


# The Advent and Sabbath Review Herald



GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 111

Takoma Park, Washington, D. C., U. S. A., January 25, 1934

No. 4

## How Beautiful Upon the Mountains Are the Feet of Him That Publisheth Peace!

By FREDERICK A. SCHILLING

OF beauty there is much in this world. There are the towering mountains cloaked with majestic pines and crowned with silvery coronets of snow; the rushing torrents swirling their waters into veils of glistening pearls; the far-flung silent stretches of desert ending where sky and earth meet, golden in the light of the rising sun, but mellowed with the purple of eventide; the boundless deep with restless waves beneath and tireless breezes above; the firmament bespangled with the mysterious twinkle of myriad celestial lights. When God had looked upon this world of His creation, He saw that it was good, and called it cosmos, a thing of beauty. And even yet—

"They sing of the mighty Master,  
Of the loom His fingers span,  
Where a star or a soul is a part of the whole,  
And weft in the wondrous plan."

But the artistry of cosmos attained the fullness of perfection when the divine Sculptor molded the image of man and enlivened it with breath. Inheriting thus a passion for the beautiful, man has ever sought to ornament his habitation. So, with the beauties of nature mingle the arts of man: the marble shaft and the painted canvas, the graceful arch and the majestic tower, the stately rhyme and the enchanting song.

Yet, among all things beautiful, the Master Artist says that none is more beautiful than he who publisheth peace. Finer than the fascinations of flower and field, of heights and deeps, more to be admired than man's noblest monuments in stone or tone is, according to the divine standards of value, the bearer of peace. Indeed, the noblest form of man was the very Prince of Peace, and was He not also the Creator of all things? Of His divine beauty partake all souls who like Him are messengers of peace.

And yet, alas! amid the beauties of the world, peace is sadly wanting. The most beautiful vale is rent with the scream of the victim of a beast of prey. The gentlest zephyrs are suddenly changed into shrieking stormwinds. The fairest hamlet is endangered by the stealthy step of the thief. The loveliest family is torn asunder by jealousy and strife. The history of mankind reverberates with the recurring din of war. And saddest of all, that one-time masterpiece of Gods' own hand is marred in soul and form by intruding conflict—

"Ah, two worlds struggle within my breast."

But amid this tragic state of things moves the publisher of peace, a body of light and celestial beauty, so highly valued because of the great need of him, and radiant with the glory of his Master, who went before and pronounced upon him the beatitude,

"Blessed are the peacemakers: for they shall be called the sons of God."

## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### *The Religious Drama*

#### *Forsaking the First Love*

##### *In Three Parts—Part One*

THE apostolic church was established in purity and simplicity. Its membership was made up of men and women who had been directly instructed by the Lord or by His apostles. These teachers held to the truth of God in its simplicity and purity. Their lives were marked by humility, consecration, and sacrifice. But the apostles had scarce retired to their graves before there arose in the church a spirit foreign to the simple faith which characterized the early believers. This is expressed in the letter to the church at Ephesus, as recorded in the second chapter of the Revelation. The Lord commends this church for their labor and patience. They had manifested a heroic faith in espousing an unpopular cause. They were zealous in the promulgation of the gospel. They suffered trial and persecution. But little by little the ardor of their zeal had abated, and the Lord brings against them this charge: "I have somewhat against thee, because thou hast left thy first love." He rebukes their sin, and then points out the remedy: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

This loss of the first love has been the entering wedge by which Satan through all the centuries has sought to separate the Christian disciple from his Lord. Following this has come formalism, worldliness, a corrupted faith, a loss of distinctive character between those who professed Christ's name and those who knew Him not. The backsliding which crept into the apostolic church grew and increased with the years. It resulted in the fearful apostasy of succeeding centuries.

In these experiences the church of Christ may read lessons for every subsequent period. The church to whom I am speaking need to take these lessons home to their own hearts. There is danger today that we shall lose the earnestness of our Christian experience and our simplicity of faith.

I well recall how this danger was impressed upon my mind by a little

incident several years ago. In the city of London I visited a church in which John Wesley had preached the gospel of Christ for his day and generation. It was interesting to climb up into the high pulpit and feel that I stood in the very place where this man of God cried out against the sins of his day, calling men and women to a new experience in Christ Jesus. Near by stood the humble one-and-a-half story home where Wesley had lived. In the chamber the guide pointed out a little room where Wesley had repaired day after day to seek the blessing of God upon his labors.

Divining, perhaps, the thought in my mind, the guide left me, and I knelt down in this little room and prayed that I might be given the spirit of earnestness and consecration which characterized this man of God. Then as I passed on I was led to ask myself this question, "If John Wesley were alive today, would he recognize in the great present-day Methodist Church, with its millions of members, the simple, humble church which he was instrumental in establishing?" I recognize that there are many godly men and women who are members of the Methodist Church today, and these, with me, deplore the loss of simplicity, the departure from the old-time standards, which mark the lives of many at the present time. And then my thoughts went further. I said, "Will the Seventh-day Adventist Church, with which I am associated, follow in the path of the great denominations around us? Will we lose our simplicity, our humble, childlike faith, our simple Christian experience?"

##### *A Personal Question*

I believe with all my heart in the ultimate victory of the movement with which we are connected. I know from the teachings of God's word that there is to be developed in these last days a people who will keep the commandments of God and have the faith of Jesus, a company who will stand on Mount Zion without sin or guile. But while I have faith that the movement itself will triumph and that there will be found when Christ comes a devoted church who will stand clothed in His righteousness,

the question becomes more personal, and I am led to ask myself, Will I be among this number?

This is the question which I wish to put to each reader of the REVIEW. Will you be among that number? I thank God for the spirit of simplicity and zeal and earnestness which I see in the lives of the larger part of our membership. As I visited several camp meetings the past season and held meetings in a number of our large churches, I was encouraged by what I saw and heard of the spirit of consecration that possesses the lives of a large number. But I was made sad to learn of the spirit of indifference and worldliness which is taking possession of the hearts of some.

We must confess with sorrow that there are some in the church today who are losing their first love. The call of the world is having an effect in too many lives. We have been faithfully warned by the word of God that this would be so. Again and again the Master, in addressing the church living just before His second coming, admonishes them against the spirit of indifference, of spiritual sloth, against the danger of the cares of this life, against the influence of creature comforts, against saying in their hearts, "My Lord delayeth His coming." (See Mark 13:33-37; Luke



GENERAL CHURCH PAPER OF  
THE SEVENTH-DAY ADVENTISTS

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

WASHINGTON, D. C., JANUARY 25, 1934

Published by the Seventh-day Adventists  
Printed every Thursday by the

**Review and Herald Publishing Association**  
at Takoma Park, Washington, D. C. U. S. A.

Entered as second-class matter, August 14,  
1908, at the post office at Washington, D. C.,  
under the Act of Congress of March 3, 1879.

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

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

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

##### TERMS: IN ADVANCE

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

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

21:34-36; Matt. 24:44-51.) Some things that we see creeping in among us make us realize the need of these admonitions.

#### *Religious Plays and Pageants*

Some of our brethren and sisters are becoming ensnared with the spirit of worldly pleasure, and it is of this danger that I wish to sound a warning in this article. Of the evils attending the theater and the moving picture show, perhaps I need say little, although some of our membership are attending such gatherings. But there are others, while they would not attend some of these more objectionable forms of pleasure, feel free to attend gatherings of the same sort in character, if not of the same degree of harmfulness. Some who would refuse to go to the drama as enacted in a theater, feel free to go to a drama enacted in some church or hall. If the drama has a historical background or a religious setting, this affords ample excuse for attendance at such an entertainment. And when plays of this character are patronized in outside churches, the logical step is to seek to bring them into our own churches and into our own institutions. This is done on the plea that such historical pageants or religious dramas are educational or teach good moral lessons.

If I were the only one concerned over such entertainments which are urging their way into some of our schools and churches, I would feel to question my own judgment, but I am glad from my correspondence to learn that there are others who sense deeply the influence of these entertainments which are finding place in some of the gatherings of our people.

I was pleased recently, on receiving the minutes of one of our union conventions, to see that the executive committee of the union conference had unanimously passed the following resolution relative to some of these influences of which I have spoken:

"WHEREAS, The world is forcing its way into the church in some centers by way of worldly pageant, show, comic lecture, theatrical display, cheap musical entertainment, and costly and extravagant church weddings, thus endangering our young people in the line of demarcation between the church and the world; therefore,

"Resolved, That with humiliation of soul and deeply sensing the fact that we are living in the last hour when the devil has come down in great power, we lovingly and urgently raise the note of warning to our people, both young and old, but especially to our church and institutional leaders, pointing out the danger of the hour in all these and other matters of a worldly trend, seeking for a renewal of the straight testimony of the True Wit-

ness, hoping that a revival of primitive godliness may result."

I believe that serious consideration should be given to this question, particularly by our church officers and by our conference and institutional leaders. The introduction into our schools and churches of pageants and plays and the dramatization of various incidents, even though they may be historical and educational, has a tendency to break down in the minds of many the objection to theatergoing. Of this danger we have been definitely warned by the instruction that has come to us.

#### *"Worldly or Theatrical Entertainments"*

Some years ago the messenger of the Lord gave very definite counsel to the managers of our sanitariums against providing entertainment of this character for the guests of the institution. I believe it is well for us to read this counsel in this connection. I quote from Volume IV, pages 577-579, of "Testimonies for the Church:—"

"Those who bear the responsibility at the sanitarium should be exceedingly guarded that the amusements shall not be of a character to lower the standard of Christianity, bringing this institution down upon a level with others, and weakening the power of true godliness in the minds of those who are connected with it. Worldly or theatrical entertainments are not essential for the prosperity of the sanitarium or for the health of the patients. The more they have of this kind of amusements, the less will they be pleased, unless something of the kind shall be continually carried on. The mind is in a fever of unrest for something new and exciting, the very thing it ought not to have. And if these amusements are once allowed, they are expected again, and the patients lose their relish for any simple arrangement to occupy the time. But repose, rather than excitement, is what many of the patients need.

"As soon as these entertainments are introduced, the objections to theatergoing are removed from many minds, and the plea that moral and high-toned scenes are to be acted at the theater, breaks down the last barrier. Those who would permit this class of amusements at the sanitarium would better be seeking wisdom from God to lead these poor, hungry, thirsting souls to the Fountain of joy, and peace, and happiness.

"When there has been a departure from the right path, it is difficult to return. Barriers have been removed, safeguards broken down. One step in the wrong direction prepares the way for another."

#### *Recognizing the Social Instinct*

I do not believe that we can hope to hold the young people of this denomination by providing for them entertainments which simulate closely the pleasures of the world. On the other hand, I believe it is not only proper, but a duty we owe to our boys and girls, to provide them, in our homes, in our churches, and in our institutions, social gatherings, en-

tertainment which will be both instructive and enjoyable. The preparation of such programs will require thought and study, but they will be well worth the effort expended to make them helpful and uplifting.

I feel that there has been a serious lack in our church through the years in not giving more attention to the social instinct of the youth. Because the church has failed to meet this demand, our boys and girls have sought pleasure and recreation in worldly associations.

#### *The Joy of Christian Service*

But there is a still higher consideration which must always be kept in mind. We must lead our youth to find their highest pleasure in service for their heavenly King. The greatest joy of the Christian is found in his communion with his Lord, communion in prayer, in Bible study, and in labor for others. And if our youth could be brought in their Christian experience to the place where they would know this joy, this above everything else would hold them in the days of stress and storm before us.

But before we can lead them into this joy, we ourselves must know it in our own lives. As never before in the history of this movement we should seek for a fulfillment of the prophetic word found in the fourth chapter of Malachi. The divine promise is that God will turn the hearts of the fathers toward the children, and the hearts of the children toward the fathers. Note the order, —the hearts of the fathers turn first, and the response is found in the hearts of the children.

I feel that we need to take a deeper and more concrete interest in the youth of the denomination, in affording them encouragement in every laudable ambition, in assisting them as far as lies within our power in the attainment of these ambitions, in leading them to sense the responsibility that rests upon them as the younger members of the Lord's family, to bring to a glorious completion the work which must of necessity, if time shall continue even a few more years, rest more and more upon their shoulders. As they are led to sense this responsibility, they will find joy in service, and they will prove true, I believe, to the ideals of this message and to every right standard.

✻ ✻ ✻

EVERY consecration made in the darkness is reaching out toward the light, and in the end must come out into the light, strong in the strength which it won in its life and struggle in the dark.—*Phillips Brooks.*



## A Right-Hand Lifting Agency

It was a surprising and cheering report that Dr. A. Andersen, medical secretary for the Northern European Division, submitted to the Oslo council. The sanitariums were described in England, Denmark, Norway, Sweden, and Finland. But beyond this, there was a wonderful array of treatment rooms, mostly under private management, operated by nurses trained in our institutions.

Our first health institution in Europe was the Skodsborg Sanatorium, which has been the chief influence in projecting these little centers of light and action over Scandinavia. When Dr. Andersen showed the list of treatment rooms with street addresses, it looked like an enumeration of the larger cities. Here are the figures only:

Denmark .....	37	treatment rooms
Norway .....	9	" "
Sweden .....	18	" "
England .....	2	" "
Faroe Islands ..	1	treatment room
Finland .....	1	" "
Iceland .....	1	" "

Total ..... 69

"In our sanitariums and treatment rooms," said Dr. Andersen, "eight hundred and twenty-five persons are employed."

Think of that army of nearly a thousand men and women of the faith, constantly working to help the public, and letting the light of religious faith and experience shine out. It is a wonderful factor in our evangelism in these countries. And beyond that, though of less importance, it is of no little contribution financially, in these days of depression, that nearly a thousand members are earning their livelihood and giving for the support of the cause, through the operation of these health agencies.

Skodsborg, the parent institution, has been a tower of strength in the work for Northern Europe, and its consecrated missionary nurses are known all over the mission fields. In the Oslo council a list of special calls from mission fields and home conferences was presented. It was a full page of additional needs, from an \$8 stove in the Upper Nile to large items for mission homes and institutional help. They totaled about \$70,000.

L. H. CHRISTIAN: "These calls are all reasonable; but will some one tell us where we shall get that \$70,000?"

A VOICE: "Could not Skodsborg give it?"

DR. OTTOSEN: "I only wish we could."

But Skodsborg has ever been a promoter for this cause. It has grown from those two dwelling houses across the road, by the sea, into a plant that can take in 300 patients in the summer.

Speaking of the first years of struggling, Dr. Ottosen told me of the encouragement that came from the messenger of the Lord. It was at a time when the workers felt they could hardly make it. I think Sister White must have been in Australia then. I believe in the '90's.

"She sent us a message that lifted the load on our hearts and gave us

courage to go on," said the doctor. "Don't be discouraged, and don't let go," she told us. 'I have been shown your institution in vision,' she said, 'and I saw angels of God visiting the rooms and touching the sick with healing.' There was a jubilee among the workers, I can tell you, when I read them that message."

It is interesting to hear how that touch of the gift of the Spirit of prophecy across the world—from Australia to Denmark—came at just the right moment to inspire and strengthen toiling workers. So it has often been in the development of this movement. Critics may scoff at the gift, but we know how strong and helpful it has been. It was this gift that led this church into the health ministry that the suffering so appreciate. It is cheering to find our medical work so strongly and widely established in Northern Europe.

W. A. S.

Skodsborg.

## Faith and Works

THAT faith and works both enter into and help to make up and round out the Christian life, cannot well be questioned. And yet the whole subject is so involved in difficulty that the true relation of the two, not only to each other, but also to salvation, is not always understood.

That faith comes first will not be disputed. This must be so, since faith lies at the very foundation of the Christian system: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

Here, belief in the being, or existence, of God is clearly antecedent to diligent seeking. And as we study faith and works, we shall find that this is the relation the two invariably bear the one to the other: first faith, then works. Faith is a conviction, or state of mind or heart, and its existence is made known to finite beings only by the manner of life that is begotten by it; hence this challenge is thrown out in the epistle of James: "A man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." James 2:18. This, however,

contains no intimation that we are saved by our works.

Observe that, as declared in Romans 6:23, eternal life is "the gift of God." And it is a gift of priceless value. How vain, therefore, to imagine that we can turn God's infinite gift of eternal life into a thing of trade and barter, to be bought and paid for by our poor service!

Sometimes our standing with heaven is sought to be illustrated by a debit and credit account, our sins being charged to us and our good deeds set down to our credit. But the illustration is misleading, and tends to the idea of justification in some measure by works rather than by faith.

Our acts, the things we do or leave undone, do show whether we are in Christ or in sin; but even our best acts are utterly without value as effecting our salvation. Do the best we know, and we do only our duty; it cannot offset or atone for a single sin, for thus says the apostle in 1 Corinthians 13:3: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing."

It is Christ, and Christ alone, who saves; our good deeds pay no part of the debt, and so the familiar words we have all heard so many times are absolutely true:

"Jesus paid it all,  
All to Him I owe;  
Sin had left a crimson stain;  
He washed it white as snow."

But let us not go to the extreme of saying, "Then I have nothing to do." Justification by faith gives no license for idleness. "Ye are My witnesses, saith the Lord." Isa. 43:10.

Reader, it is your business, and mine, in this world, to witness for Christ in our everyday lives, by our walk and conversation, by our deeds of charity, by our neighborliness, and by our cheery greetings as we meet our fellow men in the everyday walks of life. But none of these things serve to atone for our sins. We are saved by Christ's merit alone. He only was able to pay the infinite price of our redemption, and it is impossible for us to add to His sacrifice. But if we are indeed His, we will,

by lives of obedience and service to Him and to our fellow men, testify of our gratitude for His great gift to us and to all mankind. Says the Saviour Himself in the wonderful words of John 15:3-9:

"Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love."

C. P. B.

## *The Controversy Between Rome and the Reformers Over the Interpretation of the Bible*

### *In Two Parts—Part II*

THE application of the principle of private judgment to the interpretation of Scripture was based, by the Reformers, on the following beliefs: That God has revealed His will to men in an infallible Book; that Christians are enjoined in the Scriptures to study this Book; that we are promised God's Spirit to enlighten our minds, that we may discern spiritual things and may be led into all truth; that nowhere does the Bible declare that God has set up any human institution to stand between the Christian and the understanding of the Bible.

It may be freely granted that the application of these principles has permitted a certain divergence in Protestantism through the centuries. But such divergence, contrasted with the seeming unity of Rome, does not in itself provide the proof that the Protestant attitude toward the Scriptures is wrong and the Catholic one right. It is possible to maintain quite a definite measure of unity of utterance in an organization without possession of any supernatural or infallible powers. It is also possible, on the other hand, in various branches of an organization, to have a considerable amount of divergence on secondary questions, while maintain-

ing a remarkable unity on vital matters.

#### *Remarkable Unity*

A reading of the great Reformation creeds, and also the creeds of the main Protestant bodies today, reveals a singular measure of unity on the vital doctrines of salvation, a measure of unity, indeed, that can be explained only on the ground that the Divine Spirit has exercised a manifested degree of control over the hearts and minds of all. An examination, on the other hand, of beliefs that have been held inside the circle of the Catholic Church, indicates that a wide variation has been present there, despite the closely knit nature of the organization,—divergences and controversies so sharp that if equivalent ones had occurred in Protestant ranks, Catholic writers would have made capital of them.

#### *Wylie's Critical Comments*

On this very point Wylie, in his notable essay, "The Papacy," observes:

"When one man only in the world is permitted to think, and the rest are compelled to agree with him, unity should be of as easy attainment as it is worthless when attained. Yet despite the despotism of force and the despotism of ignorance, which have been employed in all ages to

crush free inquiry and open discussion in the Church of Rome, serious differences and furious disputes have broken out in her. When we name the pope, we indicate the whole extent of her unity. Here she is at one, or has usually been so; on every other point she is disagreed. The theology of Rome has differed materially in different ages; so that her members have believed one set of opinions in one age, and another set of opinions in another age. What was sound doctrine in the sixth century, was heresy in the twelfth; and what was sufficient for salvation in the twelfth century, is altogether insufficient for it in our day.

"Transubstantiation was invented in the thirteenth century; it was followed, at the distance of three centuries, by the sacrifice of the mass; and that again, in our day, by the immaculate conception of the virgin. In the twelfth century, the Lombard (so called from Peter Lombard, who collected the opinions of the fathers into one volume; the differences he had hoped to reconcile he but succeeded, from their proximity, in making more apparent) theology, which mingled faith and works in the justification of the sinner, was in repute. This had its day, and was succeeded in about a hundred years after by the scholastic theology. The schoolmen discarded faith, and gave works alone a place in the important matter of justification. On the ruins of the scholastic divinity flourished the monastic theology. This system extolled papal indulgences, adoration of images, prayers to saints, and works of supererogation; and on these grounds rested the sinner's justification. The Reformation came, and a modified theology next became fashionable, in which the grosser errors were abandoned to suit the newly risen light.

"But now all these systems have given place to the theology of the Jesuits, whose system differs in several important points from all that went before it. On the head of justification the Jesuitical theology teaches that habitual righteousness is an infused grace, but that actual righteousness consists in the merit of good works. Here are five theologies which have successively been in vogue in the Church of Rome. Which of these five systems is the orthodox one? Or are they all orthodox?

"But not only do we desiderate unity between the successive ages of the Romish Church; we desiderate unity among her contemporary doctors and councils. They have differed on questions of ceremonies, on questions of morals, and they have differed not less on the questions of the supremacy and infallibility. Contrariety of opinion has been the rule; agreement the exception. Council has contended with council; pope has excommunicated pope; Dominican has warred with Franciscan; and the Jesuits have carried on ceaseless and furious battles with the Benedictines and other orders. What, indeed, are these various orders, but ingenious contrivances to allay heats and divisions which Rome could not heal, and to allow of differences of opinion which she could neither prevent nor remove? What one infallible bull has upheld as sound doctrine, another infallible bull has branded as heresy. Europe has been edified with the spectacle of two rival vicars of Christ playing at football with the spiritual thunder; and what we find one holy father, Nicholas, commending as an assembly of men filled with the Holy Ghost, namely, the Council of Basil, we



find another holy father, Eugenius, depicting as 'madmen, barbarians, wild beasts, heretics, miscreants, monsters, and a pandemonium.'—*Elliott's 'Delineation of Romanism,'* p. 463. But there is no end of the illustrations of papal unity. The wars of the Romanists have filled history and shaken the world. The loud and discordant clatter which rose of old around Babel is but a faint type of the interminable din and furious strife which at all times have raged within the modern Babel,—the Church of Rome.

"Such is the unity which the Romish Church so often and so tauntingly contrasts with what she is pleased to term 'Protestant disunion.' As a corporation, having its head at Rome, and stretching its limbs to the extremities of the earth, she is of gigantic bulk and imposing appearance; but, closely examined, she is seen to be an assemblage of heterogeneous materials, held together simply by the compression of force."—*"The Papacy,"* by J. A. Wylie, pp. 194-196.

#### *The Answer to the Problem*

The answer to the distressing problem of divergence of belief on the part of those who hold to the Bible as their one guide, is not to surrender their minds to the Catholic Church, but to pray the more earnestly for divine enlightenment by the Spirit of God, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13. Quite evidently in Paul's day there were some divergences, or else there would have been no point to the statement about coming into "the unity of the faith."

Of course, it must not be forgotten that one of the handicaps that belong to the Protestant position is that a man who for some selfish or stubborn reason desires to hold to some diverse view, can do so on the declaration that he sees the matter thus and so, even though his mind may have been clearly convinced to the contrary by the Scriptural evidence and God's Spirit. The Protestant view sets up no tribunal to judge the hearts of men, no confessional to probe the innermost thoughts of the soul, and thus a man's hypocrisy cannot be uncloaked; yet the differences of view that grow out of such a situation as this, and doubtless there are numbers of them, when we remember the willfulness of the human heart, provide no proper indictment of the Reformers' principle of private judgment in relation to the Bible. God alone can reveal hypocrisy, and we must await the day of judgment for that.

#### *Cannot Accept Catholic Conclusion*

We cannot agree with the conclusion of the *Pilot* editorial: "The day draws nearer when the simplest of minds must perceive that their choice lies between her [the Catholic

Church] or nothing." The choice is not that of the Catholic Church or nothing. Rome offers us the Bible plus tradition, with tradition taking precedence over the Bible, and with both interpreted by the Catholic Church. Historic Protestantism offers us the Bible alone, and as interpreted to our hearts by the Spirit of God, who will guide the believer "into all truth." John 16:13.

The question is really three sided, for there are not only the Catholic and Protestant views, but also that of a large number today who have discarded both the Bible and tradition, who have faith neither in the Catholic Church's interpretation nor in the supernatural operation of the Spirit of God on the human heart and mind. This third group, known

loosely as Modernists, or Liberals, offer the Bible plus scientific works, with the latter given precedence over the former, and with both interpreted by human reason. The presence of this third group today makes the religious problem much more complex than formerly, when the question was simply one between the Catholic Church and historic Protestantism. There is a new need for those who stand on the platform of the Bible and the Bible only, to provide strong reasons for their stand. They are beset today, not alone by their traditional opponent, Rome, but by a new and even more subtle one, Modernism.

Next week we shall discuss the relation of Seventh-day Adventist teaching to the Catholic and Modernist problem. F. D. N.

## *A Little Time of Peace*

### *"Now Spending Millions*

"Even pacifist nations, which have not had wars for generations, are at present restless and fearful lest developments should catch them unawares. Sweden, Norway, Switzerland, Denmark, are all hastening their war preparations, and are spending today millions of dollars for their national defense. They are taxing their treasuries more heavily than they have done at any time since 1919, and in some instances even more than during the war period of 1914-18. How a war, under these psychological circumstances, can be averted, I don't know."

"And what this diplomat, well known to his friends for his pacifist views, has seen and heard during his stay in Europe, is confirmed by reports received in this country from all over the world.

"The newspapers are full of news concerning war preparations, espionage, and international intrigue. It is not war propaganda or sensational stuff they are printing, but merely a few facts out of a wealth of sensational reports.

"In the House of Commons the first lord of the admiralty admitted, under cross-examination by a member of the Labor party, that the royal dockyards are operating to their full capacity. Cities are urged to organize their town air defense, since the Royal Air Force will be, in a case of emergency, too busy to defend every town in the United Kingdom. On the Continent, in Europe, governments have made it compulsory for the civilian population to learn the use of gas masks, and special concrete shelters against air attacks are being built in the principal cities in Europe and Japan.

### *"Build Shelters From Air Raids*

"In some of the lesser European states, . . . the peasantry, terrified at the reports of possible attacks from air armadas coming to bomb them out of existence, are building special shelters in rocks and concrete basements in their villages, where food and fuel are being already gathered for the critical day when death and devastation will come from the skies.

"Whether a new war, if another conflagration cannot be avoided, will start next summer, as some military and political

WE are living now in a little time of comparative peace. While in some portions of the world, such as the Far East, international relations are at the friction point and hold little promise of speedy settlement, the nations of men for the most part are maintaining outwardly amicable relations. But everywhere today is found an atmosphere of suppressed excitement, of gloomy foreboding, of anxiety as to future developments. This is true because of the existence of international relations which are far from satisfactory, the heritage of the adjustment and realignment following the Great War. These constitute sore spots on the body of the world politic, points of potential danger for coming days. National competition, rivalry, jealousy, and animosity still exist. This is represented in mounting armaments and increased preparations for possible warfare. This situation is well expressed by Constantine Brown in the Washington, D. C., *Sunday Star* of December 24:

"When a European diplomat who returned to Washington from a three months' vacation in Europe was asked what he thought about the general situation, he replied: 'Europe is today, more than ever, a powder magazine. The slightest spark will set the whole continent ablaze again. And, mind you, nobody wants a war, neither the leaders, nor the people themselves. . . . Dictators know too well what will happen to them in case of a setback, and the best organized military nation in the world cannot be sure of victory. Yet, in spite of all this, there is war talk everywhere. There is a war neurosis among most of the people of Europe. There is such a fear of war that the slightest provocation, the slightest incident, will cause nations to jump at each other's throats.'

experts seem to think, or in 1935, as Mussolini and the Japanese general staff have been predicting for the last few years, nobody can say. Mussolini, in statements made during the last three years, seems to think that 1935 will be the crucial year. So think the Japanese, too, who are hastening their military and naval preparations to be ready for any emergency in 1935.

"The opinion of students of international politics is that the whole thing depends on the 'spark' which might set fire to the powder magazine. A slight frontier incident, of no real importance, can unleash the dogs of war with greater ease than the shot fired at Sarajevo, which killed the Archduke Franz Ferdinand of Austria in 1914.

#### "Where Will It Start?"

"Will it start on the Dalmatian frontier, or will it be a trivial tribe row between the mountaineers who live on the Albanian-Serbian frontier, or on the Polish-German frontier? Who knows?"

"But why should civilized nations think of a new devastating conflict? The most astute statesmen find it difficult to answer this question. The truth is that there is a complexity of reasons which cause the present world unrest and the warlike psychology which prevails throughout the world. The impracticability of the Versailles and the other postwar treaties, the complete failure of the League of Nations, the economic depression in every country, the intense economic and political nationalism, and finally the failure of the many limitation of arms and other kinds of conferences which appear to have served only the purpose of bringing to the surface conflicts which would otherwise have remained latent, are all contributing to the present unrest."

To this statement might be added the testimonies of other prominent writers voicing the same fear. On the same page of the *Star* Frank H. Simonds refers to the evident breakdown of recent conversations between European nations over the matter of armaments. He says this breakdown constitutes "just one more step in the long chain of events moving toward a crisis. Within a relatively brief period now the whole attempt either to reduce or limit armaments must be brought to a close. The last hope of any real compromise is over. The armed nations will not reduce their armaments, the disarmed will not stay disproportionately disarmed."

As to when another great war will start, we have no means of knowing. We do know, however, that it is inevitable in the near future, and our belief in this is based upon the sure word of prophecy. Multiplied signs on every hand indicate that the end of all things is near, and that end will be marked by great world conflict.

In the laboratories of the various nations the most deadly gases are being compounded in preparation for the coming conflict. One prominent nation, we are told in the *Washington Herald*, has invented a gun of the

most deadly power. This gun will fire over 9,000 shots a minute. The bullets are propelled by gas, and not by powder. It is reported that the weight of the entire apparatus is only eighty pounds. Thus it can be easily transported. Tests are now being made to see if it can be mounted on an airplane. The invention of this deadly weapon will call into action the inventive genius of other nations to produce something still more effective, and thus the race in armament and preparation proceeds.

With the huge sums of money being spent by the various nations for the support of their armies, in the building of more warships and airships, we can see how practically every industry of peace is made to contribute to the preparation for war. If the sickle and the plowshare are not literally being transformed into

swords and spears, the industries represented by these implements of peace are paying heavy tribute to the god of war at the present time.

When the last great crisis of the ages will break upon the world, no man living knows. When the last great war of Armageddon will take place, no one can predict. No one knows the day nor the hour of Christ's coming, nor the year in which probation will come to an end; but he who reads the signs of the times which God has written in the heavens and in every phase of human experience, will lose no time in preparing his heart for these great events. The winds of war are being held by the four angels stationed on the four corners of the earth, as brought to view in the seventh chapter of Revelation. It is the little time of peace before the storm breaks.

F. M. W.

## A Novel School Industry

IN Northern Europe our schools have a summertime industry that has grown to really encouraging and profitable proportions. Sweden started it. Now Finland and the Baltic Union are taking it up.

At the old Nyhyttan school, in central Sweden, they had begun to take in summer boarders from the cities, operating treatment rooms also. During the summer vacation, numbers of students were employed in this kind of work, which brought good financial returns, and was in itself missionary work of a high order.

At the Oslo council, recently, G. E. Nord, now the principal, told how the school had been moved to an estate more accessible—about an hour's ride from Stockholm, I believe. Their main building is an old royal country

house, famous in Swedish annals. Here, in summer, patrons have come crowding in for the care and treatments and rural surroundings until, last season, they numbered upwards of ninety, if I recall correctly. The workers were driven to sleep in sheds and outbuildings, and even in the hayloft in the barn. Our brethren must build summer barracks for the workers, as Sweden's careful regulation of sanitary conditions extends even to country enterprises.

One story of this summer sanitarium, told by Brother Nord, deserves a few paragraphs by itself. It shows how people of the highest social standing are impressed by contact with our consecrated young people, faithful to the truth as it is in Jesus.

W. A. S.

## On to the Shining City

THIS cause is truly called the advent movement. It is a church on the march. We are not in the world merely to be good and stand still. We are going somewhere. Not for a moment may we forget that this advent movement ends in the city of God.

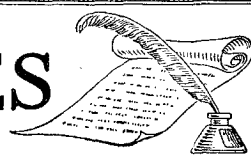
It was the hope of actually getting to the celestial city that sent Bunyan's Pilgrim through the Slough of Despond and over the Hill Difficulty, past Vanity Fair and all the lions and demons that appeared along the way. He kept his eye upon the shining city. There is a wealth of experience in the reply Pilgrim gave when asked by Prudence if he could recall how, at

times, he had found all discouragement and depression vanquished. He answered: "When my thoughts wax warm about whither I am going, that will do it."

That is it. We are to keep our eyes on the end of the way. "Just before, the shining shore" beckons us on. Between us and the kingdom lies only the unfinished work committed to us. And the things we see now in the spread of the message give new meaning to Christ's assurance that when this gospel of the kingdom has been preached as a witness to all nations, "then shall the end come." Never had believers such incentive to press on.

W. A. S.

# CONTRIBUTED ARTICLES



## Safe Rules of Bible Interpretation

BY J. C. STEVENS

THE Bible is appealed to in support of almost every idea, pet theory, and doctrine that any one wishes to advance. Christian Scientists, Spiritualists, Mormons, Swedenborgians, Russellites, Holy Rollers, all appeal to it to confirm their doctrines. It seems to be the foundation for the jargon of creeds in the religious world today.

Notwithstanding its frequent misuse, the Bible is the revealed will of God to man. It is an infallible guide-book. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. There is nothing left out here. God's word is all-sufficient. "The Bible . . . teaches the whole will of God concerning the sons and daughters of Adam. It is the rule of life, teaching us of the character we must form for the future life. . . . In the Bible every duty is made plain. . . . Search the Scriptures; for they are the voice of God speaking to the soul." "We have a Bible full of the most precious truth. It contains the alpha and omega of knowledge."—*"Testimonies," Vol. VIII, pp. 157, 299.*

The psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." But it is not this by itself, apart from the office of the Holy Spirit, whose work is to lead us into all truth. And in order for one to be led into all truth by the Holy Spirit, there are certain rules that he must follow. One reason that there are so many conflicting opinions as to what the Bible teaches, that it is appealed to in support of "every wind of doctrine" that blows, is because there is a violation of these rules of interpretation. The Holy Spirit obviously does not preserve from error one who violates the God-given rules. If the Spirit did, plainly there would not be such a jargon of creeds, beliefs, ideas, and fanciful theories, as exist today.

We will therefore venture to point out some plain rules which should be followed in interpreting the Bible, if one would be led into all truth.

**Rule 1.**—First of all, the Bible

should be taken literally, just as it reads. In "The Great Controversy" we read, "The whole Bible should be given to the people just as it reads." "If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error."—*Pages 521, 599.*

There are at least two exceptions to this rule: First, when a plain symbol or figure is used, as in the prophecies of Daniel and the Revelation; second, when the sense demands a figurative meaning, as for example in Christ's words in Mark 10:29, 30. Plainly, Christ did not mean to promise that when one accepts Him, if he has an acre of land, he would give him a hundred acres; if he had one farm, he would give him a hundred farms. Common sense demands a metaphorical meaning here, and the same as to mothers; for obviously one cannot literally have a hundred mothers.

But when one accepts Christ, he has nothing, and yet potentially possesses all things. All women are his sisters; all men are his brothers; all mothers are his mother. All things in Christ are his. As Paul said, "All things are yours," because,

"My Father is rich in houses and lands, He holdeth the wealth of the world in His hands."

"Having nothing, and yet possessing all things." 2 Cor. 6:10.

I knew a man once who took this literally. If he was walking along a road, and saw trees laden with fruit, he would say, "That is Father's fruit, and 'all things are yours,'" so he would climb the fence and help himself. His interpretation was incorrect.

**Rule 2.**—Beware of spiritualizing the Scriptures. Violating this rule, one can make the Bible teach almost anything. In "The Great Controversy," page 360, there is a reference to Joseph Wolff's criticism of interpreting the Bible in this way: "Concerning the popular system of interpreting, or misinterpreting, the Scriptures, Wolff wrote: 'The greater

part of the Christian church has swerved from the plain sense of Scripture, and have turned to the phantomizing system of the Buddhists, who believe that the future happiness of mankind will consist in moving about in the air, and suppose that when they are reading *Jews*, they must understand *Gentiles*; and when they read *Jerusalem*, they must understand the *church*; and if it is said *earth*, it means *sky*; and for the coming of the *Lord* they must understand the progress of the *missionary societies*; and going up to the mountain of the Lord's house, signifies a grand *class meeting of Methodists*.'"

There are many who spiritualize the Scriptures, and thus bend the Bible to harmonize with their theological hypotheses. Even Christian Scientists use the Bible in support of their teaching, but only when it is interpreted in their way. They have a "key" to the meaning of Scripture. In Mrs. Eddy's "Science and Health, With Key to the Scriptures," edition of 1909, in the glossary, where are given the meanings of Bible words, we read these definitions:

"ADAM. Error; a belief in intelligent matter."

"ANGELS. God's thoughts passing to man."

"DEATH. An illusion, the lie of life in matter."

"DEVIL. Evil; a lie."

"HELL. Mortal belief."

"RED DRAGON. Error."

"RIVER. Channel of thought."

Likewise, those who believe in the doctrine of the immortality of the soul and hence consciousness in death, and the eternal torment of the lost, make Bible words mean the opposite of what they mean in common parlance. The Rev. J. Blain, a Baptist minister of Buffalo, New York, writes:

"It is a notorious fact that in our theological works a nondescript dictionary is made, with definitions as follows: 'To be dead' means to be more conscious. 'To die' is to live on in woe. 'To lose life' is to preserve a miserable existence. 'To burn up' is to make a living salamander. 'To destroy' is to preserve whole. 'To devour, perish, consume,' means to make indestructible and immortal. 'Not to be,' to be without end."

**Rule 3.**—Rightly divide the word of truth. 2 Tim. 2:15. The Scripture must be divided, but divided in



such a way as still to be a unit. In other words, it must explain itself, not contradict itself. It is manifestly wrongly dividing the word of truth to take a verse or a part of a verse, because the wording of it suits our purpose, out of its setting, and make use of it in such a way that it contradicts the context or other plain portions of the Scripture. We have an example of this method of Bible interpretation in the use of Romans 6:14, "Ye are not under the law, but under grace." This wording exactly suits the antinomian, and he uses it in a way which contradicts everything that Paul has written on the law question in the entire epistle of Romans. This seems to be in line with the meaning of Peter's words: "They that are unlearned and unstable wrest . . . the Scriptures unto their own destruction."

A few years ago a young worker was very zealous in advocating that children would be born on the new earth, and he used as proof Isaiah 65:23; but this interpretation plainly contradicts what Christ said on the subject in Luke 20:34, 35. This is not rightly dividing the word of truth.

And further, in reading and studying the Old Testament, we should remember that many promises were made to the people of Israel which were made to them alone, and if fulfilled literally and in detail, were to be fulfilled to them alone. Many of them were conditional promises. If Israel would comply with the conditions, the promises would be fulfilled; if not, they would not be fulfilled. If they were not fulfilled to that people in that time, they would never be fulfilled. Some of these promises will be fulfilled to the true Israel, made up out of every nation, kindred, tongue, and people, on the new earth, in principle, but not literally and in detail.

There are many still looking for the re-establishment of the Jewish nation as God's nation, on the strength of these Old Testament promises. They are looking for the building of the magnificent temple seen in vision by the prophet Ezekiel, as described in chapters 40 to 48. But they will look in vain. It was promised upon conditions. (Cf. Eze. 43:10 with Jer. 6:15.) The conditions were not complied with in the allotted time. The temple was never built. If the prophecy had been fulfilled to them, it would have been fulfilled literally and in detail. If fulfilled at all, it was to be fulfilled while the Levitical law was in operation, that is, on the other side of the cross of Christ, when that law was set aside. So that prophecy

failed because it was conditional. That temple was never built, and never will be.

*Rule 4.*—Many errors came into the early church because of giving double, and even more, applications of Scripture. History informs us that Origen, one of the so-called Fathers of the church, claimed that every scripture had at least six meanings. He said that first of all there were the literal and the hidden meanings of Scripture. The hidden contained the moral and mystical, and the mystical contained the allegorical and the anagogical. Of course, following this method of interpretation, the Bible could be made to indorse almost any error; and indeed there were many errors introduced into the church at this time.

Making double applications of

### Sabbath Evening Meditations

BY BERTHA STOTTEMYER

I SAT at my window thinking  
Of salvation that Christ had won;  
The darkness came round me creeping,  
And out came the stars, one by one.  
I thought of my blessed Redeemer,  
My Saviour, the Father's dear Son;  
My heart overflowed there with gladness  
To think that some day He would come.  
And then came a feeling of sadness,—  
So much work is yet to be done,  
When we might have been in the kingdom,  
And heard from His lips the "Well done."

Then let us be up and all working,  
And finish the task with a will,  
Let none of us now be found shirking,  
Our lives with His Spirit He'll fill.  
With power the work will be finished,  
Then we shall all know as we're known,  
The best of this life will soon vanish;  
There we must all reap what we've sown.  
Shall we from His presence be banished,  
Or join with saints 'round His throne,  
To sing the glad song of the ages,  
And dwell in our heavenly home?

Glad children will there be so happy,  
And never be tempted to sin,  
And we who are now sometimes saddened  
May there with their joys enter in.  
Our young people too will find pleasures  
Of which here they never could dream,  
Before them are all heaven's treasures;  
But here things are not what they seem.  
Roses will grow there, and daisies,  
The orchid, and lilies so fair;  
To gather these and sing praises,—  
O, what will it be to be there!

The faithful of all the past ages  
Will join in one glad happy song;  
None there will e'er suffer sin's wages;  
They're happy there all the day long.  
And there we'll build houses of silver,  
With Jesus we'll take journeys too.  
Eternity holds all these pleasures  
If only His will here we'll do.  
Dear friend, very soon He is coming;  
His promise, we know it is true.  
He loves us. He'll come to receive us;  
I want to go with Him. Don't you?

Scripture is a very dangerous method of Bible interpretation. We may do this as far as the word itself sanctions it, but "hitherto shalt thou come, but no further." For example, the Bible uses the Israelites' coming out of Egypt to go into the Promised Land as a type or example of remnant Israel's coming out of Babylon to go into the antitypical Promised Land at the second coming of Christ. 1 Cor. 10:11; Rev. 15:3. But if one should try to make every incident in the history of Israel a type or an example of the journey of the remnant of Israel into the Promised Land, he would be guilty of making the Bible teach, or seem to teach, what was never intended.

Not long ago a brother thought he had great light for our people. So great was his burden, so important the message, that he wrote a book, and he drew many lessons for our people from even the geography of Egypt and from the detailed incidents of Israel's history. The seven years of plenty were a type of the Old Testament times, and the seven years of famine a type of the gospel age. The Nile was a type of worldliness in the church. Pharaoh represented the leaders in our message. Moses was a type of the professors in our schools; while the church school teachers were typified by the midwives. This far-fetched teaching was a result of following too far the double method of interpretation. It is dangerous.

Some have been greatly concerned in regard to the message that the prophecy of Ezekiel 9 contains for our people, and well we all may be. It does contain, in principle and in its spiritual lessons, a solemn message for the true Israel of God in these last days. But we should be careful not to give every verse and everything in every verse a double application. Here is a brother, for example, with a great burden, who in his book teaches that verses 2 and 6 are going to be literally fulfilled in our church. There are to be literally the number of men or beings specified, and they are to go forth with their literal slaughter weapons, and slay literally the leaders in our movement, our officials and our ministers; for they are "the ancient men . . . before the house." This is to take place before the plagues are poured out. The Spirit of prophecy applies this at the time of the plagues and the general destruction of the wicked, and to ministers who have preached smooth things, "Peace and safety," that have led the people to transgress God's law. "These dumb dogs, that would not bark, are the ones who feel the

just vengeance of an offended God."—*Testimonies*, Vol. V, p. 211.

Now it is very plain, from the reading of this chapter (Ezekiel 9), that it was to have its first and literal fulfillment in the days of the prophet himself. It applies literally to old Jerusalem of the prophet's day. There was "the higher gate, which lieth toward the north;" there was "the brazen altar," the altar of burnt offering in the court of the temple; there was "the cherub;" there was "the threshold of the house." The "abominations" of verse 4 are detailed in the previous chapter, and they actually and literally existed in Jerusalem at that time.

"Fill the courts with the slain." Verse 7. There were the literal courts of the sanctuary. "And they went forth, and slew." "And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem? Then said He unto me, The iniquity of the house of Israel and the house of Judah is exceeding great, and the land is full of blood, and the city full of perverseness."

This was literally true and was literally fulfilled. God did pour out His fury on that people and upon that city (Jerusalem). It was full of perverseness. Its iniquity was exceeding great.

Well might the abominations in the land of Palestine and in Jerusalem represent conditions now, both in the land and in the church, in all Christendom; well might the slaughter weapons typify the seven last plagues, as the Spirit of prophecy applies them; well might the mark represent the seal of God. But when we insist on giving every detail of the prophecy a literal application and fulfillment to the church in these days, we are liable to make the Bible teach something that it was never written to teach.

Then there are some who make a double application of Pentecost with all its manifestations. The pouring out of the Spirit on Pentecost is made a type of the pouring out of the Spirit in the latter rain; but if we insist on every detail's being necessarily duplicated, we are liable to err. If the Spirit is to be poured out upon a church in these days, it does not necessarily follow that there must be a rushing mighty wind, or cloven tongues of fire sitting on each believer, nor that all believers have necessarily to be in one place. These manifestations were only the wrappings in which the gift came at that

time. Conditions might not demand that it come in the same wrapper. Tongues may not be needed as they were on Pentecost, when there were gathered together representatives of many nations. There might in these days be a gathering where all spoke the same tongue.

But there is an even deeper significance. The gospel at the first was given to the Jews, whose language was the Hebrew. When they had gone forth to preach the gospel, they might have sought, consciously or unconsciously, to impose on other people their language, and with it their culture and their nationality. Every nation thinks its own language the best. It is sacred to them. "But what would be the effect," as one writer asks, "if at the very beginning they should find the gospel overleaping the barriers of tongues, and breaking forth into the languages of all nations? The effect would be that it would deeply impress every one concerned that the gospel could not and would not be confined to or be identified with any particular language, culture, or race."

One reason for the tongues at Pentecost, then, was to show that the gospel was to go to every nation, every kindred, every tongue, and people. So we should be careful not to give a double meaning to the Sacred Scriptures.

**Rule 5.**—Respect the gift of teaching in the church. This is one of the Holy Spirit's methods to bring us into all truth. Take the case of the Ethiopian eunuch, as recorded in Acts 8. The angel of the Lord told Philip to go down on the road leading from Jerusalem to Gaza. He went and found the eunuch sitting in his chariot, reading the book of Isaiah. Then the Spirit said, "Go near, and join thyself to this chariot."

Philip said, "Understandest thou what thou readest?" And the eunuch said, "How can I, except some man should guide me?" Then Philip took a seat in the chariot, and led the eunuch into the truth.

Observe this: the Spirit could have taught that eunuch directly, but that was not His method. He put the eunuch in touch with a man in the church to whom had been given the gift of teaching. So with Saul. He was smitten on the Damascus road. He said, "Lord, what wilt Thou have me to do?" And the Lord told him to go into Damascus, and on Straight Street he would find a man by the name of Ananias, who would tell him what he ought to do. The Lord might have taught Saul directly, but He put him in touch with a representative of the church.

So the only safe course for us to follow, for example, when we think we have new light, is given us in the "Testimonies," Volume V, page 293: "There are a thousand temptations in disguise prepared for those who have the light of truth; and the only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, *yield to their judgment*; for 'in the multitude of counselors there is safety.'" Mark, it does not say, Submit your interpretation, and if they see no light in it, go right ahead then, and publish and preach it, no matter if it does bring in strife and division.

So let us read, diligently study, and rightly interpret God's Holy Word, that the Holy Spirit may lead our minds into all truth; for "ye shall know the truth, and the truth shall make you free."

## Prayer for Healing

BY E. W. FARNSWORTH

I HAVE been invited to write articles for the REVIEW concerning the prayer of faith for the recovery of the afflicted and those who are sick. In these it is my purpose to set forth in some measure what the Bible and the Testimonies say on this important subject, and to learn what we can relative to our duty and privileges concerning it.

Sickness is one of the results of sin; but physical ills are not always chargeable to personal sin or to heredity. John 9:1-3. But it is also true that most diseases come as the result of violating natural law by the

afflicted individual or his ancestors. So we are told:

"It is impossible to present our bodies a living sacrifice to God when we continually fill them with corruption and disease by our own sinful indulgence. Knowledge must be gained in regard to how to eat and drink and dress so as to preserve health. Sickness is the result of violating nature's law. Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God. These include the laws of health."—*Counsels on Health*, pp. 24, 25.

God's desire for the physical welfare of His people is expressed in these words: "Beloved, I wish above

all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Our heavenly Father wishes us to be well. In His love He has sent us explicit directions how to obtain and preserve bodily strength. Seventh-day Adventists are favored above all other people in being instructed how to keep themselves in health, and how to regain it when lost. Information with reference to diet, dress, ventilation, the value of natural remedies in the treatment of disease, and the dangers of drug medication, was given very early in our history, before such knowledge had been recognized by people generally as it is now. In harmony with this instruction, doctors have been educated, nurses trained, and sanitariums have been established, having as their object the education of the people in the science of healthful living, and the recovery of those who have lost their health. For the great blessings given us connected with health reform, we should be devoutly thankful. We cannot despise this instruction given through heavenly agencies, without great loss to ourselves, both physically and spiritually.

Some have felt that the establishment of sanitariums and treatment rooms was unnecessary, and that the offering of prayer for the sick was sufficient without the giving of treatment and reform in living as taught in such institutions. Some reasons for the existence of these follow:

They are needed as a field of opportunity for Christian physicians and nurses, and also that missionaries, teachers, and many others should receive a knowledge of Bible truth.

"It was God's purpose that in the sanitarium, missionaries, teachers, and physicians should become acquainted with the third angel's message, which embraces so much. . . . God said, 'I thought it good to show signs and wonders. In My might I wrought to glorify My name.' Many have gone from the sanitarium with new hearts. The change has been decided. These, returning to their homes, have been as lights in the world. Their voices have been heard, saying, 'Come, all ye that fear God, and I will make known to you what He hath done for my soul. I have seen His greatness; I have tasted His goodness.'"—*Testimonies*, Vol. VIII, pp. 181, 182.

They are also needed to teach that cures may be wrought without the use of drugs.

"It is the Lord's purpose that His method of healing without drugs shall be brought into prominence in every large city through our medical institutions."—*Id.*, Vol. IX, p. 169.

One very important department of sanitarium work is the training of our young people as missionaries at home

and abroad. Of this work we read:

"In these sanitariums young men and young women of ability and consecration are to be gathered,—those who will conduct themselves in the love and fear of God; those who, when prepared for graduation, will not feel that they know all that they need to know, but will diligently study and carefully practice the lessons given by Christ."—*Id.*, Vol. VII, p. 60.

We learn further what the object of the Lord is with reference to our health institutions, in these words:

"It is the Lord's purpose that in every part of our world health institutions shall be established as a branch of the gospel work. These institutions are to be His agencies for reaching a class whom nothing else will reach."—*Counsels on Health*, p. 468.

The reasons for the existence of sanitariums as related to prayer for the healing of the sick are set forth in the following clear statements:

"In letters received from our brethren, the questions are asked, 'Why do we expend so much effort in establishing sanitariums? Why do we not pray for the healing of the sick, instead of having sanitariums?'

"There is more to these questions than is at first apparent. In the early history of our work, many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified in bestowing on them the gift of health? . . .

"It is to save the souls, as well as to

cure the bodies, of men and women, that at much expense our sanitariums are established. God designs that by means of these agencies of His own planting, the rich and the poor, the high and the low, shall find the bread of heaven and the water of life. He designs that they shall be educated in right habits of living, spiritual and physical. The salvation of many souls is at stake. In the providence of God, many of the sick are to be given the opportunity of separating for a time from harmful associations and surroundings, and of placing themselves in institutions where they may receive health-restoring treatments and wise instruction from Christian nurses and physicians. The establishment of sanitariums is a providential arrangement whereby people from all churches are to be reached and made acquainted with the truth for this time."—*Id.*, pp. 469, 470.

From personal experience extending over many years, I can testify that our health institutions have verily been places of refuge when I myself or any member of my family has been afflicted. How we welcome the Christian physician who comes to the bedside with the warm handclasp of a brother, and who gives his best knowledge and effort in restoring health and prolonging life! One abandons himself to the ministry of devoted doctors and nurses with a mind relieved from anxiety and fear, and in many cases the work of restoration is rapid and complete.

God bless our sanitariums, our doctors, and our nurses! May He make our health institutions all He designed they should be in ministry to the suffering.

## The Faith of Jesus\*

BY W. H. BRANSON

We will read, in beginning our study, the twelfth verse of the fourteenth chapter of the book of Revelation: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

These words are spoken of a company to be gathered out of every nation and kindred and tongue and people in the last days. They are said in the Scriptures to be a peculiar people. They will be considered as such by the nations about them. They will stand out in contrast to all other peoples on the earth. In fact, they will be like Israel of old, whom Balaam tried to curse, but found it impossible, because God's Spirit was upon him, and he said, "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills

I behold him." Num. 23:8, 9. The church is here pictured as being looked upon as a spectacle, a theater, acting out a drama, but separate and apart from the rest of the world, and he adds, "The people shall dwell alone, and shall not be reckoned among the nations." This has always been true to a greater or less extent of the people of God.

Why does the Bible point out in a definite way the fact that the people developed under the preaching of the message of Revelation 14 will be essentially different and peculiar? It is evidently because of the fact that they will be different in faith and in their relationship to God and to the teachings of His word. There are a number of peculiarities brought to view in this very chapter. For instance, you will notice, in the seventh verse, that it tells us that those who preach this message will "worship Him that made heaven, and earth, and the sea, and the fountains of

\* Sermon delivered at the Autumn Council, Battle Creek, Michigan, Oct. 14, 1933.

waters." This indicates very clearly that the people developed under this message will believe in the Bible story of creation. They will believe in a great God who is the Author of all things. Therefore they will not be evolutionists, and this fact will cause them to stand out in bold relief as being different from the people around them. They will "fear God, and give glory to Him." Evolution robs God of His glory in the original creation, and leaves us without any evidence of His power and glory in the re-creation.

This company of people also believe in the authority of God's law, for it says, "Here are they that keep the commandments of God." Or, as Weymouth puts it, "Here are they who *carefully* keep the commandments of God." Also, we are told in the sixth verse that they believe the gospel. This, of course, also makes them peculiar. They recognize the gospel to be the power of God unto salvation.

They "keep the faith of Jesus." Goodspeed makes it read this way, "On this fact rests the endurance of God's people who obey God's commandments and cling to their faith in Jesus." That is, the people here spoken of will be Christians. They will be such sincere, true Christians that, regardless of what others think, they will recognize in Jesus the divine Son of God and man's only Saviour, and in the midst of an apostasy where the religious world turns its back upon Christ, they will still cling to their faith in Him.

Also it is said, as our Authorized Version gives it, they *keep* the faith of Jesus. I suppose that means that they accept as true all the teachings of Christ, the doctrines held and promulgated by Christ either in His own personal ministry while on earth, or as taught by the apostles and prophets. "The faith of Jesus" I understand to be an all-inclusive term, encompassing the whole scheme of redemption by which God purposes to save lost men and women who are willing to come to Christ for salvation. And these people brought to view here in the twelfth verse of this fourteenth chapter, refuse to have their faith in either Jesus or His teachings shaken by the apostasy of others about them.

Some one may say, Well, how could this make people peculiar? Can one conceive of the Christian world rejecting God as Creator and Lawgiver, and Jesus Christ as man's only Saviour? It does seem incredible that such should ever be the case; and yet we have come to a time when that is altogether too true. We are today

beholding a strange spectacle. We see many in the Christian church boldly walking up to their Lord, not in the shadows of Gethsemane, but before the gaze of a jeering world, and betraying Him with a kiss. Although they profess to love Him, they deny both His deity and the vicarious sacrificial nature of His death. Christendom is today turning its back upon the faith of our fathers.

Many professed Christian wise men are working overtime, delving into the first cause of things, in an effort to prove that life and the forces of nature, and even the universe itself, can be explained without God. So-called scientists are compassing land and sea in an attempt to find evidence against God and His word. They are groveling about the bone-yards of past ages, examining monkey skulls, searching, searching for a

### The Onelight

BY F. E. BELDEN

LIKE the earth that drinks the sunlight  
And exhales it in the dew,  
I would drink of Christ the Onelight,  
His soul-love forever new,  
And refresh in darkest hours  
All earth's drooping, dying flowers.

Not from clouds the dew descendeth  
Like the falling of the rain;  
Silent mist from earth befriendeth  
Field and flower, tree and grain;  
But the soil first stores the sunlight:  
O my soul! store thou the Onelight.

missing link which they believe will give evidence of man's relationship to the beasts of the field, in order that in this way they may find evidence against God and His word.

There is one thing that I am always glad to note, and that is, that in spite of a century of such searching, the missing link for which they have been hunting so earnestly, is still missing. Science has not yet turned up one scrap of evidence in favor of the hypothesis of evolution. And yet the strangest thing of all is that notwithstanding the fact that evolution is unsupported by scientific evidence, practically the whole Christian world has accepted this theory bodily and has rejected God.

God is no longer considered to be an all-wise, omnipotent, omniscient person, but is made by the Modernist to be merely a life germ within us, an unintelligent force in nature. He is no longer considered to be separate from and above the universe about us, but is made to be an integral part of it all. Thus Pantheism, which is the basis of many of the heathen

religions of the world, has clothed itself in the garb of Christianity, and has practically captured the Christian church. Bold atheists stand today in hundreds, perhaps I could say thousands, of pulpits that have been dedicated to the preaching of the gospel of Christ, and feed their congregations chaff from which the wheat of truth has been almost entirely extracted. I believe we can properly say of them, as of Jerusalem of old, Ichabod is today written over the doors of hundreds of temples that have been erected ostensibly for the preaching of the gospel of Christ. The glory is departed, and in many places the apostasy is complete.

Now, of course, the rejection of God the Father has necessarily led the church to the rejection of Christ the Son, for if there is no personal God, then there could be no personal, literal Son of God. And in this way the whole Bible teaching of the atonement is swept aside, and man is left in the world without a Saviour. He must develop himself, says the Modernist. He must lift himself out of the mire of sin. In other words, he is left in the earth without God and without hope.

You will remember that Jesus foretold just such an apostasy as this. In fact, it is spoken of by many of the Bible writers. When Jesus was talking with the disciples about His second coming, He said, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" Jesus recognized that true faith in God, in Christ, and in the gospel, would almost completely vanish from the earth just previous to His return to reap earth's harvest. You will remember that the decline of faith is said by Jesus to constitute one of the signs of the end, for He said, "Because iniquity shall abound, the love of many shall wax cold." The apostle Paul says that in the last days "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." And in Second Peter we find still another statement, second chapter and first verse, where we read this statement: "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

What is the damnable heresy that shall come into the church in the latter days? He says they will even deny the Lord that *bought* them, which means there will be a general denial of the atonement of Jesus Christ on the part of professed Christendom down here in the last

days, and that that will constitute what is here called damnable heresy. In fact, John, in his first epistle, second chapter and eighteenth verse, goes so far as to tell us that there will be antichrists; that antichrist, or the spirit of antichrist at least, will come into the world in the latter time. And he tells us just what this antichrist is: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." He warns us to be on the watch for the antichrists. He says when antichrist comes we will know it is the last time.

But what is antichrist? To what does John refer here when he warns us of the coming of antichrist in the last time? We turn to the fourth chapter and notice verses two and three, where he gives a description of it: "Hereby know ye the Spirit of God: 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: and this is that spirit of antichrist, whereof ye have heard that it should come." What is the spirit of antichrist? It is a denial on the part of Christendom that Jesus Christ came in the flesh, that the Son of God came down from heaven and tabernacled in hu-

man flesh, living here among men, and that He died on Calvary as a sacrifice for the sins of men, in an effort to make it possible for those men and women who would accept Him to be finally saved in His kingdom.

We live today in the time of which these prophets spoke; the spirit of antichrist is here. Christendom has denied the Lord, and the apostasy that has thus been created is practically complete; for this rejection of God and of Jesus Christ His Son has led also to the rejection of every fundamental truth of the gospel. Under the guise of Modernism the church has turned from the light of the gospel, and is going rapidly on its way back into the darkness of heathenism. I reckon that Modernism has turned the clock back at least a thousand years.

There is only one answer to such an apostasy as we see in the world today, and that answer is found in the commandments of God and the faith of Jesus. There is nothing else. I understand that the faith of Jesus includes the whole truth as revealed by God in His word or in the life of Christ. It is called here in the fourteenth chapter of Revelation, "the everlasting gospel." "The faith of Jesus" and "the everlasting gospel" must of necessity be synonymous terms.

(To be concluded)

Let us not think of that as purely historical. Genesis 3:15 was not spoken for Adam alone, but for me, and now, today.

3. *Seed*.—Child; family. The promise to Abraham, given more than two thousand years later (Gen. 22:18), is but a reiteration of the promise made twenty generations before. Paul, commenting thereon, declares, "He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Gal. 3:16. So the "Seed" of Genesis 3:15 is none other than the promised Redeemer.

4. *Bruised Head*.—Literally, "It shall crush thy head." The Christ, the Seed of the woman, descendant of that unhappy pair who had disgraced themselves, and were thereby placed outside the pale of family recognition, was to repurchase the lost estate, and deal out stern justice to him who had induced the besmirching of the family escutcheon. He was to regain all that had been lost in the shameful transaction, and then as a fitting finale, the one who had been the prime mover in the disgraceful debacle was to have his life trampled out by Eve's victorious Son.

5. *Bruise His Heel*.—But this victory was not to be achieved without pain and sorrow. Though the serpent's head would be crushed, it would be by painful process. The seeds of sin were to grow their sorrowful crop of wickedness, want, and woe. Not without anguish was the Seed of the woman to meet and vanquish the mighty foe. It was to be demonstrated that the wages of sin is death. The blow must fall. The "Nigh of kin" was to interpose His precious body, but the stroke was not therefore to be lightened. And so, as His heel should crush the serpent's head, He was to feel the sting of the impact. True, a crushed head is fatal, but a crushed heel can be very painful.

❖ ❖ ❖

"WHAT has prohibition done for the American child?" Cora Frances Stoddard, executive secretary of the Scientific Temperance Federation, gives the answer: "Those who knew thousands of homes before and since prohibition tell us that for hundreds of thousands of children it has increased home comforts, care, safety, and happiness as father's beer or whisky money has been put into better rents, food, clothing, recreation. Teachers say children come to school in better condition. More of them have stayed longer in school and gone on to high school, even since the hard times came. Health is better because of the bettered home conditions. More milk is bought for children."

## The Kingdom of Heaven---No. 4

### Restoration Planned

BY T. H. JEYS

As God the Father and God the Son had wrought together in creation, so too they planned together for the redemption of the purchased possession. Together they loved and gave. Together they brought forth a plan so far-reaching in its results, so stupendous in its proportions, that the angels were lost in amazement; but also so simple in application, so easy of presentation, that only those who become as little children are eligible to its benefits.

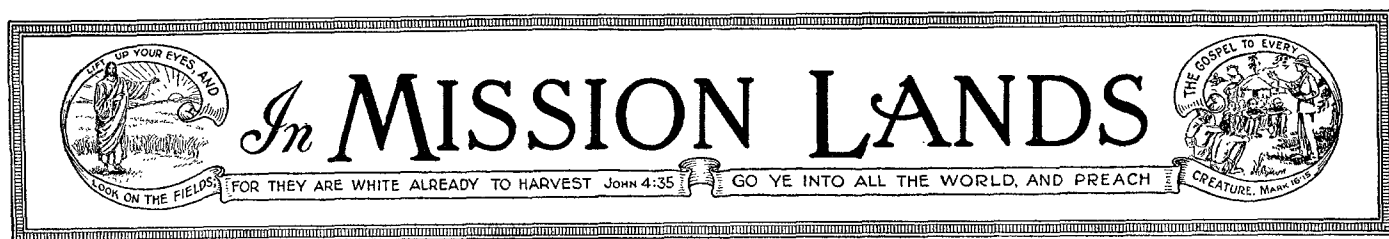
In the presence of Adam and Eve, God spoke the words that promised the defeat of the enemy and the restoration of the lost kingdom. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15. In less than thirty words the whole blessed gospel is here given in outline. The items included embrace the events of ages, taking in all the salient features of the mighty plan. Notice them briefly in detail: 1. I; 2.

Enmity; 3. Seed; 4. Bruised head; 5. Bruised heel.

1. *I*.—God is to do the thing promised. Adam, ashamed, trembling, defeated, powerless, could do nothing. Nor can you or I, reader. God could have said that Adam had got himself into disgrace, and he could now suffer the consequences. That would have been just. But God is also merciful, and mercy "rejoiceth against judgment." The mighty hand of love is extended to offer rescue to one wholly without strength. With gladness of heart we rejoice that "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Rom. 9:16.

2. *Enmity*.—Satan was not to have an undisputed rule over man. True, man had chosen the wrong path, but it was a choice built on a misapprehension. He was to have opportunity to reverse his decision if he wished. If man would but choose the service of his own Father, God would supply the ability to break with the tyrant.





## *In and About Athens*

\* \* \*

How much good it would do you to spend a season with our churches in Athens, Piræus, Salonika, and other places. Our believers here in Greece came largely at first from the fugitives that had left Asia Minor in connection with the Turko-Grecian War about ten years ago, including Armenian and Greek subjects from Turkey.

There are also members who came into the truth from among the nationalists born in Greece, and some of them have suffered bitter persecution on account of having accepted the message. You would have felt grateful to the Lord for such a faithful family as I met the other day—father, mother, and fifteen-year-old daughter compelled to sell out and leave their home village for the truth's sake.

Here in Salonika we also met friends of the cause who live in a near-by town. The husband, a man of some means, was very close in money matters, and well-known for his covetousness. It was hard for him to see that he ought to pay tithe. Now he is converted on this point, and is bringing his tithe in installments, to the joy of his brethren. I tell you there is a mighty power in the gospel for this time to change the grasping heart. This causes us to be very grateful as we see how God works.

In the sale of our publications there are many interesting incidents, showing how God moves upon hearts to buy our literature, although at first some of the purchasers were prejudiced against us. A brother, while circulating our books in one city, entered the telegraph office to canvass the employees. The superintendent recognized our colporteur, became enraged at his presence, and seized his books in order to tear them to pieces. He called in the policeman, whom he instructed to arrest our brother and drag him to the police station, demanding the confiscation of all the books and the expulsion of the colporteur from Greece. The superintendent of the telegraph office complained that the books were Sabatarian publications, and were being

circulated without the authorization of the state church. And though other accusations were made, our brother found such favor with the authorities that he was dismissed to continue his work unhindered, after the policeman had carefully looked over the books. This experience greatly encouraged our canvasser, as he realized that the hand of the Lord was with him.

### *"A Wonderful Book"*

One day this same colporteur was arrested and haled before the police in another town. The chief of police took "Steps to Christ," examined it, asking its cost, and saying, "'Tis a wonderful book." Then he inquired of the policeman who had arrested our brother as to the cause of the arrest, stating: "You have no reason

to bring this man here. Let him go about his business." Some of the priests, also, are pleased to purchase "Steps to Christ," "Epidemics," and several smaller tracts.

The colporteur work here, as in other lands, is a wonderful opening wedge to introduce the message into the homes of the people, for our books, silent messengers of truth, never quarrel with their readers, but when thrown away are always beckoning to their purchasers to give consideration to their pages again. Thus they are the means of saving many who otherwise would never hear of the light at all.

We hope that God's messengers in this ancient land (population about 6,000,000) with its modern capital, Athens, mentioned in Acts 17 (now having a population of 452,900), may ever have an interest in your prayers, that their efforts may be abundantly successful.

## *Graduation Exercises of the Malamulo Training School*

BY H. M. SPARROW

DURING the last few weeks the Malamulo Training School has resembled a factory running at its highest speed of production. One could hear songs being practiced, poems being memorized, and orations being rehearsed.

It was an inspiring sight to see nearly 3,000 friends and parents gathered to attend the Sabbath morning service. The baccalaureate sermon, which was delivered by the writer, called for the deepest thought and the dedication of those present to the finishing of the work. When the appeal for consecration was made to the fifty-seven members of the graduating class, it was encouraging to all present to see each one stand independently, dedicating his life to the class motto, "Answering Africa's Appeal."

On Sabbath evening the class rendered an excellent program, and the training school staff, under the direction of G. R. Nash and Mrs. W. L. Davy, is to be congratulated on the excellent work done. It is encouraging to know that all but a very few are entering the work. Thirteen are going to teach school on a self-sup-

porting basis. They will have a garden in which to grow their food, but preaching and teaching are to be their business. In this way, and with this kind of spirit, we hope to finish the work in Nyasaland.

Among other parts of the program rendered by the graduates was the following oration on "Girls' Education," which was composed entirely by Pastor Yolam, our head teacher. The following is a translation into English from Chinyanja, the native language in Nyasaland. The poem, "What Can a Woman Do?" was recited by twenty girls in unison at the close of the oration on "Girls' Education." It does not rhyme in English, but the thought is given.

### *Girls' Education*

After making a perfect man, God said, "It is not good that the man should be alone; I will make him a help meet for him."

It is true that our leaders have done many things to help this country, and they have given men high education, but the women have been left behind. I believe that the time has come in which they must say, "It is not good that an African man be alone. We will make a help meet for him."

By making a woman out of a rib from the side of man, God wanted that the woman should not be the head or a slave, but wanted her to be like him in flesh, wisdom, thinking, and spirit, that she might be by his side in all his work.

Because of sin, people changed the plan of God, and they rule over the woman like a slave. And in many nations women are not doing their work to the glory of God. Putting women down is especially seen among us people of Africa. People do not have a vision to see the value of women.

Women are mothers of the country. All people who are living in this country, kings and slaves, wise and noble, come from women. And all possess one part of their strength, their health, and their wisdom from their mothers.

Women have a great work to do to raise their nation. You all know that women are our teachers. Also, the largest part of our life we stay with women. From a child, one stays with his mother, and he is cared for and taught by her. You also know that a person learns more, which he will also remember during all his life, in the time when he is a child. Moses stayed and was taught by his mother twelve years; and all that he learned at this time he did not forget, but it helped him to do a great work of leading his brethren. You can now see in this that an educated girl, converted, can do the work of saving her nation. . . .

In trying to appeal for the girls' school Dr. Aggrey said, "The nation cannot rise while the half of it are slaves, and the other half are free. The best way of putting them down, is by teaching men and leaving women. If you teach a woman, you have taught the family!"

It is evident that many people do not really know why they go to school. Many people think that the work of the school is just to give a person wisdom for making work easy and finding much money. And those who are doing such work are the men. Many people, even among the educated, do not send their daughters to school.

But the aim of our school is not only that. Its aim is to make the whole nation succeed. To open the eyes of both men and women and give them the knowledge of improved methods of work. Because of not knowing these things, many people discourage the women by telling them that, even if they go to school, they will not gain anything, because they cannot work as men do. But these words are a curse to our country.

We are very happy that our European brethren saw our need, and are doing with all their might what they know will help us.

I am pleading with you parents, who love your nation, that you may consider kindly this reason, and send all your daughters to school. Tell your sons, who are also at school, that they must not marry uneducated girls, but only the educated. And I believe that if all women knew that all men who go to school will not marry uneducated girls, they will also run to school as the men do.

I also plead with you unmarried boys, to realize how important this question is! You must know that God is counting on you to help our nation; and the only way in which you can help is by marrying educated girls. May God help you to see that in marrying uneducated girls you are hindering our nation from advancing.

And because you cannot all find wives from the girls' compound, would it not be well if you go and speak with the parents to help you by sending their daughters to school? I also believe that if any one of you would speak about this to his home people and try to bring girls to school, we shall have many girls from every tribe.

May God help us all to do our part in this good work.

#### *What Can a Woman Do?*

What hope or chance has a woman

In a place where she is despised,  
Where men's sneering question prevails,  
"What can a woman do?"

If quickly she tries to progress,

Or excel in what she attempts,  
Still you hear from the men the words,  
"What can a woman do?"

Brothers, these words are sad;

For no matter what women may try,  
They are met with the same laughing voice,  
"What can a woman do?"

Hear! you all who are speaking thus,

You are trampling down our race;  
Cease repeating those scornful words,  
"What can a woman do?"

For what I see in our land I am sad,

Many children are dying so young  
For the want of a mother's hand  
Who has learned of the help they need.

To women the power is given

Of building and raising their tribes,  
If we will but give them the chance  
Of doing this noble work.

May God inspire our women,

To prevail in their sacred work,  
Despite the words from the doubting men,  
"What can a woman do?"

## *Progress in Japan*

BY V. T. ARMSTRONG

A RECENT letter from William Gibbon, the leader of our group of believers on the island of Pelew, speaks encouragingly of the work there. Brother Gibbon recently visited interested people on the neighboring islands. Some are waiting for baptism. Two young men wish to come to our training school in Japan. Our believers there receive but little

church building has been deeded to us, and three others have been erected. The Kagoshima and Moji church buildings were dedicated in October. Due to the faithful efforts of the workers and members, both churches were dedicated free from debt. The third building will be completed in December. This is in the busy port city of Yokohama.



Dedication of the  
Moji Church  
in Japan

money, yet they have sent in 80 yen (\$40) in tithes and offerings. They plead for a worker. We plan to have one of our ordained men visit them in December.

We are happy to report a substantial gain in tithes for Japan this year. Our baptisms will exceed any former records, when the reports are completed for the year. We have not yet completed the Ingathering campaign, but it is evident we will exceed any previous year in this field.

One problem in Japan is to find suitable places of worship for our church members. During the last four years different companies of believers have started to collect funds for church buildings. This year one

Three other companies have nearly sufficient money in hand, and hope to build early in 1934. These new church buildings will save considerable rent each month, and will better represent our work in these populous centers.

✻ ✻ ✻

THOU, Everlasting Strength, hast set Thyself forth to bear our burdens. May we bear Thy cross, and bearing that, find there is nothing else to bear; and touching that cross, find in it faith for darkness, for trouble, for sorrow, for bereavement, for disappointment. Give us a faith that will abide though the earth itself should pass away, a faith for living, a faith for dying.—H. W. Beecher.



Conducted by Promise Kloss

## What a Glance in a Window Accomplished

BY T. E. BOWEN

OFTEN we accomplish most for Christ when we are least aware of it. It is sometimes the silent witnessing on our part that is used by the Spirit to draw some soul to Christ as yet not won. The life of the true Christian carries with it a charm, influencing for good all who come within its hallowed circle. Like the fragrance of some precious incense, the unselfish acts of love and devotion for Christ and for others, cannot be hidden. Even though much of the witnessing be within the sacred precincts of the home, little does the actor on the stage of life know how far-reaching for good may be some glimpse caught by the chance beholder of the Christian life lived there. The Christian "may have little time to preach discourses, but he can act sermons which will be far more powerful." The truth expressed in living, unselfish deeds is the strongest argument for Christianity."—*"Counsels on Health,"* p. 537.

Christ expects every follower of His to be as good seed sown among men. In explaining the seed in one parable, Jesus said, "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom." By this we are to understand that when the truth of God finds a place in the heart, transforming the life so that the man is a subject for the kingdom, that child of His may be sown as good seed by the Lord just anywhere in His field—the world—and that fruitage will be seen in other lives. We may be planted for Him in America, in China, in India, in Africa, or in the islands of the sea, but the life of every true Christian will not have been planted by the Master's hand in vain.

Here is an experience of how the morning's family worship in one home, though its inmates were unconscious of it, started a young man on his way to Christ. In relating his experience, the young man said:

"On my way to and from my business I pass a certain home. I am generally on my way about their

breakfast time. As I passed one day, I saw the head of the house, a man only a few years older than I, sit down to the table. He had a Bible in his hand, and in the passing glance I saw his wife and little girl, with heads bowed, waiting for him to read. It was only a glance, but it haunted me all day. It had a purifying influence. The next morning I found myself looking into the window as I passed, with curiosity mingled with more respect than I had ever had for religion. Morning after morning it was the same.

"I had never been a churchgoer, but one morning I resolved to go to church near by. I was ignorant of the time, and so dressed leisurely and sauntered in. I was pleased to see my unknown friend, as I glanced over the classes, teaching a class of young men about my age. Before the year passed I had made my good

confession. That was twelve years ago, and my faith is stronger today than ever before; but somehow I always feel that the picture I saw through that open window had more to do with my conversion than anything else."

Suppose no worship had been conducted on that particular morning. No chance glance through the open window, with its purifying, uplifting, convicting influence, could have implanted the good seed within this young man's heart by the Spirit. Truly, though faintly realized I fear by many of us, we are all, each and every one, living epistles "known and read of all men." As those who know not the Lord perchance glance in upon our homes, or read that which our life typewriters are producing upon the page as it unrolls to the view of all, what is the influence of the messages being conveyed to these our judgment-bound fellow travelers along life's highway? Are they being drawn into the way of life in Christ?

## Lunch for the School Child

BY BELLE WOOD-COMSTOCK, M. D.

WITH what feelings of anticipation does the hungry school child, or anybody else for that matter, open and take inventory of the contents of a nicely packed lunch box. Our heart goes out to the child, and there are many such, who opens his lunch box only to find a scanty, meager lunch. We have a feeling of pity as well for the child who carries a lunch box packed full with food, which, while concentrated and appealing, fails to convey to his growing body those things that would best insure adequate nourishment. A well-planned school lunch will often offset irregularities at other meals, because the child is hungry at lunch time, and with his supply limited to the contents of his lunch box, he is bound to eat what is set before him.

One of the first things which should be considered in planning the lunch is fruit. He may have an apple, an orange or two, or any fresh fruit in season. At a time when fresh fruit

is not to be had, a container well filled with apple sauce or other stewed or canned fruit may take its place. It should be remembered that tomatoes in any form are an equivalent of fruit. In lieu of fruit, or better, in addition to it, raw vegetables, plain or in various combinations, may be used to supply and re-enforce the vitamin and mineral salt requirement of this meal. A salad of grated carrots and chopped nuts, with the addition perhaps of cottage cheese, makes a very healthful combination that children usually enjoy. Chopped cabbage and pineapple, celery and apple, lettuce and tomato, and many others make valuable and pleasing combinations for the school lunch. Strips of raw carrot, celery, any and every raw vegetable, may be used to fill a place at this time. Mayonnaise, when used, should be used moderately, and whenever a combination is pleasing without it, it is well to omit it. A little salt and lemon juice is

often all that is needed in the way of dressing, unless a sweet dressing is desired, and then honey may be added. Sweeter, more concentrated fruit, as banana, dates, raisins, and other uncooked dried fruits make a valuable addition, but they should not take the place of the juicy, more bulky fruits and vegetables mentioned.

#### *Protein in the School Lunch*

It is important that some definite protein food be supplied for this meal, and the child who can have his bottle of milk regularly at the noon hour has an advantage physically over the one who is denied it. Cottage cheese and buttermilk are valuable forms of milk protein, and should be supplied in the school lunch when practical. Cottage cheese may be served plain with cream, with chopped fruit or vegetables, with nuts, with dates and raisins, in sandwiches, alone or in combination. Eggs in their turn may be used in place of cottage cheese, and make a valuable protein for the active school child. They are not, however, essential if milk is used plentifully.

The growing child needs much of the type of food we speak of as "protein." This is the food that builds all the developing tissues, and is found in the various forms of milk, cottage cheese, eggs, and lean meat. The more simple, easily utilized protein of dairy products has a great advantage over that of meat, and milk protein is by far the one of choice. Milk soups in a thermos bottle may vary the form in which milk is served, and in this form canned milk may play an important part.

There are also valuable proteins in the vegetable kingdom. The protein of nuts is very good, especially of peanuts and almonds. Legumes, such as peas, beans, and lentils, are also rich in protein. While the amount of protein in leafy vegetables is small, it is of excellent quality, and if leafy vegetables are used freely, together with these nut and legume proteins, the combination may be so planned as greatly to lessen the need for dairy products. However, this would require such a detailed knowledge of foods and their values, and would entail the necessity for such a readjustment of modern diet, that it is unwise for the ordinary housewife to endeavor to supply necessary protein without the use of the dairy products upon which we have come to depend so much. The ordinary school child is safe for his protein supply only when he gets plenty of milk. However, nuts in various forms, peanut butter, and legumes lessen the need for so much milk, and are a valuable

addition to the protein supply, an ample amount of which every child should have in his school lunch.

#### *Energy-Producing Foods*

Having assured our child in this noontime meal sufficient of the alkalizing and vitalizing fruit and raw vegetables, and of the muscle-building milk food or equivalent, we must now supply him with an abundance of the foods designed more especially to furnish the energy-producing calories. Having had sufficient of the two groups we have already discussed, he can now have all his appetite calls for of the more concentrated starches and sugars. Having had an abundance of fruit with perhaps some dried fruit and banana added, the child does not need much sweet besides, although this is not to say that some extra may not be allowed him.

The important part of the remainder of his lunch is in the cereal value of his sandwiches or other forms of breadstuffs. These sandwiches are, of course, best in the form of dark bread, and almost any ingenious mother or housewife can think of a score of different sandwich fillings, single or in combination. The food value of our first two groups may be supplemented by such fillings as cottage cheese, egg, emulsified peanut butter (that is, stirred smooth with water), puréed beans, lentils, chopped nuts held together with minced rai-

sins or dates as filler. Any of the salad food may be used as sandwich fillings, as lettuce and tomato sandwiches; carrots with nuts and cottage cheese; cottage cheese and pineapple; grated carrot, chopped cucumber and raisins, and many others.

While it is not wise for all sandwiches to be sweet, yet these may be supplied in part. Jams and jellies should be used only occasionally, and very moderately, if at all. Honey sandwiches are good alone or in combination. Chopped nuts may be used with honey, and children are usually very fond of the combination of peanut and honey in their sandwiches. Dried fruits minced, already spoken of, make a nice sweet sandwich.

Remember there is a great advantage whenever an attractive sandwich can be made without the use of butter and mayonnaise. What reason can there possibly be to spread the bread with dairy butter before using peanut butter? Yet this is often done. Butter on bread has become such a habit that many feel it should be done, no matter what other spread may be used, but it may be omitted many times without being missed. The child who eats bread and butter for the butter's sake is probably getting far too much of this attractive fat, and the combination of bread and milk is always better for the growing body than bread and butter. Healthwise there is nothing that can be more desirable than a lunch of fruit with bread and milk. A child who lives near home or can carry his lunch in such a way as to have this simple combination, will thrive on it.

We have discussed mainly the type of lunch that can be carried in the lunch box, and such a lunch, well managed, is often better than the lunch that would be selected by the child at random at a school cafeteria. Children eating at a cafeteria should have their selection supervised, so they will get some form of fruit or vegetable, and will be sure to have a drink of milk, and a sufficient amount of energy food in the form of plain, substantial, wholesome things rather than in the form of knickknacks, deserts, and artificial sweets.

Children who can eat their lunch at home may have many variations of the simple plan we have outlined, but on the whole, simplicity will add to the wholesomeness of the food that almost any school child will eat heartily of at this time of day. A satisfactory and nourishing school lunch is important, and will insure the child physical vigor, mental alertness, and a social spirit that will make him worth while in school and among his fellows.



### *The Frost King*

BY MARTHA MILLER

He covered the cedars with rare old lace,  
And scattered beauty in the garden place;  
He flung o'er the fir trees a silver mist,  
And trees of the forest, a long, long list.

His fingers had shaped the daintiest  
bowers

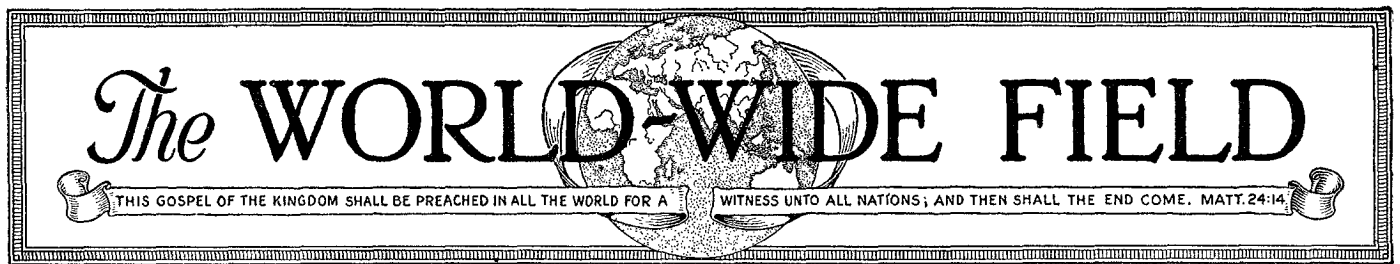
Down in the orchard with fairylike  
flowers;

All the wee boughs of the bonny Scotch  
broom

Wore covers of silver from a noiseless  
loom.

He wove for the stump a tapestry cushion,  
Crowned the quince on his silver mission;

The spider-web lace he traced with care  
With his silver shuttle so fair, so fair.  
This beautiful kingdom was not for long,  
A few brief hours for mem'ry and song;  
Then the fleeting frost went on his way,  
For a realm of sunshine comes to stay.



## *Dedication of Science Hall*

BY W. I. SMITH

THE dedication of the Miles Student Bindery Memorial Science Building at Atlantic Union College on December 1, 1933, must be looked upon as a significant and therefore important event in the educational history of that institution. Atlantic Union College, first known as South Lancaster Academy, was established in 1882. For many years it did only twelve grades of work. Gradually more advanced courses in Bible and history were offered, so that in 1918 the institution became known as South Lancaster Junior College. Keeping pace with a progressively advancing denominational educational program, the Bible and other courses were further strengthened, so that in 1922 the institution was given the status of a senior college, the legislature of Massachusetts granting to it the privilege of conferring the degree of Bachelor of Theology, and in 1926 that of Bachelor of Religious Education. With the steady growth of the college departments there developed an increasing desire for the degree of Bachelor of Arts because of its more general use and wider recognition. Steps were taken to meet the requirements of the State Department of Education for this degree, and in 1933 the Massachusetts Legislature granted the college permission to confer the degree of Bachelor of Arts. In the State of Massachusetts it is understood that this is virtually the equivalent of State recognition.

In the first years of the present depression our colleges generally experienced a considerable decrease in enrollment, with consequent financial perplexities. Confronted by this situation, together with the problem of securing regional recognition for certain institutions, the feeling prevailed that the denomination was endeavoring to operate too many colleges. Consequent to a report of the Survey Commission, it was recommended at the Autumn Council of 1931 that the Atlantic Union College should accept the status of a junior college, thus doing fourteen grades of work. This plan did not seem

feasible or practicable to the constituency of the Atlantic Union Conference, and after further consideration in council it was decided that the institution might go forward as a senior college on condition that certain facilities and equipment should be provided.

Almost immediately, Brother E. E. Miles, who for forty-two years had been closely associated with the Atlantic Union College, first as an instructor and later as a member of the board, and for twenty-eight years owner and manager of the Student Bindery, which has provided work for many hundreds of students, responded to an invitation to provide a science building on condition that the heating, lighting, and ventilating systems, laboratory apparatus, furnishings, etc., should be provided from other sources. Resultant to this generous gift, the institution has a beautiful new science building, with commodious lecture rooms, laboratory, and stock rooms, representing a total investment of approximately \$30,000. Also, the campus has been expanded, landscaped, and provided with cement walks, so that the whole physical aspect of the plant has been

much improved. The new science building, with every window flooded with light on the evening of the dedicatory exercises, fittingly represents the new educational spirit which fires the hearts of students and teachers of the Atlantic Union College.

The enrollment for the current year shows a substantial increase over last year, a good spirit pervades the school, and the outlook is very encouraging. The leaders of both the college and the union conference are united in their determination to lift high the banner of Christian education, and to make the facilities of the college available to every Seventh-day Adventist youth of college age within the territory of the institution.

Throughout all the years of its history, the college has been known for its loyalty to the third angel's message. It has been orthodox in its teaching, and has ever kept its eyes on the needs of the unwarned fields abroad. From the doors of this school a long list of noble men and women have gone to the ends of the earth, and its faithful graduates are to be found in every land. Its hundreds of alumni count it a privilege to be known as former students of the good old South Lancaster school.

May the favor of Heaven continue to rest with benign influence upon Atlantic Union College.

## *Work of the American Bible Society*

BY W. E. HOWELL

OF all the books that have been put into circulation since the invention of the printing press, the Bible holds the lead in the number of copies sold and distributed. No other people are more interested than Seventh-day Adventists in placing the Bible as it reads in the hands of all peoples, of all races and nationalities. In our work of giving the gospel by voice and pen, we are carrying on in 485 languages and dialects. Work was begun in 229 of these during the last six years, this being an average of one new language every ten days. We have even had a little share in translating the Scriptures into primitive languages. In this work of soul

winning the Bible plays a very large part.

The Bible is the sweet-flavored manna sent down from heaven to satisfy the hungry in the desert of sin. The Bible is the salt of the earth, the water of life, and the daily bread of sustenance to all who receive it. We could not get very far in the preaching of the everlasting gospel without the word of God in easily available form to place in the hands of all the people.

There are two major agencies in the world devoted exclusively to the circulation of the Scriptures without note or comment, to the people of every nation, kindred, and tongue.



These are the British and Foreign Bible Society of London and the American Bible Society of New York. The publication of the Scriptures in inexpensive editions by these Bible Societies has been a great boon to the work of Seventh-day Adventists all around the world.

It was my privilege recently to attend the annual advisory council of the American Bible Society in New York. It co-operates closely with all the churches, inviting them to send representatives to share in the work of this council once a year. This society was established in 1816, and has occupied as headquarters the Bible House in Astor Place, New York City, since 1853, a period of eighty years. It has translated and circulated the Scriptures up to date in a total of 939 languages and dialects. During the past year translations have appeared in a new language at an average of one every five weeks. For the past ten years the annual distribution of Bibles and parts of Bibles has averaged not far from eleven million copies. The society has recently brought out a new edition in English in the King James Version, in clear black type, selling at 50 cents and 25 cents in cloth. This is a fair sample of how low priced its publications of the Scriptures are. Single books of the Bible sell at one cent and two cents each.

#### *The Guiding Principle*

The guiding principle in the work of this great missionary organization may be expressed in a single sentence: Take the Bible to the people where they are. This society maintains ten agencies in America and twelve in foreign fields, with a large army of agents and colporteurs to visit the people and persuade them to buy all or part of the Holy Scriptures. I remember once traveling in Greece by railway train when a Bible colporteur approached me on the station siding to sell me a copy of the

New Testament printed in modern Greek. As I had not been able to find such a copy at that time, I bought it eagerly, paying him 15 cents for a pocket-size bound in leather, and regard it one of my treasured possessions to this day. I recall another instance of a Bible colporteur's going out from the Bible Society Agency in Constantinople, and tramping over the mountains in western Turkey, where he placed some of his literature in the hands of an Orthodox Greek whom I visited personally later and whose heart I found open to receive the full light of the gospel.

Too much credit cannot be given to

the devoted work of the American Bible Society's secretaries and other officers in promoting their work diligently throughout the earth, not for making profit, but to carry the Bible to all peoples just as it reads. In its own statement of the aim of the society, it declares that a special effort is made to take the Bible to the people in areas where ignorance, prejudice, and hostility exist. As a denomination we have much for which to thank this great organization, and we find pleasure in co-operating with them in placing the Bible in the hands of all people in their mother tongue.

## *Lay Bible Work in Michigan*

BY H. K. HALLADAY

WHEN we see results in souls for the service rendered, then it is that great rejoicing comes to either the individual or the church as a whole. In the Spirit of prophecy much encouragement is given our lay members relative to holding Bible readings with their friends and neighbors, and their success in this endeavor is assured. This is clearly indicated in the following instruction:

"By holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted."—*Testimonies*, Vol. IX, p. 35.

"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."—*Id.*, p. 150.

"Among the members of our churches there should be more house-to-house labor, in giving Bible readings."—*Id.*, p. 127.

Evidently it is the response of our lay members to this divine call to service that will finally usher in that

"great reformatory movement among God's people," and swell the message into the loud cry. The messenger of the Lord has stated that during that movement "hundreds and thousands were seen visiting families, and opening before them the word of God."—*Id.*, p. 126.

The humble, God-fearing, truth-loving lay member need not question whether doors of opportunity will open before him and success crown his efforts. The Lord has already spoken regarding this as follows:

"On every side doors were thrown open to the proclamation of the truth."—*Ibid.*

"When we give ourselves wholly to God, and in our work follow His directions, He makes Himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure."—*Christ's Object Lessons*, p. 363.

"God will not permit this precious work for Him to go unrewarded. He will crown with success every humble



(At left) Lay Bible Readers' Training Class, Jackson, Michigan. B. F. Williams is pastor of the church and instructor of the class.  
(At right) Group of new members brought into the truth by members of the Bible Readers' Training Class. Those standing in the rear row were instrumental in bringing the others into the truth.

effort made in His name."—*"Gospel Workers,"* p. 192.

For several years there has been considerable promotion given to the work of giving Bible readings by the laity. This line of endeavor has been the means of adding several thousand members to our churches.

About five years ago, at a meeting of the home missionary secretaries of the Lake Union Conference, definite plans were laid whereby some recognition of the course of study as outlined in the little volume, *"How to Give Bible Readings,"* could be given. It was decided that a certificate should be printed, and that after the person finished the course of study as outlined by the General Conference Home Missionary Department and read the book *"Ministry of Healing,"* a certificate should be issued to him. It was also expected that some competent person would be the teacher of the class, preferably one who has had ministerial or Bible worker's experience.

A number of such classes have been held in the Michigan Conference since the launching of this definite program, and many have been productive of much good. One company of believers has been raised up recently in this field, and scores of people have been added to our organized churches by this means. Recently the last class was graduated from our church at Jackson, Michigan. So many interesting events have been connected with the work there that we feel there will be a general interest in this type of work by the readers of the *REVIEW AND HERALD*.

It was a love for souls, coupled with these divine promises of success, that led the pastor, B. F. Williams, to enroll a group of lay members of the Jackson church in the Bible Workers' Training Class during 1933. Recognizing the need of thorough preparation, they early adopted high standards of attainment for their class. To receive the certificate at the completion of the course, in addition to reading the book, *"Ministry of Healing,"* each member subscribed to the following requirements: A thorough study of each lesson on successful methods before recitation, and the giving of a Bible reading before another member of the class. This was followed by giving at least one reading a week out of the class. Three tardinesses equaled one absence, and more than three absences forfeited the certificate and membership in the class. A final examination was held at the completion of the class work, and a passing grade of 80 per cent was required. Out of an enrollment of thirty nearly all com-

pleted the course and received the union conference certificate.

With these we are presenting two pictures. One shows the class at the completion of their course, very few having dropped out in the duration of the course of instruction. The other group shows those who were brought into the truth by the members of the band at the time actual class work was going on. One or two of the converts joined the Bible Readers' Training Class after accepting the truth. In the second picture, those standing in the third row were members of the Bible Readers' Class and were instrumental in bringing the others into the truth. There were still other converts unable to be present when the picture was taken.

Many members of this class rejoice as they look upon the fruit of their personal efforts from week to week in precious souls baptized and rejoic-

ing in this message. In fact, some of the new converts have enrolled in the class, and are now presenting the truth to others. Thus the work develops into an ever-widening circle. As a pebble cast into the sea sends its ripples outward and onward, so may the ripples of influence from the humble efforts of our lay members roll outward and onward over the great sea of humanity, never to stop until they wash eternity's shore.

We are launching out strongly into this kind of work this winter. At Cedar Lake Academy several of our students have joined a seminar, I believe about eighty at this writing. They are conducting an effort a few miles away, and the community is being stirred and a good interest shown.

The day has come when we shall see a larger work in the field of evangelism.

## Our Literature Among the Foreign-Speaking Peoples

BY F. C. GILBERT

LARGE numbers of strangers who come within our gates know not the kind of treatment they will receive at the hands of their new-found friends. In the countries these people have left behind, many have been severely persecuted. They have now come to a land of freedom and liberty, where they hope that life may mean more to them than before. The Lord has permitted these sojourners to settle upon these shores, in order that they may have the privilege of receiving the last message of mercy so dear to the heart of every one who receives it.

### To All Nations and Peoples

The message which God has intrusted to us is to be given to all peoples. Our Saviour offered His life as a gift to every race and nationality. With God there is no respect of persons. The beloved John saw on Mount Zion peoples from all kindreds and tongues. He heard this multitude unite their voices in songs of praise to God and to the Lamb, for having been redeemed by the precious blood of the Son of God. The third angel's message is neither creed bound nor caste bound. It cannot be exclusive. It is and it must be inclusive. It is to be offered to all nationalities, wherever they are located. God has laid upon His church in these last days this solemn, sacred, and weighty obligation.

It is interesting to learn that the people of the various tongues in our own beloved land appreciate the literature of this message when it is

presented to them in their mother tongue. One who has always lived in North America and who has had access to the gospel message in his own language, cannot fully value nor understand the preciousness of this truth as it is appreciated by the foreigner when he receives it.

A Christian worker, in writing of a woman of foreign extraction who attended one of our churches on the Sabbath, said: "Sabbath morning at the church there was present an elderly . . . lady. She was greatly drawn to the Lord. I visited her, and she told me she had been going to different churches, but was not satisfied until she attended our meetings. We had prayer, and she wants to read our literature."

### Fruitage Among the Foreign-Born Peoples

There are tens of thousands of people of foreign birth in our land who would gladly read our literature. Many of these people are not acquainted with this reading matter we have prepared for them, while others who have read this message in their vernacular are anxious to secure more. We surely should not deny to these hungry hearts the bread from heaven. In view of the blessings which have come to us, we should esteem it a privilege to supply these with this precious light. The ministering heavenly spirits will richly attend the circulation and distribution of this blessed literature.

When we remember that we now have hundreds of churches in this

country and thousands of these foreign-born people who rejoice in the light of the third angel's message as we do, we have abundant evidence that the work of God among these people is bearing fruit to the glory of our Lord.

The General Conference in its annual budget makes provision that these millions of other nationalities may have the opportunity to receive the light of present truth through the printed page. At the present time literature in more than a score of languages is being prepared and printed at the polyglot publishing house in Brookfield, Illinois. Their presses are turning out literature annually by the tens of tons. Their editors are spending their time in preparing the publications. New books, magazines, tracts, and pamphlets must continually be prepared, in order that the light of the message may stream forth uninterruptedly.

Once a year an offering is received in all our churches in the North American Division in order to assist in the publication of our periodicals in these foreign languages. The offering for this purpose will be taken up this year on Sabbath, February 10. In view of the times in which we live, in view of the nearness of the end, in view of the great need of giving to these peoples from other lands the light of this message, we believe that our members will gladly contribute this year to this branch of God's cause. A liberal offering is needed, in order to prepare more of our books for the use of these foreign-born sojourners among us.

#### *The Lord Jesus Came Into a Foreign World*

Our Saviour left His home in heaven and came into a foreign world to save us all. The environments of this planet were indeed strange and foreign to Him who was the Majesty of heaven. He had lived since the days of eternity amid light and glory more bright and dazzling than any human eye has yet beheld. Thirty-three and a half years He tabernacled amid these unpleasant and unattractive surroundings, in order to demonstrate to the children of men His great love for them. What a sacrifice He did make to insure our salvation! He denied Himself at every step of the way. Shall we not express our appreciation of His love and kindness in bringing to us the light of present truth, by giving Him an offering on Sabbath, February 10, in order that more of our brethren of other tongues may also learn to know of His great salvation? In this way we may be able to minister to our brethren, and to His brethren for whom He died.

## Appointments and Notices

### WASHINGTON (D. C.) SANITARIUM ASSOCIATION

Notice is hereby given that the next legal meeting of the constituency of the Washington Sanitarium Association, of Washington, D. C., will be held in the Sanitarium gymnasium, Takoma Park, Md., Tuesday, January 30, 1934, at 9:30 a. m., for the purpose of receiving and passing upon the reports to be submitted by its officers, for the consideration of plans for the future prosecution of the work, and for the transaction of such other business as may properly come before this meeting.

This corporation consists of the members of the following committees: The executive committee of the General Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committees of the local conferences of Seventh-day Adventists in the Columbia Union Conference, the members of the board of directors of the Washington (D. C.) Sanitarium Association, and the physicians under the employ of the Association.

J. L. Shaw, Pres.  
C. C. Pulver, Sec.

\*\*\*

### WASHINGTON MISSIONARY COLLEGE

Notice is hereby given that the next biennial meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Maryland, at 10:30 a. m., March 5, 1934. The object of the meeting is to elect trustees and to attend to other matters which should properly come before the membership of the association. The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the resident members of the General Conference Committee, the Board of Directors of Washington Missionary College, and three other members at large, chosen by the other members.

H. J. Detwiler, Pres.  
R. L. Walin, Sec.

\*\*\*

### REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the thirtieth annual meeting of the members of the constituency of the Review and Herald Publishing Association, of Washington, D. C., will be held in Takoma Park, Washington, D. C., at 10 a. m., Jan. 29, 1934, for the election of seven trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. Wilcox, Pres.  
L. W. Graham, Sec.

## OBITUARIES

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

### ANNA L. HINDSON

Mrs. Anna L. Hindson, née Ingels, was born in Oskaloosa, Iowa, Sept. 27, 1862; and died at Wahroonga, New South Wales, Australia, Nov. 29, 1933.

When two years of age she journeyed westward to California with her parents, before the railway was laid, and lived in that State until she came to Australia in 1893. At the age of fourteen she was definitely converted during a revival, and enjoyed a very happy Christian experience. With both her brothers and her only sister she was baptized by immersion, and joined the Methodist Church. When nineteen,



Mrs. Anna L. Hindson

Miss Ingels accepted the third angel's message, and in 1882 she entered upon the work for which she had prepared herself, school teaching.

In 1883 Miss Ingels was invited to join the staff of the Pacific Press, then at Oakland, California, and gladly resigned a liberal salary for a very meager one to work in the type room and the proof room. After about five months in the press Miss Ingels was invited to connect with a tent mission.

Soon after this she was called home, and taught one more term of school. In December, 1883, or January, 1884, Miss Ingels again entered the organized work, never to leave it, giving fifty years of valued service. For the first nine years she filled the position of secretary of the California tract society. It was part of her work to encourage the believers in California to mail literature and write missionary letters to Australia, a field then unentered by the third angel's message.

In 1893 the General Conference appointed Miss Ingels to Australia, to serve as corresponding secretary of the Australian tract society. After serving in this capacity several years, she turned this work over to the late Miss E. M. Graham, and took up the work of secretary of the Australasian Union Conference, which office she was holding at the time of her marriage to James Hindson, in North Fitzroy, Melbourne, in 1898. Two children were born to this marriage.

A few days after their marriage Brother and Sister Hindson sailed for Western Australia to organize and take charge of the tract society work in the West. Brother Hindson also started health food work there, and Sister Hindson served as secretary-treasurer of the West Australian Mission field.

Returning to New South Wales in 1899, they attended the union conference session at Avondale. At this meeting the *Australasian Record*, which had begun one year before as a four-page monthly, was changed to a sixteen-page monthly with much larger pages, and for the first time the editors' names appeared: A. G. Daniells, editor; Mrs. Hindson, assistant editor. For the thirty-four years since that time, with but one or two brief intervals, Sister Hindson ably served as an editor of this paper. She was also editor of the *Missionary Leader* from its inception nineteen years ago, excepting only one year.

For eight years Sister Hindson was connected with the union conference young people's department as secretary or corresponding secretary; and for several years was the assistant secretary of the union home missions department. Our late sister's greatest field of service was undoubtedly the Sabbath school department, of which she was secretary continuously for over thirty years. In connection with both the Sabbath school and editorial departments, she carried on a very wide and constant correspondence with laborers and friends in all parts of the field.

As a departmental secretary she occupied with dignity and discretion a seat on the union

conference executive committee. As a Sabbath school and church member she was exemplary in her devotion, attendance, and co-operation. In spite of a very busy official life, she managed with true womanly devotion and fidelity to care for and direct her domestic affairs. These did not prevent her regular attendance at the weekly prayer and missionary meeting.

Sister Hindson was daily at her desk in the union conference office until the close of the annual council in September, 1933. Although she had not been feeling very well for some time, the break was a sudden one. She hoped by resting at home for two or three weeks to be able to attend the South New South Wales camp meeting; but her health continued to fail. For five weeks she was a patient at the Sydney Sanitarium, but it was a great joy to her to be able to spend her last three and a half weeks in her own home at Wahroonga, with her devoted family, and attended by a special nurse.

She fell asleep at 11 a. m. on November 29. On Friday afternoon, December 1, the funeral services were conducted in the Wahroonga church and at the Northern Suburbs Cemetery, by Pastors W. G. Turner, R. Hare, and the writer, and were attended by her fellow members of the union conference committee and many other workers and friends. A memorial service was also held in the Wahroonga church on Sabbath, December 2. Sincere sympathy is felt for her husband and family. Brother Hindson will be making his future home with his son-in-law and daughter, Brother and Sister R. H. Powrie, who are engaged in evangelistic work at Narrandera, in the South New South Wales Conference. Sympathy is also extended to her brother, Mr. Willard Ingels, of New York, U. S. A., and her sister, Mrs. Brorsen, wife of Pastor Andrew Brorsen, of California. A. G. Stewart.

#### ELDER MORRIS LUKENS

Elder Morris Lukens was born in Philadelphia, Pa., Jan. 22, 1871; and died at the St. Helena Sanitarium, Calif., Nov. 13, 1933.

Brother Lukens accepted the third angel's message at the age of twenty-one, and at once entered the colporteur work. In a short time he was appointed field secretary of the Pennsylvania Conference, and held this position until he was ordained to the gospel ministry at the age of twenty-seven. He engaged in evangelistic work in various parts of Pennsylvania, finally conducting a series of meetings in Philadelphia, at the close of which the West Philadelphia church was built. His mother, for whom he had prayed for thirteen long years, was the first one baptized by Elder Lukens in the West Philadelphia church.

From Pennsylvania, Elder Lukens was called to the presidency of the Chesapeake Conference, afterward becoming manager of the book department of the Review and Herald Publishing Association. In 1909 he was asked to become president of the Indiana Conference. After two years of service there he accepted a call to Australia, where he spent nearly six years.

Elder Lukens returned to America in 1917. He was president of the Kansas Conference for about a year, then became president of the Southwestern Union Conference.

In 1922 he was called to the presidency of the Inter-American Division, but health reasons prevented his acceptance. He then accepted a call to become president of the North Pacific Union Conference. During his term of office in the North Pacific, at the request of the General Conference, Elder and Mrs. Lukens visited the Southern Asia Division. At the expiration of his term in the North Pacific, he became president of the Northern California Conference, serving there until he passed away.

During his long years of service in the church of Christ, he built solidly and well; for along with a great faith he had a clear grasp of fundamentals and he understood men. Because of his kindness of heart, his sense of fairness, his gentle courage, and his honesty of purpose, God trusted him and placed him in responsible leadership, and in this leadership blessed him so richly that the story of his life is a record of splendid achievement—a story to inspire young men and women who find themselves cast upon their own resources with only an unwavering faith in God and a consuming desire to serve Him.

Elder Lukens loved and believed in young people. In his thinking, youth stood for growth, progress, achievement; and somehow he was able to communicate this faith to young people, so that they went away from their contact with him with the conviction in their hearts that God was depending upon them and calling them to do exploits for Him. Always he sought to enlist young men in his field, even when times were hard and the financial outlook not too encouraging.

Throughout his service as union conference president he pleaded the cause of youth; he preached Christian education, and practiced his preaching by enlarging the educational opportunities of Seventh-day Adventist youth in his field. His ministry throughout the field brought encouragement and larger faith to men and women everywhere, for he himself was a man of faith. Perhaps the theme verse of his life was one which he used very frequently, and which was a source of comfort and encouragement to him in his last illness:



Morris Lukens

"The eternal God is thy refuge, and underneath are the everlasting arms."

Through all the years of his loving service in the cause of God, he was helped and inspired by his faithful and devoted wife, who survives him. Three sons also survive, Elder H. A. Lukens, president of the British Columbia Conference; T. R. Lukens, business manager of Broadview College; and M. E. Lukens, of The Dalles, Oreg.

Nine grandchildren, two brothers, B. E. Lukens and Thomas Lukens; and two sisters, Mrs. Eva Knight and Mrs. Adelaide Penneck, also mourn.

The funeral service was held in the chapel of Pacific Union College, and Elder Lukens was laid to rest in the St. Helena Cemetery. Most of the workers of the Northern California Conference and of the Pacific Union Conference, and presidents of several of the conferences in the union, were present at the funeral.

J. L. McElhany,  
A. W. Peterson.

Griggs.—Bruce E. Griggs was born at Battle Creek, Mich., July 4, 1896; and died from injuries sustained in an auto accident in Wisconsin, nine miles from Nielsville, Dec. 19, 1933. He was the elder son of Elder and Mrs. Frederick Griggs. He was married to Miss Ione Quimby Nov. 19, 1932, who, with his father, mother, and brother, is left to mourn.

Pressnell.—Mrs. Mary Elizabeth Pressnell, née Leavell, was born in southwestern Ohio, Dec. 1, 1840; and died at the home of her daughter, Mrs. M. B. VanKirk, in Denver, Colo., Nov. 29, 1933. She lacked only two days of being ninety-three years old. The cause of her death was a fractured hip. She lived four days after the accident. The burial was at Eagle Lake, Minn., her former home.

Groat.—Mrs. Mabel Baker Groat died at Cedar Rapids, Iowa, at the age of fifty years.

Wright.—Mrs. Jennie Schmid Wright died at Dubuque, Iowa, at the age of eighty-two years.

Osborne.—Mrs. Nancy A. Osborne, née Richer, was born Sept. 10, 1846; and died at Lakeview, Mich.

Snyder.—Mrs. Lewis Davis-Snyder was born in 1851; and died at West Union, Iowa, Oct. 24, 1933.

Hallock.—Jasper J. Hallock was born in Iowa, Oct. 12, 1861; and died at Denver, Colo., Dec. 7, 1933.

Booth.—David B. Booth was born in Canada, Oct. 20, 1857; and died at Brattleboro, Vt., Nov. 16, 1933.

Shotwell.—Captain H. L. Shotwell died in Buffalo, N. Y., Nov. 24, 1933, in his forty-eighth year.

O'Brine.—Patrick Henry O'Brine was born March 25, 1898; and died at Harrisburg, Pa., Dec. 2, 1933.

Hahn.—Lewis Hahn was born at Dubuque, Iowa, Aug. 7, 1865; and died at Chicago, Ill., Nov. 4, 1933.

Steffen.—Margaret Steffen was born at Paris, Wis., April 26, 1917; and died at Chicago, Ill., Dec. 17, 1933.

Brown.—Leslie Irwin Brown was born at Middletown, Ind., March 28, 1917; and died Dec. 15, 1933.

Seiter.—Anna Seiter was born in Germany; and died at Lakeland, Fla., at the age of seventy-four years.

Atlantic Union Gleaner, please copy.

Bennett.—Mrs. Hannah E. Bennett died at Syracuse, N. Y., Dec. 10, 1933, at the age of eighty-two years.

Eggers.—Mrs. Ulana Allen Eggers died at Davenport, Iowa, Nov. 25, 1933, at the age of sixty-three years.

Pastorius.—Mrs. Bess Pastorius was born at Waterford, Pa., Nov. 2, 1886; and died at Erie, Pa., Sept. 6, 1933.

Ware.—Mrs. Clara May Ware, née Gery, was born Aug. 2, 1882; and died at Harrisburg, Pa., Dec. 13, 1933.

Kloss.—Mrs. Minnie Kloss was born in Germany, Aug. 28, 1858; and died at Pomona, Calif., Dec. 3, 1933.

Block.—Mrs. Carrie Block was born in Norway, Dec. 29, 1848; and died at Los Angeles, Calif., Dec. 3, 1933.

Chittenden.—Nellie M. Chittenden died at New Haven, Conn., Dec. 9, 1933, in the eighty-first year of her age.

Cole.—Mrs. Rebecca Jane Cole was born in Ohio, April 22, 1849; and died at Mt. Pleasant, Mich., Nov. 26, 1933.

Erickson.—Erick Erickson was born in Kristiansund, Norway, Oct. 27, 1862; and died at Chicago, Ill., Dec. 8, 1933.

Eagle.—Mrs. Ida Mae Crowder Eagle was born in Tennessee, Dec. 6, 1901; and died at Denver, Colo., Nov. 19, 1933.

Hoover.—Thomas Ashby Hoover was born at Independence, Mo., April 5, 1855; and died at Tonasket, Wash., Nov. 18, 1933.

Albrecht.—Mrs. Hattie Mabel Albrecht was born at Milwaukee, Wis., Nov. 26, 1871; and died in California, Nov. 23, 1933.

Wahlers.—Mrs. Martha Amelia Wahlers was born in Germany, May 9, 1850; and died at East Orange, N. J., Oct. 7, 1933.

Casselmann.—John A. Casselman was born at Toronto, Canada, in May, 1860; and died at College Place, Wash., Dec. 7, 1933.

Folkins.—Edmond W. Folkins was born in St. John's, New Brunswick, July 20, 1856; and died at Howard, Calif., Dec. 6, 1933.

Layman.—Hooker David Layman was born in Wayne County, Iowa, March 10, 1863; and died at Grand Island, Nebr., Dec. 4, 1933.

Thompson.—Frances Williams Thompson was born at Des Moines, Iowa, Jan. 17, 1861; and died at Spokane, Wash., Dec. 9, 1933.

Coley.—Mrs. Anna Coley, née Peterson, was born at Hedemora, Sweden, Feb. 17, 1867; and died at Oakland, Calif., Nov. 14, 1933.

Hartmann.—Emilie Henrietta Hartmann was born at Hanover, Germany, June 6, 1858; and died at Stamford, Conn., Dec. 1, 1933.

DuBois.—Mrs. Mary Ann DuBois, née Grant, was born at Inverness, Scotland, Sept. 5, 1874; and died at Sanitarium, Calif., Dec. 3, 1933.

Sternberg.—Mrs. Sarah Ellis Sternberg was born at Lagrange Center, Wis., Oct. 29, 1847; and died at Los Angeles, Calif., Nov. 30, 1933.

Brody.—Mrs. Rosetta Breenmer Brody was born in Jackson County, Iowa, Dec. 16, 1875; and died at Wenatchee, Wash., Dec. 10, 1933.

Kirk.—Elwin Orlando Kirk was born in Hillsdale County, Michigan, Feb. 14, 1885; and died in Niobrara County, Wyoming, Dec. 13, 1933.

Vigelius.—Mrs. Emily Beatrice Vigelius was born at St. Armand, Quebec, in 1859; and died at Victoria, British Columbia, Canada, Nov. 22, 1933.

Alley.—Mrs. Sarah Jane Alley, née Nicholson, was born at Nebraska City, Nebr., Aug. 27, 1867; and died at Spokane, Wash., Dec. 7, 1933. Her daughter, Dr. Myrtle Rice, is left to mourn.

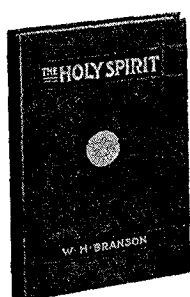
Sevrens.—Mrs. Phoebe Clarke Sevrens, née Foote, was born in Twillingate, Newfoundland, July 1, 1867; and died at South Lancaster, Mass., Nov. 2, 1933. She is survived by her husband, two daughters, a son, and other relatives.

Hunziker.—Mrs. Dorothy Hunziker, née Olsen, was born in Arendal, Norway, Nov. 13, 1874; and died near Frontier, Saskatchewan, Canada, Nov. 30, 1933. She spent some time as a Red Cross nurse, and some time as a Bible worker.

Hahn.—Dr. Oscar Hermon Hahn was born at Marysville, Kans., June 17, 1885; and died at Hastings, Nebr., Nov. 21, 1933. Dr. Hahn was medical superintendent of the Hastings Sanitarium from 1910 to 1914. He was a brother-in-law to Dr. Green, of Boulder, Colo.



# A Few New Books and Pamphlets



Order in the regular way from your  
Book and Bible House. Prices  
higher in Canada.

REVIEW AND HERALD PUB-  
LISHING ASSOCIATION

TAKOMA PARK, WASHINGTON, D. C.

## • Uncle Ben's Bible Stories . . .

by W. H. B. MILLER, author of "Uncle Ben's Cobblestones" and "Uncle Ben's Cloverfield," which have enjoyed a large sale. This little book, bound in paper covers, with bright cover design, contains eighty pages, with eight colored pictures. The stories are short and to the point, and will interest the children, and the large print helps them to read for themselves. Price, 40 cents, postpaid.

## • The Real Christ . . .

by S. A. RUSKJER. In this pamphlet, the author gives the reader an intimate insight into the personal life of the Master as revealed in Old Testament prophecies and New Testament writings. Attractive cover. Price, 10 cents.

## • The Holy Spirit . . .

by W. B. BRANSON. This has been printed and bound in paper covers for use with the Sabbath school lessons for the first quarter of 1934. The price is only 35 cents, postpaid, while the regular cloth-bound edition is \$1.25. Be sure to supply yourself with a copy as you study the lessons on the Holy Spirit.

## • Wings of the Morning . . .

by R. B. THURBER. This interesting story was first printed as a serial in the *Youth's Instructor*, but the demand for the story in a more permanent form has led to its publication as a book. In story form this book gives the actual life experiences of different characters, weaving them into an inspiring narrative of the life of an American boy who rebelled against the spiritual solicitude of a praying Christian mother. Cloth binding, 208 pages. Price, \$1.25.

## • Memory Verse Card Booklet . . .

A little booklet for children in which they can paste their Memory Verse Cards, and thus preserve them permanently. Contains 12 leaves. Price, 5 cents.

## • Bible Stories for the Cradle Roll, Book 2

by ROSAMOND D. GINTHER, is now ready. All who have read the first volume will understand the value of each of these volumes as they are issued. This book begins where Book 1 ends, and gives the teachers of the cradle roll class in the Sabbath school, and to mothers of little children, the Bible stories in the simplest form. Illustrated, 192 pages. Price, \$1.25.

## • God's Challenge to Youth . . .

by C. LESTER BOND. Short, inspirational talks upon the character-building ideals of the Christian life. Attractive cover of limp leather, 64 pages. Price, 50 cents.

## • Difference Between Seventh Day Baptists and Seventh-day Adventists

The important doctrinal differences between these two denominations are clearly outlined, indicating a distinct contrast of beliefs. 32 pages. Price, 5 cents.



## OF SPECIAL INTEREST

Of special interest in this number will be found the article from J. C. Stevens, entitled, "Safe Rules of Bible Interpretation."

❖ ❖

### The Editor and the Contributor

At a meeting of the Editorial Council of Religious Editors, held in Washington some time ago, James H. Snowden, of the *Presbyterian Banner*, read an interesting paper on, "How Can the Religious Editor Keep His Religion?" He dealt with many phases of the subject. The following quotation from his paper may be of interest to our contributors. We are glad that the editors of the *REVIEW* have never experienced some of the woes which are recounted by this editor:

"Other matters annoy the editor. One is the impatience of some that send in a contribution, and if it does not appear in the next issue of the paper, write and berate the editor for not appreciating and publishing it, as though the editor sat up all night concocting a scheme to keep it out of the paper, when it is so crowded that he cannot get in a word of his own; which latter fact may be fortunate for the paper. Every editor gets many times more articles than he can use, some of them of the highest excellence. A leading publishing house in the country annually receives 3,000 manuscripts and publishes 150, or five per cent of them, and perhaps this proportion would hold good with the manuscripts sent to the average religious editor. A very minor annoyance is the remarkable number of people that think they can write poetry and send their effusions to their religious newspaper, embarrassing the editor as to how to return them or dispose of them without giving offense, for poets are as sensitive as musicians and other artists. Still another annoyance is the carelessness with which many writers prepare their manuscripts. When written with the pen, they are sometimes puzzles as wonderfully and fearfully mystifying as any Chinese writing or as the famous calligraphy of Dean Stanley or Horace Greeley. Greeley once wrote a notice that was posted up on one of the entrances of the Tribune Building, saying, 'Entrance on Spruce Street.' People read it, and newspapers reported it as reading, 'Editors on a Spree.' If all writers would use a typewriter in writing their articles, they would help the editor to keep his religion."

❖ ❖

### Colporteur Experiences

ONE of our men in the suburbs of Sydney, Australia, had a very fine experience with "Daniel and the Revelation." He called at a home one day and received an order for this book in the best binding, to be delivered within two weeks. On delivering the book, the lady ordered another copy in the best binding, asking him to deliver it almost immediately. When he delivered it, the field missionary secretary accompanied him, and they took with them a whole bag of books. They had an interesting time with the family that night, and ended by selling them forty different books, among them "Our Day," "Bible Readings," "The Great Controversy,"

"Patriarchs and Prophets," and others of that nature. This is not the end of it. At our last camp meeting we had the pleasure of having six persons from this home at the camp, keeping the Sabbath.

### An India Colporteur

"I have had many experiences in canvassing, and find that prayer, a smile, and kind words will carry one through many hard places. One day I went to a house and knocked as usual. The door was open, and I heard two people quarreling. I felt inclined to leave, but on second thought did not. I knocked again. The gentleman came, but slammed the door in my face. As he did so, a part of my dress caught in the door, so I was a prisoner. After a minute I timidly knocked again, and some one shouted, 'Go away.' I answered, 'Yes, if you will please come and release me.' The gentleman opened the door, and I had to laugh. He laughed also, and apologized, and then asked me inside. He told me he was having words with his wife on account of the servants. I said servants were very trying, but if we were kinder to them, I thought they would be better. He then called his wife, who seemed very much upset. However, we had a little chat.

"When we were all happy, I told him why I had visited them. They asked me to have a glass of wine. I told them that I did not drink wine, but would take a glass of water. I also told them that we never use intoxicating drinks, and showed the *Oriental Watchman*. Well, they gave me an order for a year's subscription, bought a set of Bedtime Stories, and one copy each of 'Health and Happiness,' 'Health and Longevity,' 'Epidemics,' 'Wonders of the Age,' and 'Christ's Return.' The gentleman said he was so glad when he opened the door and saw me smile, as that was the first smile he had seen for days. He asked me why I did not swear at him."

❖ ❖

### A Great Improvement

HAVE you observed the great improvement which has taken place the last two or three months in *Life and Health*? This has always been a good journal; it is better today than ever before. A special effort has been made recently to bring this journal fully abreast of the times in its typographical and artistic features, and to sound through it a practical, helpful message regarding the various questions of health; and in this effort the journal is succeeding most admirably.

The February number lies before us. "Keeping Well in Winter," "Making Red Blood by Diet," "Health From Sunshine," "Simple Meals," "Babies or Business?" "A World-Wide Health Movement," "Accidents and Emergencies," "The Temperance Problem," "Goiter and Its Treatment," medical "Questions and Answers,"—these are the leading features, and they present, as every reader must recognize, a discussion of very practical health topics.

The editors of *Life and Health* are A. W. Truman, M. D., L. A. Hansen, G. H. Heald, M. D., and the editorial contributors include Dr. D. H. Kress, Dr. W. A. Ruble, Dr. O. S. Parrett, and Kathryn L. Jensen, R. N.

We believe that every reader of the

*REVIEW* should be a regular reader of the *Life and Health*, and reading the journal yourself and realizing the benefits which will come from such reading in your own homes, you will want to carry to your neighbors the same blessing you are receiving, and lead them to become subscribers.

Will you not, in the beginning of the year, become a regular reader of *Life and Health*, and do your best to place this journal in the homes of your friends and neighbors?

❖ ❖

### The "Ministry"

"A MEDIUM of Communication Between the Members of the Ministerial Association of Seventh-day Adventists" enters this year upon its seventh volume. Always helpful to our workers throughout the field, the *Ministry* during the last few months has taken on added power and efficiency.

The January number carries an editorial, "The Full Third Angel's Message." This is followed by "The Peril of Materialism," by H. F. Saxton; "Heavenly 'Fellowships' Essential," by J. F. Wright; "Reclaiming Erring Girls," by Caroline Louise Clough; "The Health Message in Public Evangelism," by Kathryn L. Jensen; "Presenting the 2300 Days Clearly," by Harold E. Snide; Analysis of the Book of Ezekiel, by H. Camden Lacey; "Intimate Moments With a Pioneer Missionary," an interview with G. F. Jones; "The Challenge of the East to World Peace," by W. A. Scharffenberg; "The Formation of the New Testament Canon—No. 1," by LeRoy Edwin Froom.

All of these articles are helpful. The last one begins a series which will prove of special value to our workers. It has been our privilege to read the manuscript on these articles, and we personally have found them informative and instructive.

Added to these articles, two pages are devoted to valuable quotations or verified extracts from current literature. This department alone is well worth the price of the *Ministry*. Added to these general features, are other small departments, such as "The Gospel Musician," "Effective Illustrations," etc.

To our workers who are scattered throughout the world field, the *Ministry* is proving a unifying agency in the discussion of many Bible topics, methods of labor, etc. Every worker who expects to keep abreast of the second advent movement of today, should be a reader of this excellent journal.

❖ ❖

### Rapid Growth in Australasia

In the Australasian Division during the past three years growth in all lines of work has been much more rapid than in previous periods. Progress in our Sabbath school department very encouragingly demonstrates this fact.

The message in this division started in 1885. During the forty-six years to March 31, 1931, our Sabbath school membership attained to 19,714. During the next two and a quarter years, till June 30, 1933, exactly 5,000 members were added, the membership at that date being 24,714,—just a little more than twenty-five per cent increase in that short period. During the same period the number of Sabbath schools increased from 494 to 582—almost eighteen per cent. It is good, too, to see that while we were adding more Sabbath schools, the established schools were also growing in membership.

H. STOCKTON.