O daughter, take my torch and hold it fast.
Thy gentle hands may tremble and grow weak,
Thy feet may falter, and the way seem hard.
It matters not if thou be first or last,
Thou needst not scale the loftiest mountain peak;
Only be true, that thou may'st not retard
The passing of the light to other hands.
Be pure, so that thy flame may clearly glow;
Be brave, lest others fail because of thee;
Be kind, for hearts are bowed with grief and care.
Then shalt thou speed thy course; yet shalt thou know
That victory is won on bended knee;
That honor, though it seem to them that wear
The laurel in the eyes of men, is found
Within the heart of innocence; and joy
Comes to the meek, and those who daily bear
Their gleam aloft, forgetting glory's lure;
So others find the way; for trial shall not destroy
The brilliance of the signal thou dost bear,
Be thy soul white; the prize is to the pure.
Shanghai, China.

HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

True Higher Education

I HAVE spoken in previous articles of some of the dangers threatening the church at large. I wish to consider now the question of Christian education—what does it embrace, how is it related to secular education, what dangers, if any, threaten it in our experience as a church?

The value of Christian education was recognized in the early days of this movement. While the public schools offered an excellent fitting for the usual vocations of life, a preparation for intelligent citizenship and for the youth to take their places in society and to make a success of professional and business callings, the pioneers in this movement recognized that this education could not, in the very nature of the case, take into account the preparation for the life to come; nor could it properly fit the youth of this movement for Christian service, for the proclamation of the gospel message for this day and generation.

In view of this the establishment of schools of our own became a prime necessity. That they have accomplished a great work through the years we all must recognize. Today we may well believe they are rendering the most efficient service in their history. Our teachers as a group are men and women whose hearts God has touched, and who sense the solemn responsibility of their high and holy calling. May God bless them in their truly noble work.

Much has been said in the writings of the Spirit of prophecy regarding the character of our schools, the objectives they should constantly keep before them, the education of heart and mind and body which should be given to the children of the church, and the snares and pitfalls by which the enemy of all righteousness would seek to pervert this high and holy purpose. I feel that from time to time this instruction should be reviewed by every reader of our church paper. I recognize that many of our brethren and sisters do not have the books in which this instruction is found, and therefore there is all the more need that it should be repeated in this form.

Our system of church schools will be able to meet the design and purpose of Heaven only as they follow this counsel. In the faithful applica-

tion of these principles will be found the remedy for the difficulties which we face. Our study and burden of heart should be to follow closely the divine pattern instead of the pattern of the world, and when we do this we shall not need to feel undue concern over the future. When we faithfully obey God, He will take care of results. May Heaven make us true and faithful to the instruction we have received. In this path of obedience only will we find true success and meet the mind and purpose of the Great Teacher.

It is proper for us to consider first what is embraced in Christian education.

Christian Education Defined

Christian education embraces a training of the spiritual, mental, and physical powers.

"The true object of education is to restore the image of God in the soul."—*"Christian Education,"* p. 63.

"True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*"Education,"* p. 13.

One purpose in the establishment of our schools was that the study of the sciences might be combined with the study of the Holy Scriptures, and thus our youth be prepared for Christian service.

"One great object of our schools is the training of youth to engage in service in our institutions and in different lines of gospel work."—*"Testimonies,"* Vol. VI, p. 133.

"God designs that all our institutions shall become instrumentalities for educating and developing workers of whom He will not be ashamed, workers who can be sent out as well-qualified missionaries to do service for the Master; but this object has not been kept in view."—*Id.*, p. 135.

"There is danger that our college will be turned away from its original design. God's purpose has been made known,—that our people should have an opportunity to study the sciences, and at the same time to learn the requirements of His word. Biblical lectures should be given; the study of the Scriptures should have the first place in our system of education."—*"Counsels to Teachers,"* p. 86.

"The true object of education is to fit men and women for service by develop-

ing and bringing into active exercise all their faculties. The work at our colleges and training schools should be strengthened year by year; for in them our youth are to be prepared to go forth to serve the Lord as efficient laborers. The Lord calls upon the youth to enter our schools, and quickly fit themselves for active work. Time is short. Workers for Christ are needed everywhere. Urgent inducements should be held out to those who ought now to be engaged in earnest effort for the Master."—*Id.*, p. 493.

"In the grand work of education, instruction in the sciences is not to be of an inferior character, but that knowledge must be considered of first importance which will fit a people to stand in the great day of God's preparation. Our schools must be more like the schools of the prophets. They should be training schools, where the students may be brought under the discipline of Christ, and learn of the Great Teacher."—*Id.*, p. 152.

"The Lord does not choose or accept laborers according to the numerous advantages which they have enjoyed, or according to the superior education which they have received. The value of the human agent is estimated according to the capacity of the heart to know and understand God."—*"Special Testimonies on Education,"* p. 114.

A High Plane of Mental and Moral Endowment

While Christian education has to do with a preparation of heart and mind for life here and for life in the world to come, its standard of excellence is not to be one whit lower than the standard of the public school. Rather, it is to aim higher than any system of worldly education, and to produce a moral and mental development unobtainable in the secular school.

In attempting to attain the object of our schools, the highest ideals should be placed before the students.

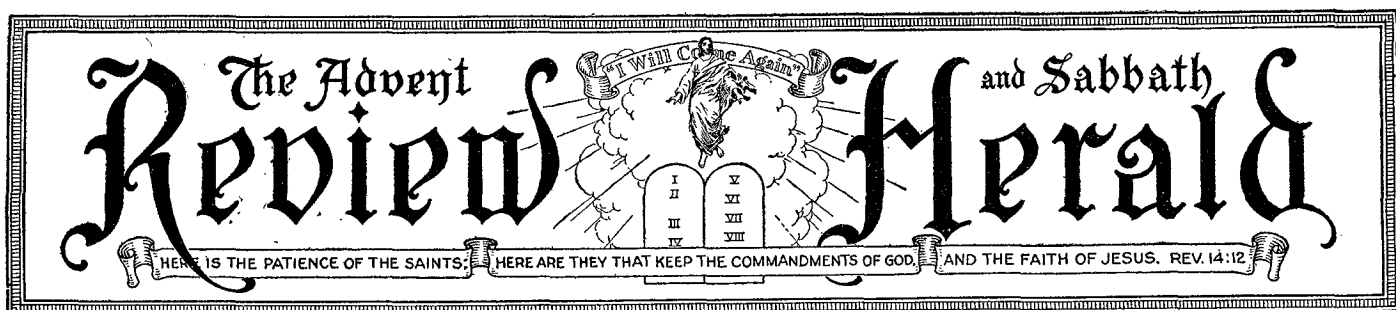
"Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached. Before the student there is opened a path of continual progress. He has an object to achieve, a standard to attain, that includes everything good, and pure, and noble. He will advance as fast and as far as possible in every branch of true knowledge. But his efforts will be directed to objects as much higher than mere selfish and temporal interests as the heavens are higher than the earth."—*"Education,"* p. 18.

"We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard."—*"Testimonies,"* Vol. VI, p. 142.

"We are not to elevate our standard just a little above the world's standard; but we are to make the distinction decidedly apparent."—*Id.*, pp. 146, 147.

"I am instructed to say to students, In your search for knowledge, climb higher than the standard set by the world; follow where Jesus has led the way. . . . The standard of education in our schools is lowered as soon as Christ ceases to be

(Continued on page 6)



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Can Our Schools Provide a Good Education?

THE time for the opening of our schools is not far away, and many thousands of parents are studying the question of where their children of academic and college age shall go for their next year's schooling. The whole matter, of course, might be settled very quickly and authoritatively by reference to the inspired writings of the Spirit of prophecy. The instruction from the servant of the Lord concerning the place where our youth should be educated is very explicit and emphatic. It could hardly be made more so. Parents might well ponder this earnest counsel from the servant of the Lord, if they are tempted in any way to feel that there is no definite need to place their children in the schools that God has established.

This instruction was given to the church quite a number of years ago. Instead of losing timeliness, it is even more applicable today than ever before. In fact, one of the most definite proofs of the divine leadership in this movement is the creation of our separate school system, which has enabled us to maintain in the lives of the younger generation the distinctive beliefs and standards of this movement.

Warnings Given

We received warnings in those testimonies of the danger of skepticism and infidelity in worldly colleges. The dangers are manifold greater today, as most of us have reason to know from even a limited reading of current literature.

We were warned that the trend in worldly education was weakening the moral fiber and ideals of the youth. How much more true is that today than ever before! At the last commencement exercises of the University of Chicago, President Robert M. Hutchins declared to the graduates, "I am not worried over your economic future. I am worried about

your morals."—*Quoted in the Pilot, July 27, 1935.*

We were warned that worldly education would take from our youth their vision and conviction of a purpose in life to serve God and to prepare for a better world. A current comment on this is found in the declarations of a student counselor in a large Midwestern university, who described the undergraduate mind with these depressing terms, "disillusioned," "cynical," "hopeless mess." According to this student counselor, "the higher you got in the intellectual scale, the more those phrases applied. The best students are the most disheartened."—*Quoted in Christian Herald, April, 1935.* It is true that the long period of the depression has had something to do with the disillusionment and cynicism of college youth. But it also reveals that the education they are receiving does not prepare them to grapple with a crisis.

We do not believe that these gloomy phrases properly describe the state of mind of even a small fraction of the youth in our schools, for they are educated to view the present life as a training ground for a future one, and to see the adversities of even a world-wide depression as no occasion for losing faith in the guiding belief that there is a reason for their existence and a purpose in living.

A Subtle Temptation

These inspired warnings, especially when viewed in the light of present-day educational conditions, ought to banish forever from our minds any lurking temptation to place our children in other than denominational schools. But in spite of all this, there sometimes lingers in the mind a feeling that our schools are so small in size and so limited in equipment, compared with the great State institutions, that surely our children cannot hope to receive the

best in an education for life unless they go to these great centers of learning.

This feeling is very hard to combat, because it is one that manifests itself in a thousand different ways in our thinking. But it is a feeling that is based on a fallacy, the fallacy of concluding that the worth of a thing is to be measured by its size. Probably here in America we are more prone to make this mistake than in any other part of the world. We boast of the biggest this and the biggest that. We boast of the tallest building in the world, though it is hard for some of us to understand how the mere fact of piling masonry a little higher than any one else has done proves anything in particular. And this boasting about skyscrapers may be taken as a symbol of all our boasting, which measures values by bulk or by dollars and cents.

This evil fallacy has led us, particularly in this land, to appraise even cathedrals and rare objects, like the paintings of masters, in terms of their monetary value. But there are some things that cannot be measured by money or by bulk. Money could not reproduce a Westminster Abbey, for example. There is a spirit and an atmosphere that seems to live in certain places, that makes them different from all others. We have failed to find in all of our measures of mercenary value any yardstick for appraising the worth of such. Even so with our schools.

It would be folly for a small and poor people like us to attempt to duplicate the complicated educational setup found in great institutions of learning. It would be equally impossible for us to attempt to construct buildings that even in a small way compared with what is offered to the student elsewhere. But need we therefore feel that we are hopelessly handicapped in endeavoring to maintain a separate educational system,

and to give our youth such training as they should receive to fit them for life? No, not for one moment!

A Leading Educator's Testimony

In the twenty-ninth annual report of the Carnegie Foundation of Teaching, Walter A. Jessup, president of the Foundation, discusses some of the problems confronting educational institutions as a result of the depression era. His analysis bears so directly on the subject before us that we quote at some length:

"In the acute struggle for academic existence many colleges will no doubt lose ground and some of them will disappear. The survivors will not necessarily be the ones with the most money, nor will the failures necessarily be those with the least money. Survival will be conditioned by intelligent leadership, high morale, and the courage to be sincere with the students by selecting them and educating them only in the field of institutional competency, and in that field doing a genuine and significant job. An honest inventory of resources in view of the obligation to students, might well suggest to some institutions the wisdom of narrowing their field. Some institutions bearing the name of college have so little to offer that they should disband. . . . That the world at large pays a premium for personality is everywhere apparent. The mechanics of curriculum or of equipment seem to have little to do with the development of this most precious of human qualities. In this situation colleges do not need elaborate surveys so much as they need to analyze with sincerity their own resources in order to discover their limitations and strengths."—*Quoted in the United Presbyterian, May 2, 1935.*

Mr. Jessup may properly be considered an authority on matters of education. He states explicitly that the mechanics of curriculum or of equipment seem to have little to do with the development of the most valuable of human qualities, and that the chances of survival for an institution are not to be measured necessarily in terms of cash. These words ought to bring some reassurance to certain minds.

Our Schools Qualify

We believe our schools can very definitely qualify as places where youth can have properly developed the best kind of personality. The very smallness of our schools, with its resulting opportunity for a close fellowship of teachers and students, is in itself one of the greatest aids to development of character and personality, in the highest sense of that word. The atmosphere of prayer and the study of the Scriptures bring a sense of dignity and seriousness to life, without which youth has no true balance wheel. The fact that his instructor may not have quite so many scholastic degrees as those in a State institution, does not debar the student from receiving a very worth-

while education under the tutelage of our professor. In fact, if a professor is not too learned, he oftentimes is able to impart instruction to other minds a little more successfully. Certain it is that, other things being equal, he can convey to youthful intellects about as much as they are able to absorb.

We are not here speaking of highly technical, advanced instruction in certain specialized lines, which can be given successfully only by a certain type of teacher peculiarly qualified for that. Such specialized instruction comes not at all in the field of the academic student, and hardly within that of the ordinary college student. Likewise is it true that in certain advanced and specialized courses, there is need of expensive and elaborate equipment, as in the realm of astronomy or physics, for example. But the need for this is very limited. Exceptional are the students who during a regular college course would have occasion to make such advances in their education as to be embarrassed by the absence of such superior equipment in our schools.

Education More Than Books

There is a frivolous saying among youth in college that they do not wish to let their studies interfere with their education. There is a certain truth to this, for there is much to education that is not represented by the studies set forth in the curriculum. If the obtaining of an education, and thus of a preparation for life, consisted quite exclusively in absorbing the range of facts and conclusions contained within the covers of a set group of textbooks, then there would be little need of our school system, or of any other kind of school system.

Education means much more than this. Its purpose is to awaken the

mind of the individual as a result of the impact of facts of history and science and the conclusions of others, so that original, creative thinking will be done, and a sound and satisfying philosophy of living developed. This calls for discussion in the classroom. If the instructor is one who has a cynical, skeptical outlook on life, the almost inevitable result will be that the students will come to view all the knowledge gathered from textbooks through the cynical spectacles of that teacher.

True education calls for the development of body, mind, and heart along lines that will enable the student not only to become a good citizen in this world, but also in the world to come. Our denominational schools, with their combination of manual labor, intellectual pursuits, and spiritual devotions, provide the threefold training that is needed.

We believe that the education of our youth should result in their being most fully prepared for some phase of the Lord's work, whether in the homeland or abroad, so that the denomination may always have trained recruits to draw upon. Only our own school system can prepare youth for this service.

What we are endeavoring to do through our schools cannot be measured by endowments or expensive equipment. These might prove aids if we had them, though we are not certain but that more harm than good might result from unlimited funds that would permit the building of large centers of learning. What we need to remember at this time, when we are deciding on the school for our children, is that neither impressive buildings, elaborate equipment, nor scintillating, brilliant professors are required. Which is another way of saying that our own schools can provide a satisfactory education for our youth. F. D. N.

The Seven Trumpets and Their Meaning

Part V—The Advent Movement in Symbol

WE have already examined, in our former study, the historical events in fulfillment of the sixth trumpet, and noted its ending on August 11, 1840. In this discussion we quoted from the servant of the Lord, who was a contemporary of the termination of this prophetic period, as to the effect it had on the advent believers from 1840 to 1844. The day-year method used in the 2300 days, seemed greatly strengthened by the fulfillment of the sixth trumpet, and a great impetus was given to the 1844 movement.

We now turn to a study of Revelation 10 and 11. It would seem that these events belong to the sixth trumpet, inasmuch as the close of this trumpet is not announced until we reach the 14th verse of chapter eleven. In this respect the movement of 1844 and previous, as well as the French Revolution, is comparable to the sealing work of the seventh chapter under the sixth seal. Indeed, this view that these events in chapters ten and eleven come under the sixth trumpet is not inconsistent

with the period as belonging mainly to the Ottoman Turks; for we have already observed that the collapse of Turkey in 1840 quickened the advent movement, and, furthermore, the French Revolution entered in a very serious way into the Turkish question in 1798. (See studies on Daniel 11.)

An Important Movement in Symbol

"I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice." Rev. 10:1-3.

The angel here represents a religious movement, even as the angels of Revelation 14:6-12 represent a movement proclaiming the threefold message. The angel of the tenth chapter is therefore a symbol of a world-wide movement, since the angel stood upon the land and sea. Great light was shed throughout the earth, as shown by the messenger's face shining as the sun. There was something obscure about the experience, since the angel was clothed with a cloud; but there was also an assurance from God, indicated by the rainbow about the head.

The angel had in his hand a little book open. It is significant that the book was *open*. It would suggest the thought that this book had been closed or sealed at some time. And this was true of the book of Daniel. We would conclude, then, that the book in the angel's hand was the book of Daniel unsealed. In a former study of Daniel 12, we saw that this book was sealed until the time of the end—1798. Now the scroll is open, unsealed, and its messages are due the world.

Just such a movement as is here symbolized arose a few years prior to 1844, following the beginning of the "time of the end" in 1798. And it is interesting to note that the message carried in this movement, had its origin in the 2300 days of Daniel 8 and 9. This is also suggested by the following announcement of the angel:

"The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be *time* no longer." Verses 5, 6.

A solemn declaration, confirmed with an oath, is this made by the

angel, "that there should be time no longer." The noun "time" [Greek, *chronos*] has as its primary meaning that of *time*, but must refer to prophetic instead of literal time, as the following events indicate. The Greek verb *chronizo*, from *chronos*, meaning time, suggests *spending time*, and is translated three times "to tarry" and twice "to delay." But we believe that the noun "time" has the primary meaning, and refers to prophetic time. And it is a fact that the burden of the 1844 movement was the termination of the last extended prophetic period, that is, the 2300 days which ended in 1844.

A Joyful Experience

This message brought to the people a blessed experience, as the following symbolism indicates:

Hungry?

BY C. P. BOLLMAN

HUNGRY? Yes, so hungry,
But not for mortal bread;
I'm longing for His righteousness,
And praying to be fed.

My Saviour asks me to partake;
The table He has spread;
I know He has an ample store
Of sweetest heavenly bread.

And yet I starve while He invites,
Because I know not how
To take the gift He freely gives
When at His feet I bow.

O teach me, Saviour, how to yield
To Thy supreme control,
That I may ever feed on Thee,
And daily be made whole.

O, come, and live within my heart;
I the surrender make;
I only ask with Thee to walk,
And of Thy love partake.

My sins, my life, I give to Thee;
Give me Thy nature, Lord,
That I may, living, glorify
The still incarnate Word.

"I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; . . . it shall be in thy mouth sweet as honey." Verse 9.

The advent message was indeed sweet as honey in the mouth as the messengers of truth went forth to proclaim their hope in the soon appearing of their Lord. But another experience was to follow, "It shall make thy belly bitter." Verse 9. A bitter experience was to follow the proclamation of the message, even as the disciples, after having preached Christ, wept over Joseph's tomb containing their Lord.

A Bitter Experience

The reason of the disappointment in 1844 was an error in their understanding of the cleansing of the sanctuary. They held the popular view that this earth is the sanctuary, and that it was to be purified by fire; but a further study of the sanctuary shows that the sanctuary is in heaven, and that the work of cleansing is a work of judgment prior to the advent of Christ. That God's people were to have a better understanding of this subject, their attention was called to the sanctuary, or temple, as the following suggests:

"There was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Rev. 11:1.

We would understand this figurative expression, "measure the temple," to be an exhortation to examine the temple and its services, which was done by some of the 1844 believers. Light came on the sanctuary question, and the messages of Revelation 14:6-12 are given in the Seventh-day Adventist movement. This further proclamation of the message following the disappointment of chapter 10, verse 11, is clearly commissioned in the last verse of the chapter. "He said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

After comparing the disappointment of Miller and his associates with that of the disciples at the crucifixion, the servant of God in "The Great Controversy," chapter XIX, begins the succeeding chapter with the following:

"A great religious awakening under the proclamation of Christ's soon coming, is foretold in the prophecy of the first angel's message of Revelation 14. An angel is seen flying 'in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.' 'With a loud voice' he proclaims the message, 'Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.'"—Page 355.

What a strong assurance this is that we are now connected with that movement symbolized by the angel carrying the last message of mercy to all parts of this earth. How it should encourage us to see our message penetrating practically every country of the world, and to read of the abundant fruitage throughout the earth.

T. M. F.

Flying in the Midst of Heaven

WE look at world changes, and almost the fear comes that this and that will hold up the advance of the message. Then we remember those angels holding the four winds, and the angel of the closing work crying to the four angels to hold the winds "till we have sealed the servants of our God." Rev. 7:1-3.

The work spreads rapidly in spite of world conditions that would naturally be expected to hold back our entrance into new areas. Really, we have never seen the like before.

No one can afford to miss the reports that come from week to week from the far fields. And even at that, the half is not told. The Hand that is stretched forth over all the earth waves the signal of advance every-

where, and the gospel message moves forward.

A flame of truth catches here, and the light is kindled there. New tongues, new tribes, new fields, take up the cry of the message.

The Spirit is being poured out upon remote peoples, and the same Holy Spirit seems to give inquiring hearts the idea that this people of the advent movement have the message that they need. Their calls to us to come over and help them sound continually. It is the Lord's own call of the prophecy, "Lengthen thy cords, and strengthen thy stakes." Isa. 54:2.

And true enough, the rest of that prophecy is fulfilling: "Thou shalt break forth on the right hand and on the left."

W. A. S.

True Higher Education

(Continued from page 2)

the pattern of teachers and students."—*"Counsels to Teachers,"* p. 402.

While we should not pattern after worldly education, we must maintain an equally high standard in thoroughness and efficiency. We must take the lead in giving the highest kind of education.

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle."—*"Education,"* p. 225.

"God would not have us in any sense behind in educational work. Our colleges should be far in advance in the highest kind of education. . . . If we do not have schools for our youth, they will attend other seminaries and colleges, and will

be exposed to infidel sentiments, to cavilings and questionings concerning the inspiration of the Bible. There is a great deal of talk concerning higher education, and many suppose that higher education consists wholly in an education in science and literature; but this is not all. The highest education includes the knowledge of the word of God, and is comprehended in the words, 'That they might know Thee

the only true God, and Jesus Christ, whom Thou hast sent.' John 17:3."—*"Counsels to Teachers,"* p. 45.

"As a people who claim to have advanced light, we are to devise ways and means by which to bring forth a corps of educated workmen for the various departments of the work of God. We need a well-disciplined, cultivated class of young men and women in our sanitariums, in the medical missionary work, in the offices of publication, in the conferences of different States, and in the field at large. We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord. We have done something toward reaching this standard, but still we are far behind where we should be."—*Id.*, pp. 42, 43.

"I do not wish any one to receive from the words I have written the impression that the standard of education in our schools is to be in any way lowered. Every student should remember that the Lord requires him to make of himself all that is possible, that he may wisely teach others also. Our students should tax the mental powers; every faculty should reach the highest possible development. . . . We commend to every student the Book of books as the grandest study for human intelligence, the book that contains the knowledge essential for this life and for the life to come. But I do not encourage a letting down of the educational standard in the study of the sciences. The light that has been given on this subject is clear, and should in no case be disregarded."—*Id.*, pp. 393-395.

Next week I shall consider the principal courses of study for our schools, and reprint the counsel which has been given on this question.

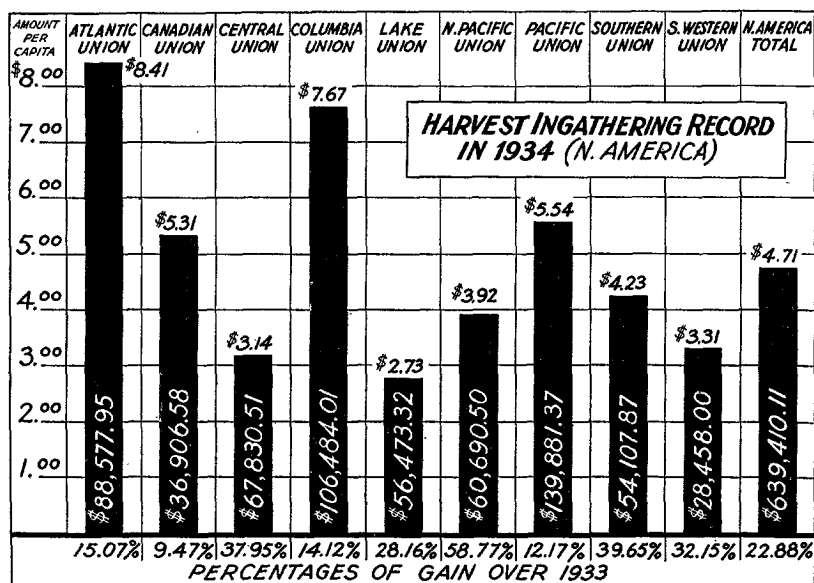
What of the 31,700?

GIDEON was called to leadership in a time of great crisis. The land of Israel was scourged by the Midianites. "The wild, fierce inhabitants of the desert, 'as locusts for multitude,' came swarming into the land with their flocks and herds. Like a devouring plague they spread over the country, from the river Jordan to the

Philistine plain."—*"Patriarchs and Prophets,"* p. 546. In response to Gideon's call to service, the men of Israel responded until his host numbered 32,000. But it seemed a pitiful company compared with the vast army of Midian. Many in the ranks of Gideon, however, were unfitted for the service of the Lord.

"Those who were unwilling to face danger and hardships, or whose worldly interests would draw their hearts from the work of God, would add no strength to the armies of Israel. Their presence would prove only a cause of weakness. . . .

"By the simplest means, character is often tested. Those who in time of peril were intent upon supplying their own wants, were not the men to be trusted in an emergency. The Lord has no place in His work for the indolent and self-indulgent. The men of His choice were the few who would not permit their own wants to delay them in the discharge of duty. The three hundred chosen men not only possessed courage and self-control, but they were men of faith. . . . Success does not depend upon numbers. God can deliver by few as well as by many. He is honored not so much by the great numbers as by the character of those who serve Him."—*Id.*, pp. 548-550.



We have heard much of the valiant three hundred men who were given such a wonderful victory under the leadership of God and Gideon. But the 31,700 men who were sent home might have shared in the victory and the glory of its achievement; and they should have shared in it, but they were fearful, indolent, self-indulgent, so absorbed in their worldly interests that God could not use them, even in a time of peril.

It is a sad story, but not more so than the story which will be written of many members of the Lord's army during the coming Ingathering campaign. If the Harvest Ingathering history repeats itself as it has year after year, not more than half of our church members in the year 1935 will faithfully and fearlessly enlist in the campaign. There might be, and there should be, a loyal and gladsome response on the part of every member.

The Israel of God today confronts a world that is hopelessly ensnared in the last great crisis. The adversary of God and man has come down to earth "having great wrath, because he knoweth that he hath but a short time." We are in the time when "darkness" covers "the earth, and gross darkness the people." Seventh-day Adventists have been called to the service of God in behalf of the perishing multitudes for just such a time as this, when God's providences are clearly revealed in the opening doors

in every land. Multitudes are reaching toward the light committed to us, and only a shortage of workers prevents a marvelous ingathering of souls.

The Fall Council of 1934 sounded the call to "Advance," and the call has thrilled our membership around the world. This call to go forward was based on faith—a faith which was manifest by voting a budget which lacked \$500,000 of balancing. Our world membership was called to sacrifice in order to provide this deficit, and during this Ingathering campaign we should make a \$100,000 gain, to care for one fifth of the deficit. Conditions throughout North America are more promising than they have been for many years. Crops are good in most sections, and money is more plentiful than last year. Where the Ingathering work has been started this year, good success has attended the workers. If every member will strive to raise a dollar more than in 1934, we shall reach our aim, and a multitude of precious souls will be garnered in all the foreign fields. Let every believer be admonished by the experience of Gideon. So shall we go forth to the battle a full one hundred and fifty thousand strong,—every one possessed by courage, self-control, and faith; and we shall win the greatest Ingathering victory in our history.

J. A. STEVENS.

A World Invasion

CHRISTIANITY began by an invasion of the world. The apostles and preachers of the early church fought an offensive warfare, and in spite of the depravity of society, the power of paganism, and the opposition of the great empire of Rome, the gospel made its way to the ends of the earth in one generation. We are now in the midst of another world invasion,—the giving of God's last warning message to every nation, kindred, tongue, and people; and we are the people whom God has chosen to carry forward this great enterprise.

Some one has said that "whoever stands for the things of the Spirit in these modern times must stand against a terrific current that threatens every moment to sweep us away from everything which religion claims." This is doubly true of the heralds of the advent message. It is no easy task we have, but, thank God, it is a blessed one. And best of all, we know that the truth will triumph, first in the hearts of men and women all over the world, who have been searched out and rescued from the

power of evil, and then in the deliverance of the remnant church when Jesus comes.

Report From One of the Far Outposts

We give of our best young men and women for this work, and they go into the far corners of the earth, constrained by the love of Christ and a burden for the salvation of souls. And our faithful people everywhere plan and work to furnish these consecrated messengers with the means to carry on.

The news that comes to us from the forefront, from time to time, is heartening to those who furnish the munitions of war. Here is one such report, from the southernmost inhabited land on the globe. W. E. Murray, president of the Austral (Southern) Union of South America, writes:

"We are here at our mission on the southern tip of South America. This little place, Porvenir, is about three hours by ship from Magallanes, formerly Punta Arenas. At this place an interest has sprung up, and we have begun a series of meetings in the town theater. Two quite

prominent men, who have become interested,—one, the secretary to the governor, and the other employed in the treasury department of the government,—got out some typewritten slips announcing our first meeting, and passed them out through the town about two hours before time for the service. There was an attentive audience of about fifty people present at the theater meeting. The secretary to the governor is much interested in the Bible truths for these times, and sends in his tithe every month. Last year, while in Santiago, Chile, this man attended a baptismal service held in our central church, at which time thirty-nine people were baptized, and he was profoundly impressed by the significance of this service.

"As we go about in this territory, especially over here in Tierra del Fuego, we are reminded of the noble example of Allen Gardiner. Near the lone cave by the seashore, where he met his tragic death, stands the rock on which, shortly before his death, he painted the words found in Psalms 62:5, and the message stands out in bold relief as his dying testimony: 'My soul, wait thou only upon God; for my expectation is from Him.' This is a constant reminder of the price somebody has to pay that the gospel message may progress."

Universal Service

This invasion of the world calls for the service of every child of God—volunteer service, not conscription. How wonderful that every one can have the privilege of helping to finish the work which Jesus began on earth! We have come to the time of year when God's people are called into action for our Harvest Ingathering campaign. In spite of unfavorable conditions, we rolled up a substantial gain last year over the previous year. And we must do still better this year, for the past lean years have truly brought a critical situation into our foreign mission work. The calls are insistent to strengthen the depleted forces in many fields and to press this holy warfare into new places.

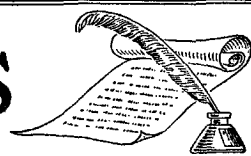
Brethren and sisters, do you authorize the Mission Board to move forward? Your answer will be found in the Harvest Ingathering remittances to the General Conference treasurer.

M. E. KERN.



THE precious Saviour will send help just when we need it. The way to heaven is consecrated by His footprints. Every thorn that wounds our feet has wounded His. Every cross that we are called to bear, He has borne before us. The Lord permits conflicts, to prepare the soul for peace. The time of trouble is a fearful ordeal for God's people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him.—*"The Great Controversy,"* p. 633.

GENERAL ARTICLES



Longings

(From a Sickbed)

BY F. A. SPEARING

I LONG the glorious sun to see,
To feel its warmth come over me.

I want to feel the gentle breeze
That comes across our Southern seas.

I want to see the falling rain,
And feel its drops now and again.

And, oh! how greatly do I long
To hear the birds sing their sweet song;

To hear the humming of the bee
Helping to make heaven's melody.

I long the butterfly to see,
And feel that it was born for me.

I want to feel the soft brown earth,
And honor her who gave us birth.

My wistful, hungry eye, with zest,
Would wander till it come to rest

On meadow fair and darkened glen,
Away from all the haunts of men.

I would that I might lie with ease
Beneath the shade of giant trees:

The oak, the ash, the chestnut fair,
Free from all anxious thought or care.

Oh! how I long to pluck the flow'rs
Throughout the pleasant sunny hours:

The flow'rs that grow in ev'ry dell,
And make earth fragrant with their
smell.

For me, alas! are none of these.
These gifts of God sent down to please

The sons of men, are not for me.
The butterfly, the birds, the bee,

The sun, the air stirred to a breeze,
The rain, the flow'rs, the leafy trees,—

All these good gifts, so rich and fine,
I feel they are no longer mine;

For I within four walls am shut,
And there is none to let me out.

Held down by sickness and by pain,
I turn, and twist, and turn again.

I long for freedom, but in vain.
Condemned am I—behold my chain!

Hark! What was that? Surely I heard
From some good Friend a heart'ning
word!

But could it be to me 'twas said?
Water of life! Heaven's finest bread!

"Hush! Cease thy murmurings! By de-
sign,
That thou mayst learn ne'er to repine,

"Thou art within four walls shut up,
Compelled to drink the bitter cup.

"Sickness and pain are not thy foes:
They follow man where'er he goes;

"But as his friends, that man may see
How good it is to trust in Me!

"All these good things which thou dost
lack,
I gave them—took them—give them
back.

"O thou who would'st again be free,
Look up; fear not; have faith in Me."

Ashamed, in deep disgrace I bow,
Then whisper, "Lord, I trust Thee now."

Sketches and Memories of James and Ellen G. White

XXIV—Settling in Battle Creek

BY WILLIAM C. WHITE

THE company that moved from Rochester to Battle Creek, about the first of November, 1855, numbered fourteen. Of this number just one half made up the family of James White. Besides himself and his wife, there were the three little boys,—Henry, Edson, and Willie, eight, six, and one year old respectively; and their faithful friends and helpers, Clarissa Bonfoey and Jennie Fraser.

The large family that had resided in one house at Rochester was now broken up into several groups. James White rented a cottage on the south side of Van Buren Street, nearly opposite the home of David Hewitt, and there they lived for about a year. Stephen and Sarah Belden set up housekeeping for themselves; Warren Bacheller, with his mother and sister, found a place together; and the two single men, Uriah Smith and George Amadon, boarded with a resident family.

The hand press, type, and such office equipment as was worth moving, as well as the unsold stock of books, pamphlets, and tracts, were

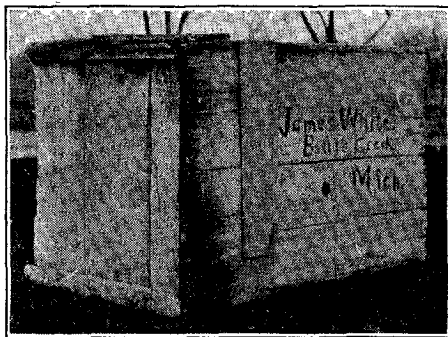
shipped from Rochester by freight, and when they arrived were taken into the newly erected office.

It will be remembered that at the conference held September 23, at which time it was decided to move the ADVENT REVIEW to Battle Creek, there was chosen a "financial committee of three" whose duty it was "to move the office and publish the ADVENT REVIEW." This committee, composed of Daniel Palmer of Jackson, and Henry Lyon and Cyrenius Smith of Battle Creek, took their responsibility seriously. The only public call they made for means was for a few hundred dollars with which to move the goods from Rochester and to buy some new equipment; and also to repay James White for money he had borrowed and invested in the printing enterprise while in Rochester.

To provide a home in Battle Creek for the Review office, each member of the committee contributed \$300, and they were joined by J. P. Kellogg, who shared equally with them in the sacrifice. With the \$1,200 thus raised, two lots were purchased on the south-east corner of Washington and Main Streets, and an office building was quickly erected. The structure was twenty by thirty feet and two stories high.

In a news note of gratitude, James White referred to the removal of the office to Battle Creek as follows in the first number of the REVIEW issued in its new home:

"We are happy to state to the friends of the REVIEW that the office building, erected by four brethren in this State, is completed; and that the press, type, etc., had a safe and prosperous removal from Rochester, N. Y., to its new location. The



The packing box which carried the Washington hand press from Rochester, New York, to Battle Creek, Michigan.

office building is commodious, and occupies a retired, pleasant, and healthy situation. All connected with the office enter upon their work with fresh courage, and pleasing hopes of witnessing the prosperity of the *Review*, and the spread of truth and holiness in the land."—*Review and Herald*, Dec. 4, 1855.

James White, now freed from the cares and responsibilities of ownership, was asked to act as manager of the growing enterprise. Uriah Smith, whose approved ability as a writer and author was generally recognized, was chosen resident editor, which responsibility he carried for many years. Stephen Belden continued to act as superintendent, and foreman of the type room. George Amadon and Warren Bacheller set type and did the presswork.

And now for the first time the workers were granted a stated salary. Before this, they had worked for room and board, a small allowance for clothing, and such other expenses as were deemed absolutely necessary. But so eager were they that the printing office should pay its way, that they cheerfully accepted only \$5 a week for their services. In the same spirit, and to help make the newly established enterprise a success, James White at first accepted only \$4 a week. Later, he drew \$6, and when the success of the work was assured, \$7 a week.

With the financial responsibility of the paper in the hands of the publishing committee, Henry Lyon, Cyrenius Smith, and Daniel Palmer, the work began well. The paper was changed from a biweekly to a weekly, and the subscription price was fixed at "one dollar for a volume of twenty-six numbers" (\$2 a year), with special concessions to the ministers and the poor. The paid subscription list, which stood close to 2,500 at the time of the move, grew rapidly, and the enterprise in its new location was assured of success.

The Battle Creek Church

The ten families comprising the church of twenty-four members in Battle Creek, gave a hearty welcome to the company from Rochester. So interwoven with the spirit of the early days is the history of this little company, that it is fitting to make brief reference to some of the incidents connected with its earliest days.

It was in the late summer of 1852 that Joseph Bates had brought the third angel's message to Battle Creek. In the *Review* of July 8, 1852, Elder Bates stated that he expected to spend the time between July 1 and 16 laboring between Detroit, Michigan, and Michigan City, Indiana. In fulfillment of this plan, he held meetings in many places, among them, Sylvan

Center, now Chelsea, about twelve miles east of Jackson.

After this, while ministering to the church in Jackson and contemplating a visit to some Adventists in Indiana, he had an impressive dream that led him to go to Battle Creek. He dreamed that he was on a ship sailing west, and that he was told to get off at Battle Creek. In the morning he inquired of the brethren if there was a place by that name lying to the west of them.

They said, "Yes, it is about forty miles up the railroad."

He then asked, "Are there any Adventists there?"

They replied, "We do not know of one."

He said, "I must go there, for in my dream I was told I must work there."

J. N. Loughborough, to whom we are indebted for this incident (related to him by the sturdy pioneer himself), tells us that Elder Bates boarded the early morning west-bound train, and while traveling, meditated and prayed as to the course he should follow on his arrival in Battle Creek. Very distinctly he was impressed that if he could place his message before honest hearers, it would be readily received. It occurred to him that from the postmaster he might receive helpful information.

Hurrying to the post office, he found the postmaster waiting for the arrival of the mail from the early train, and he asked him for the name and address of the most honest man in Battle Creek. Without hesitation the postmaster gave his answer, stating that a peddler, David Hewitt by name, an earnest Christian, was considered the most honest man in those parts. Elder Bates was directed to his house, the only one on the right side of Van Buren Street between Washington Avenue and Cass Street, and just opposite a log cabin.

Mr. Hewitt responded to Elder Bates's firm knock, and the visitor, after introducing himself, said, "I have been referred to you as the most honest man in all these parts. I have some important truths which I wish to tell you."

"Come in," Brother Hewitt cordially replied. "We are just sitting down to breakfast. You partake with us, and we will then listen to you."

The entire day, we are told, was devoted to a study of the advent movement, the third angel's message, and the Sabbath, and without hesitation this "most honest man" accepted the message and resolved to observe the seventh-day Sabbath.

A month later, at a meeting at

Jackson held August 13-15, David Hewitt, together with J. P. Kellogg and B. B. Brigham, was baptized by the veteran worker who had brought to them the truths of the message of the third angel. (See *Review and Herald*, Sept. 2, 1852.) It was not long until others in Battle Creek joined the Hewitts, and for about three years Sabbath meetings were held in the front room of the Hewitt home.

With the work once started in Battle Creek, several Sabbathkeeping families soon moved in and swelled the little company. Providentially, Joseph B. Frisbie and his wife moved to Battle Creek from Chelsea, Michigan, in the autumn of 1853, and though newly come to the faith, as a minister of some experience he was by his tactful ministry able to strengthen the little company.

A sketch of the events which made Battle Creek the choice for the home of the publishing work would be very incomplete without referring to Elder Frisbie's experience. In so doing, we will again go back to Joseph Bates's Michigan trip of 1852.

Elder Frisbie's Experience

As a result of the meetings held by Elder Bates in Sylvan Center in the summer of 1852, just before his visit to Battle Creek, Joseph Frisbie, his wife and her sister Susan, and Charles and Lorin Glover, were convinced of the truths presented. Elder Frisbie was at that time a preacher in the Methodist Protestant Church. He was thirty-six years of age, and had been six years in the ministry.

When Elder Bates came with the third angel's message into this prosperous farming district lying between Jackson and Ann Arbor, Elder Frisbie's bishop called upon him to meet the startling heresy, and drive its advocate out of the country. Elder Frisbie felt that to meet Elder Bates he must make thorough preparation. As a result of prayerful study of the Bible, he became convinced that Elder Bates was right, and that he and the bishop were wrong. Then he became friendly with Elder Bates, and asked him into the pulpit with him, and gave him opportunity to present the Bible view of the Sabbath.

He heartily accepted the teaching of the soon coming of Christ and the doctrine of life only in Christ. These doctrines he could hold and teach, and still continue to minister to his congregation. But to keep and teach the Seventh-day Sabbath was different, and for some time he hesitated. The prospect of unemployment on the one hand, and on the other hand the promise of the pastorate of a city

church if he would advocate Sunday observance, led him to move slowly. Not until March 1 of 1853 did he fully take his stand on the observance of the Sabbath of Jehovah.

Three months later he attended the meeting of June 3-5, 1853, in Jackson, at which James and Ellen White were present. In a vision given to Mrs. White at this time, she saw Elder Frisbie, and was bidden to encourage him to go speedily with the message. In one of his diaries we find a statement quoted from Mrs. White as follows:

"I saw Brother Frisbie, that God had arrested a soul by the light of power of the truth, and that through him, He would get glory to Himself.

"I saw that He could effect more than some others, because he was formerly opposed, and God would glorify Himself through him, and he would be a fit vessel for the Master's use if he would live humbly and realize his dependence upon God. The messengers must all move out unitedly with decision and mercy, in love."

Elder White, in reporting this Jackson meeting, and the meeting held two weeks later in Charles Glover's big barn at Sylvan Center, wrote feelingly of their experiences as follows:

"Brother J. B. Frisbie seemed to have the armor on at this meeting. He spoke freely of his former prejudices and opposition to the Sabbath and Sabbathkeepers, the change that had taken place in his feelings and views, and that he was now with us in sentiment and in sympathy.

"We first saw this dear brother at the Jackson conference, and when introduced to him . . . who had so strongly opposed us through the *Harbinger*, but now was greatly humbled under a sense of his past wrongs, that he had opposed the truth and people of God, our feelings could not be easily described. We wept aloud. We both wept, and there mingled our tears of gratitude and joy. The acquaintance formed with Brother Frisbie was indeed happy. We trust that by the help of God he will prove a blessing to the cause in the West."—*Review and Herald*, July 7, 1853.

From this time forward Elder Frisbie took a lively interest in everything that related to the progress of the Seventh-day Adventist cause. He was one of the first to urge that the publishing work be moved to Michigan.

In response to an invitation from Elder White, he attended the conference in Rochester, July 14-17, and acted on an important committee there. After returning home from the Rochester conference, he spent the greater part of August and September in carrying the message into new fields, north and west.

When embarrassed for lack of funds, he returned to Chelsea and endeavored by manual labor to ac-

cumulate means for the support of his family and for further labors in the field. He also sought to win relatives and neighbors to Sabbath observance; but his efforts in religious work were met with indifference, ridicule, and scorn.

Then he decided to look for a more favorable place to live and labor. He said to his wife: "Let us take our horse and carriage and visit the places where I have preached, and ask the Lord to guide us regarding our future location." In harmony with this resolution they drove from place to place, —to Grass Lake, to Jackson, to Marshall and Ceresco. But in none of these places did he feel a desire to stay. However, on reaching Battle Creek he said to his wife, "Mother, I feel impressed that this is the place where the Lord wants us to stay."

Then, going to the post office as Elder Bates had done a year before, he asked Mr. Noble, the postmaster, if he knew of any one in town who observed the seventh day of the week as the Sabbath. The postmaster replied that there was a man in the West End, named Hewitt, who was "keeping Saturday for Sunday."

Following the directions given, Elder Frisbie soon found David Hewitt, and was told that there were a few others in Battle Creek keeping the Sabbath. After relating to Brother Hewitt his conviction that he should locate in this place, he asked his assistance in finding a place to live.

Elder Frisbie was told that there was not a house for rent in that part of town, but that two good lots near by on the corner of Cass and Van Buren Streets, could be secured for \$25 each. Quickly the lots were purchased, and without delay a one and one-half story house was built on the corner. One of his diary entries says: "Built a house 16 x 24, boarded up and down, in which to place my wife and girls, then forsook all, and started out by faith to proclaim the message."

Brighter Days

The presence of the Frisbie family in Battle Creek proved to be a great help to the little band living there. Although he spent the most of his time carrying the message to towns and country places where it had never been heard, yet his residence in Battle Creek and his practical leadership of the church gave courage to the brethren and balance to the work.

Soon other brethren of sterling character moved in from other places, —Jonah Lewis and his wife with four children from Comstock, Henry and Deborah Lyon from Plymouth, Abram and Caroline Dodge, and Cyrenius Smith and family from Jackson.

The Building of a Meetinghouse

During the year 1855 three meetinghouses were built by companies of Sabbathkeeping believers, one in Battle Creek, one in Buck's Bridge, New York, and one in Wisconsin. The one in Battle Creek seems to have been the first of these three, for as early as March 5, Elder Frisbie, in giving a report of his labors and of the cause in Battle Creek, wrote:

"The brethren have thought best, inasmuch as the cause is now prospering here and all around us, to build a cheap but convenient meetinghouse, for Sabbath worship and conferences, also that we may have a place for preaching. We have the timber here, and part of the lumber, and will put it up as soon as it shall be warm enough. We have been troubled for a house to hold a congregation."—*Review and Herald*, March 20, 1855.

This humble building, 18 x 24 feet, in which the important council of November 16 was held, is described by Mrs. Evelyn Lewis Reavis, who attended meetings there, in the following words:

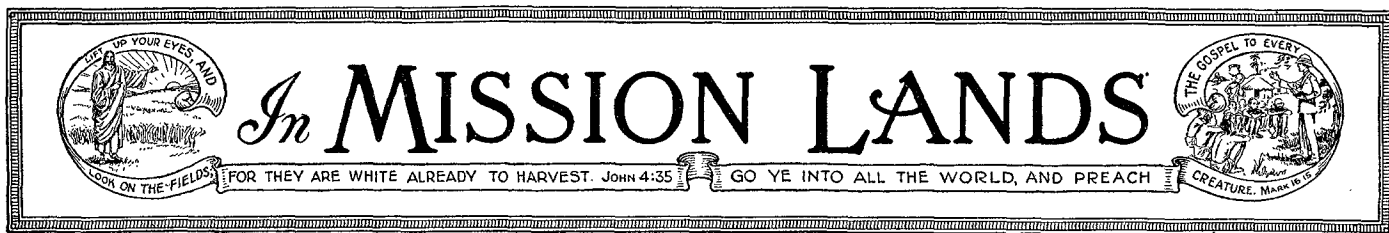
"It was a small wooden building. The seats were plain wooden benches with straight backs, occupying the center of the room, with aisles at the sides. The floor was made of wide, unpainted boards, placed lengthwise of the building. The outside was simply boarded up and down, with a batten finish."

And in this building, Sabbath services were held when the company of workers from Rochester joined the twenty-four members of the Battle Creek church. Here, before the beginning of the new year, a Sabbath school was organized with Merritt G. Kellogg as the first superintendent.

And so was the way prepared for the building up of a strong center for the rapidly growing work. In the years that followed, the brethren could see that it was a kind providence that had led them to a place with pleasant surroundings, kindly neighbors, and where plots of ground of convenient size for houses and gardens could be purchased at moderate prices. In Jackson were the State prison and manufacturing enterprises. Kalamazoo had the hospital for the insane. Marshall was the county seat. Other towns in this part of Michigan had their colleges or other institutions, and real estate in any of these places could not be so readily purchased at prices within the reach of the humble workers from Rochester.

In Battle Creek they were welcomed, and here in the days to come the church flourished and grew.

"BEHOLD, the kingdom of God is within you." Luke 17:21.



Meetings in Nyasaland

BY I. H. EVANS

WE had six camp meetings in Nyasaland, with an attendance of over 35,000. Within a radius of ten miles from a common center there were three meetings of which the combined attendance was over 25,000. It seems incredible, but it is a fact that at these three meetings more than 500 were baptized. Four administrators of the ordinance would baptize under one pronouncement of the formula, "I now baptize," etc. In about seventy-five minutes they baptized 150 candidates.

The people are growing spiritually, and they exact a high standard of morals among the believers. They have in their Bible classes over 15,000 preparing for baptism. They hope for an increased membership of 1,500 or more this year. Already in Nyasaland our ministers have baptized nearly 800, and six camp meetings are yet to be held.

If they had funds they could baptize 3,000 this year, but they are short of money to employ the help

they need. They conduct Bible classes with the believers two full years preceding baptism. During all this time the prospective candidates live a Christian life. Any relapse, such as drinking beer or any immoral act, sets the candidate outside the class. If he ever repents, he can come back only by losing his previous time, and must wait two more full years for baptism. Thus, while many profess our faith, it is a slow process to receive baptism.

Many native teachers receive only \$2.50 a month. In the Zeekaroni Mission they have twelve teachers conducting schools who are entirely self-supporting. In some cases they build their own school building, also their church, and meet all the expenses locally. It is a great work, and tens of thousands could be gathered into the church had we the men and funds.

Our next meeting is at Solusi, where a good attendance of believers is expected.

The China Division

BY J. L. MC ELHANY

A VAST territory extending from the tropics on the south to the Amur River on the north, including Manchuria and Mongolia, and from the Pacific Ocean on the east to Tibet on the west, is the field of the China Division. Living within these boundaries are more human beings than in any other comparable part of the world.

Our mission work in this territory is of surprising magnitude. A well-organized and efficient force of workers is engaged in giving the message throughout this division. Steadily through the years the work has advanced until now all parts of the field are reached by our workers.

The writer enjoyed the privilege of attending the China Division council, which was held at Shanghai. This session was presided over by Dr. H. W. Miller, the division president. In attendance was the full staff of division workers, all the union superin-

tendents, and a number of other workers representing the evangelical, publishing, medical, and educational interests.

A growing membership, with unprecedented opportunities and open doors everywhere, but with limited means for carrying on the work, create many grave problems which must be studied and solved in these councils. Finding and placing men to lead out in union and local missions, in the publishing, educational, and medical institutions, requires much thought and planning. To plan for an ever-expanding work with a decreased budget is a task that taxes the powers of the leaders. The work in the China Division today is comparable to that of the General Conference itself but a few decades ago. We were thankful for the Lord's presence and blessings in the meetings of the council.

We also attended the sessions of the

union missions throughout the division except the west and northwest fields. Lack of time prevented our attending these sessions. In the west, G. L. Wilkinson is in charge, and in the northwest G. J. Appel is the superintendent.

The first union session was held in the South China Union at Canton. O. A. Hall was released from the superintendency to connect with the division work, while A. L. Ham was chosen to head the work in this field.

The East China Union session was held at Wenchow, a coastal city south of Shanghai. K. H. Wood is superintendent of this union.

The meeting of the Central China Union was held at Hankow. Here M. C. Warren is the union leader.

Peiping, the headquarters of the North China Union, was the place chosen for the session of that field. W. J. Harris is superintendent of this union.

Our next appointment was to attend the Manchurian Union session in Mukden. N. F. Brewer heads this field.

In all these sessions most of the foreign and Chinese workers, including the union staffs and local mission workers, were gathered. Among the delegates were included many church officers and lay members. We wish we might mention them all by name, but the list would be a very long one. Many of the local missions are under the leadership of Chinese directors.

We were particularly impressed with the fine force of Chinese workers in all these unions. These include ordained ministers, evangelists, Bible workers, and departmental leaders. As we look back on our association with the division, union, and local workers in all these sessions, and recall the experiences in personal fellowship, and the gracious blessings received from the Lord, we feel it leaves a very precious memory indeed.

Thrilling Reports Rendered

Time after time our hearts were thrilled and we were caused to praise God as we listened to the reports rendered. The difficulties are many and very great. To meet workers who had been providentially delivered from the communists' beheading sword, or from bandits or other perils, was not uncommon. Men and

women whose lives had been miraculously changed and who praised God for great victories, were to be found in every congregation.

The workers are pressing forward with courage. Everywhere there was a hearty response to the calls for greater evangelistic, soul-winning endeavor. Our colporteurs are performing a wonderful service to the cause in all parts of this great field. Volumes could be written regarding the heroism and self-sacrificing toil of these literature missionaries. They stand ready to lay down life itself to help advance the cause of truth.

Our schools are performing a noble service in training the young people, and are sending scores of workers into the field. We were fortunate indeed in having the opportunity of visiting a number of our schools. The China Training Institute at Chiao Tou Tseng, with a large student body and a strong faculty, under the presidency of Prof. B. A. Liu, is rendering a great service to the cause in the China Division.

The medical branch of our work in this field is worthy of special commendation. We were greatly pleased to meet a number of our doctors and nurses during our travels. They are doing a wonderful work. In skill and efficiency they rank with the best to be found anywhere. With untiring devotion they labor to help the people. From the beggar in rags to people of wealth and refinement, they carry on their ministry of healing. Many young people are being trained as nurses.

We know we represent the desires of all our noble band of workers in the China Division when we earnestly ask all our people to pray for the work in this important field. The task before them can never be accomplished by human endeavor. They need, as do those in all other fields, a mighty outpouring of God's Holy Spirit for the finishing of the work. We rejoice in the manifest tokens of God's blessing upon the work and workers in this important mission field.

Some day these Anamese and Tongkingese will become a tower of strength, financially, intellectually, and spiritually, to our work. This is our day of opportunity to make an investment which will yield large returns to the church in the future.

The work has just begun among these interesting people. Here, as in nearly all phenomenal openings for our work, the printed page was the instrumentality for communicating the light. Some one in France who had a contact with friends in French Indo-China, mailed a tract to Anam. It fell into the hands of an honest soul seeking for the truth. This man, whose position gave him great influence, accepted the truth, and set out on a search to find Seventh-day Adventists. Finally, after finding our missionary, R. H. Wentland, he immediately wished to identify himself and all his religious interests with us.

The news of this man's acceptance of the truth spread like fire in stubble all over Anam. A new church of nearly one hundred believers has sprung up in Tourane, and from scores of villages calls continue to come for Seventh-day Adventist teachers to open work among these people. While I was with Pastor Wentland in a district meeting for the Cochin China churches north of Saigon, a delegation came from a distant village, carrying a plea which we could not refuse. Pastor Wentland accompanied them, and found 400 assembled and waiting for the message. The gracious ministry of the Holy Spirit is attending the work.

"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Baguio, Philippine Islands.

Awakenings and Beginnings in Anam

BY J. H. MC EACHERN

FRENCH INDO-CHINA territory constitutes no insignificant part of the Far Eastern Division. Stretching from the China international line on the north to Saigon on the south, and from the Yellow Sea on the east to Siam on the west, it embraces an area of 285,000 square miles. While the vast expanse is held as a protectorate under the French flag, yet this field consists of four distinct countries, namely, Cambodia, Cochin China, Anam, and Tongking, with a total population of 20,700.

The predominating religion of these peoples is Buddhism. In out-of-the-way places the darkest superstitions still prevail. Heathen temples abound everywhere, especially in Cambodia, where people are less progressive than are the Anamese.

The Cambodian has many things in common both in color and in modes of living with his southern brothers of the Malay race. He also partakes of many of the characteristics of the Siamese and Burmese.

The inhabitants of Cochin China, Anam, and Tongking, including the Lao tribe in the northwest, are lighter in color and are more related to the Chinese in disposition and aspirations. The influence of Buddhism, however, seems not to have made the Anamese so stoical as it has the Chinese. The Anamese have a more emotional nature. Moreover,

they are (next to the Japanese) the most cleanly in their habits of living of any of the peoples with whom I have associated in the Orient. In fact, we find in the Anamese the happy blending of the best characteristics of three great races,—the industry and frugality of the Chinese, the cleanliness and fine artistic tastes of the Japanese, and the religious emotions and warm friendliness of the Filipino. All this makes them an especially desirable people to win.

The Mwagala Mission Station in Tanganyika

Excerpts from a recent letter from Mrs. H. E. Kotz

RECENTLY we spent four days at one of our schools. This was my first experience at traveling by foot (about seven miles), but I made it all right. Last Wednesday we went to another school about the same distance away, planning to stay over Sabbath. Friday morning my husband awakened with a headache and backache. He had taken a cold during the night. At noon he had a fever. I was afraid of malaria, so thought we should try to get home, where I could treat him more effectively. I sent our boy to the mission

to get the schoolboys to come for our loads and four men to carry my husband; we could not find porters where we were.

In the meantime I packed our camping outfit, and the teacher took the tent down. About half an hour before sundown the boy returned alone. The boys were away, and as I had told him to hurry, he did not hunt for them (native fashion). There we were with our "house" down, my husband feeling worse, and darkness only half an hour away. We knew we couldn't find porters,

so we left our loads with the teacher and walked.

As soon as it was dark the boy guide lost his way. He took us through cornfields, thorns, rocks, etc. My husband had to stop and rest several times. I took his arm and tried to help him along a little, but I was not of much assistance.

Finally we arrived home. I was worried about him, as his fever was very high then. I gave him thorough treatment. He slept well and wakened up Sabbath much better, with no fever. We would have done better to have stayed at the school that

night. But I never like to dally with fever. He stayed in bed Sabbath and part of Sunday. Monday he was all right, and we were surely thankful for it.

I am always afraid of blackwater fever, of which two Europeans in Musonea have died lately.

I treat from twenty to forty people daily at the dispensary. The people are still suffering from the famine, and if many more come, I shall probably have more than I can care for during harvest and cotton time. When I first came I was averaging only five to ten a day.

Japan

BY J. C. THOMPSON

WHAT V. T. Armstrong, Japan Union Mission superintendent, described as the largest meeting ever held in Japan, was conducted in our church on the compound grounds in Tokyo, on May 18, the first Sabbath of the biennial session of the Japan Union Mission. All the laborers in Japan were present: ministers, teachers, publishing house and sanitarium workers, colporteurs, and Bible workers, totaling 102. Several hundred believers from Tokyo, Yokohama, Nagoya, Kobe, and other points, and students from the girls' school and the boys' school were also in attendance, as well as the Far Eastern Division staff and two visitors from the General Conference.

The church building, which had been repaired and enlarged after the disastrous earthquake of 1923, and which some felt would always be too large for the needs here, was wholly inadequate for the occasion, as it has been for several of the meetings. In fact, the building is too small for the regular demands made upon it.

In his report to the delegates, the superintendent spoke of progress in all lines of endeavor, and this at a time "when many mission organizations in Japan have been compelled to retreat. Workers have been called from their fields; living work has stopped. . . . But we have not retreated, neither have we stopped in our advance into new territory. . . . During the past two years, we have definitely entered Saghalien, Formosa, and the Caroline Islands."

"Baptisms, tithes, and offerings all register a substantial gain. The net gain in membership for 1933 and 1934 equals one half of the total membership of the union after twenty-five years of work. Seven church buildings, and two more to be completed shortly, have been made

possible through the Harvest Ingathering campaigns and the gifts of members and friends. The number of church buildings added during this biennial period equals all the churches built during the preceding thirty-six years."

One of these new chapels was in Hakodate, a city of 200,000 on the large northern island of Hokkaido. In March, 1934, the city was devastated by fire, two thirds of the municipality being destroyed. Having no church prior to the fire, the brethren addressed themselves to the task of securing a lot and money for a parsonage and church shortly thereafter. Six hundred yen was raised in the stricken city itself. A Buddhist businessman without hesitation gave 350 yen in cash, helped in many ways in the erection of the building, and then gave a second donation. Early in December this new substantial chapel, with a parsonage, was dedicated.

There were 233 persons baptized in Japan during 1933 and 1934, this being equal to the baptisms for the eight-year period of 1913 to 1920, according to the report of H. J. Perkins, the secretary and treasurer. The net gain in membership for this two-year period, the most prosperous thus far for our work in Japan, is 156, a number equal to the net gain

for the twelve-year period of 1913 to 1924.

The tithe likewise showed a good increase, totaling 45,481 yen (par value of a yen is 50 cents U. S. currency) for the last biennial period. This is equal to the tithe for the six years ending in 1922. "The per capita tithe for all fields outside of North America is 21.10 yen; in Japan it is 35.56 yen. No mission field exceeds our per capita record."

The Japan Union is striving toward the goal of complete self-support. In 1933 and 1934 the per cent of self-support was 50.

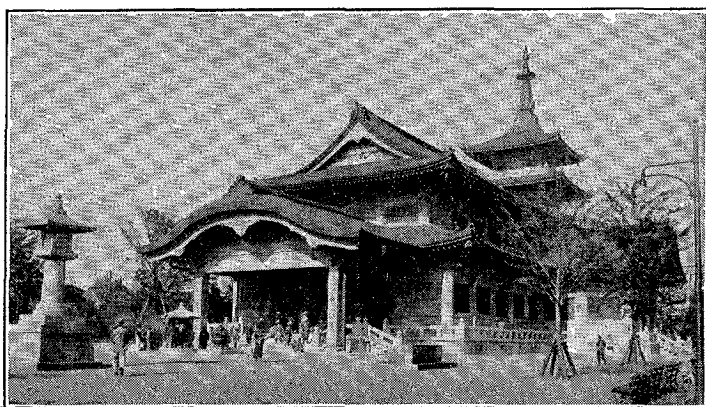
Japan is a progressive, modern nation. Subways are found in Tokyo, Osaka, and Kobe. Of the 13,734 miles of railroads which the country had in 1932, 1,835 miles have been electrified. It is an unusually efficient system, the trains being fast, frequent, and almost always exactly on time. All trains are crowded in the three classes of service offered. Travel is cheap.

The Japanese are an educated people. Elementary education is compulsory. Illiteracy in 1927 was 7 per cent. By contrast, it was 10.8 per cent in Canada in 1921; in China, 80 per cent in 1925; in Soviet Russia 48 per cent in 1926; and in the United States, 4.3 per cent in 1930.

Japan is densely populated, having a total of 65,000,000 people in Japan proper in 1930, all crowded into an area of 148,756 square miles. This makes for a density of population per square mile of 433, compared to 11 in Argentina, 2.2 in the Australia Commonwealth, 2.8 in the Dominion of Canada, 103 in the Chinese Republic, 750 in England, 191 in France, 348 in Germany, 194 in the Indian Empire, and 41 in the United States. Tokyo has more than 5,000,000 people; Osaka, 2,500,000; and Nagoya, Kobe, and Kyoto, approximately 1,000,000 each. There are seventy-nine cities with a population of between 30,000 and 100,000. Japan, with her possessions, has nearly 100,000,000 souls. In area Japan proper is the size of Ohio,

Hall of Nameless Dead

The Earthquake Memorial Temple at Tokyo, Japan. "Even now we are chilled with horror when we recall that tragedy."



Pennsylvania, New Jersey, and New York combined.

Most of these people are heathen in religion. Shintoism and Buddhism are the chief forms of religion in Japan, and Confucianism and Buddhism in Korea, or Chosen. Japan proper has twelve sects of Buddhists, 71,750 Buddhist temples, 181,000 Buddhist priests, and 51,511,100 devotees. The thirteen sects of Shintoism, which is a mixture of ancestor worship and imperial veneration, claim 171,725 shrines.

The task of carrying the knowledge of a Saviour's love and speedy advent to the great non-Christian multitude that is Japan's, is indeed tremendous. Those attending our biennial session consecrated themselves to Christ, and sought Him earnestly for the necessary ability and power to measure up to the needs of this land and of this hour.

Tokyo and Yokohama have been rebuilt since the disastrous earthquake and resulting tidal wave and fire of September, 1923. Today they are great, modern, well-built cities, Tokyo being the third largest in the world. In that worst disaster in Japan's history, when our brick publishing house in the compound was razed, and when the church, a few feet away, filled with people, did not suffer, the total number of casualties was 246,540, of whom more than half were killed. There were 447,128 houses destroyed by fire, 128,266 collapsed, and 868 were washed away by the tidal wave. A notable building in Tokyo today is the Hall of Nameless Dead, a memorial temple to the 33,000 who perished in one small

park where they had gathered to seek safety during the holocaust. "Even now we are chilled with horror when we recall that tragedy," say the Japanese.

The island empire of Japan stretches a great distance in the Pacific Ocean. The southern point of Formosa, or Taiwan, is due east of Hong Kong in South China, and the last of the Kurile Islands is a few miles south of Kamchatka. The climate ranges from the subtropical to the subarctic. If the empire were stretched out in the Atlantic off the coast of America, Formosa would lie athwart Cuba, Tokyo would be east of Norfolk, Virginia, and the northernmost island would reach to Labrador.

It is a beautiful country naturally. One is never far removed from either mountains or the sea. Lovely, symmetrical, "sacred" Fujiyama lifts her snowy head to an altitude of 12,400 feet, while she virtually sits in the sea. "Myriads of waterfalls add their charm to the magnificent scenery. The 'Splendor of the Sun' at Nikko makes an unbroken plunge of 350 feet. There are a thousand mineral springs." Few waterways are as beautiful as the Inland Sea, 255 miles long, opening into both the Pacific and the Sea of Japan.

The Japanese are an industrious, frugal, courteous people. They must be told the story of the cross, for many sincere ones will respond. We all should pray for the small group of faithful workers and members who are facing such a stupendous task in the Japan of today.

Tokyo, Japan.

Spanish paper, published at Mayaguez, Porto Rico, through the mail, and they had accepted the light as they understood it. In the report we glean the following interesting fact for the combined fields of Santo Domingo and Porto Rico: "Sabbathkeepers in 1913, 38." Now we have a strong, well-organized mission in each field, and churches with hundreds of members and a rapidly growing work. The combined baptized membership now is about 1,500, and the Sabbath school membership is more than 3,000. There are strong churches in the capitals, with other growing churches and groups of believers in many places, and isolated members springing up everywhere.

Haiti

Of Haiti, we read in the story of missions as published in 1915: "In 1909 Haiti reported 109 baptized members. In 1913 there were eight churches, two companies, and three church buildings, and 275 baptized believers." We now have eighty churches and groups of believers, with more than 2,500 baptized members and a Sabbath school membership of 5,000. Thus the work advances even amid the handicaps of Catholicism and devil worship in Haiti until hundreds and thousands are being brought to the light of this saving message and truth of God.

The Bahamas

Of the work in the Bahamas we read, "Under the outline of the West Indian work, mention was made of colporteur work in the Bahamas in 1893-95. In 1909 it is reported that two sisters were found keeping the Sabbath. In 1913 a church of twenty-one members was organized." Now the membership in the colony is approaching 500, with two churches in Nassau and churches organized on several of the important islands of the group. So again we see the message making progress where so short a time ago the first seed of the message was being planted.

Jamaica

Last but not least in the list of the fields of our Antillian Union is the most thrilling story of the growth of the work in Jamaica. Of the beginnings of the work in this interesting island where God is doing marvels, we read in the story of missions as published in 1915: "In 1892 two colporteurs pioneered the way as canvassers." There it is again, the story of the pioneer work of the God-fearing colporteur. Reading further, we find: "An aged sister from Kingston, Jamaica, made an appeal at the General Conference of 1893 for ministerial help." This was Sister

Then and Now

A Thrilling Story of Growth

BY A. R. OGDEN

IN again reading the little book, "An Outline of Mission Fields," as published by the General Conference, edition of 1915, I have been greatly thrilled with some of the conditions and facts as published in that little booklet regarding our work in some of the islands which comprise our present Antillian Union Mission field, as then given, and contrasted with what we see at the present time. Truly the story of the onward march of this triumphant message is thrilling and encouraging.

Cuba

Under this head, after telling of the first workers in that field, it is stated that the first church was organized at Havana in 1905, with

thirteen members. At the present time we have a conference with more than thirty organized churches and eighty Sabbath schools, with a baptized membership approaching 2,000. We confidently expect that the membership will reach 2,000 before the close of 1935. The Sabbath school membership is now past 3,000.

Porto Rico and Santo Domingo

For a number of years these two countries were operated under one mission direction. Of Porto Rico we read: "Sabbathkeepers in 1907, 20." In that same year A. N. Moulton, a Jamaican working in Porto Rico, visited Santo Domingo, selling papers, and found a few isolated Sabbathkeepers who had received the

Harrison, the first to accept the message of the Sabbath truth in Jamaica by reading the tract, "Elihu on the Sabbath." She was still living when I made my first visit to Jamaica in 1928, and I had the pleasure of seeing and praying with this aged sister before her death. But what a change from the time when she was the only Sabbathkeeper in all Jamaica to the present status of our work, with more than one hundred churches and groups of believers, with a baptized membership of approximately 5,000, and a Sabbath school membership of more than 6,500. What a marvelous change in a comparatively short time! Our work is well known throughout the length and breadth of Jamaica today. There is no valley or mountain height where the message has not been carried by the faithful colporteurs and to which the influence of the light of present truth has not penetrated to a greater or less extent.

We greatly rejoice in the onward progress of the message of truth throughout the island field of the

Greater Antilles. The harvest is ripe, the sheaves are abundant. The need is great for reapers to help garner in these precious souls. What might not be accomplished if we only had men and means with which to press the work onward in all of these islands! Where a few years ago our membership was counted by the scores and hundreds, now the believers are numbered by the thousands, there being nearly 12,000 baptized members at the present time, with a Sabbath school membership of 18,000. Our hearts greatly rejoice in the thousands won and baptized into the message during recent years,—8,507 in the past seven years,—and we expect that this number will pass 10,000 by the close of this, the eighth year of service of the writer in this island field.

We solicit the prayers of all that the work may continue to advance. The prospects are very encouraging for an abundant harvest of souls, and yet it is but a little of what we should like to see accomplished.

Progress-Waves Come Rolling In

BY N. P. NEILSEN

It is interesting indeed to stand on the seashore and watch the waves as they come rolling in from some distant clime. Wave after wave comes, in ceaseless procession, and we hear the "sound of many waters" as they break upon our shore. Could we but understand their language, what news of storm and stress would they not bring to us from some far-distant place? Could we but "tune in" and catch their sweet music, what message of peace might they not bring to us from some other shore?

But more interesting still is it to listen to the progress-waves of this message as they roll in from the ends of the earth, thrilling our hearts with a new emotion as they tell of new fields that have been entered with the message, and report new advances that have been made in proclaiming the truth we love! How sweet to our ears are these reports as they come from every land! Let us "tune in" and hear what they say.

Here is a report that just now rolled in to us from A. N. Allen, who is up in the state of Goyaz in the interior of Brazil:

"I am glad to say that Mrs. Allen and I are both stronger this year than last. I have just returned from another long trip on horseback, the second this year. I left many people preparing for baptism. It seems that God is pouring out His Spirit in this

state at last, and many are accepting with joy the message of salvation. I think I never saw such power manifested in freeing people from their vices as this year."

Another progress-wave rolled in from A. E. Hagen, president of the São Paulo Conference, telling us how the work is going forward in that field. He writes that on May 4, they organized a church at Socorro with 135 charter members and twenty others awaiting baptism. They also repaired and painted the church building there. He tells of having just returned from Ibatinga, where he found the brethren of good courage and the work going well. R. J. Wilfarth was holding a six-week series of meetings there, with the help of Sister Anna Campos. He started a nice little church building in Brigadeiro Tobias.

He continues: "Waldemar Stoehr is holding a series of meetings in Presidente Prudente, with a good attendance. He is alone. We sent eight of our ministerial students out for the Week of Prayer. They went two and two to the following places: Riberão Preto, São João da Boa Vista, Araraquara, and Socorro. The work goes well. Pray for us."

Still another wave comes rolling in from E. H. Wilcox, president of the South Brazil Union, in his letter of May 1:

"I had a very good trip to the southern states. We are not manned as we used to be, but somehow things are going. We expect to baptize more members this year than in any previous year. We have been working and have men that are working, and things are moving. We thank the Lord for what He is doing. I helped dedicate a new church at Campo de Dentro, in Rio Grande do Sul. It is a fine building, all paid for without help from the conference. They have also dedicated a new church building at a little station near Porto Alegre, where the Bergolds are now living. It is a fine brick building, and did not cost the conference anything. We dedicated the new church building at São Francisco [Santa Catharina]. Brother Westphal and I were there.

"We should baptize this year at least 300 in Paraná Santa Catharina, 200 in Rio Grande do Sul, 200 in the São Paulo Conference, fifty in Matto Grosso, and Brother Allen writes that we can count on sixty in Goyaz. We feel that there will be a very good harvest for this union, if the Lord wills it that way."

Other waves of progress come rolling in with their messages of advance. Walter Schubert and his helpers are holding a series of meetings in the Buenos Aires Central church, and an excellent interest is being developed.

Efforts are also being held in other parts of the Buenos Aires Conference, with very good attendance and interest, in view of which the workers have every reason to be of good courage. The evangelistic work seems to have taken on new impetus, and we are looking for a large harvest of souls.

The progress-waves rolling in from the Chulumani Hospital in Bolivia tell us that the hospital has been more than full most of the time, and that Doctor Taylor, with his nurses and helpers, has had more than he could attend to. Most of the time every bed has been full, and at times it has been necessary for patients to sleep on the floor or on tables, for lack of room.

Our new hospital and clinic, recently purchased in Arequipa, Peru, is having a good patronage and Dr. R. R. Reed, who is in charge, and his nurses and helpers "have almost more than they can take care of."

Yes, the progress-waves come rolling in from every part, and if we will but "tune in" and take time to listen to the songs of the waves, our hearts will also sing for joy at what the Lord is doing in all the earth. Soon the work will be finished and Jesus will come to gather home His children.



Conducted by Promise Kloss

"The Inner Circle---The Larger Circle"

BY ENNIS V. MOORE

THE worker engaged in soul-saving endeavor usually has more to do than he can possibly accomplish. There are more demands on his time and energy than he can well take care of. He is rushed from morning until night, day after day, week after week, month after month, year in and year out. He is always on the go; there is always something awaiting his care and interest.

This is true in every line of work in this cause. All are busy, if they are faithful. Some classes of workers have more to do than others. The teachers in our schools are rushed; the doctors in the hospitals are very busy; the ministers and office workers have much to do with their many weekly meetings, visits, bookkeeping, and reports. Usually it is hurry, hurry, hurry.

In this rush and bustle of our lives many times we are inclined to forget and really neglect that little "inner circle," which means so much to us, and is so dear to our hearts. I say we almost disregard "the inner circle" of our family for the activities of "the larger circle" for which and on which we bestow most of our efforts and time. How shall we relate ourselves to this problem?

Recently a letter came to my desk from an earnest mother, Mrs. R. R. Reed, in which she quotes the following from "Gospel Workers," page 204:

"Nothing can excuse the minister for neglecting the inner circle for the larger circle. The spiritual welfare of his family comes first. In the day of final reckoning, God will inquire what he did to win to Christ those whom he took the responsibility of bringing into the world. Great good done for others cannot cancel the debt that he owes to God to care for his own children."

Sister Reed also quotes from "Counsels to Teachers," page 165:

"While we should put forth earnest efforts for the masses of the people around us, and push the work into foreign fields, no amount of labor in this line can excuse us for

neglecting the education of our children and youth."

These two strong statements from the Spirit of prophecy spoke to my heart and inspired me to be more faithful in caring for my little "inner circle," and I believe they will speak to your heart. We must do more and more for the "larger circle;" we must put forth "earnest effort for the people around us," but we must also remember that "no amount of labor in this line can excuse us for neglecting" our own "inner circle," our homes, our children.

Brethren, fellow workers, let us give more time to our little "inner

circle," our own dear companions and our God-given children! They expect it of us, and service in their behalf will bring us great joy. Many a minister and worker has neglected his family, much to his sorrow; and in after years, when he desired and longed to help his children spiritually, he found that it was too late. Many a wife and mother in this cause has longed for the companionship of her husband who was away caring for "the larger circle," but this was not her privilege. We are called upon to be away from home, and that has been my lot during the seventeen years of my ministry; but when we are home, let us take time in our daily program to aid in fostering "the inner circle." We owe it to them, and God will not excuse us should we neglect them.

The Old, Old Lady Who Saw Things

MILDRED had to take the suburban car every morning to reach the rural school in which she taught.

An old lady was on the car this morning, a very old lady with snowy hair, and eyes that were still bright, although the face in which they were set was but a network of wrinkles.

The old lady looked across at Mildred, and something in the wistful old face regarding her prompted her to smile back at her.

"It's a beautiful morning, isn't it?" she asked.

The old lady nodded. "Yes, it is God's sunshine, and it is always good. It is we who are not always grateful." She paused. "You ride on this car often?" she asked.

Mildred nodded. "Yes, from Monday morning until Friday. I teach in Fairplay school."

The old lady looked at her. "I'm not surprised," she replied slowly. Her eyes were still wistful as she regarded Mildred. "Do you know," she went on gently, "that I've been admiring you ever since you got on the car? I like to study faces."

Mildred's eyes were wide with astonishment. "Admiring me?" she cried. "I'm not even pretty."

"You are to me," insisted the old, old lady, "for I have a fashion of

probing beneath the outside surface and seeing the heart. And I'm sure you are a girl who is obedient to her parents, gentle and kind to her friends, going to church on Sabbath and teaching a class of little red-chair occupants, singing in the choir, and doing whatever she can to help in any way. You are *that* kind of girl."

Mildred flushed. "I do do all these things," she finally acknowledged. "But *how* did you know it?"

The little old lady smiled. "Perhaps a little bird told me," she answered quietly. She smiled at Mildred again. "If I could have a girl of my own, I would have her just like you."

Before she got off the car she paused by Mildred's seat. "I feel a very ignorant old woman beside you, dear," she said. "I wanted an education, too, but couldn't have one. Go on teaching and instructing, not forgetting, in the meanwhile, what a noble and worth-while thing it is. You are sensible in your dress, too, simple and modest in your manners. I am glad of that." She hobbled off at the next station.

Mildred sat silent in her seat. Her heart swelled with sympathy toward the very old lady who wanted an

education and who couldn't have it.

"I never thought of my education in the light of a blessing before," she whispered slowly; "but it is that—a torch to shed freedom on my way and on the ways of others. I'm going to do better things than I yet

have." She smiled. "I've a snub nose with freckles on it, my hair is straight, my mouth is wide, and no one ever before said I was beautiful, but I'm so glad some one did at last, even if it was an old, old lady."—*Susan H. Martin, in Girlhood Days.*

Helping Mother Entertain

BY LOUISE R. MARSHALL

ONE Sabbath the five-year-old son of my former school chum, who was living with his grandmother, came to sit beside me in church. Before services began he whispered, "Aunt Louise, won't you come home to dinner with me?"

"Thank you, George, sometime I'll have dinner with you," I answered.

"Oh, but I wish you'd come today."

"Yes, dear, but your grandmother doesn't know you are inviting me. It wouldn't be the thing to do."

"Why, she wouldn't care. Really, she wouldn't."

I put him off as best I could. Then, after church we met his grandmother. "I've invited Aunt Louise to dinner, grandmother," he said, simply.

"I'm very glad. You can come, can't you?" she answered, turning to me.

"Thank you, I had not thought of coming on George's invitation."

"Yes, do come. George is allowed to ask company to come home with him for Sabbath dinner. He gets so much pleasure out of it. He will be disappointed if you do not come, and so shall I."

"I shall be very glad to come."

George's eyes fairly danced; he was so thrilled to think I was really coming. You would almost have thought I was a Christmas treat to him. Afterward I was told that sometimes it was one of his playmates he invited, but just as often it was some adopted aunt or friend ten times his age whom he wanted.

What an understanding grandmother that little boy had!

Happy in his role of host, George assumed much of the responsibility for making my visit pleasant—disposing of wraps, filling the water glasses on the table, doing much running to and from the kitchen for grandmother, and then the final triumph, escorting his guest to the table!

I have recalled that pleasant Sabbath dinner many times, and contrasted little George's spontaneous joy with the uncomfortable embarrassment that I have sometimes witnessed when children must meet adult guests.

"My children don't like to meet grown people," says one mother. "What can be done about it?"

To begin with, never give children the impression that it is tedious, but always a happy privilege, to have guests in the home. One way of making hospitality easy for them is to allow them to help when there are guests. If you have never before done this, try it. You can remind the children that you had the pleasure of waiting on the table when their playmates were invited,—provided this is true, of course,—and now it is their turn.

Quite young children can pass the napkins, wafers, and sandwiches at a luncheon, and feel very important to be helping entertain. This is really an excellent method of overcoming the sensitiveness of an exceedingly shy child. Give him something to do, and he will forget himself.

When the boy and girl get a little older, if there is no maid, they can do much of the serving, especially if you have prepared everything in advance. Then, when the table must be cleared and the next course brought on, let these young waiters do this, too.

And how delightful, when there is afternoon or evening company, to have daughter slip quietly away and later return with a tray of dainty sandwiches and a cold drink that she has prepared herself.

But some mother may say, "My Mary would never do that," or, "I can't imagine my John waiting on the table." Perhaps this mother hasn't taught her girl or boy how

to do it. If she had sometimes let them *play* "company" when the family was alone, it would have helped. And when they were very little or even later, was she or wasn't she like George's grandmother? With a little practice in entertaining, children quickly acquire an air of ease which proves a great asset all through their lives.—*Issued by the National Kindergarten Association.*

NATURE'S CHILDREN STORIES

BY INEZ BRASIER

The Sad Little Pine Tree

THE little pine tree stood all alone through the warm spring days. It felt very sad because no birds made their homes in its branches. How it wished it might be of some use!

"Do not grieve; I will give you some candles," Mother Nature whispered to the little pine.

"But what shall I do with them?" it asked, sadly.

"Wait and see," Mother Nature said cheerfully.

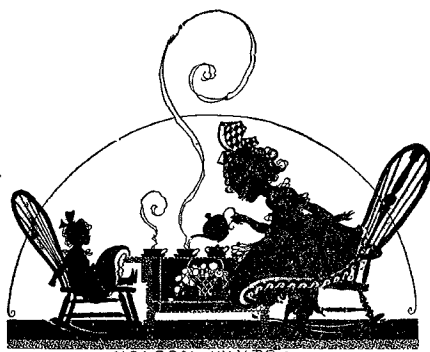
So after the sun had shone warm and bright for many days and the spring rains had called the flowers, the little pine tree awakened to find the loveliest little pink candles on its branches. There were ever so many of them. It was happy.

"Perhaps the birds will like me now," it whispered.

All through the long summer days the pine tree stood. The lovely candles grew and grew. Then the north winds blew cold, and the candles changed their pretty pink for shining brown coats. By and by the snow lay thick on the meadow, and all the birds were gone to the sunny Southland. The little tree missed their happy songs.

One cold morning when the sun was bright on the snow, the pine tree heard the twittering of birds. Yes, here they were, the birds it had wished so much would stay in its branches. They flew to the brown candle cones, and began eating the seeds hidden in them, and all the time they chirped their thanks to the little tree. There were other birds, too, eating the seeds that had fallen on the snow. How surprised the pine tree was to see their beautiful pink breasts!

"Just like my lovely little candles," it whispered. "How glad I am!" and it murmured a little song and was very happy. It was of some use, after all.



The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A

WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

North American Negro Department

BY F. L. PETERSON

FROM May 17 to June 14 the writer was in attendance at camp meetings in the Southern Union Conference. In every conference in the union our people had the privilege of attending these yearly feasts. The first of the series was held in the Florida Conference, May 17-26. M. C. Strachan had general charge of the meeting. A goodly number of believers were encamped on the grounds. The evening meetings were well attended by the people of the town, and the Lord blessed His servants in the presentation of the message. Over \$400 was raised in cash and pledges for missions.

On Wednesday night, May 22, an impressive ordination service was held, when Harold D. Singleton was set apart to the work of the gospel ministry. Fourteen months previously Brother Singleton had been sent by the Florida Conference to Belle Glade, Florida, where he found six members worshipping in a very dilapidated building. Today we have in this place a membership of twenty-four and a neat new church building, which was dedicated free of debt on Sabbath, May 11. During the time of the Harvest Ingathering campaign each member of this church became a minute member, and for the year 1934 they gave \$15.77 per capita to missions, being listed as one of the two churches in the conference giving the highest per capita to missions.

The next camp meeting was held in Atlanta, Georgia, May 24 to June 2. At this meeting we had the largest attendance that we have had for many years. A. B. B. Storey was in charge of the meeting, and everything was well planned. Cash and pledges amounting to more than \$300 were taken up for foreign missions.

Our camp meeting for the membership of the Carolina Conference was held in Charlotte, North Carolina, May 31 to June 8. The meetings were held in the auditorium of the city high school for the colored. While the attendance was not large, there was manifested a spirit of

loyalty and liberality on the part of those who attended, and harmony prevailed throughout the ten days of the meetings.

At Meridian, Mississippi, our believers in the Alabama-Mississippi Conference held their camp meeting June 7-16 under a large new tent in a good location. J. S. Green had charge of this meeting, and a marked interest and desire to seek God was manifest. The members of this conference are endeavoring to raise, through the penny-a-meal boxes, sufficient funds with which to purchase another tent for the colored department.

In each of these camp meetings special conference sessions were held, and actions were taken that will mean much for the progress of the work of the department in the Southern Union Conference. Both union and local conference officials and workers, together with visiting ministers from the General Conference, rendered valuable service in each of these series of camp meetings.

While I did not have the privilege of attending the meeting for our people in the Kentucky-Tennessee Conference, I am sure that they were blessed of God as they met in Nashville, June 14-23.

The work is being greatly strengthened in this union, and a steady advancement is evident. At the present time sixteen tent efforts are being conducted by our evangelists in this union, and we are confident that a large harvest of souls will result from them.

The Huntsville School

En route from Florida to Georgia I went by Huntsville to deliver the baccalaureate sermon to the graduating class of Oakwood Junior College. This school is fulfilling well its purpose in providing a Christian education for our boys and girls. We have a large army of young men and women, which with proper training and devotion will become a great factor in the finishing of this work. Oakwood serves North America, and it is the best place for our colored young people.

Sabbath, June 15, I spent with our church in New Orleans. Here I found the pastor and members enthusiastically engaged in raising

funds with which to purchase a tent to assist the conference in launching an evangelistic campaign in that city. Since that time the tent has been bought, and the effort is now in progress. L. H. Bland, the pastor of this church, is leading out in a strong way.

My next visit was in Oakland, California, where I attended the dedication of the Market Street church, Sabbath, June 22. J. E. Johnson has been the pastor of this church since June, 1931. His ability to lead, coupled with the loyalty of the membership and the substantial help received from the union and local conferences, enabled them to pay an indebtedness of some \$6,000 within four years. Aside from their local church and school expenses, they are conducting a clinic. It is interesting to note the large number of young people and children of this church who are in our own schools. A report of this dedication appears on another page.

Wednesday night, June 26, I visited our church at Bakersfield. Nathaniel Banks, a recent graduate from Pacific Union College, is in charge of the newly organized church here, and is building up a strong membership in this city.

Sabbath, June 29, I spent with the Wadsworth Street church in Los Angeles. Here P. G. Rodgers has built up a large congregation who are loyal to this message. This was the thirteenth Sabbath, and their offering to missions was around \$300. One class gave over \$75 and another over \$50. Elder Rodgers is in the midst of his summer effort. He has a tent which seats more than nine hundred, and each evening while I was there the tent was well filled. Sunday evenings many cannot be seated under the tent.

From Los Angeles I went to San Diego and met with our church on Sunday night. John Allison is the pastor. Here I met Norman McLeod, who has charge of our church at San Bernardino. This church manifested a live interest in the sale of the *Message Magazine*, and agreed to sell at least 600 of the current issue.

As a department we are very grateful to the Pacific Union for their

kindly interest in the colored work. We now have seven workers in this union and about 900 members.

From the Pacific Coast I went to Kansas City, Kansas, to meet with the Central Union Conference committee, where study was given to the colored work in that field. T. H. Allison, the secretary of our department in that union, is leading out in a strong way, and his leadership is felt in each church in the union. At this meeting plans were perfected for a union meeting of all the colored churches, beginning August 22 and lasting four days. This is their third annual gathering, and this year the services will be held on the campus of Western University. Good ministerial help will be provided for this meeting for both old and young. We now have six workers in this union. All our workers throughout the field are of good courage and are determined to fight the good fight of faith until the work is finished.

I must not close this report without speaking of the progress of our work in New York City, where our largest congregation is, and where our work has been most disturbed. The Lord is signally blessing our work, and many a seeming defeat has been turned into victory for His cause. On the last thirteenth Sabbath the Ephesus Sabbath school gave \$438.40 to missions and raised \$30 the same day for literature. The tithe for the month of June amounted to \$1,364.35. They also raised about \$400 for Big Week. G. E. Peters is in charge of our work here.

The future is bright with hope for the department, and we have nothing to fear except that we shall forget the way the Lord has led us.

Two Interesting Sunday Law Hearings

BY C. S. LONGACRE

THE writer has appeared at Sunday law hearings before the Pennsylvania Legislature for the past thirty-five years, Pennsylvania being his native State. Until last year, we were unable to convince the members of the State legislature that the drastic Sunday law should be repealed. But a year ago we succeeded in convincing a majority of the members in both branches of the legislature that certain sections of the law should be submitted to the people of the State for repeal, and those sections were repealed in most of the cities and towns by overwhelming majorities at the last general State election.

In the present session of the State legislature another bill was intro-

duced to refer certain other sections of the present Sunday law to the people of the State for repeal on the local option plan of a referendum. A hearing on the bill for repeal on the referendum plan was arranged before the House of Representatives. This was a signal for a battle royal. The Lord's Day Alliance and the National Reform Association, together with the Pennsylvania Sabbath (Sunday) Association, the Sunday School Association, the State W. C. T. U., and a score of other religious organizations, and the ministerial associations of practically every leading city in the State, have led the opposition against the repeal of any section of these drastic blue laws. There have been times when more than 250 ministers attended these hearings, and the writer was the only minister who appeared in opposition to them. Naturally there was little chance of winning the majority of the members of the legislature to our side with this tremendous array of opposition against repeal.

But we have been sending the *Liberty* magazine to quite a number of ministers in the State of Pennsylvania in recent years, in the hope that we might win some of them over to the side of religious liberty, that they might help us defend the cause of human freedom and oppose religious legislation. Our efforts have been very successful, and we have won some of the leading preachers of the Lutheran, Protestant Episcopal, and Baptist denominations to our side of the question, and they have come out openly and publicly in opposition to Sunday legislation, favoring the repeal of all Sunday laws now on the State statute books.

At the first hearing conducted this year before the House of Representatives, eight of these ministers appeared before the legislative committee and argued in favor of the repeal of the Sunday law on the referendum plan. It was a wonderful encouragement to have these eight ministers stand by our side and help us fight the battle for human freedom and argue the question with the other preachers who appeared in opposition.

The members of the legislature were told by those eight preachers that they were not repealing the ten commandments or the fourth commandment when they were asked to submit the repeal of the Sunday laws to the people on the referendum plan, but that they were merely putting Sunday observance back to where it originally rested, on a voluntary basis.

These ministers argued the prin-

ciples of religious liberty just as straight as any Seventh-day Adventist minister could have done, and certainly had a striking influence upon the members of the legislature. A group of the members of the legislature congregated around those who had argued that they were not repealing the fourth commandment or any part of the ten commandments by repealing the Sunday law, after the hearing was ended, and wanted to know how it was that one group of ministers argued that Sunday was not sustained by the fourth commandment and the other group claimed that they were repealing the ten commandments when they repealed the Sunday law. "You preachers bewilder us," they said. This gave us another opportunity to give them a Bible study on the Sabbath question as set forth in the Scriptures, and to make clear the lack of Scriptural authority for Sunday observance. Evidently, the great majority of the members of the State legislature were convinced of the soundness of our arguments, as the House of Representatives passed the bill by a tremendous majority.

Two weeks later another hearing was held before the Senate in the Senate chamber, and it was stated that considerably over a thousand people were turned away for lack of space in the Senate chamber. This time there was a fiercer battle than the one two weeks previous. There were twelve ministers who spoke in favor of repeal. A strong array of preachers from all parts of the State appeared in opposition. Preachers of the same denomination were arrayed against each other. Again the issue was raised whether the fourth commandment supported Sunday observance, or whether Sunday observance came into practice as a voluntary custom. My heart was never more cheered than when these twelve preachers firmly declared that the ten commandments did not require Sunday observance, and that Christ and His apostles did not lay down such a commandment in the New Testament, but that Sunday came in gradually as a voluntary custom. It was good evidence that the Spirit of God is watering the seed and blessing the literature we are sending these ministers.

These twelve ministers are all pastors of large churches in Philadelphia, Pittsburgh, Harrisburg, Oil City, McKeesport, and Wilkesburg, and it was refreshing not to have to stand alone in opposition to Sunday laws. The Lord is raising up some able and influential champions in these religious denominations who

are going to help us fight the battles of religious freedom. The Lord has reserved thousands who have not bowed the knee to Baal.

As a result of these hearings, the State legislature of Pennsylvania is going to refer the question of the repeal or retention of the Sunday laws of that State to the people of the various cities and towns on a popular referendum at the next general election. This will afford another God-given opportunity to us as a people and to the friends of religious liberty to carry forward in each of these cities and towns all over the State an extensive and intensive educational campaign in the fundamental principles of religious liberty. Such opportunities are arising in many States over the Sunday law issue, and it is our duty to use them to set the real issue before the people, and thus interpose the most effective protest against the encroachments upon liberty of conscience in religious matters.

These ministers were glad to come to our aid in this battle at their own expense, and they are anxious to aid us in the circulation of our religious liberty literature as these campaigns are launched to educate the voters just before the election or referendum is held. They regard our religious liberty literature as the best and most effective means to carry forward such campaigns.

This literature is making us many fast friends among the most influential people in the nation, and our people should do all in their power to place it in the hands of ministers and other influential and professional people. We are beginning to reap the results of our seed sowing in the past, and it ought to encourage us to keep up the good work in these times of distress and perplexity, when our heritage of liberty is being assailed from every angle. There has been a tremendous backsliding from fundamental principles, but God is raising up staunch supporters of the cause of human freedom, and He is anxious to use us as His instruments to reach those whose minds are open to light and truth and who are willing to defend right principles against all odds.

A Glance at Sanitarium Patronage

BY L. A. HANSEN

THE report of the patronage of the Washington Sanitarium and Hospital for the year 1934 may be taken as more or less typical of the patronage

of sanitariums in general. It includes many types of disease, people of many nationalities, and of different attitudes toward religion.

Of the 2,365 patients for the year, this report shows 585 were men, 1,405 women, 145 children, and 230 newborn. Besides regular house patients, there were others coming for treatment, and those who were treated outside of the institution, making a total of 6,959. The maximum number of patients in the house at one time was 136 in the month of March, and the minimum of patients 78 in the month of July. The seasonal factor would vary with different institutions.

Among the patients, twenty-five nationalities were represented and thirty-one religions. In the latter there were 162 Catholics, 13 Christian Scientists, 2 Confucianists, 105 Jews, 5 Mormons, and 566 Seventh-day Adventists. The full list of different religions would indicate that religious prejudice does not stand in the way of a sick person's coming to one of our sanitariums.

There were 36,240 hydrotherapy treatments given, and 10,010 other treatments in physiotherapy and for eye, ear, nose, and throat. The clinical laboratory made 12,932 different examinations and analyses. The X-ray department had 2,338 examinations. There were 709 surgical cases and a total of 1,089 operations. Of the full list of patients, the report shows that 494 were cured, 1,166 improved, and 47 were relieved.

This little glimpse of figures will suggest that a large amount of work is carried on by our sanitariums. The nature of the work dealing with serious illness and with patients hanging between life and death, obviously demands an unusual kind of service. Doctors, nurses, and others must have skill, training, and experience to qualify them properly for such work. A large number of other workers for routine service are needed as well.

Evaluating Christian Education

BY F. R. ISAAC

A STATESMAN from a foreign country, speaking before a club in one of our large cities on the topic, "What Is the Matter With America?" disapproved of the conduct of the American youth. He was not hesitant in informing his listeners that the trouble lies with our American education. "You are neglecting the three R's in education," he said. He then explained that by the three R's he meant Reverence, Respect, and Right-

eousness. To my mind, he gave us the three R's which should constitute the background of all our instruction in Christian education.

The value of a Christian training was also emphasized in a statement made by Senator Copeland, of New York, while speaking to a large group of educators. "Our country will be ruined," he remarked, "unless the Bible is taught in the public schools." Then he added, "But how can this be done when only five per cent of the teachers believe the Bible?" Nevertheless, he realized the importance of Bible instruction. How grateful we should be that "in the providence of God our schools have been established," where Bible instruction is the basis of all training.

The commissioner of education placed stress upon spiritual instruction in a speech delivered before several thousand educators of America, by stating that he longed for teachers who could teach as the Master Teacher taught. Thinking men of today realize that we find ourselves in present-day conditions because of the neglect of Bible instruction.

The true value of a Christian education is disclosed in its results. The desires, the wants, the resolutions, and the lives lived by the product of our schools reveal the true value of a Christian training. The spirit of the closing exercises at an academy or college reveals the quality of instruction that has gripped the hearts and minds of its graduates. An oration setting forth the ambitions on the part of the class to help carry this message to the ends of the earth, demonstrates that a love for this truth has been implanted in their hearts, which are ablaze with zeal to help warn a dying world. When a class selects a motto expressive of a desire to extend the blessings that have attended their way to those less fortunate, we conclude that the spirit of the Divine Missionary has been instilled in their hearts.

Pride in the fact that scores of former students from their respective alma maters are engaged in proclaiming this message at home as well as abroad, indicates that emphasis has been placed upon the mission program carried on by this people, and that the benediction of God rests upon its missionaries. The greater the knowledge of the advent movement and an acquaintance with its origin and progress, the greater the love for it.

It is for this reason that the history of this movement has a part in Christian education. The same is true of a genuine knowledge of the Scriptures. They prove a light unto the path of

those who know them best, and create a yearning desire to make known their truths to others. To quench a longing for the development of a God-given talent is serious. It is pathetic when an individual does not develop such a desire.

This was vividly presented by a young man at camp meeting who told his experience in a rally program:

"Father and mother do not have sufficient means to send sister and me to the academy; somehow, the farm does not produce enough. One of us might go, but we both feel the need of a Christian training. We have been reared in the message; we love this truth; and now to be enticed by worldly ambitions is almost more than we can bear.

"They tell me that I am one of the best speakers among the high school boys, and they want me to help win the honors for our school. 'Surely you would not want us to lose,' they say when a contest is scheduled for a Friday night. 'There is no wrong in making a good speech in favor of your school, although you are a Christian,' they continue. You see they simply do not understand why we keep Friday night as part of the Sabbath, or why it would be wrong at any time to take part in such contests. This urge, with a desire to develop the talent they say I possess, oftentimes is almost more than a boy of my age can stand. I wish we could go to the academy."

By the time the boy had concluded his story there was scarcely a dry eye in the audience, and at the close of the meeting a lady arranged to send a sufficient amount of cash to the academy so that the young man and his sister could enroll the following fall. What joy filled their hearts when they learned that they could now associate with a Christian group of young people in pursuit of knowledge in harmony with their faith.

As we realize the great influence that education has upon the youth, we cannot refrain from pleading, not only with parents, but with the church members as well, to give our young people every advantage in their preparation for life. May the Lord help us to give them an education upon which they can build a solid future. It all depends upon the material that is used to fill the mind of the mentally growing youth. If we put in him the word that will kindle the fire of love and devotion to God, he will remain true to his conviction when tempted by the "de-lusions that are taking the world captive." It is the word of God that vitalizes the desire to uphold truth and virtue in spite of adversity and

contempt. The value of a Christian education manifests itself in the lives of those who have enjoyed its privileges. May God bring a conviction upon every Seventh-day Adventist to do his utmost to make a Christian training available to our youth.



Silver Jubilee

The Russian Department at Sheyenne River Academy

BY J. C. MICHALENKO

AFTER the work among the Russians in North Dakota took a firm root, the brethren felt the need of establishing a department in Sheyenne River Academy for the benefit of these people. This department opened in the fall of 1910 with a good enrollment. In a year or two the enrollment reached forty, and it prospered under the guidance of our pioneer worker, S. G. Burley.

With the close of the present school year the department has finished its twenty-fifth year. We are happy to report that this year was the best of the last ten or twelve years. We had an enrollment of twenty-four in the department, with many prospective workers.

On May 25 the Russian students, with the writer as leader, gave a program in the academy chapel commemorating the twenty-fifth year of the existence of this department. During this program it was stated that forty-five Russian students had been graduated from the academic course. These graduates are now engaged in the following lines of work: Ministry, 2; physicians, 2; academy teachers, 2; wives of ministers and physicians, 3; public school teachers, 11; nurses, 4; continuing school work, 9. The others are in various walks of life, helping with the church work. There are also others who have attended this school, but have not been graduated here, who are laboring as follows: Ministry, 2; physicians, 2; Bible work, 1.

May the Lord bless the efforts of the brethren through these young people in bringing the light of His truth to the thousands of Russians found in our cities.



Church Dedication in Oakland, California

BY J. E. JOHNSON

DEDICATION week, which brought to a joyful climax the ten-year struggle to roll from the Market Street

church the reproach of debt, will long be remembered by the members and friends of that church.

The eyes of the charter members filled with tears of gratitude as Elder Andrew Brorsen and Brethren Mann and Jennings, local elders of Market Street and San Francisco Hamilton Square churches, refreshed the minds of the church members regarding the early struggles to start a colored church in the fast-growing East Bay cities.

We were favored with the presence of the first pastor of this church. He moved the membership from a little hall in West Oakland to the present church building in North Oakland. Owen A. Troy preached the consecration sermon. He is now pastor of Shiloh church, Chicago, with more than 500 active members. They conduct a twelve-grade academy with something over 200 students, and operate an educational health clinic daily, treating thousands of patients every year.

Frank L. Peterson, secretary of the Negro Department, spoke Thursday night on "Preparation," and also preached the dedicatory sermon Sabbath afternoon to an overflow audience. Brother Peterson thrilled us all with a report of the growth of his department during the last few years. Some 4,000 new believers have been added. The report for 1934 showed 200 churches, with 12,000 members paying a tithe of \$150,000 and mission offerings of \$93,000. Salaries and expense amounted to \$110,000 leaving some \$39,000 for the general work. It is encouraging to know that the colored department is self-supporting.

He complimented Market Street parents for their loyalty to Christian education. Three of its young people are teachers in Oakwood Junior College, and three other students are preparing to teach and preach this message. Market Street leads the other churches of our group in the Pacific Union in this respect.

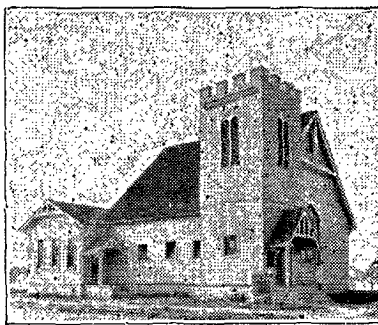
C. E. Mosely, head of the Bible department of Oakwood Junior College at Huntsville, Alabama, preached a stirring sermon Sabbath morning. Joseph Dent, teacher of science at the same college, sang for us. Hanson Mitchell, our Sabbath school superintendent, presented a very unique program, displaying scores of perfect record cards and many colored ribbons won by the faithful members from the time of the beginning of Market Street church to the present year.

Eric Hare, of the conference Sabbath school department, compiled figures showing the growth of the

Market Street Sabbath school in membership and mission offerings, which inspired us to greater endeavor in this field of service.

The medical and clinical departments of the church reported more than 10,000 treatments given to people of various races since this work was started ten years ago. Seventy nurses have been trained in home hygiene, and many more in dietetics and healthful cooking, in the several classes conducted by Miss Sarah Crowe, R. N., Bible worker and nurse.

The church grew to 180 members, but death, apostasy, and removal by letter have reduced the present membership to 146. Others are preparing to unite with us, and we hope to retrieve our losses this summer in our tent effort, which will be the first held in the East Oakland district. Benjamin Marbury, from Los Angeles, will assist. Market Street has twenty children in the Golden Gate Academy in Berkeley. We greatly appreciate the help given by our conference and union brethren who, under God, made it possible for us to dedicate this house to Christ's service by their liberal gifts and loyal support.



Church in Oakland, California

was realized by the bookstand from the sale of books, tracts, and periodicals.

The work of the camp was thoroughly organized and everything moved with precision. The leadership of W. M. Robbins, the conference president, was much appreciated by all present.

The help given by the visiting workers from the General, union, and local conferences, and from the various institutions represented, was strong, spiritual, and uplifting.

We believe that all those who had the privilege of attending went away with the feeling that it had been good to be there.

East Pennsylvania Camp Meeting

BY W. H. BRANSON

It was said by a number that the 1935 East Pennsylvania camp meeting was the largest meeting of the kind ever held in that conference. The count showed 2,200 present. Many came for the first day and remained right through until the end, while of course many others attended only on week ends.

This important meeting was held in the beautiful permanent encampment at Wescoesville, near Allentown, Pennsylvania. The permanent auditorium proved to be much too small for the congregation, and several hundred had to be accommodated in the shade of the spreading trees surrounding the meeting place.

It was a good meeting. Earnest revival work was carried on and an unusual number of victories were gained. Many indeed went home with gladness of heart for what God had done for them and for their loved ones.

Special offerings taken during the encampment totaled \$2,379.23.

Our people in attendance seemed to be impressed with their responsibility for circulating our literature in their respective neighborhoods, and the large amount of \$2,384.07

Appointments and Notices

PRAYER FOR HEALING

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

An Iowa sister requests prayer for the healing of her sister.

Prayer is requested for a sister who is helpless as the result of a bus accident a year ago.

CAMP MEETINGS FOR 1935

Central Union

Nebraska, College View ----- Aug. 14-24
Iowa, Nevada ----- Aug. 22-Sept. 1

Colored

Missouri, Kansas City ----- August

Columbia Union

Ohio, Mount Vernon ----- Aug. 15-25
West Virginia, Parkersburg -- Aug. 22-Sept. 1

Lake Union

Michigan, Grand Ledge ----- Aug. 22-Sept. 1
Illinois, Petersburg (near Springfield) ----- Aug. 28-Sept. 3

Pacific Union

Central California:
Santa Cruz ----- Aug. 20-25

Southwestern Union

Oklahoma, Guthrie ----- Aug. 15-24
Union Colored Camp Meeting,
Tulsa, Okla. ----- Aug. 15-24
Arkansas-Louisiana, Ruston, La. -- Aug. 23-31



"What Are the RISKS of Motherhood?"

READ this article in the September issue of *Life and Health* on the causes of maternal deaths as revealed by an exhaustive Federal investigation.

Katherine F. Lenroot, the author, is chief of the Children's Bureau, United States Department of Labor, Washington, D. C. Through this bureau, government funds are expended for maternal welfare and child health. It is an interesting, informative, and authoritative article concerning one of America's major health problems.

Life and Health is published monthly. Subscriptions are only \$1 a year. Five or more on one order (your personal subscription may be included) are only 60 cents each in the United States. You may include with the order for your personal subscription one for a doctor, a clergyman, a teacher, and the public library at this low rate.

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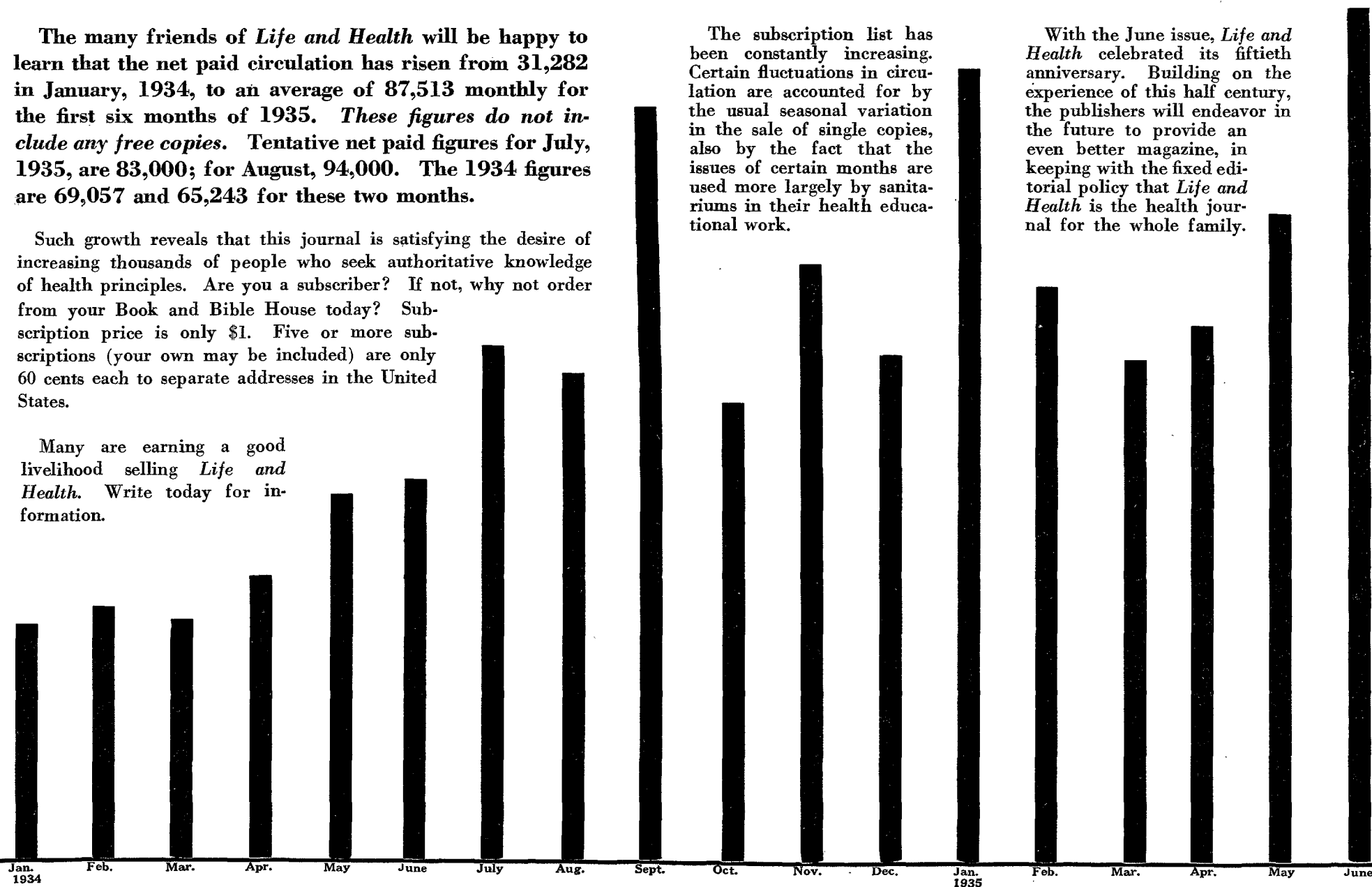
The many friends of *Life and Health* will be happy to learn that the net paid circulation has risen from 31,282 in January, 1934, to an average of 87,513 monthly for the first six months of 1935. *These figures do not include any free copies.* Tentative net paid figures for July, 1935, are 83,000; for August, 94,000. The 1934 figures are 69,057 and 65,243 for these two months.

Such growth reveals that this journal is satisfying the desire of increasing thousands of people who seek authoritative knowledge of health principles. Are you a subscriber? If not, why not order from your Book and Bible House today? Subscription price is only \$1. Five or more subscriptions (your own may be included) are only 60 cents each to separate addresses in the United States.

Many are earning a good livelihood selling *Life and Health*. Write today for information.

The subscription list has been constantly increasing. Certain fluctuations in circulation are accounted for by the usual seasonal variation in the sale of single copies, also by the fact that the issues of certain months are used more largely by sanitariums in their health educational work.

With the June issue, *Life and Health* celebrated its fiftieth anniversary. Building on the experience of this half century, the publishers will endeavor in the future to provide an even better magazine, in keeping with the fixed editorial policy that *Life and Health* is the health journal for the whole family.



OF SPECIAL INTEREST

"Our fifteen colporteurs in the republic of Uruguay are rendering excellent service," writes M. V. Tucker, manager of our Buenos Aires Publishing House. "As a result of the work of the last twelve months, the colporteurs of Uruguay have developed interests in nineteen different districts of the country. Seventeen groups of interested people, numbering 152 persons, have been raised up, thirty-two of whom are keeping the Sabbath. Sixteen of these Sabbathkeepers have been baptized, six of whom will enter the colporteur work."

"It is wonderful how our Spanish literature is developing interests in all parts. The Lord is blessing the colporteurs in Uruguay and throughout the Austral Union. Brother Chaij, director of the colporteur work in Uruguay, is deeply interested in developing the spiritual side of our colporteur work, and the testimonies borne by the colporteurs indicate that his plan is being carried out."

In This Number

THE excellent series of articles giving sketches and memories of the early days of our work, by Elder W. C. White, is concluded in this number. There will be an interim of several weeks, when Brother White will resume these sketches, which have been so greatly appreciated by our readers.

The articles in the Mission Lands department are of special interest this week. Read of the remarkable growth in Nyasaland, as given in Elder Evans's article. Elder McElhany gives a most cheering report of the work in the China Division. "A Thrilling Story of Growth" is indeed given by Elder Ogden of the work in his field. God has been doing a truly marvelous work in the Inter-American Division during the last few years. Elder Neilsen, of the South American Division, tells of the waves of progress which are rolling over his field.

Missionary Sailings

Mrs. A. L. HAM and her daughter, Miss Doris, returning to China from furlough, sailed from Seattle on the "President Jefferson," July 6.

Elder and Mrs. D. R. White and family, returning to China from furlough, sailed from Seattle for Shanghai, on the "President Jackson," July 20.

Prof. and Mrs. Prescott B. Fairchild and little son, of Hinsdale, Illinois, sailed from Baltimore on the S. S. "City of Baltimore," July 26. Professor Fairchild has been appointed to head the normal department of the Solusi Training School, South Africa.

Mr. and Mrs. R. H. Pierson and their little son, John Duane, of Georgia, sailed from New York July 27, on the "Bremen," for Southampton, en route to India. Brother Pierson plans to take some work in the School of Tropical Medicine in London before proceeding to India, where he has been appointed to evangelistic work in the Marathi language area.

Elder and Mrs. F. A. Mote and daughter, returning to the Philippines from furlough, sailed from San Francisco for

Manila, on the "General Pershing," July 29.

Dr. and Mrs. Paul C. Bringle and little son, of Southern California, responding to the call for medical missionary service in South Africa, sailed from New York August 3 on the S. S. "Europa."

Miss Ethel Porter, of Takoma Park, sailed from Seattle for Shanghai, on the "President McKinley," August 3, having accepted China's call for a missionary nurse. A. W. CORMACK.

Death of Dr. John Morse

A TELEGRAM, August 8, from J. H. Nies, manager of the Nevada, Iowa, Sanitarium, informs us that Dr. John Morse, the medical superintendent of that institution, passed away that morning. This will bring sincere sorrow to the many friends of Doctor Morse. He was an earnest man of God, an efficient physician, a true medical missionary. He has rendered valuable service to this movement. We are comforted in believing that he died in full assurance of the Christian's hope. We extend to his wife, Dr. Jean Morse, and other relatives, our sincere sympathy.

Studies on Christian Education

MUCH instruction is given in the writings of the Spirit of prophecy regarding the subject of Christian education. Many fundamental and far-reaching principles are set forth for the study and instruction of the Seventh-day Adventist Church. It is to be regretted that many of our people do not have the books containing this valuable instruction. We have received numerous requests that these principles be set forth in the columns of the REVIEW. In response, the editor has prepared a series of articles dealing with this subject. These articles will point out also the great danger to our youth in attending secular schools, and especially the great universities. The series will appear under the following headings:

1. True Higher Education
2. Basic Studies for Christian Students
3. The Place and Value of Industrial Education
4. The Danger of Worldly Compromise
5. Indictment of Anti-Christian Teaching
6. Destroying the Foundations
7. "He Took Christ Out of My Heart"
8. Our Youth Attending the Great Universities
9. Christian Versus Secular Education
10. Where Rests the Responsibility?

The first number of the series begins in this issue.

Work in the Azores Islands

WE arrived here nine months ago, and started at once to carry our literature from door to door. An interest developed in a remarkable way, and after renting a hall we reorganized our Sabbath school and started a series of meetings. These are just finished, and we are glad to report that a baptismal class of fifteen has been organized. Of course this is not the result entirely of the effort, but mostly from literature work. We plan to baptize several before the end of the year.

The Sabbath school is a marvelous help, and the interested ones enthusiastically take part. We are passing out Honor Cards to about a third of the members this quarter.

When we have organized the work well here at Ponta Delgada, we will advance to the other eight islands in the group. The language spoken throughout these islands is Portuguese.

E. P. MANSELL.

"THE REVIEW AND HERALD, under its present name, was first printed the year I was born," writes Elder A. T. Robinson in a personal letter to one of the editors of the REVIEW, "and has been read by me every week, almost without exception, since I embraced present truth seventy-five years ago. I have ever regarded its voice as that of truth and right. That voice has never rung out more clearly than now in giving the fundamental truths that have made us a people."

"Since I have had to step aside, on account of advancing years and defective hearing, I have always found one thing I can do, that is, pray daily for the work and the workers. Nothing gives me so much joy as the wonderful, cheering news that comes through the columns of the REVIEW from week to week, of the onward sweep of the third angel's message. I well remember the time when we rejoiced at seeing souls brought in by ones and twos, where now they come flocking in by scores, hundreds, and even thousands. This, to me, is one of the most striking evidences of the near approach of the end."

"Support You Liberally"

"If you had medical work to the north of our mine, along the route that our employees must travel, we would support you liberally."

There flashed into our minds that long stretch of more than 200 miles in the Southern Shan States that we had traversed. Not one believer, not one colporteur, not one nurse, in all that country—yes, not even one doctor in the whole of Burma!

Our hearts sank within us, for we sat in the office of the general manager of the tin mine, asking for an Uplift donation. Along that very route that we had traveled many trucks were to ply, transporting the ore from the mine to the head of the railway. A dispensary somewhere on that road would have received hearty support.

"Perhaps you would give us something for our general work in Burma then?" suggested J. O. Wilson. That morning before leaving our room we had prayed earnestly that God would grant us favor, and it came—100 rupees from the company, besides 185 rupees from the employees.

But that phrase, "support you liberally," stuck in our minds. It was a challenge. My dear fellow believers, there are thousands of rupees waiting to be used—waiting for a doctor and a nurse to supply the emergency needs along that highway.

As we thanked God for His guidance and blessing at the close of day, you can be sure that we prayed longingly, hopefully, "Send forth laborers into Thy vineyard." W. W. CHRISTENSEN.