

# The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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No. 35

## *"We Do Our Part"*

UPON the induction into office of President Roosevelt, six months ago, he and his official associates and the Congress, which shortly convened, were confronted with a financial and economic crisis unparalleled in the history of the United States. With commendable earnestness they addressed themselves to the solution of the perplexing questions that confronted them. In this new and unusual crisis, situations have to be met for which they have little, if any, precedent to guide them in their decisions. Necessarily they are forced to the adoption of new plans and expedients, particularly as relates to the National Recovery program.

We know of no better plans than those that have been set in operation. We have faith in the sincerity of the Chief Executive and his counselors. We believe that our American readers should give their hearty and sympathetic support to the earnest endeavors that are being put forth to bring about a better state of affairs in the business operations of the country, and thus be able to say, truly and sincerely, in the words of the national slogan, "We do our part." We should welcome every laudable plan and co-operate with every consistent endeavor to alleviate human suffering and to afford relief to the hungry and destitute. This is the grand objective of the government in the National Recovery program. Such effort should make sensible appeal to every citizen, particularly to those whose lives are motivated by the spirit of Christian love for God and their fellow men.

President Roosevelt and his counselors should have our prayers that Heaven will give them wisdom and strength for the perplexing cares associated with their responsible positions. This is the exhortation given us in the Scriptures of truth. The apostle Paul, in his day, wrote to Timothy as follows:

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." 1 Tim. 2:1-3.

# Heart-to-Heart Talks With Our Readers

By THE EDITOR

## TWO CLASSES

WE rejoice in the spirit of new consecration and earnestness which is taking possession of so many at the present time. From every part of the field there comes the word that many of our brethren and sisters are sensing the situation in the world today and the significance of the events taking place. They see in the growing intensity now taking possession of every element of society, in the terror and fear which possess the minds of millions as they contemplate the things that are coming upon the earth, in the great perplexity of government in coping with increasing crime and with international complications which are constantly arising, in the preparation for future war, in the lowered standards in the home, in the great apostasy which is coming into the formal church, and in other conditions existing in the world around them, the fulfillment of the signs which the Scriptures predict would precede the coming of the Lord, signs the development of which Seventh-day Adventists have watched for the last fifty years. And while our brethren deplore the untoward conditions which are obtaining, they rejoice in that these conditions indicate that the long-expected day of deliverance is hastening on. These developments are leading thousands of our brethren and sisters throughout the world to a new consecration of heart and to a new dedication of life to the work and service of God.

On the other hand, we must confess, regrettable as it is, that there is found in the church another class who, by their indifference and by their love of the world, give evidence that they have lost their first love and that the things of time and sense are making greater appeal to their hearts than do the eternal verities. And these two classes will exist in the church even until the end.

One class is represented by the wheat, by the gold; the other class, by the chaff, by the dross. It is for each reader to determine to which class he will belong, whether he will advance with God's providences, see light in God's light, or whether he will walk in the sparks of his own kindling, losing out of his vision the true perspective of the message to which he earlier dedicated his life. May God grant that to every believer there shall be a return to the first love, a renewal of the old-time ardor

that possessed this people. It is only as we give ourselves whole-heartedly to the work and service of God that we shall be able to succeed, that by God's grace we shall save our own souls and be the means of saving the souls of others. God is on the giving hand; He stands ready to bless His people in proportion as they shall open their hearts to receive that blessing. If any have strayed away, He stands ready to invite the wanderer home.

## IDLE RUMOR AND REPORT

THROUGH the years many idle reports have been in circulation as to what Sister White said about various questions. She is reported to have said something to some individual about some Bible topic or some phase of the work, statements which have never been included in her published writings. And unfortunately there are always found those who are ready to pick up these rumors and add to their circulation.

We have received several questions from the field during the last few months, relating to points of this character. Some have inquired about some statement that Sister White is reported to have made years ago, about the particular administration under which Sunday laws would be enforced; some have asked about predictions that have been made by angels as to the close of probation and the time of trouble.

To all of these inquirers we have been compelled to answer that we have no information regarding Sister White's views on any topic other than what she has expressed through our papers and the books that have come from her pen.

It is well for us to read in this connection the following good counsel, found in "Testimonies for the Church," Volume V, page 696:

"And now to all who have a desire for truth I would say, Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said."

We have no knowledge as to the time when probation will close, or as to the date of the coming of the Lord. On the contrary, Christ states, "Of that day and hour knoweth no man." And when the disciples of Christ came to Him after the resurrection and in-

quired, "Lord, wilt Thou at this time restore again the kingdom to Israel?" He made this definite reply, "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall . . . be witnesses unto Me . . . unto the uttermost part of the earth."

God has given His church a work to do. It is not for them to seek to figure out times or seasons; it is rather for them to witness for Christ. If we faithfully do our part in giving the gospel message to the world, Christ will do His part and will come at the time appointed in the purpose of God. We may know that His coming is near, even at the doors. We may recognize the signs of that coming. We may warn men of the approaching end of all things, and admonish them to prepare for the hour of God's judgment, but let us not seek to go beyond that which is revealed in the divine word relating to the closing events of the last days.

If some who are so curious as to seek to run down every rumor, would spend more time in studying the published statements of the messenger of the Lord, they would have less interest in the unauthenticated reports which come to them.

The Athenians of old were noted for spending much of their time either in telling or in hearing some new thing. But unfortunately this characteristic on their part led very few of them to accept the truths of the gospel proclaimed to them by the apostle Paul.

God has revealed precious truth to us in His word and through the ministry of His Holy Spirit. That truth, if obeyed, will bring victory over sin in this life, and eternal salvation in the world to come. There are some things which God has not revealed. We shall never be able to understand in this life the mystery of the incarnation, the mystery surrounding the Godhead, or many of the mysteries of the future life. Fuller knowledge of some of these questions may come to us in the eternal ages, but idle speculation at the present time is worse than valueless. On the other hand, to the great principles of truth which have been revealed of the love of God in giving His Son for lost mankind, we may give unceasing and earnest study. And this study will be continually rewarded by the revelation of new gems and a deeper and clearer vision of the things of God.

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STEP very gently around a broken heart. Do you expect, with a thin court-plaster of words, to heal a wound deep in the soul? Deep sympathy has not much to say.—*Tal-mage*.

# The Advent Review and Sabbath Herald

HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD; AND THE FAITH OF JESUS. REV. 14:12

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## “Be Ye Also Ready”

By FREDERICK GRIGGS

THE earthly work of our blessed Lord was nearly finished. He had but few days left in which to give His disciples final instruction and preparation for the great work He was committing to their hands. These disciples had as yet but small understanding of the teaching and mission of their Master. They looked for Him to restore the kingdom of Israel, and each was ambitiously coveting an honorable office in His government.

In instructing them, Jesus had tactfully led them to inquire the time of the destruction of Jerusalem, His coming, and the end of the world. In answering their questions, He gave them this solemn injunction: “Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.” He had pointed out that this readiness for His coming was an individual matter. “One shall be taken, and the other left.” While His actual return to earth was not to be in their lifetime, they were to be in continual readiness for it. From the time Christ gave this instruction until today, those who have truly loved His appearing and kingdom have kept themselves ready to greet Him with joy. By faith they have “endured as seeing Him who is invisible.”

### Evidences of Being Ready

By the parables given in this talk with His disciples, Jesus makes it clear that those who will be ready to meet Him are those who are doing the work which He had left them to do. And He specified the work. They were to feed the hungry, give water to the thirsty, clothe the naked, care for the stranger, minister to the sick, visit the fatherless and widow, and preach the gospel to the poor—poor, whether in spirit or in this world’s goods. When He gives the kingdom to the redeemed, “Christ does not present before men the great work He has done for them in giving His life for their redemption. He presents the faithful work they have done for

Him.” Being ready to meet Him is not a theoretical hope nor a state of exalted expectancy. It is a faith that is hard at work. There is the closest relation between believing and doing. We are saved by faith, but it is a loving, working faith that is mindful of others. “Show me thy faith without thy works,” says James, “and I will show thee my faith by my works.”

It was but a few days after this talk with His disciples on the Mount of Olives, when He gave them the signs of His coming, urged them to be ready to meet Him, and told them of definite works that they should be doing, that Christ gave them another definite work to do for Him. “Go ye into all the world,” said He, “and preach the gospel to every creature.” They were to preach in such a way that they would make disciples—actually win men to Christ. They were not to do this work heedlessly, but they were to get results. The Holy Spirit would be given to them. Through the disciples the Spirit would work for the salvation of all men. Christ had previously told them that this gospel should be preached to every nation, and now He tells them that they are the ones who are to preach it, and “to the uttermost part of the earth.”

Three things are here to be noted: First, Christ’s disciples are continually to keep themselves in a state of preparedness to meet Him on His return to take His kingdom; second, as an essential feature of that preparation, they are to be doing the very same sort of work that He did when upon earth; third, their work is to reach from their home and neighborhood to “the uttermost part of the earth.” “Blessed is that servant,” said He, “whom His Lord when He cometh shall find so doing.”

Lest we think that Christ’s injunction to be ready to meet Him was only for those men who accompanied Him while on earth, it is to be observed

that He makes it very plain in His prayer for His disciples, recorded in the seventeenth chapter of John, that this solemn admonition includes every one of His followers throughout all time. In this prayer Christ specifically mentions “the men which Thou gavest Me out of the world;” but He also said, “Neither pray I for these alone, but for them also which shall believe on Me through their word.” Thank God, we, too, were thus prayed for by our loving Saviour, who “ever liveth to make intercession for us.”

### Form Versus Life

But now it must be borne in mind that we may have the appearance of readiness without the actual experience. We may be doing many deeds of charity at home and be helping to preach the gospel to the heathen in foreign lands, and yet not be ready to meet our Saviour. It is not the acts of righteous doing that are counted of real worth by God; it is the motive back of those acts. From the heart come all “the issues of life.” I may “bestow all my goods to feed the poor;” I may “speak with the tongues of men and of angels;” but unless these deeds and these words are the outflow of a heart of love, “it profiteth me nothing.”

No ministry of itself that we may perform can keep us in readiness to meet our Lord. Our faith may lead us to brave wild oceans, dwell among strange peoples, and strenuously endeavor to cast down the great walls of heathenism and superstition that separate those behind them from God, but yet “though I have all faith, so that I could remove mountains, and have not love, I am nothing.” It is not a faith that works, but a faith that works by love that is accounted of worth by God. That sort of love and that sort of faith will never fail. It is so easy to slip into the religious fallacy of salvation by works that we cannot guard against it too carefully. There must be works. Talents are to

be traded upon. Acts of mercy are to be performed. These are God's requirements, but they will not make us nor keep us ready to meet our Saviour unless they spring from His love dwelling within us.

#### *Prepared Every Moment*

It is well for us to keep constantly in mind that we may be called upon to meet our Lord at any moment. In the midst of life we are also in the midst of death. This dread enemy may come to us at any instant. While we are not to be ushered into Christ's presence at death, yet our record, with which we are to meet Him, is then forever closed. So to all intents of reckoning, any of us may, at any instant of time, have to give final answer to the question, "Are you ready to meet your Saviour?" This is such an awfully solemn question that the majority do not properly face it. The story is told of a rich Roman nobleman, a Christian, who had his servant awaken him each morning with the call, "Master, thou shalt die." Gloomy words these with which to begin a new day! And yet was not that old Roman wise in having brought to his mind at the beginning of each day the brevity of life, and thus the necessity of making the most of that day, not only in his government and personal affairs, but in that preparation of heart that would make him ready to meet his Saviour? Indeed, he is wise who will see to it that he has oil in his lamp when he shall hear the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!"

#### *Readiness Means Freedom From Sin*

For us to be in readiness, our sins must be kept forgiven; more than that, we are to be kept from sin. "My little children, these things write I unto you that ye sin not," said the beloved John. There is a power in the gospel of Christ to keep us from sinning. "The words that I speak unto you," said Jesus, "they are spirit, and they are life." The very words of the gospel have vital power in them. They not only speak of healing, but they heal; they not only talk about life, they give life. "Thy word have I hid in mine heart," said David, "that I might not sin against Thee." When we fully commit our hearts and our ways to Him, He keeps them. One means of committing our hearts to Him is by hiding His word in them. And then with Paul we too may say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day."

But John writes us yet another comforting word. He says, "If any man sin, we have an advocate with the Father, Jesus Christ the right-

eous." We are to "sin not," yet if in the weakness of our flesh we should slip and fall, we have an Advocate who pleads for us before the Father. If we confess our wrong to those we have wronged and to God, we will be forgiven. A dear brother was heard recently to say, "We are to keep our sins forgiven. If we sin at nine o'clock, not later than nine o'clock and one minute we should have that sin confessed and receive forgiveness." But we are not to sin repeatedly and be forgiven, for God has said, "I will heal their backsliding." No, we are to be kept from sinning. Thus, "looking unto Jesus," who is

able to keep us from falling, we shall be ready to meet our blessed Lord.

We should often contemplate the joy of meeting our dear Saviour face to face, and of the peace and rest of the home which He has prepared for us. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." The battle between right and wrong, sin and righteousness, is almost won. The victory is certain. "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."

*Manila, P. I.*

## *Heroic Missionary Advance*

*By C. H. WATSON*

WHEN the Reformation broke forth in the sixteenth century, it took the form at first of a protest within the church against the church's departures from the truths of the Scriptures. Soon it developed into open opposition to the shams and tyrannies which were practiced by the church in those times. And as it gathered force and influence, it won to its standard men of deepest devotion and of unusual moral strength.

Luther has been described as a man of "muscular Christianity," but men of far other molds also played their noble parts in giving the Reformation reality. Indeed, it is impossible to read the history of Europe in the sixteenth and seventeenth centuries without the fact being deeply impressed that the Reformation in that period gave to Europe a huge catalogue of its most illustrious names.

But right here a fact of great importance should be noted, namely, that the Reformation produced neither man nor organization that had in mind the giving of the gospel of the kingdom to the whole world in that, their day. It occupied itself wholly in its endeavor to break down papal influence, and to root out the mummeries and superstitious shams that centered in the papal system. At that time, as now, the heathen world may be roughly divided into four great territorial divisions, namely, Africa, India, China and other Far Eastern countries, and the islands of the South Seas. There is nothing in the history of the Reformation indicating that a burden was developed in the hearts of the Reformers for the millions of heathen in those great sections of the world.

It was in 1557 that the first Protestant missionaries were sent over the seas from Europe. At that time two men were sent from the city of

Geneva to Brazil in South America, not with the intention of evangelizing the heathen, but to bring the light of the Reformation to Catholic South America.

Two years later the king of Sweden sent two missionaries to Lapland, but that action was no part of any design to preach the everlasting gospel to all nations, and no such purpose was developed by it.

Not until we reach the beginning of the eighteenth century do we find any step being taken by the Protestant church to organize its forces to take the gospel to any of those great benighted sections. In 1701 the Society for the Propagation of the Gospel was organized in England. But even then the English Protestant church did not have the heathen in mind when it organized that society. Its stated purpose was the propagation of the gospel among the English colonists in lands abroad.

During the eighteenth century, varying shades of Protestant belief had given birth to different forms of church organization, but as yet, in none of these had been begotten any effective burden for the peoples of non-Christian lands beyond the seas. Far from this, the century closed with an attitude of almost complete indifference to the heathen, obtaining in the Protestant church.

#### *The Father of Modern Missions*

An eloquent illustration of this is provided in the experience of William Carey, who in 1792 preached his wonderful missionary sermon from Isaiah 54:2: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." That sermon was preached in Nottingham. It was an appeal for the heathen that stands

in mission history as an effective instrument which God graciously used in bringing to birth the foreign mission impulse in Protestant Christianity. At the conclusion of his sermon, William Carey made a mighty appeal for volunteers to go to India and give the gospel to its millions. But so little was the church interested in the heathen of India that not one person volunteered to go. It was then that Carey uttered those famous words, "Well, I shall go down into the pit myself, but you must hold the ropes."

Having formed the determination to go to India to proclaim there the gospel of Christ, Carey soon set about seeking transportation to that land. But to his surprise he found himself quite unable to secure passage for himself on any English ship. Protestant England was then so absolutely void of burden for the conversion of India's millions that she refused noble Carey the opportunity to reach his field on any of her very numerous vessels. Carey had perforce to cross the channel to Europe and secure passage to India on a ship of another nation. He reached the field of his choice in 1793, but the manner of his going clearly revealed that as yet the churches of the Reformation had not purposed to go "into all the world, and preach the gospel to every creature."

Three years after Carey landed in India, the London Missionary Society was formed, and sent its first group of missionaries out to the South Sea Islands. Thus on the tenth day of April, 1797, Protestant missionaries entered that savage section of the heathen world.

In 1807 Robert Morrison went to

China, and the work of Protestant missions was begun in the Orient. And then, toward the close of the year 1816, the London Missionary Society sent Robert Moffat with four others to Africa. Thus it was that the Protestant church at last acknowledged its obligation, as the messenger of God, to give the gospel to the great non-Christian populations of the world. But there are two other dates of special significance that should be noted in this sequence of developments.

In the same year that Moffat went to Africa, John Williams was sent out to the South Seas. In a little ship of his own building that intrepid man sailed from shore to shore until savagery had been banished from islands far and near. It was his noble, courageous service that inspired the church to undertake there much greater things for its Lord, and that brought the kingdom of God to whole groups of islands that formerly had been strongholds of devilism, where humanity was debauched to its very lowest. The work of John Williams made possible much of the great work that since has been done for South Sea races.

The other event that we should notice occurred in 1840, when David Livingstone was sent to Africa. Livingstone was the man that God used to open up all Africa to the power and freedom of the gospel. His wonderful heroism in the performance of that task has been the inspiration of thousands of devout missionaries through all succeeding years. And his work has a special significance in view of the time at which it was wrought.

Now permit me to summarize these dates and facts:

First let us recall that the Reformation itself did not engender any movement to take the everlasting gospel to every nation. Its burden was wholly within Roman Catholic lands.

Next we find that it was not until the end of the eighteenth century that Protestantism began to send the gospel to the great heathen populations of the world.

#### *A Rapidly Expanding Program*

Then the rapidity with which the movement to give the gospel to the heathen developed, should be observed.

In 1793 William Carey landed in India. To him it was given there to labor long years. But before that faithful man of God was permitted to rest from his labors, he had translated the Bible in whole or in part into twenty-seven different dialects of India.

In 1797 the first missionaries landed at Tahiti in the South Seas.

In 1807 Robert Morrison reached China.

In 1816 Robert Moffat went to Africa.

In the same year John Williams began his great work of exploring and converting the South Sea Island races.

In 1840 David Livingstone began his vast undertaking of missionary exploration in Africa.

In 1844 the hour of God's judgment came, and the proclamation of its arrival was due to all the world.

To me it is much more than an interesting fact that, though those great heathen sections of the earth had remained so long untouched by the interest or influence of the Protestant church, as the hour of God's judgment approached, the Lord began to send strong men as the heralds of His gospel into those regions. And as the heralds of the great threefold message, with which the preaching of the gospel shall close, came to those countries, Christian influences had been established there, and the word of God had been translated into the tongues of the people.

Does not this manifestation of God's purpose of power as we trace it through all the ups and downs of His church, down to our own time and work, inspire and assure our hearts? We have not followed, and are not now following, cunningly devised fables in the belief that the work we are doing is God's work. To disbelieve that we have, is to insult the wisdom with which the Lord has used men of bygone years in preparing the whole world field for the successful accomplishment of the very work He

## His Ways Are Best

By EDWARD J. URQUHART

I do not know just why my path  
Should lead o'er mountains high,  
Nor why dark, gloomy clouds should  
hide  
The sunshine of my sky.

I only know, however hard  
And steep the way may be,  
There's One who shares the flinty road  
And mountain steps with me.

I only know, however dark  
And gloomy is the place,  
No clouds are dense enough to hide  
The sunlight of His face.

And when some day I shall look back  
Along the paths I've trod,  
I will perceive that every one  
Was ordered by my God.

I will perceive that in His plans,  
Embracing time and space,  
Nothing was useless or unwise,  
Or lost or out of place.

And thus in facing every trial,  
In meeting every test,  
I rest assured that God is love,  
That all His ways are best.  
*Soonan, Korea.*



has given us to do. Far be the thought from every Adventist heart that there is room for question either of the truth of the message we bear, or of our understanding of its place and importance in the purpose of our Lord. As surely as our Saviour is coming, so surely is such a work needed, and called for, to prepare the way of His coming. Our hearts mourn as we recall the weak way that we have individually related ourselves to this great work, but our faith gathers new strength as we observe the finger marks of God upon the years that have led us to this time and to this great undertaking.

Surely, if we believe not this, it must be said of us, as it was of those unbelieving cities of which Christ spoke, "If the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

In the clearness of the call that has come to us from our divine Lord, in the absolute certainty of His truth as we have been called to proclaim it,

## *The Feast of Dedication. "It Was Winter"*

By F. C. GILBERT

THIS feast of the Jews, recorded in the tenth chapter of the Gospel of John, has been celebrated by that people since the middle of the second century before the Christian era. In late years a strange interpretation of the origin of this festival has been advocated. We therefore present to the readers of the REVIEW the facts in regard to this annual holiday observed by the Jewish people for more than twenty centuries.

In the year 165 B. C. Judas Maccabeus fought against the Greeks, and wrested the Holy City from the hands of their heathen enemies. About three years prior to this time, the Greeks entered the temple at Jerusalem, and placed a heathen idol upon the holy altar and offered sacrifice to it. Great consternation was manifested among the children of Abraham, that a heathen people should enter the holy precincts of their sacred house and thus defile the temple of God. For three years the abominable idolatrous shrine remained in the house of the Lord, until in the year 165 an army of the Jews was raised by the Maccabees, who drove the ungodly from Jerusalem, and again took possession of the temple with its sacred places.

The heathen idol was cast out of the temple, the altar was cleansed from its uncleanness, and the sanctuary was again set in order. That

in view of the speeding years, the brevity of remaining time, and the open doors that on every hand and to the uttermost parts of the earth are being held wide for us, we should go forth and for Zion's sake hold not our peace, and for Jerusalem's sake know no rest, "until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." To us the word of the Lord now is:

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord has proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him." Isa. 62:10, 11.

May God lead us to give our hearts more and more fully to this work, and may He bless us with His own power as we sincerely seek, in this time of abounding opportunity, to gather a great harvest of souls for Him.

the Jewish people might ever after remember this great victory over their enemies, the Maccabees, with the elders of the Jews, decided to rededicate the altar to the service of God and to reconsecrate the temple. A feast of eight days was appointed as a dedication service, similar to the observance of the Feast of Tabernacles, which lasted eight days. During each day and night of these memorial services the lights were burning in the temple, and all the Jewish people greatly rejoiced in their deliverance from the heathen.

### *An Annual Feast Instituted*

It was decided by the elders of the Jews that the Jewish people should hereafter observe this feast annually. They were commanded to burn lights in their homes and in their synagogues for eight nights, by the doing of which they would annually call to mind the great deliverance which had come to them over their heathen enemies. The feast was called "The Feast of Dedication." In later years other reasons were set forth for the observance of this feast. All later suggestions offered were traditional.

One tradition says that when the enemies of the Jews were driven from the temple, the lamp ceased to burn; and when the holy places were recaptured, there was no oil in the sa-

cred precincts to feed the lamp. In cleansing the temple the high priest discovered one small sealed flask of oil which had been overlooked by the heathen. The priest lighted the lamp with this small amount of oil, and a messenger was dispatched to secure a fresh supply. This oil which the priest placed in the lamp ordinarily would have been sufficient to burn for about twenty-four hours, whereas it required eight days for the messenger to return with the oil supply. So tradition says that a miracle was wrought so that the lamp kept burning till the fresh supply of oil reached the temple.

During the first century of the Christian era, many added traditions were introduced by the elders. The people were taught that the lighting of the lamps was to commemorate the miracle which was wrought in keeping the lights burning during the eight days when there was only enough oil for one day. The feast then was called "Chanuka," the Feast of Lights. The custom was continued, the lights in the homes of the people and in the synagogues being burned during the eight days of the feast.

### *Rabbis Shammi and Hillel Discuss This Feast*

In the first century before Christ, there lived two great rabbis, one named Hillel and the other Shammi. It is claimed that the latter was a Greek convert to Judaism. In a discussion between these two rabbis in regard to the observance of the Feast of Lights, Shammi argued that on the first day of the feast the entire eight lights should be lighted, and that on each night following one light less should be lighted till the eighth night, when one taper only should be lighted. Hillel argued that the reverse should be the custom. He taught that on the first day one taper only should be lighted, and an additional luminary should be burned each night till the eighth night, when all eight lights should burn. Since the days of Hillel the Orthodox Jews have followed the custom advocated by Hillel.

Four names have been given to this feast,—the Feast of Dedication, the Feast of the Maccabees, Chanuka, and the Festival of Lights. This annual holiday occurs in the ninth Bible month, called Kislev. It begins on the 25th day of the month, and coincides with our month of December. The Jewish Encyclopedia, Volume VI, article "Hanukkah," published by Funk and Wagnalls, New York, gives a full statement of the origin and development of this festival among the Jewish people.

That tradition for the observance of this annual feast is followed is evident from the following benedictions



pronounced by the Jews during the eight days of this feast, when the lamps are lighted:

"Blessed art Thou, O Lord, our God! King of the Universe, who hath sanctified us with Thy commandments, and commanded us to light the lamp of dedication.

"Blessed art Thou, O Lord, our God! King of the Universe, who wrought miracles for our fathers in those days, and in this season.

"Blessed art Thou, O Lord, our God! King of the Universe, who hath preserved us alive, and brought us to enjoy this season."—*"Prayers of Israel," pp. 196, 197.*

"These lights we light to praise Thee for the miracles, wonders, salvations, and victories which Thou didst perform for our fathers in those days, and in this season, by the hands of Thy holy priests. Wherefore, by command, these lights are

holy all the eight days of the dedication; neither are we permitted to make any other use of them, save to view them, that we may return thanks to Thy name, for Thy miracles, wonderful works, and salvation."—*Ibid.*

It is difficult to explain how a person at all familiar with the history of the Jewish people, with their customs and manners, can suggest that the Feast of Dedication, originating in the second century before the Christian era, had anything in common with a dedication of the temple at the close of the 2300 days revealed to the prophet Daniel and recorded in the eighth chapter of his book. Those days were prophetic time, and had their fulfillment in harmony with the explanation given to the prophet by the angel, as noted in Daniel 9.

cast up for the feet of the redeemed, over which nothing that defileth will ever travel.

"Hold that fast which thou hast, that no man take thy crown;" for God is going to make a quick work in the earth, and cut it short in righteousness, and "the final movements will be rapid ones."

The wicked will not cross over with the righteous. How sad that they have chosen the perishable things of the world instead of the eternal riches! What strange infatuation has held them, when the call is sounding, the blessed invitation of mercy, lovingly, tenderly, "Whosoever will may come."

Sad will be the cry that goes up from the lips of the wicked when Christ shall be revealed in the clouds of heaven in all His glory. But that which causes the greatest soul anguish is the thought that not all who have walked together in the light of the third angel's message will meet in that blessed country to which we are traveling. Though the recipients of great light, with access to God's word and the Testimonies of His Spirit, with warnings, admonitions, counsels, and comfortings, they have failed somewhere in their experience to make their "calling and election sure." With eyes holden, they have failed to glimpse the glory soon to be revealed. They have not sensed the exceeding sinfulness of sin. O the pity of it! The unspeakable joy of the reward has not appealed to them.

"If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes." "There shall be weeping and gnashing of teeth." Heart-rending will be the cry that will go up from lips that have sung the praises of God in the congregation of the people, "The harvest is past, the summer is ended, and we are not saved."

Many a silken cord must sever  
Ere we reach the shining land;  
There some will meet and some will never  
Press their feet on the golden strand.

Love's mystery's hid when hearts are  
holden,  
Nor heed the warning of the word;  
Only those, like Enoch of olden,  
Who walk in the light will walk with  
God.

"He which testifieth these things  
saith, Surely I come quickly. Amen.  
Even so, come, Lord Jesus."

✻ ✻ ✻

I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day  
—*Abraham Lincoln.*

## "Sincerity, Sacrifice, Service"

By E. CHAMPION

THIS was the class motto in one of our colleges a few years ago, and as I looked at it and studied it, I could not help thinking that the really sincere ones are not in the majority, and my heart went up to God in behalf of these young people, that God would help them to be really sincere in all they undertook to do. How easy it is for many of us to be apparently sincere in our outward lives; but how different our lives will appear when sincerity comes from the heart. Surely we as a people who are looking for the Lord to come, and giving

His message to the world, should be sincere above all others.

What a comfort it is to parents to know that our children are really sincere in their affection to us, and how pleasing it must be to our heavenly Father to know that we are really sincere in our service to Him.

So again my heart goes up to God in behalf of our young people as they start out to give this last great message, that He will help them to be sincere in all that they undertake to do, and then God will surely bless them and make them a blessing.

## He Will Come

By MRS. MARY VALLIANT-NOWLIN

THE promise that Jesus made to His disciples, that He would come again, seems long delayed. But not one of the good promises made to ancient Israel ever failed. This, the sweetest, most thrilling promise ever made, will surely be fulfilled, and the day of its fulfillment is nigh at hand.

He will come—this same Jesus that ascended into the heavens from among His beloved disciples. Standing on the Mount of Olives, gazing with tear-dimmed eyes far into the blue above, they heard the angels say: "This same Jesus, which is taken up from you into heaven, shall so come in like manner." Our Jesus, the same Jesus who went back home that day, the one who made the promise that He would come again, is coming back. All the signs He gave of His return are about fulfilled, and the next event

is His personal appearance in the clouds of heaven.

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise." O, glorious time, long looked forward to and eagerly expected, when God shall say to the sleeping saints, Awake, ye that sleep in the dust of the earth, and sing; come forth from your dusty beds, come forth from your dreamless sleep, for "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

Fellow pilgrim, take courage, for "the great day of the Lord is near, it is near, and hasteth greatly." The pillar of cloud is rising, After long marching, we have at last reached the Jordan to cross over on the highway

# EDITORIAL

“Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.” Isa. 21:11, 12.

## Seen in Germany

IN the Orient I had seen how God's cause moves forward strongly, despite changes and quick transformations that might be supposed to distract the attention of men from serious Bible study. Returning by way of Europe, I spent a few weeks at the annual meetings in Germany. Times are earnest there, as everywhere over the earth. But in every gathering of our people I heard evidence that the very times are speaking with serious voice to earnest men and women. Many are turning to God to seek the meaning of the events coming to pass over the earth.

The Central European Division, of which Germany is the central part, baptized 4,166 last year. I find nothing

like this in their past records. One thing I learned, that the welfare organization, recently set in operation by our brethren, has done a great work for the needy and unemployed. The new government administration has noted with appreciation the efficiency of our people in this kind of work. It is good that the church can reflect the kindly spirit of Christian service in ministering with temporal necessities in times like this.

It was a special privilege of the German conferences this year to have with them E. Kotz, of the General Conference. He could speak for the general work and engage in the ministry of the meetings in the German mother tongue.

W. A. S.

## What Will Happen at Christ's Second Advent?

### In Two Parts—Part I

No fact stands out more sharply in Christ's great prophecy recorded in the twenty-fourth chapter of Matthew, than the warning against deception in connection with His second advent. His first words to His disciples, who inquired of Him, “What shall be the sign of Thy coming, and of the end of the world?” were these: “Take heed that no man deceive you.” Verses 3, 4. This warning is repeated in verse 11 and in verses 23 to 26.

The Saviour made plain how we might be safe from deception. The *manner* of the coming of false christs would prove their falsity. They might “show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect” (verse 24), but such miracle-working power is no evidence of the truth of their claims, even though it makes those claims look so plausible that there is danger of the very elect's being deceived. Our protection against deception depends on our having a right picture in our mind of the manner of Christ's coming. He will not come secretly to some séance chamber, or out on a desert spot to a hand-picked group. Mankind will not have to wait for some cable from a distant land to learn of the advent of Christ, with the attendant uncertainty and doubt which very

naturally might be engendered in many hearts by such indirect news of His coming.

#### Like the Lightning

No; it will not be that way, “for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” Verse 27. The most brilliant sight human eyes ever gaze upon, the dazzling glory of the lightning, is taken by Christ as a fit illustration of the glory and the publicity of His coming. There is nothing secret about the lightning. It is not hid in a corner. On the contrary, it is almost impossible for any eye to hide from its dazzling glory. Even so with the coming of the Son of man. “Every eye shall see Him,” wrote the revelator. Rev. 1:7.

But not only will every eye see Him, but every ear will hear; for “He shall send His angels with a great sound of a trumpet,” to gather the “elect from the four winds, from one end of heaven to the other.” Matt. 24:31.

Paul presents a graphic picture, in which he reveals the fact of the majesty and the openness of it, of how not only through the sense of sight, but through that of hearing, the whole world will know of His

coming: “The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.” 1 Thess. 4:16.

#### “This Same Jesus”

And what will the world see when Christ comes? some spirit, some vague apparition whose form is so nearly undiscernible that the multitudes of mankind cannot be sure whether they are actually gazing upon a real being? No, thank God!

At Christ's ascension, two heavenly messengers declared to the disciples, “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.” Acts 1:11. Note how direct and plain are the words, “This same Jesus.” Not some other being, not some one who merely resembles Christ in a vague, general way—but “this same Jesus.” Christ will commission no other heavenly intelligence to accomplish the great tasks that are connected with the advent. It will be “the Lord *Himself*” that “shall descend from heaven.”

Now, if it is this *same* Jesus, the Lord *Himself*, who will return the second time, then we may be absolutely certain that our eyes will gaze upon a being as real and as literal as the glorified Lord who appeared to the disciples after His resurrection. How very real Christ was during His first advent is vividly set forth by the apostle John in these words:

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you.” 1 John 1:1-3.

John and his fellow apostles went out to the world to tell the glad news that the Saviour of mankind had come to this world. They wished to make very sure that their hearers realized that the Saviour was a real being. The apostles wished to make very certain to their hearers that their hope of salvation could rest on something more substantial than the shadowy appearance of some apparition in this world, so John declared that not only had his eyes looked upon



Christ and his ears heard Him, but that his hands had also handled Him. Luke provides similar testimony when he records the appearance of the Lord before the disciples on the resurrection day:

"As they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet." Luke 24:36-40. (See also John 20:27.)

To doubting Thomas, who was not with the disciples at the first, Christ said at a later meeting: "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing." John 20:27.

These emphatic statements, written in the first century, concerning the literal nature of Christ, deal with a very subtle heresy that early arose in the church, known as the *Docetic* heresy. This was the teaching that only a ghostlike appearance of the Son of God moved about on this earth, and suffered on the cross, and was raised again. It was an endeavor to spiritualize away the Bible promises which assured mankind that a real being would come to save them. John had this heresy in mind when he wrote: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4:2, 3.

Christ did come in the flesh. He was seen of men; He was heard of men. So real was He that human hands could touch Him, human fingers be thrust in the wound in His side. And it is "this same Jesus" that will come again, "the Lord *Himself*" that will return to gather His faithful to Himself. What a glorious thought!

As truly as the reality and literality of Christ were facts that called for emphasis in the days of the apostles in order to give substance to the great fact of salvation, just so truly today must the literalness of Christ's second coming be emphasized to the world in order to give reality to that which is the great climax in God's plan of redeeming fallen men. False religious teachers endeavored to spiritualize away the first advent of Christ; they endeavor now to spiritualize away the second advent. There is nothing new under the sun, even in the way of deceptions.

F. D. N.

## Last-Day Scoffers

THE apostle Peter evidently did not agree with some opinions which are quite popular nowadays. For instance, he did not take kindly to the idea that nothing can be known about the second coming of Christ, and that but little if anything should be said about it. In one of his epistles he wrote:

"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." 2 Peter 3:1, 2.

From this we learn that the apostle thought it worth his while, or rather the Spirit of God inspired him, to write an epistle to stir up the minds of the "beloved," that they might "be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles." But what had the prophets spoken, to which the Holy Spirit desired to call special attention? This question is answered by the verses immediately following the scripture already quoted. We read:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

And is not that just what many people do say now? Do we not hear it almost every day of our lives? and is it not preached in hundreds of pulpits throughout the land? It is not necessary that people, in order to be scoffers, should be what the world calls wicked. No, indeed; God calls those scoffers who disbelieve His truth and make light of His word. And so Peter says that they scoff who ask, "Where is the promise of His coming?"

But the fact that the Spirit said that this question would be asked shows that some would be saying that the Lord is coming; for if no one said anything about His coming, how could others scoff, and say, We see no sign of anything unusual, "for since the fathers fell asleep, all things continue as they were from the beginning of the creation"? But that is just what many have said; what tens of thousands of people all over the land are saying today. They insist that the Lord cannot come for hundreds of years yet; that the world is not even all settled; that there is still a large supply of coal and oil in the earth; that the gospel has not yet done its work; and that there is not the

least sign of the end to be seen anywhere. You point them to the fulfillment of prophecy, and it means nothing to them; you tell them of the signs which have appeared from time to time in the sun, moon, and stars, also to the distress of nations, and they say, "Oh, that doesn't mean anything!"

But why do not all these things have any meaning? Says the apostle: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire." Verses 5-7.

People were wicked in Noah's time. They had not the least faith in the flood; they did not believe a word that Noah said on that subject; and so they kept right on enjoying themselves, "eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so," says the Saviour, "shall also the coming of the Son of man be." Matt. 24:38, 39.

The matter of surprise is not, however, the only point of resemblance; for says the apostle of those who shall live in the last days, "They willingly are ignorant," and that is just the way it was with those to whom Noah preached; they did not know the flood was coming. No, indeed; if they had known, there would have been need of a whole fleet of arks. But why did they not know?—Simply because they were willingly ignorant.

And that is the way Peter says it will be in the last days. You just speak of the coming of the Lord, and see how incredulously most people will look at you; even many professed Christians will almost pity you because you are so foolish! They do not believe it, and they are surprised that any one else believes it. But willing ignorance is sin, and so in the last days people will be wicked; and that, too, is just as it was in the days of Noah, for we read of the days just before the flood, that "the wickedness of man was great;" and everybody knows that the same is true of the world today.

No, not every one knows this fact, for some are willingly ignorant even of the condition of their own hearts, and they imagine that the world is growing better, when they are growing more like the world. They close their eyes to present facts, and their

ears to the truths of God's word; whereas the Bible says that "evil men and seducers shall wax worse and worse, deceiving, and being deceived," and that "as the days of Noah were, so shall also the coming of the Son of man be." Surely we see this at the present time.

They say that the world is grow-

ing better; that ere long everybody will be converted, and the world will enjoy a thousand years of peace and safety before the coming of the Lord! But in this they are *willingly* ignorant, and their ignorance only furnishes another evidence that "the coming of the Lord draweth nigh."

C. P. B.

## THE TESTIMONY OF JESUS

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

### *Of Human or Divine Origin*

THE work being carried forward by Seventh-day Adventists is a movement of prophecy. We believe that in the order and purpose of God it fulfills the specifications of divine prediction. It is proclaiming to the nations of men the gospel of the kingdom, the glad news of the return of Christ to this earth to bring to a grand consummation the plan of salvation, to destroy sin from His universe, and to receive His people unto Himself.

As we have stated in preceding articles, this last-day gospel movement was to have associated with it the gift of the Spirit of prophecy. As a church "waiting for the coming of the Lord," it should have the "testimony of Christ" confirmed in it, and should "come behind in no gift." 1 Cor. 1:6, 7. The divine record reads that in the closing conflict the dragon would make war against the remnant of the church because that church keeps the commandments of God and has the testimony of Jesus, and this testimony of Jesus, by the same authority, is declared to be the Spirit of prophecy. Rev. 12:17; 19:10.

Are the claims of Mrs. E. G. White to her call as the Lord's messenger, to be accredited as the fulfillment of this prediction? They must be accepted in this manner or be rejected altogether. Mrs. White was, as she claimed, a messenger of the Lord, and as the Lord's messenger received divine revelations in visions and dreams, or she stands convicted as a base impostor. Her work must be accepted for what it purports to be, or rejected altogether. No halfway position can be taken. The inspiration of her ministry is either from above or from beneath. It bears the credentials of Heaven or the stamp of Satan. Regarding this, she herself said:

"God is either teaching His church, reproofing their wrongs, and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work . . .

bears the stamp of God, or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil."

"As the Lord has manifested Himself through the Spirit of prophecy, 'past, present, and future have passed before me. I have been shown faces that I have never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above, or from beneath?"

"Christ warned His disciples: 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.' Here is a test, and all can apply it if they will. Those who really desire to know the truth will find sufficient evidence for belief."—*Testimonies for the Church*, Vol. V, pp. 671, 672.

Some are inclined to minimize the importance of these messages, and by specious reasoning and hypercritical distinctions to confuse minds as to their character and value. They would have it appear that some of the messages coming from the messenger of the Lord were inspired and others were not; that the question as to what is inspired and what is not inspired is one which each individual should determine for himself.

#### *The Human and Divine*

In this critical way the Scriptures are regarded by many in the great religious world, and this attitude of mind has led to their rejection in whole or in part by many professed religious teachers. When one begins

to measure the Bible by his own standard of judgment, by his own likes and dislikes, by his own bias and prejudice, it is easy to see the final conclusion which will be reached,—a rejection of all inspiration. This places the human above the divine, and makes the creature a judge of the Creator. Faith has no part in this transaction. The question of inspiration, and for that matter the whole scheme of salvation, is reduced to the level of human reasoning, and man, by this process, resolves himself into his own savior.

The Bible must be accepted or rejected as a whole. Before its inspired statements, human reasoning must fall and vain imaginations be cast down. This sort of philosophy and similar reasoning will lead to the utter rejection of the teachings which have come to us through the gift of prophecy.

When Samuel reached that place in his experience where "all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord," it is very evident that each individual testimony he bore was not to be subjected to the divine test as to whether or not he was a prophet of the Lord. He had already given evidence of his prophetic call, and the fruit of his ministry proved him to be a true prophet of the Lord. His work was "established," and thus it must be with the writings of Mrs. E. G. White today. After the messenger of the Lord gave evidence of her divine call, when it was seen that her word and work bore the divine credentials and were in harmony with the requirements of divine revelation, then her testimony was to be accepted as truth. Each individual utterance, each witness she bore, was not to be subjected to human scrutiny and human reasoning, but was to be received as the revelation of God to His church.

#### *Inspiration and Endowment*

The church of God through the years has been blessed with many gifts. As Heaven has set these various gifts in the church for the symmetrical and balanced development of the believers, the Spirit of God has given inspiration or endowment for service. These gifts are specifically named by the apostle Paul:

"To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Cor. 12:8-11.

The apostle declares that "there are diversities of gifts, but the same Spirit." Verse 4. Through the centuries God has given some men the gift of apostleship, and He has endowed them for this important service. He has given to others the gift of healing, to others the gift of tongues, to others the gift of wisdom, to others the discerning of spirits, and to others the gift of prophecy. Such great leaders of past ages as Luther, Wesley, Miller, James White, and others were given the gift of apostles, of great leaders. They were endowed for this work, but this endowment was not inspiration such as is possessed by the prophet. None of these men claimed to have divine revelations. They were not honored with heavenly visions and dreams. They did not belong to the prophetic order. Their endowment was for a different work.

Mrs. E. G. White possessed the prophetic gift and divine inspiration in a sense not possessed by an apostle or teacher. She claimed divine revelations, and the character of her work and the fruit it has borne, in harmony with the requirements of Scripture, attest the truthfulness of her claims.

#### "How Didst Thou Write?"

We may see things in relation to the work of Mrs. White which we do not understand. Ancient Israel saw things which they could not understand in the work of the prophets of olden days. When Jeremiah came to the king and princes of Israel with his warning, predicting the downfall of Jerusalem and calling upon the people to repent, he was met with the same questioning which is now given by some to the writings of the Lord's messenger. Of the princes it is said:

"They asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book." Jer. 36:17, 18.

And later some of these men, in their determination to evade the plain instruction of the Lord, charged upon Baruch the responsibility of setting Jeremiah against them, of poisoning his mind, and thus being responsible for the warnings which the prophet gave them.

"It came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their God had sent him to them, even all these words, then spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely; the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the

Chaldeans, that they might put us to death, and carry us away captive into Babylon." Jer. 43:1-3.

How strikingly this illustrates the objections which we hear against the writings of Mrs. White today!

#### Unwarranted Distinctions

Some have made a fine distinction between the various writings of Mrs. White. They have claimed that articles written by her for our different periodicals should be regarded merely as we regard articles from any other writer, and that they should not be received with the same appeal as her printed books; that many of her communications should be classed merely as letters. We have the utmost confidence in the honesty and sincerity of the one whom God appointed as His special messenger to His church. Assuredly, if she was true to her sacred trust, she would not write out her own personal ideas, and send these out as *messages from the Lord*. To credit her with doing this would be to charge her with rank dishonesty and gross misrepresentation.

This does not say, by any means, that every letter that Mrs. White ever wrote was written under the inspiration of the Spirit of the Lord. It does not imply that what she said in ordinary conversation was necessarily directed of God. She never made any such claim as this. Mrs. White sometimes gave expression to her own personal views, but she always pointed to the Bible as the guidebook which all should follow, and frankly and honestly altered or reversed her *personal* opinion if God revealed to her through the Bible or by a vision of His Spirit that she was in error, even as did Nathan the prophet in the personal advice he gave King David regarding the building of the temple. (See 2 Sam. 7:1-17.) She considered herself a sinner saved by grace, and like the apostle Paul, was earnestly pressing forward toward the mark for the prize of the high calling of God in Christ Jesus.

We must believe that what she gave, either by voice or pen, in printed page or through the medium of correspondence, as *the messages of God*, was true to this representation. We must accept her statement as true relative to this, or else reject altogether her call to the prophetic office. Regarding her communications, sent out in these various ways, the messenger of the Lord, in a letter addressed to the church in Battle Creek, says:

"When I went to Colorado, I was so burdened for you, that, in my weakness, I wrote many pages to be read at your camp meeting. Weak and trembling, I arose at three o'clock in the morning to write to you. God was speaking through clay. You might say that this communication

was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."—*"Testimonies," Vol. V, p. 67.*

On another occasion she appealed to some in the church not to make those criticisms and fine distinctions which would take all the point and power from the Testimonies. She argued that the Testimonies must be inspired of God, and therefore accepted as such; or they must come from Satan, and therefore be rejected in their entirety. We read:

"And now, brethren, I entreat you not to interpose between me and the people, and turn away the light which God would have come to them. Do not by your criticisms take out all the force, all the point and power, from the Testimonies. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you ability to discern what is light from heaven, and what is the expression of mere human wisdom. If the Testimonies speak not according to the word of God, reject them. Christ and Belial cannot be united. For Christ's sake, do not confuse the minds of the people with human sophistry and skepticism, and make of none effect the work that the Lord would do. Do not, by your lack of spiritual discernment, make of this agency of God a rock of offense whereby many shall be caused to stumble and fall, and be snared, and be taken."—*Id., p. 691.*

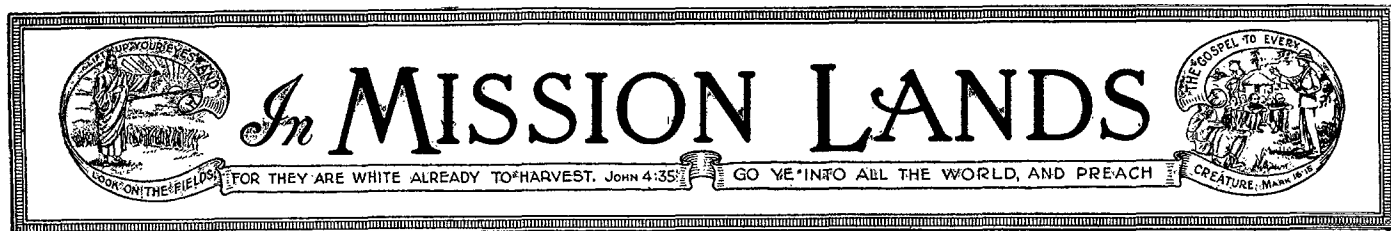
#### General and Personal Testimonies

Personal testimonies and testimonies of a general character were borne by Mrs. White. Many of these personal testimonies are included in her published books. Some of them dealt with particular matters in the personal life or home of the individual, and were not included in the collection of "Testimonies for the Church."

Often the correction administered was received, and brought forth fruit unto righteousness. Some of the instruction given in this way was rejected.

The same as the writings of some of the prophets of old were excluded from the Sacred Canon, so, evidently, the servant of the Lord was given wisdom as to what personal testimonies to include and what to exclude from her printed writings. She gave personal supervision to the matter prepared for her books; and in her long ministry, with a competent corps of secretaries who assisted her, she was able to select from her manuscripts those documents which, in the wisdom given her of the Lord, she felt were of general application and best fitted and designed for general circulation.

F. M. W.



## Hundreds Being Baptized

By A. R. OGDEN

ALREADY thus early in the year hundreds have been baptized in the several fields of the Antillian Union Mission. Unusually large numbers are being baptized during these first months of the year. In connection with the dedication of the new church at Rio Piedras, Porto Rico, L. J. Borrowdale baptized a fine group of more than twenty. Among this number was a young prisoner who had attended meetings conducted by R. W. Prince during the past two years in the penitentiary. This young man was thoroughly converted, and having received his freedom the first of the year, was most happy to be baptized. Are there not many honest hearts even in the penitentiaries that might be reached by the message? The commission is to go into the highways and byways and compel them to come in. The truth and message of God for these last days is indeed a compelling message when it finds sincere, honest hearts.

A beautiful baptismal service was conducted at Marchtown, Jamaica, in connection with the dedication of the

new church there May 7 by G. A. E. Smith. On Sabbath, May 20, a group of twenty-three more were baptized by L. L. Hutchinson at the North Street, Kingston, church. Other groups have already been baptized by other ministers in the Jamaica Conference thus early this year. On my arrival at Santiago de Cuba, May 23, from Jamaica, I was happy to learn from J. B. Sales that he had just baptized a class of twenty-four. Many other groups have been baptized already this year in Cuba, Haiti, Santo Domingo, and Porto Rico, as well as in the other fields of our Antillian Union. With these hundreds already being baptized so early in the year, we are very confident that we shall easily pass our goal of fifteen hundred baptized ere the sands of 1933 shall have run out. Both workers and people throughout our field are working earnestly and zealously to win souls for the coming kingdom. God is crowning their efforts with a large ingathering of souls. For this we praise His holy name.

## From Farthest South

By M. E. KERN

FROM Bering Sea to Tierra del Fuego, from Hammerfest to the Cape of Good Hope, from Siberia to New Zealand, from continent to continent and island to island all around the world, God's message for today is going.

There has come to my desk a letter from William F. Miller, superintendent of our southernmost mission in the world,—the Magellan Mission, which includes the island of Tierra del Fuego and the southernmost city in the world, Punta de Arenas. Speaking of his work, he said:

"I have traveled many hundreds of miles on Tierra del Fuego, most of it by horse, but some by automobile, and considerable afoot. I thank the dear Lord there was daily strength to carry on the work from farm to farm. The ingathering results were as good as ever in my time here. By working harder and aiming to reach more people I collected 700 Chilean pesos and 150 Argentine pesos,

which is just about as good as I have been able to do any of the four times I have visited the island. When I consider what I saved in traveling expense over the former years, I feel very happy that all is as well as it is today."

And he says of the progress of the work:

"The Lord only knows how the good English people of this region will ever be rewarded for their kindness and consideration of a message and a messenger so unpopular as we must appear to them. Hundreds of *Signs of the Times* go out every month, and I find more and more people who read our papers. Some, we believe, will yet arise and join the people who have a message of hope at this trying time. We earnestly pray God that this may soon come to pass.

"Signs of a change are not wanting. We have interested people in our Welsh colony in Chubut. We pray that God may open the way there so that work may be done among these excellent people. Our Boer colony, in another part of the territory of Chubut, also has some interested people. A sister is teaching a fam-

ily school there and reports a good interest."

He also speaks of the success of their colporteur, who was traveling by horse and buggy from the coast of Patagonia to Magallanes, the mission headquarters:

"He is doing remarkably well, considering everything. His sales are growing, and it gives us added evidence that the Lord is with us as never before. Now our brother is about to sail for the Falkland Islands, where, as far as we have any record, no S. D. A. books have been sold for forty years, or since 1893."

But there was no steamer for many weeks, so the colporteur worked in Magallanes.

Elder Miller gives an account of a remarkable conversion which has brought great courage to their hearts in that far-away country of the Southern Hemisphere. He will tell you in his own words:

"Less than two years ago the manager of the hospital in this city became interested in the truth. His interest was probably awakened by some article on health in the *Atalaya* [the Spanish *Watchman*]. We became acquainted with him when he came to the mission to buy some little books. Later he bought larger books, and still later he attended our Sabbath school, for short periods at first, because of his many duties in the hospital. In 1932 he obtained the Sabbath free, and began to work on Sunday. This brother has remained in the same position and has become a very earnest and active Seventh-day Adventist Christian. He has read all the Bible in less than a year. He has taken part in all the church activities. His tithes and offerings gave further evidence of his complete conversion. He was baptized on December 18, 1932.

"Here is a responsible business man, more than forty years of age, known and respected by many leading business and government men, who has fully accepted this message. He had considered himself an infidel. For years he would hear nothing of religion. Of his five children not one has been 'baptized' in the Catholic Church, although his wife has always considered, and still considers, herself a Catholic. Several of the sons of our brother



W. F. Miller, Superintendent of the Magellan Mission, With His Wife and Daughter

bear the names of French revolutionists. Now all the former program of life has changed. No father is more earnestly desirous to have his children follow him in the better way. He would sacrifice everything to get his children into one of our schools. I have never known a man to pray more earnestly for his wife and children.

"This brother began his reforms by adopting a strictly Seventh-day Adventist temperance program. It was our health principles that first attracted him to the truth. Soon he recognized the responsibility of paying the tithe and giving liberal offerings for the support of the work. Soon after he recognized some lax principles, which he set about correcting. He went to the Intendente (the provincial governor), and sought a reconciliation after some grievance of some years before. There was a debt, outlawed for some years, after a bad business deal, which our brother paid. Other business matters were settled. He would seek counsel, and then proceed according to a good Christian conscience to face every matter that needed facing. He plainly told the people that he was now an Adventist. He offered them tracts and other papers, and urged them to read for themselves what he had now adopted as his principles of conduct.

"Before his baptism our brother made

it a special point to talk to his family. He desired at least the consent of his wife, although she does not believe as he does. He asked them all to be present. Their relatives too were invited. Some of these had never seen or heard an Adventist service before. These preparations reminded me of a father's making his last will. Then came the solemn hour of the baptism. Our brother and two other candidates were buried in baptism. I believe we all searched our hearts, fearing that we were not worthy to receive such a whole-hearted brother into our fellowship.

"Now we consider we have a new worker in this little mission, chosen from the official class of people (paid by the state). His enthusiastic testimony to doctors, priests, officials, business men, and professionals of all kinds, is already very effective. Although some scorn, there are those who inquire and study and consider the undeniable reform of their friend."

Let us, when we pray, remember Brother and Sister Miller, with their little girl in the Far Southland.

"We cannot speak of scores of interested people yet," he wrote, "but we know the time is here, and so we ask for a great measure of the Spirit of God, that the work may soon begin in great earnestness and be quickly finished."

## *The Ripening Harvest in Mexico*

By C. E. WOOD

THESE are days of perplexity in the mission fields. The continued decrease in the amount of appropriations to missions makes necessary a decrease in the working force. In Mexico, where foreign workers are not permitted to engage in evangelistic work, it will be extremely detrimental to the work to dismiss native laborers. In a few days our union committee will meet to consider the advisability of cutting down our administrative work from five to three missions, in order to balance our budgets. This will make the territory of these missions entirely too extensive to be superintended by three men, and yet this seems to be the only solution to the problem.

During the past year companies of believers have been raised up faster than our limited force of workers is able to develop them. We greatly fear the result if we are obliged to dismiss more of our native workers, for we have already witnessed a weakening of our church organization, and even apostasy, because we do not have sufficient workers to visit the churches.

The harvest truly is ripe in Mexico; and we find that wherever an earnest effort is put forth, the people respond, and a company of believers is soon raised up.

In the eastern part of the Central Mexican Mission there is a district where nine Sabbath schools were organized in nine months last year.

Five of the buildings which were used by these believers, were recently destroyed as the result of fanaticism; but this did not discourage these new

members, for they immediately began to build larger places of meeting. The strongest company of this group is now seeking to develop twelve new companies which have been raised up as the result of their missionary endeavor. The Central Mission has not been able to send a worker to this district on account of the recent cuts in the budgets. A group of stalwart Totonacan Indians from the mountains attended a meeting which was recently held at El Sauza, and pleaded that some one be sent to teach them the truth.

In the Yucatan Mission there is a Sabbath school of 174, and the number is rapidly increasing. This company has been raised up largely as the result of the missionary work of one man, who received the truth through a book which he purchased from a colporteur. Yet we will probably be obliged to call the superintendent from this needy and rapidly growing mission because our mission appropriations are insufficient to support him.

Our workers in Mexico, however, are of good courage, and are willing to share with our workers in the world field in the sacrifice which is made necessary by the decreased mission appropriations. We are praying that in some way the Lord may provide the means to send more laborers into this part of His vineyard where the fields are ripe for the harvest.

## *Combining Vast Territories in East Brazil Union Mission*

By H. B. WESTCOTT

BECAUSE of the recent cuts in our appropriations, we have been forced to reorganize our union, so that, instead of having six missions as we had in 1931, we now have only four. This has necessitated the uniting of vast territories under one administration, making the field altogether too large for efficient work. For instance, the Northeast Brazil Mission territory is as large as all the Lake Union Conference, with Ohio and half of West Virginia added, and it contains a million more population than is found in the entire Canadian Union. Our work is scattered all over this vast field. Our staff consists of two ordained ministers, including the superintendent of the field, three licentiates, and one Bible worker.

The question has been asked, What would be the result of another cut in our mission funds? I don't like even to think of such a thing! I cannot see any other way than that it would mean the closing of the Lower Ama-

zon Mission, at least, and possibly other curtailments. That is the mission where we are just beginning our Indian work, and we are finding doors open on every side, not only among the Indians, but more especially among the dwellers in the cities and along the banks of that great river system.

L. B. Halliwell, the superintendent of that field, writes of the many openings, and says: "I get almost discouraged when I see so many people anxious to learn the truth, and yet we have no one to teach them." Last year Brother Halliwell held meetings in the city of Manáos, Brazil, and had an average attendance of nearly a thousand people each night, and at times the audience numbered five thousand. All our evangelists are having good success. One worker has just written me of finding twenty people keeping the Sabbath as a result of the work of our colporteurs. Another worker writes that he recently began a series



of meetings in a small town, and that from 250 to 300 people attended the services. Shortly before he began the meetings, a moving picture theater was opened in the town, and as this was a new thing, it was feared that it might detract from the interest. But on the first night of the meetings the movie audience consisted of about twenty people, while our evangelist

talked to 200 interested people, and it was not long until the movie closed its doors.

We appreciate the faithfulness of our people in America, and thank God for their loyalty to the cause of missions. May the Harvest Ingathering endeavor this year help to turn the tide and bring relief to all our mission stations.

## The Surest and Best Paying Investment

By J. R. CAMPBELL

PERHAPS in no enterprise has the world depression brought more perplexity than in the foreign mission program, and in no other line of endeavor has the care of God been more manifest. It is a modern miracle that no falling off in the ingathering of souls has taken place in the mission field.

Our friends in the homeland have stood by foreign missions in a wonderful way, giving of their means when they could hardly spare it, in order that there might be no retrenchment. And in the mission fields themselves there has been an economy of operation which in years past would hardly have seemed possible. For example, in the Kafirland Mission field, the office force was dispensed with, and the secretary of the union took on this extra work. In the Transvaal-Delagoa Mission field, the office and book depository work has been carried on by a half-time secretary-treasurer, without stenographic help. This necessitated the sending out of hundreds of hand-written letters, and the task has at times almost left the hand paralyzed.

The wage cuts, which have totaled over 26 per cent, though bringing perplexity, have been cheerfully accepted by European and native workers alike, and not one has ever thought of leaving his post. The superintendent of our medical mission station in Basutoland, rather than see the station closed, offered to try to carry on the work on a self-supporting basis, although this meant much sacrifice on the part of this missionary and his wife. For almost a year now this mission has been run on this basis. How long it can continue we do not know.

When the word came through that we would have to meet another cut, we were almost stunned. There seemed no way of meeting this emergency without serious retrenchment. We could not believe, however, that God's work must be forced to retreat, and it was finally decided that the Kafirland Mission field and the Transvaal-Delagoa Mission field, each of which cov-

ered so much territory that it seemed almost more than the respective superintendents could cover, should be united into what is called the South African Mission field. This local field is 1,362 miles long by 600 to 800 miles wide, with an area of 472,347 square miles, or an area equal to that of France, Germany, Switzerland, and Portugal combined. In this mission field we have five main stations, including the self-supporting one. Should another cut come, it would probably mean the closing of one of these main stations.

Each of these stations occupies a strategic point. All have been built up through the gifts of friends in the

homeland. These stations mean much to the work of God, for it seems that primitive peoples, more than others, must have some tangible center to which they can look. Should we be forced to close one of these stations, it would bring discouragement to the believers. The enemies of the gospel of Christ would point to it as proof that the mission work is dying, and many who were gradually being won to Christ, would draw back, and no doubt be eternally lost. May God grant that we may not be forced, through economic conditions, to take this backward step.

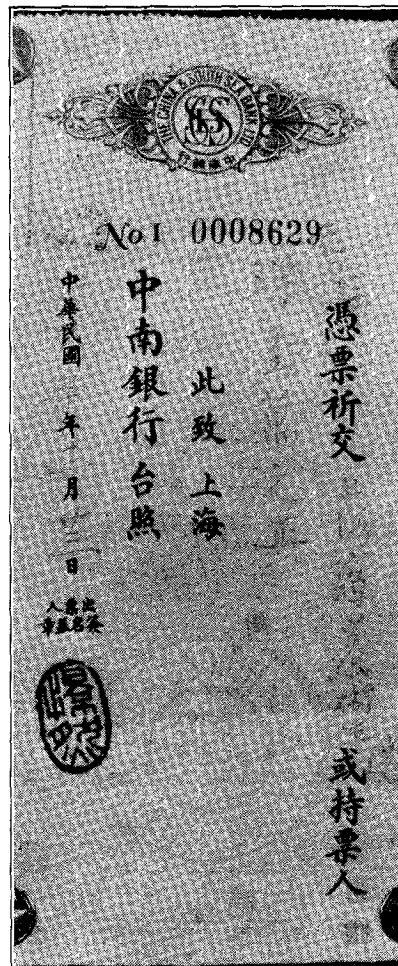
At one time it was necessary to seek earnestly for openings and opportunities to give the gospel of Christ to the people, but times are now wonderfully changed. Calls for help come in from all sides, until we feel almost overwhelmed. It makes our hearts bleed to see these earnest calls go unanswered, and men and women going down into Christless graves because of lack of means to send them the bread of life.

Now is the opportune time to reach the people, for they are seeking as never before, after light and truth. Now is the time for us to work, for this state of things will not long continue. Word has just been received from one of our missions, that a man who had been bound by heathen customs and polygamy, has broken away from his heathen habits, has given up his tobacco, and made the necessary provision so that he can separate from his second, or polygamous, wife. Nothing but the power of the gospel of Christ can bring about such a change and transformation. A few days ago, at a local camp meeting in the Xosa country, a call was made for those who would like to give their hearts to God, and among those who stood up was a young boy who had been driven from home by his parents and relatives because of his determination to become a follower of Christ. Reams of paper could be filled with the records of young and old who through the work of the missions are turning from the darkness of heathenism to the light of the gospel of Christ.

The greatest, surest, and best-paying investment today is the cause of missions. May God help us that we may not miss our opportunity to lay up our treasures where depression and world conditions cannot cause eternal loss to us and to others.

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OUR work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world.—*"Testimonies,"* Vol. IV, p. 150.



Harvest Ingathering Check for \$10,000 (Mex.). Bearing the Signature of a Chinese Government Official, as a Contribution to Our Shanghai Clinic





Conducted by Promise Kloss

## Memories of a Christian Home

By ASA T. ROBINSON

ONE of my memories of early childhood is that of seeing my father take down the old family Bible every morning, read a portion of Scripture, make a few timely comments; and then father, mother, and nine children would kneel around the family altar, and we would listen to the earnest prayers offered by our parents. Thus, morning and evening the members of the family group were commended to the loving care and guidance of the great Father of all.

Of the nine children, four were older and four younger than I was. As the years went by, three of those older than I gave their hearts to the Lord, thus forming a praying band of five.

When I was fourteen years of age, a great conviction of sin came upon me, and for several days I thought I was lost, that I had sinned away my day of grace. The memory of the Sunday evening, sixty-nine years ago, when at the hour of evening worship I sobbed out my confession and asked for pardon for my sins, is as fresh in my memory as though it were but yesterday. My brother next older than I, who for a quarter of a century has been sleeping in a grave in India, followed me that Sunday evening, and that second family conversion was the beginning of a great revival in the church.

I thank God for having had de-

voted Christian parents, and for having been reared in a Christian home, where the voice of prayer morning and evening was a part of the regular daily program.

My father was for many years prior to his death, a deacon in the Baptist church, and when the preachers came to the place, they were usually entertained at our home. Quite a number of years before his death, he had the

satisfaction of seeing every one of his children converted, and seven of the nine children are resting in Christian graves. One sister, and a brother by a second marriage, are still living, and cherishing the hope of one day rejoining the loved ones as they come forth with immortal bodies.

Often during the storms and stress of a long life, the memories of home and childhood days have been to me like an anchor to the soul, enabling me to rise above trials and difficulties that otherwise might have overwhelmed me.

## Weaning the Baby

By BELLE WOOD-COMSTOCK, M. D.

THE thought of weaning the baby always brings a queer little tug to a mother's heart—a little bit the same kind of tug we older mothers get when our boy doesn't crawl into bed with us any more or want to sit on our lap. Being a mother has, oh, so much of joy, and it has many of these heart-string pulls too. It's worth it, though, especially if we can give the world fine, upstanding men and women when our task is done.

With the job of making men and women for the world and its work, I can't just see why women have wanted to get in on the men's jobs too. No one can do so many things and do them all well. But anyway, the baby must be weaned, and just how are we going to do it? It is important that he be accustomed to both the bottle and the cup early. There might, in any baby's life, come a time unexpectedly when he would be deprived, either temporarily or permanently, of mother's milk, and if he is acquainted with his bottle, it greatly simplifies matters.

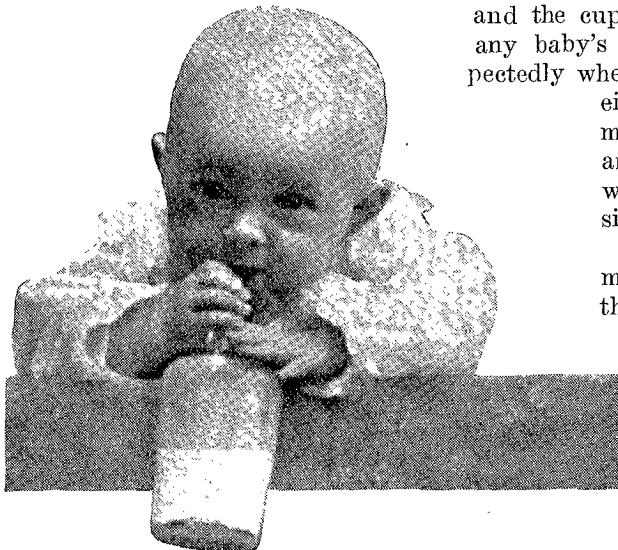
With the orange and tomato juice that babies get these days, the use of the bottle comes to be a matter of course. But the time is going to come when even the bottle must be given up, whether the baby is weaned from mother's breast early or

late; and it makes it so much easier if baby has come gradually to know how to drink from a cup, so that the change from bottle to cup is almost imperceptible.

Learning to drink from a cup may be made a very simple thing if begun early enough. When just a few months old, baby may have some of his orange juice given to him in a cup. At first he won't get any at all from the cup, but little by little he will come to be able to learn to sip it in this way. Then, when the time comes to give up the bottle entirely, the transition will have been made gradually and easily.

Just when is the best time to wean the baby? This, of course, varies. Ideally, it is sometime between eight and ten months. However, the weaning process should begin earlier than this. Preparation for the final weaning really begins, as we have already suggested, in the early use of both bottle and cup. Baby's nursing periods, almost from the first, if not entirely so, should be at four-hour intervals. It is well to give him the opportunity to drink water in between nursings. Two or three ounces of cool water may be given him from a bottle or cup several times. If he refuses it, there is no need to worry. We must remember that his food is all fluid, anyway. Some babies will take extra water, and some will not.

After the first month or six weeks, it is well to begin giving the baby orange juice. It can be given him two



or three times a day. Begin with a teaspoonful diluted with an equal amount of water, and increase to two or three tablespoonfuls and more, so that by the age of six months he will be getting perhaps four ounces of orange juice daily. By this time it may be given to him undiluted or with only a very slight dilution.

At the age of six months, food other than his regular breast milk and orange juice should be given, this being the first step in the real weaning process. The first extra food allowed is a smooth, well-cooked cereal, like strained oatmeal or cream of wheat. Any cereal that can be strained through a fine sieve will be all right for him during these first weeks of more nearly solid food. Some babies are more sensitive to coarser cereals in their digestive tract than others. Evidence that cereal is too coarse will be seen in looseness of the stools. The amount given will be only about a teaspoonful at first, diluted with an equal amount of boiled milk. This is rather rapidly increased until in a month he is taking two or three tablespoonfuls of cereal at a time. As soon as his appetite seems to call for it, he may be allowed from one third to one half cup, or even more if it doesn't keep him from taking the amount of milk he needs.

A little unsweetened evaporated milk is all right to add to these cereal foods. A combination of boiled milk with some evaporated milk is a very good addition, and makes a tasty porridge that baby will like. A little salt may be used.

A well-nourished baby will at the age of six months do very well on four daily feedings, beginning, say, at 6 or 6:30 A. M., and continuing at four-hour intervals through the day, the last feeding being somewhere between 6 and 7 at night, followed by a long, uninterrupted night's sleep.

One very important thing is that baby be given his cereal in connection with one of his nursings or milk feedings. It is a great mistake to feed him solid food halfway between his nursings, as is sometimes done. It should be remembered that the addition of the cereal simply enlarges his regular meals, and *does not become an extra meal*. A very convenient time to give this cereal is in connection with his ten o'clock nursing, although it may be given at his early morning nursing, if for any reason mother desires to do it this way.

Whether or not baby gets his cereal before he nurses or after, doesn't matter. With some babies, hunger will make them more interested in their cereal if it is given before the nursing. With others, they may consider it an

indignity to be offered this coarser new food when they want their milk, and their interest may be more easily aroused after nursing. Each mother will have to work out this problem herself, but usually it will not be long

until baby will be able to enjoy this innovation. He will naturally be pleased at the sight of his new food and spoon, whether he gets it before or after nursing.

(To be concluded)

## Considering the Child's Motive

By JANETTE STEVENSON MURRAY

"Most parents 'fly off the handle' too easily," said a thoughtful mother who works hard to make ends meet and whose leadership has been an inspiration to her study group. "We should always remember that children are people like ourselves. If we heard their side of the case, we should often find that what seemed naughtiness was a lack of understanding on their part."

"I saw an illustration of that the other day," one of the women said. "My neighbor next door raises chickens, and she took off a setting last week. She had kept a heavy board



in front of the coop for a few days to prevent the little chickens from getting out, then she set the board up against the coop. I thought, myself, it looked as if it might fall and wondered why she had left it like that.

"Billy, her five-year-old boy, was fascinated with the chickens and spent hours about the coop. Thursday noon he had just fed them their oatmeal when he saw the yellow cat from across the alley sneaking up. Now this cat had a reputation for eating little chicks, so Billy ran to chase it away, but accidentally touched the board and it fell, killing several chickens.

"The noise brought his mother. 'Oh, you naughty boy!' she cried. 'See what you've done!' She seized Billy and whipped him. He tried to tell her about the cat, but she was too angry to listen.

"The little fellow sobbed heart-brokenly for an hour; then he became sullen and resentful for the rest of the day. His only thought had been to protect the chickens. He felt ill-

treated—that an injustice had been done him. Some forethought on the mother's part in putting the board away or placing it flat on the ground might have averted the trouble, and he should not have been punished in any way without an investigation."

"I'll have to confess that I did this same thing with my little Jean," said another member of the group. "Jean always wants to help me wash the dishes. A few days ago she ran to the sink and filled the dishpan with water, and then, somehow, upset it on the floor. Being very tired, I punished her before I thought. Afterward I realized she had been trying to help. I hugged her tight, begged her pardon, and told her I had been wrong to be angry, because she had not meant to spill the water. The little thing appreciated my apology, for she has been so considerate since."

"Our doctor told a story that shows how a child should be treated," contributed another mother. "This is about chickens, too. The doctor had bought a dozen pedigreed Buff Orpington chicks. Next day, he found six in a pail of water, drowned by his three-year-old daughter Ann. He was tempted to punish her, but remembering a discussion he had heard on the importance of finding a child's motive before acting, he began to think what her idea could have been.

"It seems that the day before Ann and her mother had gone with him when he made a call in the country. They had stayed out in the yard watching some fluffy yellow ducks swimming about in a big pan. Recalling this, he knew she had thought that the chickens, like ducks, could swim, and was trying to make them do it.

"The doctor did not punish Ann, but explained very carefully that chickens must never be put in water, because they cannot swim, and why little ducks can swim. Ann understood, for she explained it all to her mother, later."—*Issued by the National Kindergarten Association.*

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"It is as easy for God's angels to unlock doors as it is for His sunbeams to unfold the petals of the flowers."



# OUR FAMILY PHYSICIAN

RELATING TO DIET, ACCIDENTS AND EMERGENCIES, AND GENERAL HEALTH PROBLEMS

## Your Health

By O. S. PARRETT, M. D.

WHAT is your health worth to you? What would you be willing to give for it if you have lost it, and what would you take for it if you still have it?

Doctors and nurses spend most of their time among persons in ill health. The long-drawn-out stories of unhappiness and physical distress that doctors and nurses listen to, require that they have diversion at times to preserve their own health. Contrast this sickness and the picture which it presents with the person or family where the eyes sparkle, the step is firm, and merry laughter and good fellowship like an aroma pervade the atmosphere and every one radiates health and joy.

Not long ago, after glancing at a manuscript which I had submitted to him, one of the REVIEW editors asked my opinion as to the health of our people as compared with that of people generally. While we have no statistics, so far as I know, it is my opinion that the health of Seventh-day Adventists is above the average. On the other hand, I am as fully convinced that our health does not approach what it easily might if we gave it a little more thought. Since the beginning of our work, health reform has had a more or less prominent place in this movement. A few have ignored it, others have been a bit extreme at times, while the majority have benefited just to the extent that they have intelligently practiced it.

Health reform has not always meant the same thing to all our people. Some who would not think of eating meat, go for months without exercise or sunshine, and use freely of white bread and sugar. Others might not use meat, tea, or coffee, but would make the mistake of eating poorly prepared and ill-balanced meals. With charity for all I shall endeavor, during the weeks to come, to emphasize the principles of healthful living as they are at present discovered by science and emphasized by the Spirit of prophecy.

To ignore the basic laws of correct living is to invite sickness and disaster; to live by them is to sow seeds of health which will result in the greatest possible return. An infidel living intelligently by the wonderful

health principles known to Seventh-day Adventists, would certainly benefit healthwise; so likewise the most devout Christian among us, ignoring these same principles, could hardly blame any one but himself if he suffered from poor health.

Not all sickness is preventable. Missionaries in foreign countries oftentimes meet conditions beyond their control, such as contact with infectious diseases, or inadequate diet, or poor housing facilities. Even here, however, a knowledge of dietetics and hygiene is of the greatest value, enabling many to maintain fair health under conditions where otherwise they would be forced to return home. It has occurred to me that every missionary should be well trained in preserving his health in the place to which he may be called, even as he is prepared to teach the people the gospel message; for without the first he may be forced from the field, and at much trouble and expense have to return home prematurely, as has too often occurred. Miracles of preserved health have doubtless been wrought in many mission fields when trying conditions increased the hazard of living, but even here the practice of sensible health rules as discovered by science and outlined in the Spirit of prophecy, will aid greatly in extending the gospel and decreasing preventable sickness, besides teaching in a practical way those wonderful health principles that are an integral part of our message.

### *Health Seldom Lost in a Moment*

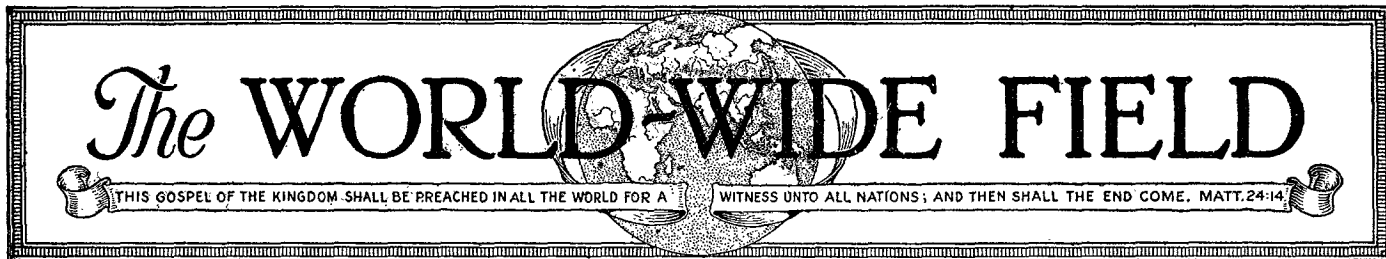
Frequently patients expect almost immediate recovery from a condition brought on by many years of wrong living habits, to result from a short stay in the sanitarium. It is not always that we can fasten the guilt of sickness upon a single organ, be it gall bladder, appendix, or what not. Only yesterday, in operating for a pelvic condition, we found gallstones, and the same patient has a goiter. Thus we found three diseased organs, each one in a sufficiently serious condition to require a major surgical operation. In the same patient. We are often

reminded of the text which says, "Whether one member suffer, all the members suffer with it." This helps to explain why so often one surgical operation follows another until many people fear the first operation, thinking it means they will have to have more to follow. In health, all the organs are normal in structure and function; in disease, all are more or less out of order.

I am reminded of a lemon grower in California. Since I had recently purchased an orange grove and this man was to care for it for me, he wished to acquaint me with the pests which ordinarily infested citrus trees. Looking down a row of trees, he spied a pale-looking one, which on closer inspection was found to carry red spider, purple scale, black scale, and about every pest known to the citrus industry. In like manner, when we let our health deteriorate from lack of sunshine, exercise, or sleep, from worry, overwork, wrong diet, constipation, and other factors, we may see the result in almost anything from eczema of the skin to gallstones of duodenal ulcer. Thus what seems to the patient a simple matter, perhaps the removal of an appendix or a stomach operation, becomes to the conscientious surgeon a matter of education of the patient to a proper living program carried out over a long time. A doctor's advice should be worth far more than his medicine, which latter may be entirely worthless, unless it supplies something for the patient to think about while getting well, if it does not delay recovery. There are a few useful drugs and near drugs, with emphasis on the "few."

Heredity plays a part in sickness. Some children are born with hardly an even chance for good health; but here again habits are of even greater importance, and a little care will usually avoid trouble. To illustrate: A child of nervous parents should not be forced into school too young, and should always avoid undue nerve stress and strain, while at the same time cultivating vigorous physical development and good digestion. Thus heredity, always a factor, may be prevented from being the determining one. Because you may feel well today is not nearly so good a

(Concluded on page 22)



## West Pennsylvania Camp Meeting

By E. F. HACKMAN

IN writing this report of the recent camp meeting of the West Pennsylvania Conference, which was held at Conneautville, I feel that I am writing of a visit at home, for it was in this conference, twenty years ago, that my parents embraced the truth, and it was eighteen years ago that I attended a camp meeting held at Homestead, Pennsylvania. It was indeed a great pleasure to me to return after so long a time, and find so many of the old believers firm in the message, and to hear the good reports of progress from all parts of the conference. Under the able leadership of Elder M. G. Conger, president of the conference, the regular program went forward smoothly.

It was evident from the beginning to the end of the meeting that the people had come for a very definite blessing. Both old and young united in seeking the Lord, and God graciously blessed the meetings with His holy presence. The stirring messages given by C. S. Longacre, F. C. Gilbert, H. J. Detwiler, B. G. Wilkinson, W. R. French, and others, were greatly appreciated. Mention should also be made of the able assistance of union and local conference departmental secretaries.

In addition to the regular preaching services, some time was allowed each day for the presentation of special interests, such as the publishing work, Harvest Ingathering, Sabbath school, etc. These meetings were always well attended and enjoyed by all.

The colporteur work is making excellent progress in this conference, and the loyal band of workers who are sticking by the work regardless of conditions, are reaping a rich reward in souls won to the message. Of special interest was the symposium devoted to evangelism, in which the various district leaders and other workers reported the number of persons baptized. Including the fifteen baptized at camp meeting, there have been 147 baptized in this conference since January of this year. This is far beyond the record of 1932, and there is every reason to believe that 1933 will prove

to be one of the best soul-winning years in the history of the conference. It was apparent that the spirit of evangelism has gripped both workers and church members, and it is hoped that this spirit will prevail until every nook and corner of West Pennsylvania shall have heard the glad tidings of a soon-coming Saviour.

Toward the end of the meetings, all enjoyed the daily studies given by Dr. D. H. Kress, of the Washington Sanitarium, on various health topics. Dr. Kress was ably assisted by Miss Mabel Estill, R. N., and during the day the medical cottage was a scene of busy activity as the campers came for consultation and treatment.

Although West Pennsylvania has felt the financial depression as much

as any conference in North America, yet our loyal believers have rallied nobly to support the work in fields afar as well as at home. The total camp meeting offerings for missions, including cash and pledges, amounted to approximately \$1,500. The Sabbath school offerings exceeded those of 1932, although a larger number were present at the camp meeting that year. Book sales were about \$500.

The camp meeting was fittingly brought to a close by an impressive baptismal service on Sunday afternoon, in the picturesque Conneaut Lake, followed by an evening meeting at which R. L. Lindsay delivered a sermon with clearness and power. So ended another good camp meeting, and all the people returned to their homes with a prayer in their hearts that God would abundantly bless the much-appreciated labors of Elder Conger and his associates.

## Self-Supporting Evangelism Among California Indians

By W. H. BRANSON

THE following interesting story of self-supporting evangelistic work among the Indians of California is told by H. M. Dukes, who was retired from our regular working force because of lack of funds, but who has, with his wife, continued to labor for souls. It is a story of God's providential leadings and sustaining grace in response to the prayer of faith. But we must allow Brother Dukes to tell you in his own words:

"A year ago last December an Indian chief, his wife, and three children, who lived near Upper Lake, California, were on their way home from Bakersfield. The chief's brother-in-law was taking them home in his car, when it broke down a short distance from my father's home, near Galt. My wife and I had returned home from Georgia, where we had been engaged in evangelism, and I happened to be out in the yard when the old chief came to my father's gate. He told me his story of the breakdown, and that different farmers around there had refused him a place to stay overnight, and

asked me if I could help them in any way. I told him we would be glad to help them fix their car and give them a place to stay. They were invited in and made welcome, and all the time they were there, they ate with us at the table. It took several days to fix the car, and during this time I talked with them on Bible subjects, and gave them stereopticon lectures in the evening. They were very much interested, and wanted me to come up to their reservation in Lake County and hold meetings, so that the rest of the Indians could learn the things they had learned, and they also wanted to learn more themselves.

### *Our Health Work an Entering Wedge*

I learned that our people from the St. Helena Sanitarium had been visiting and working with these Indians, and this gave them quite a foundation for our doctrinal subjects. They were quite susceptible, and could understand even the most difficult parts of our message when it was made simple. I gave them several lectures on the Bible prophecies of Daniel and the Revelation, and presented them with

'The Great Controversy,' 'Daniel and the Revelation,' also a large number of the *Present Truth* series when they left, and promised that as soon as it should be possible, I would come up there and hold meetings with them. At that time it was impossible because of no financial aid.

"However, I learned that there were some Indians much closer, at Ione, which was thirty miles away from my father's home, and planned to visit them. I took several letters I had received from the Indians of Lake County, which invited me to come up there and hold meetings, and which referred to the breakdown, also to the stereopticon lectures which they had appreciated, and the help received on their car, and showed them to the Indian chief at Ione. He told me that if I would come and hold lectures there, he would fix up the Indian roundhouse for me, which was a forty-foot circular underground dugout. We held several meetings there, but on account of the dampness and bad weather conditions, we were forced to move to a neighbor's barn close by. Later we secured the use of a schoolhouse, where I continued holding the lectures every Sunday night.

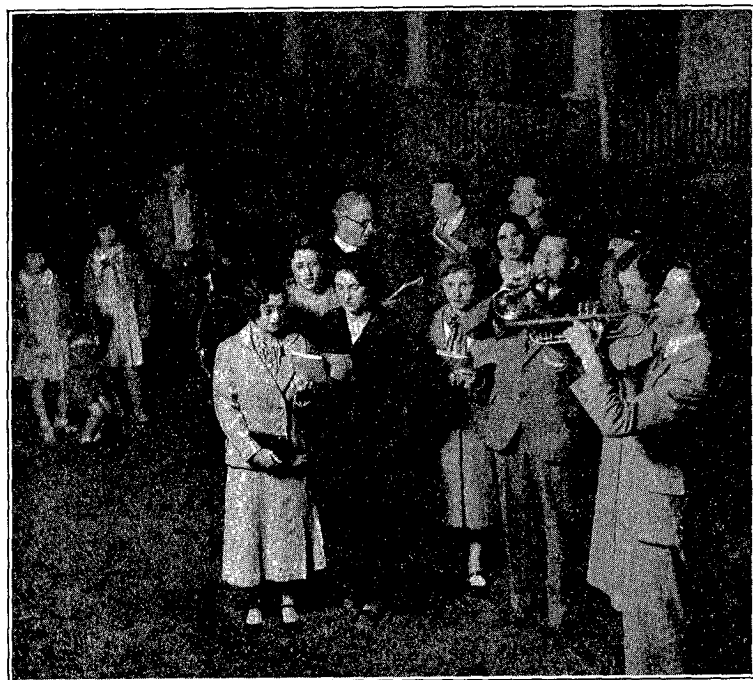
"Since we had no work and were not on conference pay, we had to trust to the Lord for a way to go back and forth every week, but the Lord always provided the necessary

means of transportation, and we were also able to get our battery charged to show the stereopticon pictures. As there was no electricity in the vicinity, we used a six-volt automobile battery to run the stereopticon. It was not long, however, before the schoolhouse was locked and the key refused. I asked the conference for a tent to go ahead with the meetings, but they said none was available. I asked the Lord to help me find a place to hold the meetings, or help me to get a tent, if it was His will that the meetings should be continued.

"A friend, Mr. Charles Hibbard, of Galt, had attended the meetings in the schoolhouse. He asked me if I would preach in a tent we could make out of white chicken feed mash bags, which are a little lighter than canvas and a little heavier than flour sacks. I told him I would, but inquired how we would get the sacks to make the tent. He said that he would try to get the farmers to donate them, and that he would start out that afternoon to see what could be done. That night he had about twenty mash bags and a number of gunny sacks. More gunny sacks were collected until we had enough to sell and trade to get the amount of mash bags that we needed. It took 500 mash bags and six and a half miles of thread. All sacks that were not given were purchased from

the Peerless Milling Company, of Stockton. Different ones gave thread, and the work of making the tent was begun at once. There were many difficulties encountered, but by the help of the Lord, after a short while a large, commodious tent, 39½ x 60 feet, was erected, without ropes or lacings, and placed out in the rural district just a short distance from the Indian chief's house at Ione. The entire Galt church was a unit in making the effort a success from start to finish.

"On Sabbath, June 4, 1932, the tent was dedicated to be used in gospel work for the Indians, also an electric light plant with fixtures. The use of trucks and cars was donated to haul the material to the place. The conference furnished us some old tents that were made at Healdsburg College for living quarters. A good report of our Sunday night meetings was published in the *Ione Echo*, the local newspaper. After fourteen weeks of lectures (75 in all) there were eight believers baptized and a number more interested, so that a Sabbath school of eighteen was organized, and there are others who plan on being baptized in the future. This was all done without remuneration from the conference for either expenses or salary and without any income from any source except from the hand of God, who bridged all the gaps, supplied all the



A Harvest Ingathering Singing Band

The Singing Band method is a very pleasant form of Harvest Ingathering solicitation in all parts of the world. The offerings received in this way add thousands of dollars to the Ingathering funds.

Just a group of serenaders  
Singing softly near my door;  
But the songs I heard still linger,  
Calling to me o'er and o'er.

They were singing, "Count Your Blessings,"

While I there bemoaned my fate;  
They were singing, "Jesus Loves Me,"  
While my heart was full of hate.

But I needed Heaven's blessing,  
So I opened wide the door,  
Just to let the sweet strains filter  
Through my heart so bruised and sore.

In a moment I was greeted  
By a face, sweet and sincere,  
"We solicit funds for helping  
Those in need to find good cheer."

So I gave her my donation,  
She gave me a paper, too;  
There I read a nice description  
Of the work they love to do.

Blessed be the serenaders,  
In a world that's full of strife,  
They are bringing words of comfort  
Pointing to eternal life.

—Author Unknown.



needs, enabled us to overcome all the difficulties, of which there were many that might be of interest, but are too numerous to mention.

#### *A New Opening*

"About the time set for the close of the Ione effort, one of the Indians of Lake County came to Galt, where my brother lived, with a special message that they wanted me to come to Lake County right away. He also said that they had planted a garden for us, and had melons, vegetables, and sweet corn. I made a trip to investigate the possibilities of holding meetings with the Upper Lake Indians. When I was ready to leave, the chief's brother-in-law asked me what would hinder us from coming up to Lake County right away. I told him that we had no money, and nothing to move our equipment with, but that I was willing to come if arrangements could be made. He asked me how we got the equipment, and were able to get up to Ione to hold meetings. I told him I asked the Lord to provide the way to make it possible, if He wanted the Indians at Ione to hear this message, and me to give it to them, and He did. The Indian brother immediately replied, 'If the Lord wants the Indians of Lake County to hear this message, and if it is His message, it will not be long before you will be here.'

"It was not long until the way was opened for us to move to Upper Lake, Lake County, even though many difficulties were overcome by the hand of God. It seemed to us that the Lord wanted these Indians to hear the third angel's message. So we are here now, laboring among the Indians. We have had the necessities of life supplied by the hand of God working upon the hearts of individuals, and many times we have come up to the place where there was no more flour, shortening, or kerosene, and some of our clothing had worn out, but when we asked the Lord in faith, He always answered our prayers, and we have not been in want. We have found by experience that when we put the Lord's work first, He takes care of our wants and needs. While much more could have been accomplished if we had had a little financial aid, yet we are thankful, and give God all the glory for what has been done.

"We are now holding Sunday night meetings in a house on the reservation, and as soon as means are available, want to begin meetings on other reservations in the vicinity a few miles away."

In a personal letter Brother Dukes says:

"The Lord has richly blessed us,

and in some cases has brought about almost unbelievable things. Just to cite one instance: We eat from four to five loaves of bread a week. We arrived here about the middle of September. We had fifty pounds of flour, and with a little money we received, have bought only sixty pounds more.

"We had a good supply of bread on hand when we came, and we have had plenty of bread to eat ever since, although we have been given only

four loaves of bread, and haven't bought any more. That flour we have been baking out of just seems to last and last like the widow's meal in Elijah's time. My wife is baking today, and we still have flour enough to bake again."

Let us pray that God may richly bless the labors of Brother and Sister Dukes among the Indian tribes of California, and that they may be instrumental in bringing many more of them to the light of the gospel.

## *Conference Sessions in Poland*

By CLARENCE V. ANDERSON

POLAND has a population of thirty-two million. Religiously they are made up mostly of Roman and Greek Catholics, and Jews. The advent band numbers about 4,000.

At present the Polish Union consists of four local conferences, headed by good, conscientious men, born and trained in Poland. The school, also, is now led by a Polish brother, leaving only one noncitizen in the union, namely, T. T. Babienco, the president. This indicates that two faithful warriors have recently retired from active service—Brethren Will and Cunitz, who have zealously served the advent cause in Poland for many years.

William Lay, after several years of good, substantial service in the Polish school, has returned to his homeland. We bid him Godspeed as he serves elsewhere in the cause of God.

Our brethren in this field are a missionary people. Last year there were 475 souls won. Greater things are in store, though the enemy is angry without and within. Two facts, the publicly demonstrated wrath of the enemy and a conviction in the hearts of the workers that God is about to do great things for Poland in soul saving, have caused the workers to press together in love and unity around the standard of truth and their union leader, in a way that touches the heart of the observer.

The West Polish Conference session was held at Łódź, May 11-14; the South Polish Conference at Bielitz, May 18-21; the East Polish Conference at Pozarki, May 25-28; and the North Polish Conference at Białystok, June 1-4.

Elder W. A. Spicer, from the General Conference, attended the meetings in the west and south, as did also L. H. Christian, president of the Northern European Division. Elder Spicer's studies on the certainties of the message were well received and greatly appreciated. C. V.

Anderson, the home missionary and Missionary Volunteer secretary of the Northern European Division, attended all the meetings.

Our people seem eager to learn more of heaven. Two colporteurs in the west walked 125 miles in order to attend. Six girls in the east walked sixty miles to enjoy the blessing, and many more walked equal distances to attend. These good people, some of them not able to read or write, love this truth and seem to know it better than many with far greater privileges. The message is in their hearts, and this spirit within them will win souls. Watch the membership of Poland grow!

Approximately seventy workers are engaged in preaching the message in this land. Every campaign is vigorously taken part in. The Big Week and Harvest Ingathering campaigns present sky-high difficulties—our people go out with our literature, not knowing what the outcome will be. They may return home safely again, but they may spend the next fortnight in prison, yet they go out, and God blesses the work.

The following men were elected to head up the four conferences for the coming year:

West Polish Conference, William Czembor; South Polish Conference, P. Englert; East Polish Conference, J. Kulak; North Polish Conference, F. Djik.

A new day has arrived for Poland. There are signs of militarism everywhere, indicating that storm clouds are gathering. Nationalism is growing. In the midst of all this, the Spirit of God is working. Brother Babienco and his seventy are going to the people of Poland with the advent message. They need the prayers of God's people everywhere.

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"If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him."



## The Power of the Word

[THE following letter was recently received in the American Bible Society office in Tokio, Japan, from a young Japanese who was saved from suicide by reading a pocket copy of the Acts of the Apostles given to him by a fellow Japanese traveler.—*Karl E. Aurell, secretary of the Japan Agency of the American Bible Society.*]

I trust the recent extremely cold weather has not impaired your well-being. In making bold to write to you, unknown yet longed-for teacher, allow me to say immediately that I am a believer who owes his present physical existence to you!

I shall never forget a year ago today, when I had arrived at the conclusion, as the result of a long period of a nervous malady, that my condition was hopeless. There was absolutely no help for me. I had lost heart, and in a completely dejected state of mind, I drifted to the station and almost before I was aware of it, found myself with a ticket on a train bound for Tokio. Many times I tried to jump from that train as it sped along, but somehow, reflecting upon the terribleness of such an attempt, I failed to carry it out. That the fact of fear should prevent me, that again I regarded as cowardly, and I said to myself: "Well, I will take poison." But I decided that could be done after arrival at a hotel in Tokio.

Now, there were still two or three hours to spend in that coach before arrival at Tokio, and presently the distress of mind again got the best of me, and I decided once more to fling myself from that train. A woman sitting beside me, noticing there was something the matter, asked if I was suffering. I answered: "No, I am all right." But she continued to talk most kindly to me, and I was impressed that she realized I was in a desperate condition. That also annoyed me extremely much, and in order to avoid hearing more from her I got up and went to the other end of the car. When the train arrived at Yokohama, that lady came by and with a few comforting words bid me farewell. It was so unusual and it gripped me deeply and I thanked her.

When I arrived at the Tokio station, it occurred to me that I had better run out and see an elder sister in a suburb of the city before I died, and so engaged a taxi. As the taxi was fast taking me to my destination, suddenly a feeling of terrible indisposition toward seeing her overpowered me, and I requested the driver to take me to a hotel. I would make that the place of my death.

Having taken a bath, I wrote a farewell note. In the meantime I had asked a servant to buy a certain kind of sleeping powder for me. By this time it was 11 A. M., and I thought it would seem strange to the people around to see me go to bed, and stepped aside to take out a cigarette package from my overcoat.

As I stuck the hand into the pocket, I got hold of a little book, and found it was the Acts of the Apostles, with a note on it written with a pen, in a woman's handwriting: "Read this and go through life with hope in your heart." Surprised, I thought, "Well, did you ever! That woman on the train must have made me a present of it," and I fell to reading. I read the book with intense interest, and it must have taken me more than forty minutes to finish it. The result was the beginning of a change of outlook on life. It is impossible to explain how it came about, but the reading of the Acts had taken away the flagrant desire to die, and in reflecting upon the immediate past I was awfully ashamed of my unmanliness and weaknesses, and immediately returned to my home city.

After that without any particular restorative I regained physical health and strength, and was soon able to take up my position and, with pleasure, do my work. I have no idea who that woman was who spoke to me on the train that night, but I regard the incident as absolutely of the Lord Jesus, and I am constantly praising God for it. I am now serving in a hospital as a physician in charge of the department for children's diseases, and I am happy to say I enjoy my work very much, continually endeavoring to improve myself in every respect. Every day is a day of thanksgiving! I have already decided that when I call my friends together at Christmas, we shall, at the same time, celebrate the first anniversary of my restoration of life.

I hope to run up to Tokio some day to express my gratitude to you, the publisher of the Scriptures, because that is why I am a saved man today. Naturally, I should like to have you come and join us, but as my rural town is far from Tokio I cannot, for a moment, expect to be favored with your presence.

Hoping you may always enjoy health, and praying God's signal blessing upon you and all collaborators,  
(Signed) M. TAKEBAYASHI.

## Organization for Service

BY E. A. MANRY

*Home Missionary Secretary, Columbia Union Conference*

UPON the occasion of the visit of Jethro to his son-in-law, Moses, we have the following record:

"When Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to inquire of God. . . . And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone." Ex. 18:14-18.

Then followed the instruction which helped Moses to do his work more effectively. The entire congregation was to be divided into groups of thousands, hundreds, fifties, and tens, and each group was to have a leader. This plan enabled Israel to perfect an organization that time has never been able to improve.

"He [God] designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel."—*"Testimonies," Vol. I, p. 653.*

We have leaders of thousands in

our union conferences, captains of hundreds in our local conferences, and rulers of fifties in our churches, but where are the leaders of the tens?

A few of the churches are organized into bands, but many have no such arrangement. This neglect is not because of a lack of counsel, for we read in Volume VII, pages 21 and 22, "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err." Regardless of the size of the church, it should be formed into bands to work for both believers and unbelievers.

"If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers."—*Id., page 22.*

We are now launching another Harvest Ingathering campaign. Much depends upon the results. Past experience has taught us that the churches following the plan as suggested by Jethro to Moses in Exodus 18, have the greater success.

Just now, while millions are pleading for light, and consecrated men and women are anxious to carry it to them, is it not time for those who have the oversight of the churches to organize them for service? Passing

events show us that "time is short, and our forces must be organized to do a larger work."—*Id.*, Vol. IX, p. 27. A successful campaign will replenish the treasury, and keep our missionary lines unbroken throughout the world.

bless him and lead him to His kingdom.

Does it pay? Yes, it does. No effort in behalf of the salvation of souls is ever lost. That paper given away, that book lent, that visit made or prayer offered, that sermon preached or song sung, will receive a sure reward, and will result in souls garnered in. Let us then be faithful until the work is done. Sow beside all waters, to many or few, for in due time you shall reap, if you faint not.

## Dedication at Rosario, Argentina

By N. P. NEILSEN

ROSARIO is the second city in size in the republic of Argentina, and is located on the great Parana River, nearly 200 miles northwest of Buenos Aires. It is a beautiful modern city of nearly 500,000 and is sometimes called "the Chicago of Argentina," being situated in the great grain belt of this republic.

A number of years ago our message entered this large center, and some believers were raised up; but our work has been greatly hindered because our people have had no proper place in which to meet. They have been compelled to hold their Sabbath school and meetings in rented halls that were not very appropriate for divine services. However, in spite of these untoward conditions, the work has progressed until we now have a church membership of about eighty-five.

The members here have sacrificed to raise funds, and through some help

that has been given them by the division and the union, as well as the local conference, they have now been able to put up a beautiful and substantial church building that will seat nearly 300. The lot cost about \$4,000 and the building about \$9,000.

It was my privilege to attend an appropriate dedication service of this neat building on Sabbath, June 17. The presence of the Lord was with us, and our people rejoiced in that they were now able to enter their own church home for the worship of God and the study of His word.

This should begin a new epoch in the history of our work in that large city. Walter Schubert, president of the conference, planned to begin a public effort there the next evening after the dedication, to be assisted by V. Aeschlimann and J. A. Bonjour. We pray that God may give them success and that the Rosario church may be greatly blessed of God.

## Did It Pay?

By A. A. DIRKSEN

SOME time ago the writer, while conducting a public effort in a theater, was asked to go a distance of about fifty miles to hold a service in a little town. Monday night was the only open night, as meetings were held six nights a week. The brother who invited the writer promised to secure a place and also an interested audience.

The time was agreed upon, and on the appointed night the writer and fellow workers were at the place, but much to our discouragement, it was found that the editor had failed to publish the announcement of the meetings, and so of course only two or three people came. Including ourselves, the brother and his family, and another family of Adventists, we formed an audience of about twelve or fifteen, together with a few strangers.

Those in charge of the music did their best, and the music seemed to stir the soul and give courage. Trying to forget the size of the audience and to realize the value of a soul, I

did my best to give the sermon. When the meeting closed, we endeavored to say a courageous good-by and God bless you, paid for the rent of the hall, and started back to the place of our effort. On the way home we agreed that it did not pay to put forth an effort like that.

A year later a letter was received from a stranger, a boy of seventeen. In the letter he told of his experience in that meeting that night, and how God had spoken to his heart through the prayer, song, and sermon. "I determined that night to give my heart to God," he wrote. This was the first sermon preached by a Seventh-day Adventist he had ever heard. A brother had been giving him literature to read.

It has been the writer's privilege to receive a number of letters from this boy, telling of his joy in finding the truth, his persecution in the home, and how he had to leave father and mother soon after this meeting, also his pleasure over being in one of our denominational schools. May God

## Your Health

(Concluded from page 17)

guaranty of how you will feel tomorrow as are good diet and correct living habits.

Charles Mayo told once of a doctor visiting the clinic for post work. He was not feeling quite up to par, and thought while he had opportunity he would have a check-up on himself. The X-ray revealed inoperable carcinoma of the stomach, which proved fatal within a few months. Thus many serious diseases make very little or no announcement until fully and fatally established.

Look well to your health habits. Too many persons today are breaking in health for one to feel safe in taking a chance on health. "If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men."—*Counsels on Health*, p. 575.

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"We all wish to be loved. We may not confess it, but it is true, and it is nothing to be ashamed of. Well, then, let us be worthy of being loved, and let us love. This is the secret of winning souls."

## The Advent Review and Sabbath Herald

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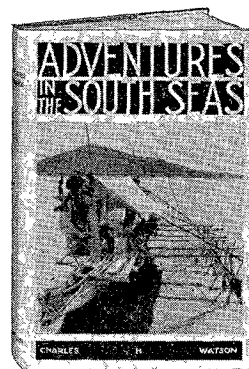
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# Travel With Our Missionaries

IT WOULD BE INTENSELY INTERESTING to travel around the world and see all the strange people and sights, but you would need a mint of money to purchase such a ticket, and it would consume perhaps more time than you can spend to take such a trip. So why not get good books that tell the story in an interesting way, and visit all these countries? Here are some books that we would recommend:



## Adventures in the South Seas

BY C. H. WATSON. A history of missionary heroism and adventure in the cannibal islands of the Pacific. A story that you will not soon forget. 253 pages. Price, \$1.50.

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BY C. H. WATSON. A wonderful story of the triumphs of the gospel in the wild heathen lands of New Guinea, the New Hebrides, and the Solomons. 286 pages. Price, \$1.50.

## Korada, A Child Widow of India

BY G. G. LOWRY. The story of a little girl of India and her final acceptance of Christianity. One catches a picture of the danger and persecution to those who forsake heathenism for Christ. 226 pages. Price, \$1.25.



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## Pioneering in the Neglected Continent

BY F. H. WESTPHAL. South America, where the message has gone so wonderfully from the top of the world to the low delta of the Amazon, from the high mountains on the north to tempestuous Cape Horn. 148 pages. Price, \$1.25.

## Travel Talks on China

BY FREDERICK LEE. Stories of home life in this strange land, with scenes of travel and unusual experiences. 254 pages. Price, \$1.50.

SOME OF THESE BOOKS will soon be sold out and offered no more. All are valuable, and should have a place in a growing library, for they are worth reading over and over.

Price higher in Canada

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Takoma Park, Washington, D. C.



WASHINGTON D. C., AUGUST 31, 1933

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

A TELEGRAM from Elder A. T. Robinson, of Angwin, California, tells us of the death of his wife, who passed away August 14. Sister Robinson was a godly Christian woman, and while strength permitted, was an active worker for the Master. She has brought comfort and blessing to many hearts. May God comfort Brother Robinson and the children in their sorrow, is our sincere prayer.

FROM J. Berger Johnson, manager of our Brazil Publishing House, there comes this word, under date of June 5:

"The Lord is blessing in the publishing work here in Brazil, both in the house and in the field. Our colporteurs are using a good many more books this year than last, and the sales of the house have been ahead of those of last year each month so far. What they will be for the future we cannot prophesy, but the prospects are that things will keep up through the year."

### European Famine Relief

WE greatly appreciate the hearty response from our people to the call made through the REVIEW, for our starving brethren and sisters in Europe.

On account of the long list of donors to this fund, it is impossible to publish the names of contributors. All contributions will be acknowledged by letter, and the total amount received will appear in the REVIEW.

Previously reported .....\$1,410.14  
Total amount received to date ..\$3,532.15

Send your contributions to J. L. Shaw, Treas., General Conference, Takoma Park, D. C.

### Among Indian Cannibals

FROM a personal letter, under date of July 2, we extract the following excerpts regarding the work of F. A. Stahl, the superintendent of the Amazon Mission of Peru:

"In this Ucayali region we have thousands of Indians, and they are calling for some one to teach them the word of God. We have two mission stations, and yesterday, Sabbath, I baptized eighty-eight people, representing four tribes—the Shi-

pibos, the Conibos, the Piros, and the Campas. After this service we had an excellent meeting, and it was thrilling to hear the earnest testimonies these people gave, most of all giving thanks that God had sent them the gospel. Where once they were in darkness, now they walk in the light.

"I am now preparing to visit the great Cashibo tribe of cannibal Indians, who live twenty days' journey by canoe up the Aguatia River, a tributary of the Ucayali. There has never been a missionary among these people. We have faith that God will prepare the way and the hearts of these people to receive the message.

"I must close, for many sick have arrived."

### Encouraging Gains in Southern Africa

A RECENT letter from J. F. Wright, president of the Southern African Division, conveys some information about their work and workers that is both impressive and very encouraging.

He says that in spite of the depression and the depleted budget, the division is now employing a total of 870 workers as against 626 in 1929. This gain in workers was accomplished in the face of a decrease of over \$80,000 in the budget as between 1929 and 1932. This encouraging gain has been accomplished by reducing salaries and traveling expense, cutting down administrative cost, and by effecting certain combinations in territory and organization.

During this interesting period there has been made an even more remarkable increase in soul winning and membership. From 1929 to 1932 the membership increased from 13,070 to 19,545, a gain of nearly 6,500. Over the same period, the number of Sabbath keepers in Bible classes, preparing for church membership, increased from 12,976 to 16,637, a gain of over 3,600.

Brother Wright says that the prospect for 1933 is equally good with the past year, and they would not be surprised to see the number of baptisms still larger. He adds: "Be assured that we are of good courage, and look to the future with great confidence in God."

W. E. HOWELL.

### Pathfinders of the Message

CERTAINLY it can be said that our colporteurs are becoming the *pathfinders* of this message in the darkest and most inaccessible sections of old China. Many, many times this has been emphasized by preacher, leader, and observer in the various meetings we have attended during the last few months. At the North China Union session at Peiping, W. J. Harris, of the Shantung Mission, told us their colporteurs had entered 96 of the total of 108 hsien (counties) in that province during 1932 alone! Isn't this a goal to which our colporteur organization in any State might look with longing eyes?

In the last number of the *China Division Reporter* we read:

"It has been estimated that throughout China during the past two years upward of 80 per cent of all hsien have been entered by our colporteurs, and that during the past five years perhaps 95 per cent of the total number of hsien

have been entered one or more times by these tireless workers."

In the accomplishment of this mighty task China has four foreign colporteur leaders, twenty native trained field secretaries, and an average of 160 native colporteurs. Perhaps an added factor in the effectiveness of these men is the fact that many of them have themselves been won to the truth through the agency they now employ so faithfully.

H. H. HALL.

### The Spirit of Sacrifice

AN elderly brother, at one time a colporteur, but now on the Sustentation Fund, has written of his failing eyesight and other infirmities which prevent his distributing tracts and periodicals as he once did. He states that he has considered asking prayers in his behalf by the REVIEW family, but remembering how Hezekiah's heart was lifted up after his life had been prolonged by God in answer to prayer, he feels perhaps it may be better for him to "glory in infirmities." This good brother receives less than \$5 a week, and yet he incloses \$3 for the Russian Relief Fund. His willingness to help our needy brethren from the small sum he has for his living, should inspire a spirit of generosity and liberality in the hearts of those who are in better circumstances.

H. H. COBBAN.

### A Notable Anniversary

AT the chapel service in the General Conference office, August 10, 1933, Elder A. G. Daniells reminded the family of workers present that we were worshipping that morning on the thirtieth anniversary of the removal of our General Conference headquarters from Battle Creek, Michigan, to Washington, D. C. He reviewed briefly the providences attending that move, and the multiplying providences that have prospered and enlarged our work ever since.

The General Conference offices were located in a dwelling house in Washington city. The REVIEW and Herald occupied the basement. The preceding issue of our church paper was published on a Tuesday in Battle Creek, and the next issue came out on Thursday of the next week in Washington. While our office equipment was en route by freight, Elder Daniells stopped at the Indiana camp meeting to obtain money enough by gifts and loans to start business in Washington.

Since that notable day of small beginnings, our work has expanded with marvelous rapidity, both at headquarters and to the uttermost parts of the earth. Brother Daniells quoted the fitting scripture, "Except the Lord build the house, they labor in vain that build it," and said the reverse is equally true, "When the Lord builds the house, they labor not in vain that build it."

Five persons were present at our chapel service who came with our removal to Washington: A. G. Daniells, I. H. Evans, W. A. Spicer, Elizabeth Zeidler, Irene Curtiss-Walters. A number of others are still connected with the office who came at that time, but were not present at chapel on the morning of this notable anniversary. All hearts responded to Brother Daniells's exhortation to renewed consecration and diligence in the work of the Lord.

W. E. HOWELL.